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Peace and Good Will

By G. C. BREWER

Nearly two thousand years ago the shepherds that watched their flocks on the moonlit hills of Judæa heard the strains of the angelic anthem, "Peace on Earth, Good Will to Men." The music floated softly over the earth and its melody filled the night as though the moonbeams, like the strings of a harp, vibrated to the touch of the heavenly musicians. The shepherds, filled with awe and wonder, heard from the lips of the angel the glad announcement of the birth of the Babe of Bethlehem. To this lone angel was given the honor of first bringing the message of mercy to men, but these shepherds were also permitted to hear a great host of angels as they celebrated the occasion with songs of praise. This was not intended primarily as an announcement, but it was that the joy and rejoicing of the angels in heaven overflowed to earth. For these angels that encamp around the servants of God to deliver them, and that desire to look into the marvelous dispensations of Jehovah toward man, and that rejoice when a sinner repents, may well be supposed to have made the heavens ring and reverberate with a joy unequalled in eternity and inconceivable to man when the Babe was born that was to bring peace to all the peoples of earth and surcease from sin and sorrow for all the suffering sons of men. The glory was to God in the highest heaven for his marvelous mercy and love, and the message was to men of the lowest regions, of peace and hope and light and joy. O, sweet old story! Ah, glorious night! Tell me again of the Babe and the mother and the manger. Tell me again of how the angels sang and the shepherds wondered. Tell me of the wise men and of the star in the East, and let me weep with joy as its meaning fills my soul. Let skeptics doubt, higher critics deny, and atheists deride; but the minds of mortals can never conceive of a story so sublimely sweet, and the wicked and war-weary world will ever delight to believe in a Redeemer to whom it can go for peace and salvation, as it has the wisdom to see that its sins and sinful devices have plunged it into ruin irreparable. As the world now stands blood-stained and still bleeding from the most terrible conflict in its history, it is small wonder that its statesmen are pleading for peace and peace provisions and that the people of the nations take up again and shout the angel chorus of "Peace on earth, good will to men."

THE PRINCE OF PEACE.

The prophets had foretold that the long-looked-for Messiah would be a Prince of Peace and that of the increase of his kingdom and of peace there would be no end. And the song that the shepherds heard was a prelude of the peace that was in the plan of Jehovah when he gave the Babe to the earth. His principles are principles of peace, and his life was a demonstration of their efficacy. And like a gentle river flowing on in power and beauty, peace, sweet peace, has ever swept over the nation or the individual that has adopted these principles and lived by

them. Yet we are often reminded that he told us himself that he came not to send peace, but a sword among the children of men. Even so; and the history of his message in the earth has proved that statement true, also. But it is because men oppose themselves, blindly fight against that which would bring them joy, and bitterly strive against those who would point the way of peace, that the sword goes with the message. No man who had subscribed to the doctrine of Christ, who had surrendered to his will, and who was imbued with his spirit, ever precipitated a battle of any sort, or willingly had part in one that others precipitated. The trouble is, men will not surrender; they will not be taken captive by the Prince of Peace; but when they do, and as they do, the promised peace and the sweetest rest come to their souls. Like the sick child that fights its kindly nurse when she would minister to its comfort, but finally submits to her ministrations, and, scathed to rest, falls asleep upon her bosom, the rebellious old earth may some day, when it has worn itself out by its senseless wars, surrender to the Savior and be calmed to rest upon his gentle breast. At least some men of earth will come into this blessed condition, and may God speed the day when even those who dare to call him Lord, but do not the things that he commands, shall see their folly and give up to his will and find peace.

"MY PEACE I GIVE."

The dying legacy of the Lord Jesus Christ to his disciples was *peace*. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14: 27.) Our Lord not only pronounced a benediction upon them in the words, "Peace I leave with you," but he bequeathed to them the peace he himself enjoyed. "My peace I give unto you." And that this is a heart condition or soul state is made certain by the next sentence: "Let not your heart be troubled, neither let it be afraid." "Such tranquillity of soul, such uninterrupted happiness of mind, such everlasting friendship with God as I enjoy, may ye all enjoy." In such a manner and in such a fervent spirit did the Savior pass his peace on to his followers. And such peace has ever filled the soul of him who has enthroned the Prince of Peace in his heart. Temptations and troubles cannot avail to mar his peace, for he casts all his care upon Him and calmly trusts his promise. Amid all the wickedness of the world and the mutations of time he has the Savior's peace. When the world conditions are gloomy and the outlook is grim, the Christian has peace; for he knows Him in whom he has believed, and he knows that all things will work out for his good. In the presence of death he has assurance, and on the brink of the grave his heart is not troubled. Even when he comes to stand in the presence of the great *I Am*, he has no fear, for his peace has been made and reconciliation has been effected. Such is the condition of the soul in which the Savior reigns; and thus he is seen to be all that the prophets said he would be and to bring the blessing of which the angels sang at his birth. Let the world own him, and peace will reign throughout its borders and good will will come to all the distressed and distraught men of earth.

Current Comment

By A. B. L.

The citation of any example of the unselfish spirit makes good reading, and such examples are not to be confined by any means to great and heroic deeds. The unselfish spirit manifested in doing what may seem to be very small things is rare enough to be beautiful and inspiring. A note from the widow of the lamented David Lipscomb relative to her receiving the Gospel Advocate reads as follows: "In appreciation of the kindness that puts my name on the Advocate list free, I send this check for two dollars to send the paper to some poor sister who is unable to pay for it. [Signed] Margaret Lipscomb." The management of the Gospel Advocate had no thought of doing a kind act when the name of this saintly woman was placed on the complimentary list. It was only fair and just that this should be done as a little token of love and appreciation for the widow of the man who had given the greatest energies of his life to building up the paper and in whose sacrifices she always shared. When we begin to review the history of the Gospel Advocate, there is no grander lesson to be impressed than that afforded by the sacrifices of those who have struggled to keep it in existence in the belief that it was doing good for the cause of Christ. No money consideration was ever involved in what David Lipscomb did for his fellow human beings. He taught the Bible, preached the gospel, and wrote articles for fifty years free of charge. He was criticized time and again for giving too much of his time and money to the paper and the school, but no living man ever accused him of "commercializing the gospel" or making the way of godliness a way of gain. It would be a fine thing if we of the younger generation could always remember this crowning trait of unselfishness which stood out so prominently in David Lipscomb's activities, and which is being reproduced in the life of his widow, and practice it ourselves. For, after all, he and all others who have striven in this unselfish spirit shall receive the greatest reward, a hundredfold and everlasting life.

Not infrequently mention is made of some brother who is destined to wear, or who would like to wear, the mantle of David Lipscomb. He himself never encouraged such a thing, but the rather stressed the frailties of all mankind. But if there are any such candidates in the field, let me humbly suggest that they might begin by emulating his unselfish spirit in teaching and preaching the word.

The true way to succeed a great and good man is not by merely occupying his place, but by standing for the principles of truth and righteousness for which he stood.

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Not long since W. H. Book, the noted preacher and author who leads in the activities of the Tabernacle Christian Church at Columbus, Ind., printed some reasons why young men should enter the ministry. He made some good points, but there are two or three of his "reasons" to which some may take exceptions. One of these reads:

I recommend the ministry because it is the most appreciated job in the world. Tell me any other class that has so many privileges granted and that receives so many words of cheer and praise. Who does not remember the visit of the minister to the home when he came to spend the night and to be entertained in the home? He got the best bed, the best room, the best there was to eat, and all showed him reverence. *I have been there.*

Some fastidious souls may object to the reference to the preacher's calling as a "job," but I pass that by. The term "job" implies work, and certainly every honest preacher will work. Elbert Hubbard once said: "The difference between the boy who looks for a position and the boy who

looks for a job is that the latter gets it." But Brother Book is mistaken about its being "the most appreciated job in the world." That does not usually follow. The gospel preacher who shuns not to declare the whole counsel of God is likely to receive more of criticism and blame than words of cheer and praise. Some of us do remember the big ado that was made when the preacher came to spend the night and got the best bed and everything, but that was back in grandma's time. Perhaps the old-time hospitality still thrives in Brother Book's congregation, but it is a thing of the past in most places. Nowadays the visiting preacher is "entertained" in a hotel or a boarding house. That which was formerly regarded as a pleasure is now considered a real problem—"Who will take care of the preacher?" There is indeed a fragrant recollection belonging to my boyhood days of the times when the preacher came to our house and the whole family sat quietly to hear him read a chapter from the Bible and knelt with him in prayer. But such scenes are rare nowadays. They went out with the breaking up of that great institution, the American home. The spirit of reverence went out when the spirit of worldliness came in. In these modern times, when the preacher comes at all, he is formally entertained like any other guest. Sometimes the parents are not quick enough to hide the deck of cards, and the young people are conniving to escape boredom and get away to a ball or a picture show.

I do not write these lines in any cynical spirit. There is a difference between candor and cynicism. Cynicism tells the evil just for the sake of telling it; candor states the facts as they are, ever seeking a remedy. After all, preachers of the gospel should not seek to be entertained. Jesus said that all who would become his disciples must take up the cross and follow him. There is no cross when we get the best of everything. Ours is not to be a way of "many privileges" of the earthly kind, but a way of unceasing opportunities. Over and above every other consideration, we must hear the Master's impelling words: "We must work the works of him that sent me while it is day: the night cometh, when no man can work."

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Here is another one of Brother Book's reasons for entering the ministry:

I recommend the ministry because it is a life that opens up more avenues for service than any other. He is permitted to associate with the best people on earth—the aristocracy of heaven. He has for his companions the choicest spirits of earth or heaven. No need for him to be lonely, for he has the promise that Jesus will go with him all the way.

It is indeed a privilege to associate with the best people on earth, but we should not use that privilege to the extent that we neglect those who are bad and whose souls need to be saved. Jesus Christ, our great Exemplar, came not to call the righteous, but sinners, to repentance. He taught us how to associate with sinners without partaking of their sins. Some of the brightest jewels in his crown have been dug from the mire and scum of the earth. The preacher who overestimates the worth of the "aristocracy" will more than likely overlook the diamond in the rough.

While Jesus brings a helpful message to all mankind, his supreme message is not to the righteous, but to sinners in all walks of life. The preacher's business is to find sinners and bring them that message, with the assurance that Jesus can save to the uttermost. Opportunity cries:

"Wait not for precious chances passed away;
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

"Though deep in mire, wring not your hands and weep;
I lend my arms to all who say, 'I can!'
No shame-faced outcast ever sank so deep
But could rise again to be a man."

Our Contributors

There Is No Campbellite Church.

BY J. W. ATKISSON.

There is no Campbellite Church nor any Campbellites, except in the imagination of partisans and ignorant men and women.

I know that the enemies of apostolic Christianity very confidently affirm that Alexander Campbell is the head and founder of a religious sect. But all well-informed, unprejudiced persons deny it, because they know better. In a letter addressed to an editor in New Orleans, Mr. Campbell said:

"I have always repudiated all human heads and human names for the people of the Lord, and I shall feel very thankful if you will correct the erroneous impression which your article may have made in thus representing me as the founder of a religious denomination."

So you see that the enemies of apostolic Christianity are mistaken about it. Mr. Campbell never founded a sect. He spent most of his life in writing and preaching against founding sects. The great work of his life was earnest and powerful opposition to "sects" among the people of God. Nor are Mr. Campbell's writings at all authoritative among his brethren. That great man never intended his writings to be authoritative anywhere. No one ever labored more earnestly against all human authority in religion than he. No body of people can be found in this or any other country whose members profess to be Campbellites. We, as a people, have never accepted that name. Mr. Campbell never intended that we should. No man ever labored more earnestly against all human names in religion than he. He believed that "a kingdom divided against itself cannot stand." Hence, his aim was to discourage party names and divisions; his aim was to found no sect, or denomination, but to restore the one New Testament church which had been rent asunder and destroyed by sectarian divisions, creeds, and parties.

Mr. Campbell taught that the Bible, the whole Bible, and nothing but the Bible, should be the religion of Christians. He said that all Christians everywhere ought to accept the Bible alone as the man of their counsel and the only rule of faith and practice in all religious work and worship. His motto was: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." He taught that men and women ought to cease to be governed by human creeds and be governed by the Bible alone. He also taught that they ought to cease to be sectarians and be Christians only. He taught that Christ founded one church, and only one. He taught that all people should become and be members of this one church that Christ built, and no other. He exhorted them to cease to be Baptists, Methodists, Presbyterians, etc., and be just simply Christians, or disciples of Christ, such as we read about in the New Testament. He taught that all ought to become and be just simply Christians, or disciples of Christ, and nothing else; to become and be members of the church of Christ, and nothing else; to teach exactly what is taught in the New Testament, and nothing else; to practice exactly what was practiced, or recommended, by the inspired apostles of Christ, and nothing else. This will make all Christians one body in Christ, and enable them "to keep the unity of the Spirit in the bond of peace," in the one body, or church, of Christ. Then there would be one fold and one Shepherd; one body, or church, and one Spirit; one hope, one Lord, one faith, and one baptism. Then all Christians would be one, as the Father and Son are one, and the world would believe in Jesus and be saved. This is what Alexander Campbell

undertook to accomplish. This was, and is, the object of Campbell's restoration movement, and not to found a new sect, or church. (Read John 17: 20, 21; Ps. 133: 1; 1 Cor. 1: 10; Rom. 16: 17.)

When Brother Campbell began to search for the truth, he found that there were no congregations worshipping as they did in the apostolic age; hence, like Nehemiah of old, he began the work of restoring the city (church) of God, by calling the people back to the ancient worship, but he did not make any new church. He taught that whatever is new in religion is not true, and whatever is true is not new. He taught that nothing is worth a cent in religion which is not as old as the New Testament. So you can see that Mr. Campbell's work was in its very nature hostile to all denominations as such; not, of course, to the good people among the denominations, but to denominationalism itself. To found or build up and maintain a mere sect or denomination, however excellent, or however superior to those already in existence it might be, was not within the scope of Alexander Campbell's purpose. Then, as I said before, no body of people can be found in this country whose members profess to be Campbellites. We, as a people, have never accepted that name. Mr. Campbell never intended that we should. We are Campbell's brethren, not his followers. Campbell was not crucified for us, and we were not baptized into his name, and therefore we are not Campbellites. But Christ was crucified for us, and we were baptized in his name; therefore we are Christians, and not Campbellites. Is not that plain? (Read 1 Cor. 1: 12, 13.)

But we are told that the above unchristianizes all others but ourselves. We, however, fail to see the matter so. We dechristianize nobody. Does our professing to be Christians unchristianize others? Certainly not. How, then, do we unchristianize all but ourselves? Does our wearing the Christian name logically imply that nobody else is a Christian? It certainly does not. As a matter of fact, Alexander Campbell and his brethren have ever held, from the beginning of their effort to return to the pure, primitive, apostolic Christianity, and do hold, that every Christian, whether identified with any of the denominations or not, not only has the right to be, but ought to be, simply a Christian and nothing else, and wear only New Testament names as we ourselves are endeavoring to do. We claim no exclusive right to anything in the New Testament. We claim for all that it contains primitive, apostolic Christianity; that we all can learn from it what the Lord would have us believe, and do, and be, and hope, and attain; that if all good people will turn away from all human standards to this divine one, they may get rid of all that is human and false and be united upon what is divine and true. If we believe just what the inspired apostles believed, confess just what they confessed, and do just what they did—if, in other words, we believe just what they required people to believe, confess what they required people to confess, and do what they required them to do, and are content to be what they required people to be—will not that reproduce apostolic Christianity and restore the original church which Christ builded upon the rock? If not, then will some one please tell us just what will restore it? Show us one thing we teach, practice, or advocate for which we cannot read a "Thus saith the word of God," and we will quit it at once; or show us one thing the Bible requires us to teach, practice, or advocate that we are neglecting, and we will begin it at once in the interest of the Master's cause. We want to be sure that we are right. Our motto is: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." (Read Isa. 8: 20; 1 Pet. 4: 11.) Is not that plain?

It is said that during the Civil War two preachers of different denominations, who were quite friendly, as all preachers should be, and would be if it were not for the unscriptural dogmas and divisions, concluded to hold a

meeting together in a good settlement in Northern Kentucky. The understanding was that each was to lay aside his denominational peculiarities, and they would labor together to preach the gospel and turn sinners from darkness to light, without reference to denomination. Then, at the conclusion of the meeting, the converts, if any, should be left free to identify themselves with either denomination, as they preferred. It is said that there were about thirty converts. They were all brought to a hearty trusting faith in Christ and to repentance of sins, and were buried with Christ in baptism, and were walking in newness of life. But instead of joining either or any denomination, they decided to join no church, but to remain just as they were. But what were they? They were Christians. This every one must admit; for if they were not Christians, then believing in Christ and obeying the gospel does not make one a Christian. But what else were they? Nothing. They were simply Christians; nothing more, nothing less. Is not that plain? But to what church did they belong? To the church of Christ. But to what denomination did they belong? They did not belong to any. They belonged to Christ and were members of his body; nothing more, nothing less. They occupied a position in which all Protestants, at least, admit them to be Christians and members of the church of Christ. They also continued to meet together to edify one another and to keep the ordinances as they were observed by the first Christians under the leadership of the inspired apostles. Then what were they? The world must answer: They were Christians and nothing else. To what denomination did they belong? To none. They stood precisely where the first Christians stood in all these respects and they constituted just such a congregation as Alexander Campbell and his brethren have been constituting all over this land for the last hundred years and more.

Alexander Campbell admonished all good people to cease to sectize around the ordinance of baptism or anything else. He wanted them to abandon and abolish all sectarian denominations and walk with God. He wanted to break down, abandon, and abolish all denominational lines and let all the children of God become and be one, as Christ and the Father are one, in order that the whole world might believe in the Lord and be saved. (See John 17: 20, 21; Matt. 28: 19; 1 Cor. 1: 10; Ps. 133: 1; Rom. 16: 17, 18.)

Christ and the Church and War.

BY J. L. HINES.

All authority in heaven and earth were given unto Christ upon his resurrection and coronation as King of the universe (Matt. 28: 18), God having handed to him the rule of the kingdom of heaven, which was for its subjects—all Christians. Christ fulfilled and took out of the way the only law, that given by Moses, which provided for war; and that was given to one nation only, the Jewish (Deut. 5: 3), until Christ came, and, as the Prince of Peace, set up the long-promised kingdom, a government of peace (Gal. 3: 19; Col. 2: 14).

Christ's laws are above all laws. Nowhere does he make a different code for our political relations, but teaches obedience to rulers and those in authority in the kingdom of men, except when their laws conflict with those of God, as in Acts 5: 29. His teaching gives neither to any nation nor to his followers the right to engage in carnal warfare. Such was the teaching of Christ, his apostles, the New Testament writers, and the early Christians for about two centuries or more after Christ's ministry on earth. Such has been the teaching of ministers, evangelists, teachers, and elders of the "Restoration Movement" from its beginning until now, except with a few during the great War.

I here give a few of the scriptures which prohibit Christ's followers taking part in combatant military service. Jesus

says: "Love your enemies, and pray for them that persecute you." (Matt. 5: 44.) "But I say unto you, Resist not him that is evil." (Verse 39.) Jesus, in the parable of the wheat and tares, forbids his servants to seek to destroy any, even the wicked, claiming that as his right in the end of the world. (Matt. 13: 24-42.) He forbids to us the use of the sword (carnal weapons), saying to Peter (and to us as well): "For all that use the sword shall perish with the sword." (Matt. 26: 52.) "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7: 12.) Jesus says: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." (John 18: 26.) The Holy Spirit, through Paul, said: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal)." (2 Cor. 10: 3-5.) "For we wrestle not against flesh and blood." (Eph. 6: 12.) Paul, writing to the Hebrews, whose country was about to be invaded by the Roman armies, fighting the Jews, commanded those Hebrew Christians: "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12: 14.) Christ, through the Holy Spirit, forbids us to indulge in lusts: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. 2: 11, 12.) "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (1 Pet. 2: 11.) "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4: 1.)

I conclude, there never was a war, moral or physical, which did not come from lusts which are forbidden by the Christ of the church. The New Testament further teaches that it is contrary to the doctrine of Christ to rebel against any government, no matter how despotic, or take up arms against any nation. (Rom. 13: 2.)

Alexander Campbell, in his treatise on "War," published in 1838, said:

The apostle Peter calls Christians a holy nation, a royal priesthood, a peculiar people. . . . Christ has one grand kingdom, composed of all Christian communities in the world, of which he is himself the proper sovereign, law-giver, and king.

The right given to the Jews to wage war is not vouchsafed to any other nation, for they were under a theocracy, and were God's sheriff to punish nations; consequently no Christian can argue from the wars of the Jews in justification or extenuation of the wars of Christendom. The Jews had a divine precept and authority; no existing nation can produce such a warrant.

The precepts of Christianity positively inhibit war, by showing that wars and fightings come from men's lusts and evil passions, and by commanding Christians to follow peace with all men.

David Oliphant, a Canadian, in the Christian Banner, in Volume 8, No. 3, in March, 1854, discussing the subject of war, said:

Great unanimity upon any question could not be asked than now exists among us as a people in relation to the whole war question. My opinion is that not two individuals are associated with the Disciples in Canada who entertain what is called "war views."

For it is certain that the Disciples in Canada will not take up arms.

It is a cause of great rejoicing that the Disciples are so well united upon the expediency of letting the government know their views and principles relative to war, and giving due notice by political prayer that they decline engaging in it either now or hereafter.

David Lipscomb said:

He [Paul] told the disciples they could not execute vengeance, and that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds (2 Cor. 10: 4), showing clearly that Christians could not use those civil powers to promote righteousness,

morality, or good to humanity. Christians cannot use them. ("Civil Government," page 86.)

Christ's subjects are in the world, but not of it. His kingdom is not of this world; his servants cannot fight with carnal weapons. (Pages 89, 90.)

A man cannot cherish in his heart two spirits—one to rule his religious life, the other to rule his civil life. He cannot adopt two standards of morality—one for his church life, the other for his political life. (Page 134.)

David King, of Birmingham, England, in the British Millennial Harbinger, Volume 15, page 28, said in 1861:

The only weapons which a Christian can use without offense to the Lord are those which are not carnal. . . . Being followers of the Prince of Peace, we will not, because we dare not, deal out death and destruction; the work of slaughter cannot be ours. If world power must do this work, those who serve the world, and not the servants of the Lord Christ, must engage in it.

Moses E. Lard, in his article, "Should Christians Go to War?" published in Lard's Quarterly, in April, 1866, says:

Why has Christ decreed that all who take the sword shall die by it? The sole reason is because it is wrong to take the sword. If it were right to take the sword, then it would be wrong to decree that he who takes it shall die by it. To die by the sword is appointed to be the penalty of taking it; it is the punishment due to him who uses it. But this it could not be if using the sword were right. It is hence wrong, universally wrong. No Christian, then, may use it. Consequently, no Christian can go to war.

Next, the specific direction: "Put up the sword again into its place." But why put it up? Because, says the defendant of war, it was not allowable to use it in furtherance of Christ's kingdom. Granted. But this is not the reason assigned by the Savior for putting up the sword. That reason is: "For all that take the sword shall die by it." Clearly the train of thought, which yields the specific direction is this: All who take the sword shall die by it, because it is wrong ever to take it. Then, Peter, you must not use it.

Christians cannot go to war, for they cannot become men of violence.

Consequently, if the State command him to go to war, let him mildly and gently, but firmly and unalterably, decline. If the State arrest him and punish him, be it so; never let him go to war.

In his "Commentary on Romans," he says on Rom. 13: 1, 2:

But crises often occur in which the seeming interests of the State and the duty of the Christian clash. What is then to be done? For example, where a State is engaged in war, and commands its Christian subjects to bear arms and fight, what is his duty? My opinion is, he must refuse obedience to the command of the State, even at the expense of his life. For no Christian man can, according to the New Testament, bear arms and take human life.

J. W. McGarvey, in his "Commentary on Matthew," says on Matt. 26: 52, regarding use of the sword:

It should be further observed here that the reason for commanding Peter to put up the sword was not drawn from the circumstances of the case. It was not because the use of the sword would prevent Jesus from dying for the world; nor because its use was wrong in the cause of Jesus, but innocent in other causes; but because "all who take up the sword shall perish with the sword." The universality of the proposition made it applicable in the case of Peter. The statement has the form of a prediction and the force of a prohibition in reference to appeals to the sword, whether by churches, nations, or other organized bodies of men.

I believe that it can be said without successful contradiction that the people of the "Restoration Movement" stood as a unit upon the question of Christians going to war until the United States of America declared a state of war existed with Germany. Why the change of attitude? Did the "law of Christ" change? No, the "law of Christ" did not change; but I know that the positions of some preachers did change, and that in a very short time. I heard one of our able preachers, while in a debate with a Baptist, in the year 1915 or 1916, ridicule the Baptist preacher for having two hundred and sixty preaching brethren in the

German army. He also said that a Christian could not take up the sword, and ridiculed the idea of this Baptist preacher contending that he could. (I am in a position to prove every statement I make here by about eighteen preachers.) This same brother changed his position after the United States went to war, for after the war he said to me: "If the government had called me, I would have gone to the trenches and tried to shoot every German who stuck his head up."

Some of my brethren argue thus: "Don't do it yourself, but wait until the government calls you to do, then do it; the responsibility will be upon the government and not upon you." Educated men will even argue as just stated, for I have talked to some of them and tried to get their view of logic into my head.

Here are their scriptures: "Be in subjection to the higher powers." (Rom. 13: 1.) "Be subject to every ordinance of man for the Lord's sake." (1 Pet. 2: 13.) Applied: The power (State) says: "Go to war, make widows and orphans, tear down and smash up; but remember, you [Christians and individuals] are not, in the least, responsible for this terrible carnage which you have engaged in, but the State is."

Let us try this logic: "Ye wives, be in subjection to your own husbands." (1 Pet. 3: 1.) "Wives, be in subjection unto your own husbands, as unto the Lord." (Eph. 5: 22.) "But as the church is subject to Christ, so let the wives also be to their husbands in everything." (Verse 24.) But an unbelieving husband says to his wife: "Don't go to communion, the prayer meeting; but when you do go to services, don't put anything into the collection plate when it is passed around, but take something out. Take a gun and kill that rascal who called me a liar." Of course, every one can see that the wife could do all these things and not be responsible (?), because her husband told her to do it, and God said: "Wives, be in subjection to your husbands in everything."

Now, when Eph. 5: 22-24 and 1 Pet. 3: 1 are explained, then Rom. 13: 1-8 and 1 Pet. 2: 13 will have been explained, and we will all say together, with Christ, "Put up the sword."

The True Friend.

Let us lay hold of friendship. In the eternal life, shall we not have friends for evermore? I used to think that "friendship" meant happiness; I have now learned that it means discipline.

Seek how we may, we shall never find a friend without faults, imperfections, traits, and ways that vex, grieve, annoy us. Strive as we will, we ourselves can never fully fulfill the idea of us that is in our friend's mind; we inevitably come short of it; yet, let us not give up friendship.

To be a friend is to have a solemn and tender education of soul from day to day. A friend gives us confidence for life. A friend remembers us when we have forgotten ourselves; he takes loving heed of our health, our work, our aims, and our plans.

A friend may praise us and we are not embarrassed; he may rebuke us, and we are not angered. If he be silent, we understand. It takes a great soul to be a true friend—a large, catholic, steadfast, and loving spirit. One may forgive much, forget much, and forbear much. It costs to be a friend or to have a friend; there is nothing else in life except motherhood that costs so much. It not only costs time, affection, strength, patience, love—sometimes a man must lay down his life for his friend. There is no true friendship without self-sacrifice.

Let us be slow to make friends; but having once made them, let us pray that neither life nor death, misunderstanding, distance, nor doubt, may ever come between us, to vex our peace. Let us be patient, let us be self-possessed in friendship.—Selected.

Is There Room for Compromise?

BY W. T. STIRLING.

I have to thank the editor of the Gospel Advocate for publishing my article under the same heading as above in the issue of October 13, also to thank Brother Kurfees for his long and patient criticism. It is evident that he appreciates the importance of these proposals for unity and that he has given much time and thought to their consideration.

This exchange of views already has gone far enough to demonstrate how religious controversy thrives on misunderstanding. Antagonists seldom define their terms or dig down deep enough to uncover the fundamental assumptions. I suppose, for two generations, opponents of instrumental music have attacked one phase of the subject and its advocates have defended another. Their trains of thought have run on separate tracks and they have passed each other unscathed and unconvinced.

If, as Brother Kurfees assumes, there is a definite formula for public worship prescribed in the New Testament; if congregational singing is one of the items in that formula; and if any persons should propose to *add* another item consisting of instrumental music, or, worse yet, should propose to *substitute* instrumental music for the item of singing—why, then, I most heartily agree that they would be guilty of what Brother Kurfees calls turning from God's way into man's way, and of doing something as bad as substituting sprinkling for immersion, a cow for a sheep, or water for wine. I admit, too, that it would be impossible to compromise with such people for the reasons Brother Kurfees mentions. There is only one alternative—to use the instrument as a means of worship, or not to use it. There is no middle ground.

I should like very much to examine these assumptions, but why waste time on a hypothetical case? Brother Kurfees knows as well as I do that in practically every church where division has occurred, the organ has been introduced *as an aid to the singing*, and for the most part is so maintained. If an organ voluntary is played before or after the service, it, probably, is performed for the purpose of entertainment rather than worship and must be attacked on other grounds.

So, let us get back to the question in hand. Is there room for compromise? That is to say, is there any basis of understanding which disciples of Christ in both groups may accept that will consign this controversy to lie with so many others in the graveyard of oblivion?

A clear distinction between instrumental music as being in itself a means of worship and *substitute* for singing and instrumental music simply as *an aid* to singing does a lot to clarify the issue. The first is what I understand Brother Kurfees so violently attacks and which I do not undertake to defend. The second deserves our serious consideration.

Nor is this a merely fanciful distinction. A concert recital on a piano is instrumental, but a concert given by a singer is vocal even though the singer throughout sings to the accompaniment of the piano. In the latter case, the instrument is recognized as subordinate and is scarcely advertised or mentioned. Its use is to enable the vocalist to sing with greater ease and accuracy in pitch, time, and rhythm. The conscientious singer in his desire to please his audience is satisfied with nothing short of his noblest effort aided by all the means at his command. The conscientious worshiper has God for his audience. Is he to blame if he thinks that nothing less is good enough for Him?

Here, then, is the real point at issue. Is the organ justifiable as an aid to singing? I will give the answer in Brother Kurfees' own words. Under caption 5, page 1008, is found this pregnant sentence, in which, for emphasis, he puts the important words in italics:

"If it [the organ] did nothing more than *aid the singing*—that is, aid in *doing the thing which God says do*—no-

body could properly object to it; but that is the width of the poles from the fact."

This is an extremely frank and generous admission which with Brother Kurfees' great influence will carry us far on the way to reconciliation. Here is a basis for compromise more liberal than I could have advocated or imagined. And, although the difference between this ideal use of the organ which Brother Kurfees approves and the present fact may be the width of the poles apart, I believe that, in view of the strong desire for unity, the gap may be closed. So far as Ontario is concerned, I am sure there is no congregation that would not willingly give up the organ as a solo instrument, provided the use of it might be maintained as an aid to the singing.

However, it was no part of my intention to argue for or against the use of instrumental music. In my former letter I only went so far as to say that its use as an aid to singing is a matter of opinion which each congregation should decide for itself, and that its use or nonuse should be no barrier to brotherly intercourse and coöperation. And there I stand. I have not proposed to use the organ in our own congregation nor in any other from which it is now absent, and I realize the full force of conscientious objections. "The head and front of my offending hath this extent, no more."

I notice that Brother Kurfees makes no reference to what I said about the English method of doing away with missionary and other societies by holding a representative annual meeting and appointing committees for the ensuing year to manage such business as can be best carried on in a coöperative way. This method seems to have much to recommend it on the score of simplicity, efficiency, and scripturalness, and it offers the much-desired common ground upon which all may unite. It would be interesting to know Brother Kurfees' views on the subject.

The present disposition of the religious world with regard to sectarian differences seems to afford the opportunity of a lifetime for the healing of old sores and the bringing in of a better day. I appeal to disciples of Christ who speak through the press and pulpit not to hinder the cause of unity by captious criticism and verbal quibbling. Now is the time for full, frank, and earnest discussion. Now is the time for generous concession wherever it can be made without sacrifice of principle or violation of conscience. Let us now forget our old antagonisms and our old prejudices, and let us seek to promote better acquaintance, which almost invariably will lead to better understanding.

May the day soon come when, without a lie on our lips or a reservation in our hearts, with or without an organ, we may sincerely sing:

"Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod:
We are not divided, all one body we—
One in hope and doctrine, one in charity."

The Integrity of God's Word.

BY JAMES E. SCODEY.

There is one proposition which admits of little, if any, controversy. If there is a God, there is a devil. That there is a God, who created the heavens and the earth, needs no argument either *a priori* or *a posteriori* with those who accept the Bible as a revelation from God. Indeed, I think it wholly impossible for any man to have any clear conception of the attributes of God reasoning *a priori* (from cause to effect) or *a posteriori* (from effect to cause). A genuine philosopher and reasoner viewing the heavens and the earth would, perhaps, conclude there was a cause producing them, and he might conclude that there was a great spiritual power as the source or cause of the creation. There is another class of scientists, called "lexotheists," who believe the creation of all things come in some way according to natural law, and have developed into the things we daily see; that man had his origin in a lower species of

being, and by continued change, becoming more perfect, through the millions of years which have rolled by in time, until, by what they call "evolution," he has reached that stage of development in which he presents himself to-day. This whole theory contradicts what God has revealed with reference to the creation, as stated in the first verse of the Bible, as well as that which is stated in reference to the origin of man. It also contradicts the statement made by Paul, the apostle of the Lord Jesus Christ, where he says in his letter to the Hebrews (1: 10-12): "Thou, Lord, in the beginning hath laid the foundation of the earth; and the heavens are the work of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Any man who contradicts the statements of God in reference to any matter which he has been pleased to reveal to man makes God a liar and is a rank infidel, though he claim to be a Christian, or a religionist.

It is a well-known fact to many of the best-informed men in all the denominations that both men and women are employed in our public schools, colleges, and universities, who believe and teach the infidel and atheistic doctrines of evolution, and what is called "hypercriticism," which denies that the Bible is wholly a revelation of God. It is seen that these teachers are sowing the seeds in the hearts and minds of the rising generation, which will produce an abundant crop of infidels who will reject God's teaching, the result of which may overturn and ruin our religious civilization. The civilization of all countries is largely the result of their prevailing religion. If our country should become infidel, reject God and Christ, as France once did, history might respect itself and we become involved in bloody revolution.

Good men and women in all the churches, fearing for the safety of our civil and religious institutions, are writing long and strong essays upon the value and necessity of religious education. They are not only writing, but they are calling on their adherents for millions of money for Christian education.

Two objects they would accomplish. First, the desire to successfully roll back the tide of material infidelity which is rising and threatening to engulf them. Second, and hardly inferior to the first, is the desire and purpose to preserve their creeds or teachings on the subject of religion from being displaced by any different teaching, and withal to increase their membership. They all seek additions to their membership, that sinners may be saved, as they believe, and because numbers add greatly to their prestige and power. As honest men, they hardly could desire and do less. I am thoroughly of the opinion that any religion which accepts God and the morality, justice, and judgment of Christ's Sermon on the Mount is better for the people of a nation than no religion, or even one which sets aside God's word and adopts human reason and science, falsely so called, as the faith they embrace. Jeremiah, the prophet of God, said: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

In view of what I have written, if what I have said is true, there is a grave responsibility resting on us who profess to take God at his word and to be guided by it in all things that pertain to life and godliness. We should see to it that we train our children, and all others whom we may be able to influence, reverence God and his word, and if circumstances permit, patronize the schools where the Bible is daily read and taught. Thus we would be doing something in opposing the menace of infidelity and atheism, and at the same time be able to expose and correct erroneous teaching on the part of our religious cotemporaries whether of the church of Christ or of the denominations.

I may follow this with another article on the wiles of the devil.

Abraham: God's Sevenfold Promise to Him.

BY H. LEO BOLES.

We have seen that Jehovah called Abraham, and have emphasized Abraham's prompt obedience to the call. We are now to notice the promises which Jehovah made to Abraham. These promises were not made to him with a view of hiring him to obey the call, neither are they given in order to persuade Abraham to get out from that country. They are given him as a reward of his faith and obedience. This is the principle upon which Jehovah has always acted. We misinterpret the blessings and promises of God when we make them the wages for obedience.

If we are correct in saying that the first call came to Abraham while he was in Ur and was repeated to him after he came out of Ur and while he sojourned in Haran, then the fullness of the promise was not made to him until after he had obeyed the call. If any promise was made to him in Ur, there is no record of it; the first record we have of the promise is found in Gen. 12: 2, 3. These promises, it seems, prepare the way for the covenant which was later made. In giving the call, Jehovah states explicitly that if Abraham would get out of his country and go into the land that Jehovah would show him, that then "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." (Gen. 12: 2, 3.) There is a sevenfold blessing in these promises. Jehovah is always liberal in his blessings; from his bounty he richly and freely gives; from his overflowing treasury he generously bestows; out of his wonderful love he mercifully blesses.

The first promise is, "I will make of thee a great nation." At this time Abraham was seventy-five years old and was childless; but he should be the beginning of a great nation. It seems that Abraham is to understand that independent of his father's family his fleshly descendants are to become so numerous that they can be called a nation. At Abraham's age this was a gigantic promise which called for an unwavering faith to accept it. Abraham does not question how Jehovah will fulfill this promise; by faith he accepts it. It is fulfilled in the fleshly descendants of Abraham, who made the nation of Israel, and also in all of God's people to-day, who constitute spiritual Israel. "It is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." (Rom. 9: 8.)

The second promise is, "I will bless thee." How full of meaning is this simple statement! The future history of Abraham and his family reveals the fullness of this promise. When Jehovah promises a blessing, you may be sure that it will be fulfilled. This blessing is promised with all the positiveness of the character of Jehovah; the wisdom, power, and love of Jehovah are pledged in the fulfillment of this promise. To doubt Jehovah's keeping this promise is to doubt Jehovah's omnipotence and goodness.

The third promise is, "And [will] make thy name great." One has only to read the Old and New Testament Scriptures to see how great the name of Abraham is. It is a name which stands out prominently through all the generations; a name which is synonymous with greatness; a name that all the future history of Israel testifies is great; a name which all of God's people to-day honor as great. The name of Abraham shines as a star of the first magnitude in the constellation of the patriarchs. It is possible that Abraham did not fully understand the full meaning of this promise, yet Jehovah understood it and has vouchsafed to Abraham the greatness of his name. Jehovah has made it so great that every one who "walks in the steps of his faith" shall inherit some of his greatness.

The fourth promise is in the form of a command. It is stated thus: "And be thou a blessing." Jehovah purposes to make Abraham a blessing to others. It is an honor and

a blessing to be a blessing to others. This expresses a general law of Jehovah's will; as one becomes the recipient of a blessing, that one is in turn to be a blessing. We misunderstand the purpose of God's blessings if we think they are to stop with us; we are made the chosen channel for them to flow through unto others. So often what would be a blessing to us if passed on to others becomes a curse when we selfishly retain it. Running water refreshes, purifies, and blesses; while still, dead, or stagnant water pollutes and curses. Wherever Abraham went, he was to be a blessing to others.

The fifth promise is, "I will bless them that bless thee." The benefactors of Abraham should receive a blessing from God; it was a blessing to any one to bless father Abraham. To bless Abraham, one must indorse his faith and obedience and encourage the life which he lived. For one to do this, one must harmonize his life with Jehovah's purpose and will. When one does this, Jehovah blesses that one. In this promise Jehovah gives encouragement to all who will bless Abraham; he assures them that they shall be blessed. This principle is true to-day with God's people. Those who help Christians, those who help God's people, are bringing a blessing upon themselves in helping the righteous. One may not fully accept Christianity; one may not faithfully live the Christian life; but as one helps and encourages the right, God in turn blesses the lovers of righteousness.

The sixth promise is that Jehovah will curse "him that curseth thee." The one who can find it in his heart to curse Abraham while he is faithfully following Jehovah, that very condition of heart, mind, or character will Jehovah curse. "I will curse him that curseth thee." Jehovah will curse the enemies of Abraham. Jehovah will bless his friends and benefactors, and will curse his enemies and malefactors.

The last promise. It is stated in this language: "In thee shall all the families of the earth be blessed"—I will bless all the families of the earth through you. What a rich blessing unto the children of men! The history of the Jewish family testifies that wherever and whenever the Jewish nation was faithful to God, it was a blessing to the nations of earth. Any member of Abraham's family, fleshly or spiritual, so far as it remains faithful to God throughout all the meanderings here upon earth, becomes a blessing to all those who come under its influence. But this is not the full meaning of the promise; the promise includes the coming of Christ, who shall bless all nations.

The Glowing Prospect.

The Christian life has many precious promises in its favor for this life and for the life to come. The desire for immortality is inborn and the promises of God reinforce that desire and seal it with infallible proofs. Once take firm hold of this great and absorbing truth and the fact concerning the future life and the coming of the King, and it will afford a bright and hopeful outlook along every avenue of life and bring indescribable gladness to the weary and burdened heart. What would aching hearts do were it not for the resurrection assurances and a well-founded hope of a blessed immortality?

The incarnation, sufferings, death, and the resurrection of Christ make such a hope possible and valid, for it is still true: "If in this life only we have hope in Christ, we are of all men most miserable." It is Christ who has brought life and immortality to light through the gospel. That glorious truth and incontrovertible fact throws a halo of light across the moral heavens, radiating through every avenue of life, filling trusting hearts with joy and peace.

Hope which has reference to future realizations yields a wonderful power over the children of men. It guards against discouragement and despair, infusing new life and

new energy, steadying the soul in the midst of dire calamities. It has caused Christians to rejoice with a joy unspeakable and full of glory at the stake and in the dungeon. It has helped to stop the mouths of lions, rendered harmless devouring flames, and enabled men and women to triumph over well-nigh insuperable difficulties.

The prospect of a life to come has buoyed up many a weary pilgrim on his heavenward journey and enabled him to walk by faith, because such a hope is begotten of God and maketh not ashamed, nor does it disappoint, but is an anchor of the soul both sure and steadfast.—The Evangelical Messenger.

One Touch of the Divine.

BY APPELLA S. MARTIN.

A little stream grows turbulent, in restless motion whirled. As though it moaned in secret an earthly sin or wrong; But as the waves grew calm at last, lo, pictured on its breast

The smiling starry sky, the calm that spoke of peace and rest.

Thus earthly sorrows, heaven's joy is blended into song That some one caught within the soul and sings it to the world.

One little ray dawns on our sky, in glory there to shine And to reflect upon our earth the light of worlds unseen; It paints the lily's pure white breast, the rose with heart of gold,

And lays on land and hill and plain one living, glowing sheen;

It blesses yet both cloud and sea and all our eyes behold. We find a breath of heaven there, a touch of the Divine.

A star arose upon our sky, one brilliant shining gem That lighted all the world and every corner of the earth; It brought to all a message full of mercy and love, And there was healing in its beam, a glory in its birth, A touch of beauty all divine, a blessing from above. It was our Star of Destiny—of lowly Bethlehem.

Management of the Gospel Advocate.

Beginning with the new year, I have entered a new line of work and am no longer at the office of the McQuiddy Printing Company, nor connected with the business and editorial management of the Gospel Advocate. The control of the paper is in the hands of Brother J. C. McQuiddy, with whom I have had most cordial and pleasant relations for about ten years. I still retain a financial interest in the Gospel Advocate and shall write for its columns in the hope of doing good in the Master's name.

With good wishes for everybody, A. B. LIPSCOMB.

Brother Lipscomb has voluntarily discontinued his services in the office of the Gospel Advocate, where he has very efficiently labored to give our readers a first-class paper without assuming control or direction of the affairs of the paper in any particular. He retains his interest in the Gospel Advocate and will continue to write for the paper. For his services he will not expect a salary, but will labor at something else for a livelihood. This step is taken by him and without any suggestion from me.

Our relations have always been cordial and pleasant in the highest degree, and I sincerely regret that he deems it advisable to make the change. He is remarkably well equipped for office work, knows how to make a readable paper, and is a versatile and forceful writer. In the separation, I suffer a distinct loss. I am glad to have the assurance from him that he will cheerfully assist me in the arduous duties of the office, when possible, until another is secured for the work.

The prayers and good wishes of our entire force go with him in every noble work he may undertake. Already efficient, we shall rejoice in every opportunity to help him to greater usefulness and efficiency. J. C. McQUIDDY.

At Home and Abroad

T. W. Phillips reports seven additions at Osceola, Texas, in a recent meeting.

C. C. Merritt, the editor of Harvest Work, was among our visitors last week. He is devoting his energies to missionary work.

R. A. Craig, evangelist for the church at Shelbyville, Ky., reports a total of \$160.70 toward their building fund and a total of \$594 on the lot.

Married, at Owen's Cross Roads, Ala., on December 25, Mr. Ulas Kennamer and Miss Mattie Craig. J. Frank Jenkins officiating. Congratulations!

Joe L. Netherland, of Miami, Fla., will be back in Tennessee, beginning July 1. He will be glad to assist in meetings. Address 1250 N. W. Second Street, Miami, Fla.

A brother from Haleyville, Fla., who forgot to sign his name, writes: "The meeting that was to have convened at Haleyville, January 24-31, has been canceled. Some of the members thought it best to call it off."

From A. M. Fellows, Columbus, Ohio, December 31: "We had a fine meeting on Lord's-day morning. D. W. Harkins preached for us. The house was filled with good, attentive listeners. The church is prospering greatly."

W. Silas Moody preached for the Twelfth Avenue congregation last Sunday, morning and evening, to large and attentive audiences. There was one confession. This congregation will enlarge their building in the near future.

J. W. Grant wishes all his friends and correspondents to note that he is now located in Lakeland, Fla. His home and mailing address are 607 North Kentucky Avenue, Lakeland, Fla. His telephone number in the city exchange is 649, blue.

From C. G. Vincent, Knoxville, Tenn., December 30: "I have given up the work here to labor with the church at Corsicana, Texas. Our chief purpose in making this change is to be in a position to do more for foreign missions. Our work here has been most pleasant, and we regret to have to leave the good brethren in Knoxville. We purpose to motor to Texas, leaving here on January 9. After that date correspondents will please address me at Corsicana, Texas."

From Aruna Clark, Lakeland, Fla., December 26: "We are in the land of flowers and sunshine in the interest of my wife's health. Brethren, remember us in your prayers. I preached twice here yesterday to good audiences. The church is planning to do great things here. J. W. Grant is locating in this beautiful little city to devote his time to the building up of the congregation here. I will probably resume my labors in Tennessee in a short time, if suitable arrangements can be made for my wife to remain here through the winter."

J. O. Barnes writes: "The writer closed a six-days' meeting at New Hope church of Christ on December 23, with a good attendance and good attention during the entire meeting, but no additions. New Hope is located two and one-half miles from Lake City, and where the cause of Christ was established about seven years ago and flourished for five years; but on account of members moving away and other conditions, the worship was abandoned, and for two years the house has been closed. But we hope to reestablish the worship there some day. I walked to and fro each night for six nights, making a total of twenty-five miles walked. No remuneration was received; but I am so glad that God opened the door for me, and I feel that he through me did some good. I am glad to 'suffer for his name,' and in the future I will receive the reward in heaven."

M. C. Cayce writes from Jackson, Miss.: "For a number of years a few met on the third floor of the Odd Fellows' Hall in Vicksburg, Miss. It was, and is, a very undesirable place to meet; and no growth was made, not even so much as having a protracted meeting for the past ten years. Last summer I held a tent meeting for them, during which thirty-one were added to the church and the few stirred to renewed effort. It was agreed at that time that unless a suitable building could be bought, as was done in Jackson and Columbus, a house must be built. A well-located corner lot has now been purchased for the sum of one thousand dollars, and the restrictive clause is in the deed. This one thousand dollars they have paid themselves, without asking for any help; but it has ex-

hausted their resources and demonstrated an earnest, self-sacrificing spirit. Now they want to build a meeting-house to cost about three thousand dollars; and if those who read this and who love the Lord will assist them by contributing one thousand dollars, they can then borrow two thousand dollars, and will themselves take care of the loan by continuing to give as they are prospered. 'Bear ye one another's burden, and so fulfill the law of Christ.' This is a most worthy call. The house is needed right now, and the future growth and usefulness of the church in Vicksburg requires that they have a place to meet. You can see they are willing to sacrifice, and, therefore, ought to be helped. So please, all who read this, send them a contribution and a few words of cheer. They need it and they deserve it. Let us help Vicksburg. 'Remember the word of the Lord Jesus, how he himself said, It is more blessed to give than to receive.' Mail your check to W. F. Hanes, treasurer, 1201 First North Street, Vicksburg, Miss."

NEW YEAR'S MESSAGES.

The Gospel Advocate is sent to a new subscriber with the following message: "New Year's greeting to Gail S. Moss and wife, 1985 Court Avenue, Memphis, Tenn. In loving remembrance of his mother fifty-two times for the year 1922."

New Orleans, La., December 23, 1921.—Editors Gospel Advocate: I wish to express my appreciation of the Gospel Advocate and wish for it for the year 1922 a better, "bigger" year than it has ever known. It has helped me in many ways, and I certainly would hate to be without it. It is hard to measure the good it has done in our family. Being without Christian association, it has helped fill the need, coming as it does each week. I thank God for its earnest writers and pray for its wider usefulness.—Mrs. W. B. Morgan.

Good-by, 1921! Good morning, 1922! With Christian greetings to all the saints and best wishes to you all for a prosperous and happy New Year in both temporal and spiritual affairs during 1922. Let us "put on the whole armor of God" and enter bravely into "the good fight" against our greatest foe, Satan, and his servants, and thus, as "workers together with God," gain a great victory for Christ and his church. "Let brotherly love continue." I leave Lake City on January 6 for a mission tour on the East Coast, beginning a meeting on January 8, at Maytown. We hope to have the prayers of all the brethren and to succeed in accomplishing much good in the name of our Master.—J. O. Barnes, Lake City, Fla.

Washington, D. C., January 1, 1922.—The church of Christ in Washington, D. C., faces the New Year with stronger faith and greater zeal than ever before, and with the resolution to do more than in any other year of her history. It is our desire to pay off the debt on the house of worship and plant another mission before the end of the year, and to this end we shall pray in harmony with Jas. 5: 16. Those who have friends here whom they desire to have come to the place of worship may write me at 1319 Harvard Street, N. W., and I shall take pleasure in calling on them and welcoming them to the services. Those who desire to reach the place of worship may take any Fourteenth Street car (cars are marked, "Fourteenth and Colorado," "Fourteenth and Decatur," "Takoma Park"), and leave car at Fourteenth and Newton, which is almost in front of the building. May the New Year be the best in the history of the church of Christ in all the world.—W. S. Long.

As the year is nearing its close, and as I have been accustomed to write on such occasions to the dear old Gospel Advocate, I am reminded that not a single writer for the Advocate now that wrote when I began reading it. Very few are living. I do not see D. L. and E. G. S. as in other days. Those two men have done a work for the church that will never be known in this world, but is sure to be known when the many they have taught the way of salvation join in praises to the Father in heaven through the Lord Jesus Christ forever and ever. I am glad Brother Sewell is still with us on this side, though he does not write now. I have noticed others coming and going as writers. Almost every one has been helpful to me. To my way of thinking, there are few men who can teach the Bible as well as Brother Elam. May he live long to work for the Master. To those in charge of the Advocate now I will say, you have a great work ready prepared to your hand. This generation needs sound counsel. Give them a good paper. Warn them of the dangers confronting them. I expect to read your paper as long as I live. So I want you to keep it clean and pure. I pray God's blessings upon each of you and on every reader of your paper—W. P. Sims, Hillsboro, Tenn.

Gospel Advocate

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

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Editorial

Rightly Dividing the Truth.

BY J. C. M'C.

The Old Testament is the best commentary on the New. It is in no way binding on us to-day, but in it is much that helps us to a better understanding of the New. The law of Moses led us to Christ; but after faith is come, we are no longer under the law of Moses. Christ says: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 17, 18.) Christ filled the law full.

In the New Testament we find many prophecies of the Old fulfilled. The New Testament is a book of order and is adapted to our needs. Only in one book of the New Testament do we learn what people did to enjoy the remission of their past sins. But before men can be saved from sin they must have faith. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) The gospel, consisting of four records of testimony written by Matthew, Mark, Luke, and John, is calculated to produce faith in Christ.

Beginning with the first chapter of Matthew, we learn that Christ was born of the virgin Mary as predicted by Isaiah, the prophet. Beginning with the second chapter of the same book, we read that he was born in Bethlehem of Judæa, which is a fulfillment of Mic. 5: 2. Then we learn that, on account of the persecution of Herod, Joseph took the young child and his mother into Egypt, where he remained

"until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my Son. Then Herod, when he saw that he was mocked, of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men." All of which was a fulfillment of "that which was spoken through Jeremiah the prophet, saying, A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not." And then we read that when Joseph "heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene." Next in order we are told of the work of John the Baptist, the harbinger of Christ, who came to prepare a people for Christ, which is a fulfillment of Isa. 40: 3. With such evidence, it is easier for one to believe than to doubt. How wonderful that the prophets foretold these things so long before they came to pass! Only men inspired of God could have done it.

John the Baptist was a prophet of God, and his mission was restricted to the Jews only, and was fulfilled while the law of Moses was still in force. He was therefore a prophet under the Mosaic dispensation. Matthew summarizes his preaching in this brief sentence: "Repent ye, for the kingdom of heaven is at hand." He baptized penitent Jews who "confessed their sins," requiring them to believe on the coming Messiah. He baptized Christ himself. Christ's personal ministry was limited to Jews only. John and Christ lived in the evening of the Mosaic dispensation, but in their preaching we can easily see the dawn of a better day. It was the time of twilight. Christ chose the apostles, and when all authority on earth and in heaven had been committed to him, he commissioned them to go "into all the world, and preach the gospel to every creature," enjoining upon them to tarry in Jerusalem until they should be endued with power from on high. Mark, Luke, and John are of the same nature and character as Matthew, and were written for the same purpose. They corroborate and strengthen the testimony given by Matthew. In the records of the four evangelists we find perfect agreement and the very strongest evidence. In the eighty-nine chapters composing the gospel we read of the fulfillment of many prophecies, of the many miracles Jesus wrought, and of his cruel death on the cross and his resurrection from the tomb. John tells us why these things were written: "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.) If a person is a disbeliever, tell him to read Matthew, Mark, Luke, and John. If he does not believe when he has read them through, tell him to turn back and read again, and so on until he does believe. I do not think that a responsible person with an unbiased mind can read the gospel without eventually believing that Jesus is the Christ, the Son of the living God. This is the central truth of the Bible.

When a man believes with all the heart that Jesus is the Christ, the Son of the living God, he accepts the truth of the Bible, from the first word in Genesis to the last "amen" in Revelation. The believer is ready to inquire, "What must I do to be saved?" Where shall he read to learn? In the book of Revelation? No. The book for him to read is the next book in order, Acts of Apostles. This book does not purport to be a complete record of all the apostles did under the commission to disciple the nations, yet it is

sufficiently full to show what they preached and what they required sinners to do to be saved, as well as how they constituted churches. It is simply "Acts of Apostles"—that is, some acts of some apostles. Luke, as a matter of fact, confines himself mainly to some acts of Peter and Paul, the latter being called and constituted an apostle after the ascension and whose mission was more especially to the Gentiles. Then, if the sinner would know what to do to be saved, he must read Acts of Apostles. We learn that the apostles were assembled in an upper room in Jerusalem. On the day of Pentecost, "they were all filled with the Holy Spirit," baptized in the Spirit. Peter, standing up with the eleven, preached Christ unto the assembled multitude. He commands them to "know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." Here is a command to believe, and it is evident that they did believe, for the next verse says: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" If they had not believed the message of Peter, they would not have been cut to the heart. To these believers Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) The apostles were commissioned to require sinners to believe, repent, and be baptized in order to the remission of their sins. On the day of Pentecost, when the kingdom was set up, those who obeyed the truth believed, repented, and were baptized. It is true that Peter, in response to their question, said, "Repent ye, and be baptized," for they had already believed. Even so today we should tell believers, "Repent ye, and be baptized," just as did Peter. In Acts of Apostles we read of believers being baptized: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) The believing Ethiopian nobleman was baptized: "And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 38, 39.) The believing, penitent Saul refused to break his fast of three days until he had been baptized. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) Believers are baptized; disbelievers are not. Christ says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) If one is a disbeliever, he should read the gospel. If inquiring what to do to be saved, he should read Acts of Apostles, the book of conversions, the book in which we have an account of the conversion to Christ of many thousand souls. Every one did exactly the same thing in order to the remission of his sins.

"Is There Room for Compromise?"

BY M. C. K.

On page 6 of this issue will be found a second article from Brother W. T. Stirling, of Toronto, Canada, on the foregoing question. It was misplaced at our office and not sent to me until it was impracticable to publish it till now. I regret the delay, but could not prevent it under the circumstances. In this case again, I shall consider the points which seem to be germane to the issue.

1. So far as this issue is concerned, it is wholly immaterial whether there is or is not "a definite formula for public worship prescribed in the New Testament." I remind Brother Stirling and others that "formula" or no "formula," *vocal music* is definitely "prescribed in the New Testament" as the specific kind of music which God says

we are to make in praising him, and it is just as obligatory upon Christians to observe what God *tells them to do* when it is *not* a part of a formula as it is when it *is* a part of a formula. If not, why not? No matter whether immersion in water is a part of a formula or not, it is definitely "prescribed in the New Testament," and to sprinkle persons instead of immersing them would be as much of a departure from God's will as it would be if immersion were a part of a formula. Again I say, if not, why not? When God tells people to offer a sheep in sacrifice, or to make vocal music in his praise, they who offer a cow and make instrumental music are "turning from God's way into man's way" just as much as if offering a sheep and making vocal music were a part of a formula. In the name of reason, how can the question of turning from what God commands to something he does not command be, in any way, affected by its being or not being in a formula? If God commanded it, he commanded it whether it is in a formula or not.

2. What if the organ is introduced "*as an aid to the singing*," what has that to do with the point here at issue? Even were it granted that it aids the singing—some think it aids and others think it hinders—that is not the question before us. It is astonishing that any thoughtful person cannot see that "a clear distinction between instrumental music as being in itself a means of worship and *substitute* for singing and instrumental music simply as *an aid* to singing," instead of doing "a lot to clarify the issue," *does not even touch the issue*. Let us see. God commands immersion. He does not command sprinkling. He does not even say anything about the latter, but he commands the former. On precisely the same principle, God commands vocal music. He does not command instrumental music. He does not even say anything about the latter, but he commands the former.

Now, in the latter case, Brother Stirling, argues that when instrumental music is introduced, provided it is not introduced "as being in itself a means of worship and *substitute* for singing," but "simply as *an aid* to singing," it is all right. Then, if that be true, when sprinkling is introduced, provided it is not introduced "as being in itself a means of worship and *substitute* for" immersion, but "simply as *an aid* to" immersion, *in the case of sick persons or circumstances of great inconvenience for immersion*—which, by the way, is the identical ground on which it was originally introduced—what could our brother say? Please do not tell me here that sprinkling is *not* an aid to immersion, for neither are you nor am I to be the judge of this point. Multitudes of Christians do not agree that instrumental music is an aid to singing. Yea, they think it hinders and interferes with the singing in the worship of God; but whether it does or does not is not the point here demanding our attention. This point is that, in this case, persons *claim* that it is an aid to singing, and on that ground introduce it in spite of the fact that others think it is not an aid; and in the other case, precisely as history shows, persons *claimed* that sprinkling, in the case of sickness and for convenience, *is an aid in the service of God*, and on that ground introduced it in spite of the fact that others, including Brother Stirling and myself, are convinced that it is not an aid.

3. He proposes to answer the question, "Is the organ justifiable as an aid to singing?" by giving my words to the effect that "if it did nothing more than aid the singing—that is, aid in doing the thing which God says do—nobody could properly object to it." I still say that, but he overlooks the very point in my statement which concerns the issue between us—namely, "if it did nothing more than aid the singing;" but precisely at this point is where the insurmountable difficulty is encountered. *It does do more*. It makes another and a different kind of music—two kinds where God selected and commanded the one, and did not

select and command the other. A cow and a sheep are not only both *animals*, but they are *co-ordinates as quadrupeds*, and yet they are two kinds of animals. Now, if God commands us to offer a cow in sacrifice, would Brother Stirling feel justified in offering a sheep? If not, why not? In this case he would no more be departing from and violating God's order than he departs from and violates God's order when God commands us to make one kind of music and Brother Stirling makes another kind. To say that he retains both kinds, and therefore has what God commands, does not help him out of the difficulty any more than it would help a man, in the other case, who says he retains both kinds of animals—a cow and a sheep—and therefore has what God commands; for in neither case is doing the added thing obeying God, but it is adding to his word—a thing which is distinctly forbidden. "Every word of God is tried; he is a shield unto them that take refuge in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30: 5, 6.) Hence, whether my "influence" is "great" or small, I am trying to use it all to get Brother Stirling and others to *abide by the word of God*, and, therefore, to get them to see that when God commands the sacrifice of one kind of an animal, a cow, for example, they must not bring another kind, but must confine themselves to the kind commanded; and on precisely the same principle, when God commands the use of one kind of music, vocal, for example, they must not bring another kind, but must confine themselves to the kind commanded.

4. Owing to pressure of other matters, I must ask Brother Stirling to excuse me from entering into a discussion of the society question at present, further than to add that I am glad to see, according to his statement, that our English brethren are making efforts in the direction of unity and co-operation. This is praiseworthy, and even if conclusions first reached are not altogether what they should be, such efforts are calculated to lead those making them nearer and nearer to the truth and they may ultimately be entirely successful. Any method that is careful to stay clear of *general organization and centralization in religion* is not apt to be far wrong in principle.

[Note.—Our review of the Payne book on *psallo*, to be resumed in the issue two weeks from now, was suspended to make room for Brother Stirling's article and our reply; but I trust our correspondents will kindly refrain from further discussion of the music question in our columns until our review of this book is finished.—EDITOR.]

The Situation in Which the Society Brethren Find Themselves. No. 2.

BY F. W. SMITH.

Brother Collis continues his disclosures of the situation by reference to "a great stir" in society ranks some twelve years ago as follows:

Some twelve years ago a great stir was caused in our ranks over the appointment of Guy Sarvis to China. Mr. Sarvis was generally believed to hold the views of the members of the Campbell Institute. He was made the living link of Mr. Ames' church. Mr. Ames' views were as well known then as they are now. He was not the man to have one represent his church who was not in sympathy with the things for which he and his church stood. Protests against this appointment availed nothing. Mr. Sarvis was hurried off. Soon after his arrival in China, he was appointed to a professorship in the Nanking University, where our Chinese preachers are educated.

Subsequently, brethren visiting in Jamaica informed our missionaries there that churches in America had adopted open membership, upon which the missionaries received a few unimmersed people into their congregations to enjoy the same standing as did those who had been immersed into Christ. This procedure was criticized, and the practice was discontinued. With these missionaries the question seemed to be, not, "What does the Bible say?" but, "What do the brethren want?"

Then the trouble about China began. Letters were made public from missionaries in China asking for authority to do two things: (1) To surrender the independence of our churches and to put them under the control of a super-organization; (2) to admit the unimmersed into the full fellowship of our churches when it should become necessary in the interests of a united church in China. These revelations created a mighty stir in the brotherhood. C. C. Morrison, editor of the *Christian Century*, asked, "Why all this fuss?" He affirmed that open membership was already practiced in our China mission, that officers were appointed over our churches and evangelists were employed who had never been immersed. Mr. Morrison appeared at the St. Louis Convention to substantiate his charges by reading letter from China. His chief correspondent was our missionary, G. B. Baird. These assertions were denied by China missionaries, who asserted that the unimmersed were not received into actual membership. There seemed to be much confusion of thought as to what constitutes church membership in China.

Anxiety was considerably allayed by the passing of what is known as the Medbury Resolution. This resolution expressed disapproval of any control of our mission churches by a district association, or of the advocacy or practice of open membership on any mission station supported by our Foreign Society; it asked our missionaries to subscribe to that position; but, if they could not, to exercise their right to withdraw from our mission. Brethren returned from St. Louis with the hope that our United Society would be governed by the spirit of that resolution; that our missionaries would gladly fall in with its requirements, and that all cause for doubt concerning our work on the foreign field would be removed. But our National Board soon set us to guessing as to what its policy is.

A short time after the St. Louis Convention a move was made by the United Society which, many thought, revealed a spirit that was not unfriendly to open membership. W. M. Cunningham died early in the year. He was the enlisting secretary of the College of Missions, whose duty it was to find recruits for the foreign field. Alexander Paul, a former missionary in China, was chosen to fill his place. A letter from Brother Paul to the Foreign Society reveals sympathy with his associates in China who are ready to practice open membership if the brethren give them permission. He says in his letter:

"The question of entrance into the church will not depend upon any particular mode of baptism.

"The emphasis that the Chinese place upon the mode of baptism is almost insignificant. They believe in allowing the individuals to interpret this for themselves."

"Mode of baptism!"

A stalwart advocate of the principles of our Restoration movement could not possibly write a letter like Mr. Paul's. It is easy to guess what kind of young people would be preferred for missionaries by Mr. Paul. Certainly he could not be expected to choose those who would make trouble for the missionaries in China that are ready to practice open membership.

Alexander Paul had been teaching in the College of Missions. His removal made it necessary to secure a teacher to fill his place. George W. Brown was selected, who, until about four years ago, had been a missionary in India. Since his return to the United States he had served as a professor in the College of the Bible in Lexington. Brother Brown has been quite outspoken in expressing his views, and has not hesitated to advocate our giving up some things that have been regarded by us as very sacred and very essential. He claims that our mission is to bring about Christian union, not to restore New Testament Christianity. That you may know what he stands for, I quote a few sentences from an article written by him and published in the *Christian Union Quarterly* of April, 1919. He says:

"To the originators of the [our] movement, the Bible was the source of authority. The principles of the reformers were demonstrated by direct appeals to the sacred Book. It is easy to carry a thing of this kind too far. It is easy to fall into a sort of super-reverence for the Book, while the Spirit is made to suffer accordingly. . . . We shall not find people as literalistic as we once did, and they will not be ready to do a thing because it seems to be a literal command of the Bible, or because it appears to be an approved precedent. . . . Let us determine anew how the church may be united, and then, under the leadership of the Spirit of God, set about reunion. . . . So it is incumbent upon us to take up anew the subject of union, and get right with the present generation."

This Mr. Ames has played a very prominent part in bringing the society upon the present evil days, and the

Christian Century seems to have been one of the chief powers behind the throne.

The present installment closes with reference to George W. Brown, which shows to what extent men will go when they begin to depart from the plain teaching of God's word. The way in which this man Brown *disconnects* the Bible and *exalts* human reason in religion is but the legitimate fruit of the seed planted many years ago by those who were not satisfied with God's wisdom and ways.

A Talk With Our Readers.

BY J. C. M'Q.

This is the first issue of the Gospel Advocate for 1922. We now cease to write 1921 and henceforth write 1922 on all our letters and periodicals. How rapidly the years pass by! With this issue I begin my thirty-eighth year of service on the paper. The thirty-seven years that have come and gone have been years full of work and full of changes, with much disappointment and with some measure of success. During those years great sorrows have come into my life—sorrows that should soften one and make him realize how unavailing is this world to give permanent happiness and joy. During all the years that have passed it has been my constant aim to be true to the truth, regardless of the frowns of the populace. I believe a man had better suffer his right arm severed from his body than to sacrifice the truth simply to please men. But while this journal stands for the truth in its simplicity, yet it firmly contends that personal bitterness and strife should not have any place in its columns. Personal wrangles are not in the least edifying. In the past thirty-seven years I have been severely criticized, for which I am thankful. I believe that we should profit by adverse criticism, and that we are unworthy a compliment if we do not welcome criticism. My desire is to make as few mistakes as possible; for I know that, while doing the very best that I can do, I will make mistakes.

I have made no change in my business that I did not think best for the cause of Christ. I have sought to make changes that would improve our literature, that would best serve the churches and best advance the cause of Christ. These changes have been with malice toward none, but simply with a desire to elevate the standard of our publications. With this in view, I have already contracted for a very high-grade paper on which the Gospel Advocate is to be published during the next year. It is also our purpose to make radical changes in our advertising department. It shall be the purpose of the management of the paper to see that only high-grade advertisements appear in its columns. While we do not object to clean advertising, I do believe that advertisements of an improper nature should be rejected. It is probable that we will suffer loss by making a change in the management of the advertising; but when we handle the advertising ourselves, we will solicit only such advertising as we wish to appear in the paper. Quite a number of our readers have complained at the character of the advertisements that sometimes find their way in our columns. I have been too busy to look especially after the character of the advertising appearing in the paper and have intrusted this to others. In making this change, I shall be glad to have the hearty support and encouragement of all our readers.

While we are paying war-time prices for labor, yet we have reduced the price of the Advocate from \$2.50 per year to \$2 per year. This also entails quite a loss and must be overcome by the securing of more subscribers. If we could double and quadruple the circulation of the paper, we would be able to manufacture the paper at a much less cost for each paper. We are depending on our readers, on their good will and hearty coöperation, to support us in the changes that we are making.

I have been at the desk doing office work for a long time.

Many of our readers know that my health is not the very best. My physician says that I need the open air and that I should spend more time in the open air. Appreciating the fact that I must save my strength, I have decided to sell an interest in the religious part of the McQuiddy Printing Company. It is thought best to separate the religious work entirely from the commercial printing. We are now making up a stock company and expect to organize this company in a very short time. When the company is organized, the directors will elect some younger man to be trained into the management of the paper. While I do not intend to turn over the business at once to an untrained mind and hands, yet I hope in a short time to have some one so trained that I can be relieved very largely from the active duties of the office. I shall be glad to continue to write for the paper, to encourage it and help it in any way I can without financial consideration, which I have done for many years. I do not believe that any one should cease to work; in fact, the busy man, and the man who has spent his life in the service, hardly knows how to quit work. My friends have insisted that I cease to work so much, but somehow I have never felt that it was the best thing for me to do. Stagnation means death. There is no reason why the circulation of the Gospel Advocate and our literature should not be doubled. If we can interest the brethren to help us and coöperate with us in the work, it will be done. Active work rightly directed always accomplishes great things. I appeal to every reader of this paper to make it a point to send us at least one new subscriber within the next few weeks. We have in mind very important changes. We are now maturing plans with a view to interesting other good writers for the paper. Brother G. C. Brewer has been secured as an editorial writer for the paper. He will contribute a page or more each week. This will sometime appear on the first page, and sometimes on another page, owing to which best suits the make-up of the paper. The first page is in no way better than other pages. We congratulate ourselves upon this addition to our writers. He is a pleasing, clear, and forceful writer. His first installment appears in this issue. It is our purpose to encourage our young preacher's in the work. Nothing will encourage and develop them so much as giving them the work to do. We have in view great things, and, by the help of the Lord, shall endeavor to make 1922 the best year of our lives. Shall we have your help and personal coöperation? We take this occasion to extend our appreciation to all our workers and friends who have stood so nobly by us in the past. If we want a first-class journal, we must pay the price. Without effort, without prayer, and without work, we cannot hope to accomplish much in the name of Jesus Christ.

The Value of a Life.

Of how much value is a life? What is it worth? To whom is its value to be awarded? By what criterion is its appraisement to be made? In the final analysis and conclusion, a man is worth to himself only what he is worth to the world in which he lives. The principle of exchange has caught him in its nets of fixed destiny. In order that he himself may realize what he is worth, he must of a fact put his life into the hands of the "exchangers" and be acknowledged as proper currency in the markets of public confidence. This deposit of personality into the lives of others means unselfish existence, and that means perpetual being. The quality of lastingness enters largely into the value of a commodity. How long are you going to live—in this world? Just as long as the influence for good exists in the lives of your successors whom you have helped to a better life and to a higher plane of usefulness. Men are to be valued by what they make it possible for the generation after them to achieve, not so much by what they are able to do in person as by what they accomplish through their successors.—Baptist and Reflector.

Home Reading

"Be Near Me, Lord."

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some who helped me once to do thy will,
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at the labor cease to sing,
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me thy Light! Let not my wearied eyes
Miss the fresh glory of his passing day,
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts Thy best of saints have had!
With the great joy of Christ my heart endue
To share the whole world's tears and still be glad.
—Selected.

✱ ✱ ✱

Lords and Ladies in Waiting.

It is within the power of most people to plan out, and carry out to the full, their course of life, but there is a class of men and women who, while they have the same power, find their life's work already mapped out for them. These are they who find that their duty lies in waiting on a father, mother, brother, or sister, and to spend their lives in this noble service. It is of this class of men and women I write, and for a title call them "lords and ladies in waiting."

They are to be found in every part of the globe, and among high and low, rich and poor. Their worth is seen by far-seeing men and women, who, on bended knees, make great offers to them, and implore them to accept; but with tears in their eyes, and with thankfulness in their hearts, they say to the kind offerers: "We must remain at our post of duty." If the whole world were offered to them, they would not change their place, nor their name, while there was one to wait on. Even when father, mother, brother, or sister plead with them to give up waiting on them, and accept an offer of some other place, they will say: "Intreat us not to leave thee; for where thou goest, we will go, and where thou lodgest, we will lodge." They see visions and dream beautiful dreams of what they should like to be and do, and, when they awake out of sleep, will tell their dream to intimate friends in the words:

"We slept, and dreamt our life was beauty,
But awoke to find that it was duty."

Love, devotion, and self-sacrifice lie beneath the surface of their lives, and, through all the changing scenes of life, they remain steadfast and unchangeable.

As each day dawns, these "lords and ladies" are found "in waiting" at their place. The years come and go, and they get older in years and service, but count not the number of their years, nor the years of service, because their hearts, heads, and hands are set upon the work to which they are called. It may seem foolish to spend so many years "in waiting" when some of them could be spent "in resting," but they cannot rest while loved ones at home need their presence and help. They have made a solemn vow before God and in their own hearts that they would from that day forward wait on father, mother, brother, or sister, for better or worse, for richer or poorer, in sickness or in health, till death them do part. Like other great men and women, the good they have done will live after them and will be a memorial to them.

Whenever we come across these noble lords and ladies in waiting, we are encouraged to do our duty in that state of

life to which we are called, and we are inspired to say to one another:

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

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—Alfred W. Bell.

God's Transplantings.

In many parts of the world I have found Christian people who feel that they have been "driven" by force of circumstances into untried scenes. Considerations of health, business, or other reasons have induced a change. The consequences were not always as carefully considered as subsequent events proved would have been best.

A few years ago in Colorado I saw some men removing a few good-sized trees. The air was biting cold. The men chopped off the spreading branches, and dug around the roots, breaking away from mother earth the smaller rootlets. Then big grappling irons and strong chains encircled the denuded trees and they were taken by many horses across to a new position by the street curb. Here they were lowered into immense holes prepared by the master gardener. It seemed harsh usage in the depth of winter. Yet did not the master have some good end in view?

One year later I passed by those trees. Two handsome new houses adorned their original site. They now stood by the irrigation ditch, and clear, sweet mountain water babbled and danced beneath them. An exquisite bit of graded sward caressed their feet. They had been of small account before—now they were conspicuous additions to the beauty of the street. The gardener knew where to place them.

Thus very often are the transplantings of God's children. He sometimes permits men to cut away the beautiful things that we have rejoiced over in our dear old homes. He digs about the very roots of our lives with the spade of adversity. The sharp ax of material losses or ill health cuts into our being.

To question the divine care is dangerous. God cannot make mistakes. Let us acquiesce in his wise judgments. Let him replant us, as he wills, by the running waters of his peace. Possibly we shall not forget the sad transplanting in the wintry season of the long ago. But were not choice spiritual and material lessons learned in those hours of trial? Will not the unseen spiritual realities outlast the material things that now we so vainly try to understand and see? Shall we not sing the immortal song:

"Goodness and mercy shall follow me
All the days of my life,
And I shall dwell in the house
Of the Lord forever."

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—William C. Allen.

The Nature of Wisdom.

On the nature of wisdom, the teaching of Holy Scripture is clear and striking. It says there is a wisdom of man, and this is the knowledge of the true end or purpose of life—call it happiness, call it perfection, or what you will—a knowledge which answers to some extent those ever-recurring questions, "Why was I made?" and "What am I now?" and "Whither am I going?" This is the wisdom which the author of Ecclesiastes sought for everywhere, and yet hardly found. It is this over which, as discovered, the book of Proverbs rejoices as more precious than gold and jewels, and from the rough ore of which it forges the current coin of its proverbial philosophy. But there is also a wisdom of God, and this is the idea or purpose of his dispensation to man, rolling alike in the stately march of Nature's law or in the little world of the soul within. The fear of the Lord is declared to be the beginning of wisdom, and to the desponding author of Ecclesiastes it seems to be the whole treasure of man.—Bishop Barry.

Commending the Quarterlies.

"I have received and examined the Advanced, Intermediate, and Primary Quarterlies which you sent me. I suppose I am fairly well acquainted with the many different helps to Bible teaching for our Sunday Bible schools. I regard your series of lesson helps the best I have ever seen. For systematic graded lessons in the teaching of the Bible to our students of the Bible schools, they are very fine. For this work I believe they are the best system of studies we have. While your Quarterlies in the past have been good—the best I have seen—your new Quarterlies for 1922 are a decided improvement over those of the past. I shall mention two improvements. (a) The arrangement of the scriptures, (b) the arrangement of the comments on the lessons. The comments are not so wordy—more direct and to the point. I know of no man who can make a point stick out plainer than F. W. Smith. Knowing the ability and adaptability of Smith and Srygley, I have full confidence that you will maintain the high standard you have had in the past. I am not so much interested in who writes the comments on the lessons as I am in the comments themselves. On the whole, I am pleased with your Quarterlies. We are glad to be able to use them." (John E. Dunn, Waxahachie, Texas.)

"I have received and examined, though not thoroughly or critically, the Quarterlies edited by Brethren Smith and Srygley; and while I note some changes in the make-up and appearance which I regard as improvements, the lessons are, as they have ever been and should ever be, set forth in 'sound speech that cannot be condemned.' They are capable of doing great good if *used* and not *abused*, as is too often the case. But with this indorsement and commendation, *with love toward all and malice toward none*, I desire to say that when, with reference to such things, there is enough of the Spirit and mind of Christ among the older and more experienced, who are, and for years have been, teachers, preachers, and editors, to enable them to 'be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others' (Phil. 2: 2-5), there will be more zeal, faith, hope, love, joy, and peace among the brethren in general, who are less experienced in the Christian graces; and so may it be." (J. Pettet Ezell, Cookeville, Tenn.)

"I have received and examined the Advanced, Intermediate, and Primary Quarterlies for the first quarter of 1922, and to say I am pleased with the work is to but feebly express myself as to their worth. Knowing the writers, Brethren F. W. Smith and F. B. Srygley, as I do, I had right and reason to expect something good, but they surpassed even my most sanguine expectations. Both of these brethren being experienced and gifted preachers and writers and strictly loyal to the truths of the Bible, we have every human assurance that those who study the Book during the coming year, through the assistance of these Quarterlies, will not only have a profitable, but also a very pleasing, course of study. Brother Smith repays the price of the Advanced in the short paragraph in Lesson II., division 4, under the heading, 'Acting Upon Divine Assurance.' No one can read and digest that short paragraph without having a stronger faith and brighter hope. Brother Srygley's comments on the scriptural lessons are pleasingly made and are such as are calculated to interest and instruct the student for which they are intended. I hope this work will have the circulation and study it so richly deserves, and am sure all who study these Quarterlies and the scriptural references they cite will have a much broader and deeper knowledge of God's word, 'the lamp unto our feet.'" (Andy T. Ritchie, Madison, Tenn.)

"I received sample copy of 'Teachers' Quarterly from your office sometime since, and have examined it pretty thoroughly, and wish to commend it to any one studying the international lessons as the best help I have ever seen. I am sure that preaching brethren who desire helps in preparing sermons will find what they are looking for in the Quarterlies edited by Smith and Srygley. I consider the coming generation very fortunate in having within their reach the benefit of Bible study for years from men who have earnestly contended for a 'Thus it is written,' also practiced the same. You certainly made a wise choice when you chose Smith and Srygley for this work." (J. G. Allen, Muskogee, Okla.)

"Received your Quarterlies. They are all right. The four churches for which I preach monthly will use them for the year, and have placed their orders with you for the

first quarter. Another church, where I preach on fifth Sundays, has a small 'anti-literature' crowd, but has compromised on the Nichol-Whiteside 'Sound Doctrine.' They do not regard this as 'literature.'" (Batsell Baxter, Abilene, Texas.)

"I received copies of the literature for the first quarter of 1922, and I have examined them as thoroughly as my time would allow. I am delighted with them. They are written in simple, plain English that will make them attractive to all lovers of the beauty and forcefulness of our language. But, above that, one is constantly and solemnly impressed with the necessity of whole-hearted consecration to God and faithful obedience to him, for he loves us and cares for us and will reward us abundantly above all that we ask or think. These lesson helps, as powerful sermons, cannot fail to brighten and better and bless, and raise upon a higher plane of thinking and acting and being all who use them right—as helps and not as the word of the Lord itself." (W. A. Schultz, El Paso, Texas.)

"Having received from the McQuiddy Printing Company a copy of the Primary, Intermediate, and Advanced Quarterly for the first quarter of 1922, with request to examine them carefully and critically and express my conviction concerning them fully and frankly, I hasten, after due consideration and satisfactory examination, to say I believe I have never seen anything better in their line, and I know no reason why the saints and faithful everywhere should not be perfectly satisfied with them. I predict for them popularity and gratifying usefulness wheresoever they may go. So note it be, if they prove to be as satisfactory and serviceable as I believe they will be." (T. B. Larimore, Fresno, Cal.)

"I have carefully examined the Advanced, Intermediate, and Primary Quarterlies for the first quarter of 1922, and consider them most excellent. In accordance with the request of the publisher, I paid especial attention to the Primary Quarterly, the teaching of primary classes being my favorite work in Sunday school. I consider this Quarterly very fine indeed for the pupils for whom it is intended, and heartily commend it to the teachers of primary classes in the study of the Bible." (Emma P. Larimore, Fresno, Cal.)

"We are highly pleased with the improvement you have made in the literature. Brethren Smith and Srygley strike at the core of the lessons, and will, I think, with their ripe experience, bring many to a knowledge of the truth." (R. A. Craig, Shelbyville, Ky.)

"Apples of Gold in Pictures of Silver."

BY W. M. WILSON.

A word fitly spoken's like apples of gold
In pictures of silver, we're told,
Inspiring the heart to nobler deeds;
Then onward with cheering words speed.
There are these who are sad and forlorn
And bent with burdens long borne;
Go speak to them a kind word,
'Twill bring them glad joys when they've heard.

A word kindly spoken the soul can transform.
Can sweeten its bliss and can charm;
The good it may do to those bowed low
Will tell in a sunny smile's glow.
How pleasant 'twill be after a while.
The memory of a sweet smile
You caused by just a kind word
You spoke and somebody heard!

Then pass it on, brother, to your fellow man.
A kind word to-day while you can;
Don't wait till he's numbered with the dead,
But speak while he's living instead.
Kind words and wreaths of sweet flowers,
Give them in lifetime's hours.
He scents not the sweet perfume
Of flowers placed on his tomb.

The many prove the wisdom of Hesiod, who says that the road to wickedness is smooth and very short, and there is no need of perspiring; but before virtue the immortal gods have placed the sweat of labor, and long and steep is the way thither, and rugged at first; but when you have reached the top, then, however difficult, it becomes easy.—Plato.

Query Department

By J. C. McQUIDDY.

Miss Manilla Patrick, Elora, Tenn., asks for an explanation of Mark 11: 12-14. The scripture of which an explanation is desired reads as follows: "And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, No man can eat fruit from thee henceforward forever. And his disciples heard it." It is very clearly stated that it was not the season of figs. It was perhaps April when Jesus visited this fig tree, and so green figs ought to have appeared among the leaves at this time, though the fruit began ripening in June. Even at this time Jesus had positive proof of its barrenness, so he said: Let no fruit grow on thee henceforth forever. In verse 21 Peter calls this cursing the fig tree. Figs were very common in Palestine.

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B. F. Tarpley inquires to know if there are children of God in all denominations. He says: "Our preacher in a sermon last Sunday said that God had children in all denominations. Please tell us what you think about this statement."

I am sure I do not know just where your preacher got his information. I know he did not get it from the Bible, for the Bible does not teach anything concerning denominationalism. I am sure no preacher should make such a statement as this. The truth is that all who do the will of God are his children. The Bible clearly teaches that the person who believes with all his heart that Jesus is the Christ, the Son of the living God, who repents of his sins and, upon a confession of his faith, is baptized into the name of the Father, Son, and Holy Spirit, thereby enters the kingdom of God. In other words, he becomes a Christian in the doing of these things. All who do this are children of God. Some people are not satisfied with simply being children of God, and do things in order to become members of a denomination. This is a mistake; it is enough to be a Christian. We should not be ashamed of the name of Christ, should be ready to suffer as a Christian, and ready always to honor and glorify God in this name. "The disciples were called Christians first in Antioch."

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Dr. B. H. Burnett is interested in knowing the correct spelling of the Greek for "Christian," and also wishes to know about the manuscripts. Here is what he says: "I desire to know the exact spelling of the Greek words from which our English word 'Christian' is translated in the New Testament. (Acts 11: 26; 26: 28; 1 Pet. 4: 16.) Advise as to each of the following manuscripts: Codex Vaticanus, Codex Sinaiticus, Codex Washington. Also as to any other manuscript or fragments of the fourth century or earlier. Any other information bearing on the original spelling is desired."

The Greek for "Christian" is, in the nominative, "Christianos." I have no information concerning the Codex Washington. I think our brother refers to the Codex Alexandrinus. There are three principal manuscripts—Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus. Codex Sinaiticus is in St. Petersburg, obtained by Tischendorf from the convent of St. Catherine, Mount

Sinai, in 1859. The New Testament is entire, and the Epistle of Barnabas and part of the Shepherd of Hermas are added. The whole manuscript was published in 1862 by Tischendorf at the expense of the Emperor of Russia. It is probably the oldest of the manuscripts of the New Testament and of the fourth century. This is in possession of the great Catholic Church. A Codex Alexandrinus is in the British Museum, a manuscript of the entire Greek Bible with the Epistles of Clement added. It was given by Cyril Lucar, patriarch of Constantinople, to Charles I. in 1628, and is now in the British Museum. It contains the whole of the New Testament with some chasms. It was probably written in the first half of the fifth century. This is the property of the Protestants. Codex Vaticanus (No. 1209) manuscript of the Greek Bible which seems to have been in the Vatican Library almost from its commencement. Cir. A.D. 1450. It consists of the New Testament entire to Heb. 9: 14. The rest of the Epistle to the Hebrews, the pastoral Epistles, and the Apocalypse were added in the fifteenth century. This manuscript is in the hands of the Roman Catholic Church.

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Elbert B. Taylor sends me the following questions to answer: "(1) Was Matthias an apostle, and was he recognized as one by the Holy Spirit? (2) Could any one except an apostle impart the Spirit through the laying on of hands? (3) Did Ananias impart the Spirit to Saul through the laying on of his hands?"

1. Evidently Matthias was an apostle. The Holy Spirit is clear upon this point. Judas was an apostle, and Matthias was chosen to fill the vacancy made by his falling away. Simply because we learn little or nothing of Matthias after his election is no evidence that he was not an apostle. The truth is, none of the apostles figured prominently in the work of the conversion of the world, save Peter and Paul. Peter is prominent up to the thirteenth chapter of Acts, and after this Paul is an active apostle. It is true we learn of James being beheaded, and learn something of John; but when it comes to being active workers, Peter and Paul are very much more prominent than any of the other apostles.

2. In the case of the seven of which we read in the sixth chapter of Acts, hands were laid on them by the apostles. Whether hands were to be laid on by others than by inspired men has always been a difficult question for me to decide. Hands were laid upon persons occasionally during the ministry of the apostles. On all occasions except two, this one and Barnabas and Saul (Acts 13), it is specifically stated that it was done to impart the Holy Spirit or that the Holy Spirit was imparted in doing it. On the two occasions referred to this is not stated, yet the parties on whom hands were laid did work miracles, of which no account is given previous to the laying on of hands. It is true it is stated of the seven deacons that men were to be selected full of the Holy Ghost, yet this does not necessarily mean miraculously endowed, but full of the influence of the divine Spirit. If the object of laying on of hands was always for the purpose of conferring the Holy Spirit upon persons, then the laying on of hands was confined to persons possessed of spiritual gifts.

3. Ananias was sent to Saul in order that he might receive his sight and be filled with the Holy Spirit. Whether he was to receive the Holy Spirit by the laying on of hands or after he had been baptized by Ananias is not clear to me.

The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things.—Theodore Roosevelt.

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It makes its presence known by local aches and pains, inflamed joints and stiff muscles but cannot be permanently relieved by local applications. Its cause is constitutional and it must have constitutional treatment.

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"Three doctors said I could not be cured of rheumatism but at 64 I am still alive, well and strong, thanks to the yearly use of Hood's Sarsaparilla. I am convinced there is nothing better for rheumatism." C. E. Goodrich, Bolivar, Mo.

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Rest.

I asked for Peace—
My sins arose
And bound me close;
I could not find release.

I asked for Truth—
My doubts came in,
And with their din
They wearied all my youth.

I asked for Love—
My lovers failed—
And griefs assailed
Around, beneath, above.

I asked for Thee—
And Thou didst come
To take me home
Within Thy heart to be.
—D. M. Dolben.

Wheat and Chaff.

BY A. ELLMORE.

Let us start right at the beginning of the new year, and keep right, so that at its close we may have traveled another year toward the everlasting city.

Our lives are made up of days, and every day there are two lines for us to observe—first, things we must do; second, things we must not do; and one is as binding as the other.

There is one train which never backs up nor sidetracks; it runs in cold weather and in warm weather at the same rate of speed, and always has the right of way, and it never releases a passenger until he gets to the end of his journey—the train of time.

As men travel the forenoon of life they are hopeful and anxious, and wish to work more and possess more—more land, more cattle, more money—and desire to live in mansions; but by mid-afternoon their action is gone and their strength is waning, and most of their early associates are in their graves or have moved away, and by sundown they desire to go home and be at rest.

Preachers will likely have results from three sources at judgment—(1) from what they said when in the pulpit, (2) from what they did when out of the pulpit, and (3) from what they neglected to say and refused to do while mingling with a world of poor and discouraged people. Alas! The world needs faithful evangelists and the church needs scriptural bishops.

"Woman is the divinely ordained queen of this realm, and the tendency of modern life is to take her out of it and place her indiscriminately in all positions of social, civic, and industrial activity. This is a blow at the home. God bless the women who aspire to proficiency as workers at home and whose ambition is to fill in all respects the vitally important and sublime mission to which God has assigned the sex. If there be any difference in degrees touching the importance of the spheres assigned the two

sexes, surely the palm goes to woman, since, according to God's own decree and word, she is in position to mold the character and determine the destiny of the race." (M. C. Kurfees, in Gospel Advocate, 1912.) Nine years ago I saw the foregoing jot in the Advocate, and I was so pleased with it that I placed it in my scrapbook. If Brother Kurfees could see the extravagant and unreasonable positions taken nine years ago by women, what can he see now? She has gone entirely beyond the rules of modesty and refinement. She is heady, she is loud, she is rude, and in dress she is immodest. And compared with our mothers sixty years ago in the home, what examples to the church and to the world now! We must go to the home for the material we obtain for the church; and the purer we find the home, the better will be the church.

The Color of the Sky.

After astronomers and scientists of various kinds had puzzled over this apparently simple question, the blue of the sky, for many hundreds of years, Prof. John Tyndall, a famous scholar of the last century, solved the mystery with the following explanation:

Sunlight is pure white light, made up of rays of the seven primary colors which are seen in the rainbow—red, orange, yellow, green, blue, indigo, and violet. The sky, which is really the air which surrounds the earth, is filled with myriads of tiny specks of particles of matter, which absorb some of the colors in the rays of sunlight and reflect others—forming the combination which we have come to know as "sky blue."

The variations in shade of this blue are due to the fact that the atmosphere is filled with dust particles at different times and also to the varying angles at which the sunlight strikes upon them. After a rain, however, the air is washed comparatively clear and the sky then appears at its true blue, which we are accustomed to associate with it. If one could penetrate outside the shell of air which surrounds the earth, the "sky," instead of being blue, would appear to be pure white, because there would be nothing to impede the direct rays of the white sunlight.—Selected.

The same heart that beats in every human breast.—Matthew Arnold.

MURINE Night and Morning.
Have Strong, Healthy Eyes. If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

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Portland, Indiana.—“I was troubled with irregularity and constipation and would often have to lie down because of pains. One Sunday my aunt was visiting us and she said her girls took Lydia E. Pinkham's Vegetable Compound and got well, so mother said she guessed she would let me try it. It is doing me good and I praise it highly. You are welcome to use this letter as a testimonial.” —
STELLA NEWTON, R. R. 8, Portland, Indiana.



Mothers—You should carefully guard your daughter's health. Advise her of the danger which comes from standing around with cold or wet feet, from lifting heavy articles, or overworking. Do not let her overstudy.

If she complains of headache, pains in back or lower limbs, or if you notice a slowness of thought, nervousness or irritability on the part of your daughter, give her careful attention.

Lydia E. Pinkham's Vegetable Compound is an excellent medicine for your daughter to take, as it is especially adopted to relieve just such symptoms. Remember it contains nothing that can injure and can be taken in safety.

For Fever Headaches and Neuralgic Pains



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

Rheumatic Pains Aches

are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.

Letter from the Palmetto State.

BY THOMAS H. BURTON.

Two years and ten months ago it was our lot to land in this field to take up the work as the only workers of the church of Christ. Many have been our disappointments and pleasures. First we met in our home, next in a picture-show house, then to other homes, from there to the Chamber of Commerce hall, then to the tent, and from there to a rented dark hall over a store; but now I am delighted to report that we have about as comfortable a place to meet as anybody in this town. Our house is almost completed, and is something that any brother should feel good to meet in and invite any friend. Three years ago this town knew absolutely nothing concerning “the church,” and to-day it has a firmly established congregation that is determined to keep the “glad tidings” going. We have baptized seventy people in this town—twenty-eight this year. It has been our good fortune and pleasure to have with us in the work Brother McCaleb for three nights; Brother Alfred Traylor for about three months, supported by the Bible School congregation; Brother Sam Nix for several months, supported by the Bethlehem congregation. Wilson County, Tenn.; and Brother H. M. Phillips, of Tuscumbia, Ala., supported by his home congregation. Brother Tommie Nicks was also with us at the same time as Brother Phillips. These brethren were with us last spring in a meeting; and if ever two men worked in a meeting, these two did. Last to come to us was Brother Gilbert Gibbs and wife, who are still in the field, and we think now that they will continue in the work. His home congregation—the congregation at Lawrenceburg, Tenn.—has been supporting him, and we hope that they will continue to do so. He is now planning to begin the work in Greenville, a city of about forty thousand people. We are hoping and praying that within twelve months the Lord's cause will be well represented in that field. The brotherhood has been far better to us personally, perhaps, than we deserve, but we are very thankful for the fellowship which has made it possible for us to do this work. May Heaven's richest blessings ever be theirs. Too, the brotherhood has been extra generous in helping to build our house, and I will say for the congregation here that we are all as thankful as people can be. We are now very anxious to get the remainder of the indebtedness paid off (which will amount to about eight hundred dollars) so we can support a preacher in some other part of the State. Our papers have also been very liberal with space for this work and have

made it possible for us to do much that we have. The Williams Printing Company and Brother Fuqua have been very liberal in furnishing us tracts. A congregation in Nashville and the Cookeville and Lebanon congregations have furnished us with tents and equipment. Pikeville also had a hand in this. All of this and many other things too numerous to mention have gone to make this work what it is. May God bless every interested soul in this and all other work of the kingdom. Pray for us.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: “One 50c bottle has done me more good than all sanatorium treatments; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me.” For sale by druggists; price, 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.



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In answering advertisements, please mention the Gospel Advocate.

Field Reports

Jackson, Miss., December 22.—Two good services here last Sunday. All feel encouraged over the increased attendance and the interest shown.—M. C. Cayce.

Athens, Ala., December 25.—Last Lord's day I preached in the Hayes Mill Schoolhouse, with about thirty present. To-day I met and worshiped with the brethren here in Athens. Brother J. W. Brents preached his last sermon to the Athens brethren to-day. Brother Brents is going to preach next year for a church in Springfield, Mo. I am to begin a meeting in Harris, Ala., on the first Monday in January.—W. W. Still.

Lecanto, Fla., December 23.—We are located in Lecanto. Wife and I arrived here on December 7, and found the church doing fairly well. I have been here over two Lord's days and preached twice each Lord's day to very good-sized audiences. I have been very sick for the past ten days, but am some better at this writing. I fear the climate is not going to agree with me. My wife is doing fairly well, better than she did last winter. I have several calls for meetings in this State, and will conduct them if I can have my health here.—R. E. L. Taylor.

Magness, Ark., December 26.—I preached at Magness, Ark., Christmas Day and night to good crowds. I am to wind up the year's work at a place near Swifton, Ark., on Saturday night, and begin the new year by preaching on Lord's day and night. My work during 1921 has been all I could expect. I have put in the whole year in the work, and quite a number have been added to the one body and churches edified. I only regret that I could not accomplish more. I shall enter the new year with all the zeal of my soul, thanking the Father of all good for his wonderful blessings in the year that is now passing and looking forward to the future. We will put our trust in him.—W. F. Lemmons.

Imboden, Ark., December 23.—I preached a few discourses at Black Rock, Ark., last week. Brother C. M. Greer did the song leading. Brother Greer is a fine singer, as well as a good preacher. One made the good confession. The brethren at Black Rock are few in number and poor in this world's goods, but they are doing things for His cause. They are now bringing to a finish a cozy little house in which to meet and worship God as "it is written." Think of them, brethren, in your prayers. I shall spend the Christmas holidays with the Birdell congregation; then to Battle-Ax for the first Lord's day in 1922. I am to begin a mission meeting at Alicia, Ark., beginning on January 9. Brother Greer will assist in this meeting. We are going without price, trusting that our good brethren will hold up our hands while we make the good fight. Alicia is a fine mission point; the sects are almost dead there. Brother Otto Millner has secured the Odd Fellows' Hall to meet in. We must seat, heat, and light the

hall at our own expense. But my whole soul shall be in the work, as if I knew I would get good support.—A. H. Porterfield.

Armona, Cal., December 20.—I wish to give a brief report of the work of J. W. Ballard in the San Joaquin Valley. His first meeting, held in the city of Fresno, continued two weeks, and there were six confessions and baptisms. The attendance was very good. He then went to Dinuba and spent two weeks with the congregation there; and while there were no visible results, the church was pleased with his preaching. From there he went to Tulare and spent two weeks, with one who had become unfaithful returning to the fold. He had a fine hearing at Tulare. He next came to Hanford, my home congregation, and preached three and one-half weeks there, and at Armona, with three young men to make the good confession and a number returning to their "first love." The hearing at Hanford was more than we had expected. At this place the house we had secured was packed, and many times we could not accommodate those who came. The preaching was well done, and the church and all of us take courage and press on to higher things. He has gone to Los Angeles, thence to Riverside, and then will go home. May the Lord bless Brother Ballard for his noble efforts and labor of love.—L. D. Perkins.

RECIPE FOR GRAY HAIR

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

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A Good Woman Called.

BY W. H. CARTER.

In the evening of December 23, 1921, as the light of the sun was beginning to fade, the brightness of a mother in the home of Brother A. W. Parker was removed by the hand of death when the meek and quiet spirit of his beloved life partner, his devoted and loving companion, was called to return to God who gave it.

Sister Judith Roark was born on January 8, 1851, and departed this life in triumphs of faith on December 23, 1921. She was the daughter of W. S. Roark, a member of one of the oldest and most respected families of this county. On April 23, 1878, she was united in holy wedlock to Brother A. W. Parker, with whom a happy life was spent to the time of her going out into the higher, greater, and sweeter life.

Her parents were of the Primitive Baptist faith, and, of course, she was brought up under its influence; but receiving no impression that she was one of the elect, and being honest with herself and God, she decided to read the Bible and learn God's will. This led her to see that it spoke of but one church, the church of Christ, and that it was entered by obedience to the gospel; so she decided to obey and be a Christian only and a member of this one church. So the writer was called, and in the creek near their home she was buried by baptism into Christ's death, and from that day she lived in newness of life. The Bible was her daily companion. She read it, taught it, and lived it.

She was the mother of four boys, whom she helped to rear to be good, honest, moral, and useful. Three of them, William, Luther, and Andrew, are in the Citizens' Bank, and Walter runs the farm. Two, Luther and Andrew, are members of the church. Their father is old and feeble, and ere long will join her in the glory land.

In Sister Parker we have a typical model woman—a devoted wife, a loving mother, a good neighbor, a "keeper at home," a true Christian. Her light has not gone out, but will continue to shine in the lives of her boys. They miss her and sorrow after her, but not as those who have no hope. The promise of the right to the tree of life is to those who keep His commandments, and the blessing is pronounced upon those who die in the Lord. She entered Christ, walked in him, died in him. After services at the home, we carried her to her childhood home and laid her to rest in the family burying place to await the coming of the Lord. May God comfort Brother Parker in his declining days, and lead their children to follow their mother as she followed the Christ.

Old People Lonely.

As men grow older, and as the death of people at a given age becomes more certain, they feel the pangs of increasing sorrows. At the age of twenty, a young man thinks little of the deaths of people around seventy. By the time he is forty, men whom he may have known in adult life for twenty years are then passing away. By the time he is sixty, not only most of his fellow workers older than himself have gone to the better country, but many of those younger as well. This shifting of age and the almost stationary limit of seventy cause the old person to become lonely unless he makes vigorous efforts to make new friends among young people.—Western Christian Advocate.

Now.

It is common for folks to say, "Never was there a time," etc. In so saying people do not mean to claim familiarity with all times; they only mean that they have never known a time, etc. Yet we doubt if history reveals a time since the planting of the Christian faith in Palestine when the call was more urgent for Christians to be at their very best than now. The world was never more needy. Neither was it ever more ready to receive Christ than it is to-day. Doors of opportunity are open everywhere. We are at a crisis in the progress of Christianity. If, like a well-trained army at the crisis of battle, every Christian would put his very best into the conflict at this hour, what wonderful things could be accomplished for Christ.—Central Methodist.

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Evil Hinders Unity.

BY H. M. PHILLIPS.

If every one was free from evil, there would be nothing between them and God; and since all would be like God, and as God is not divided, therefore unity would prevail. Evil may be seen in various ways. Let us notice some ways in which it does its destructive work in the church today.

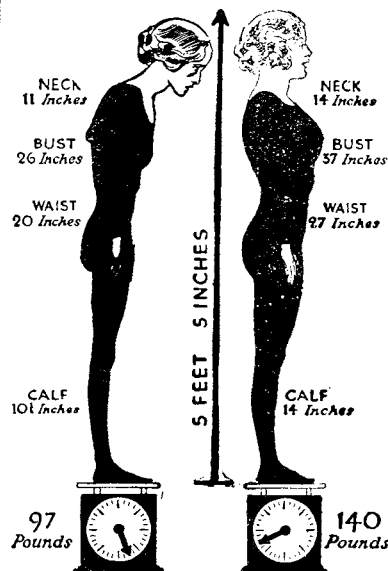
If one is ignorant, and for that reason causes division, it is because of evil, for it is evil to be ignorant. Disobedience or lack of obedience to God's commands results in evil; and since we are commanded to grow in grace and knowledge, when we fail to do such we sin, for sin is transgression of law. Wherever unity is lacking, it is because of evil, either by intention or otherwise.

Often a lack of really understanding each other causes unity to be broken, and it should be the part of all to wait till all the facts are learned before a decision is made. Under the stress and strain of argument one often becomes heated and speaks that which only tends to widen the breach. It seems that a little allowance has to be made for heated statements, and we are not all willing to do so. Then, so often we are not clear in our calm statements. We speak in a way that it can be taken in either of two ways, and it seems to be our nature to take it in the way that causes strife. It is possible to settle troubles and bring unity only when each one has fully understood the other and each possesses a good measure of the Spirit of Christ. When there is disagreement, which one shall give in? This is often the question. Well, it should be the one that is wrong, and that may be both parties; but self-glory and a desire to stand often causes one to fail to acknowledge the wrong; of course such is evil.

Unity will never prevail where evil is, and evil will never be removed till the word of God is obeyed. I often wonder what causes man to try to hide from man what he knows God sees, and that he will have to give an account of it. Mules are a little like people—they are stubborn; and nothing but the spirit of our Lord reigning in our hearts will remove this great barrier to unity. Why is it that so many churches are not at unity, and so many who claim to be saved are divided? It is really because evil exists in some form. Find where it is and remove it in God's way, and it will bring unity.

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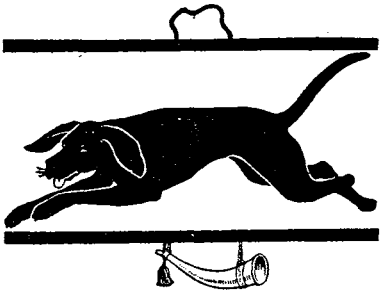
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Atonement.

BY W. P. SIMS.

I desire to call attention to the Bible use of the word "atonement" in contrast with the use made of it in these latter days. The word has a plain meaning and use throughout the Bible. In the New Testament (Authorized Version) it is found one time—Rom. 5. In the American Version it is not found, but "reconciliation" is in its place. It seems that we can get the proper meaning of the word if we will only consult those in position to define its use and meaning. The Old Testament is plain as to its use, and who made it, and for whom and how and where it was made. I will leave this for the readers to investigate for themselves.

I remember that many years ago I was reading the American Christian Review, and one of Brother Ben Franklin's sermons was there. I gave it to a neighbor, an old man of good judgment and sound sense. He read the sermon and returned it. He said one of three things is true: either all mankind will be saved, or an elect few will be saved, or those that obey God will be saved. And he said: "You may be right." He had studied the question, and I am sure that he was correct. He passed away long ago believing that all mankind would be saved.

I will relate an incident that Brother Jesse Sewell told me. He said he heard a preacher preach in Kentucky on the atonement, and said that Christ made atonement on the cross for all mankind. Two Universalists were in the house. At the close of the sermon they went to the preacher, shook his hand, and claimed him as a brother Universalist. This preacher claimed to be Arminian in belief. Arminius taught that Christ made atonement for all in contradistinction to Calvin, who claimed that Christ made atonement for the elect before the foundation of the world. So the two theories taught by Calvin and Arminius are taught more or less by all denominations. According to Calvin, man has no volition or choice in his salvation. According to Arminius, Christ made atonement for all, but all are not saved. Two great men differ so much as these do, and yet those that follow their teaching work together in revivals for the salvation of sinners. Such is not consistent.

Where does the Bible say Christ made atonement on the cross for anybody? The priests were the ones who made atonement for the people. Christ was no priest until he was made Priest and King in heaven. So, while he died for all the world on the cross, he only made provisions for the atonement which he makes

for the sinner when he obeys the gospel and enters Christ's body, the church. It is in Christ where sinners are reconciled to God. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

I trust the foregoing will do some good in the way of bringing about a better understanding of the Bible.

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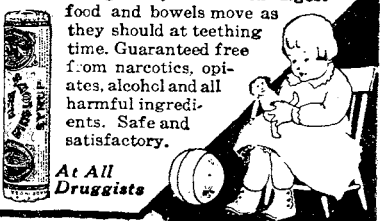
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My Last Trip.

BY J. D. TANT.

I returned a few days ago from Tennessee, where I went for two debates; but the Primitive Baptist backed out.

I then went to Whiteville and heard F. O. Howell and Nunnery for three days. I was glad to hear Howell in debate. I have heard much of him. I found him to be one of the ablest speakers in the church of Christ. I have heard nearly all of our leading debaters, and I am bound to classify Howell among those at the top as a debater, and no congregation will make a mistake in getting him to defend their teaching.

I closed my last debate for the year 1921 with J. R. Clark, Missionary Baptist. Clark is among their ablest debaters and knows the Baptist doctrine.

During the past month I have met

Clark, Bogard, and Riley, all Missionary Baptists, and am booked for two debates during January with the Adventists.

I am now at my new home, Quitman, Ark., and am planning for a mission meeting here, which I hope will result in building up a church of Christ, as my family has to worship alone at my home, we being the only members here.

A Visit to Columbus, Miss.

BY FRANK BAKER.

Through a kind invitation of my old-time friend, Brother Howell, who is one of the pillars in the church at Columbus, I visited and preached for them on the second Lord's day in December. I found in Columbus one of the most zealous, devoted, and efficient little bands of Christian workers that I have met in all my labors of

more than twenty years. Brother Cayce truly showed himself a workman classed with those mentioned by Paul in 2 Tim. 2: 15. This little band is working hard and sacrificing much to meet their obligations on their house of worship. I would be glad if many who have much of this world's goods could see the real duty they owe to God in the using of it. I am sure they would come to the help of these good people. As I understand, they have met every obligation on the property, but they need at least two hundred dollars' worth of repairs on the inside of the house. Brethren, why not spend some of that which the Lord has intrusted you with in a way that you will get credit for it when you stand at heaven's gate? Some help for the Lord's cause in Columbus at the present time will mean much for his cause there in the future.



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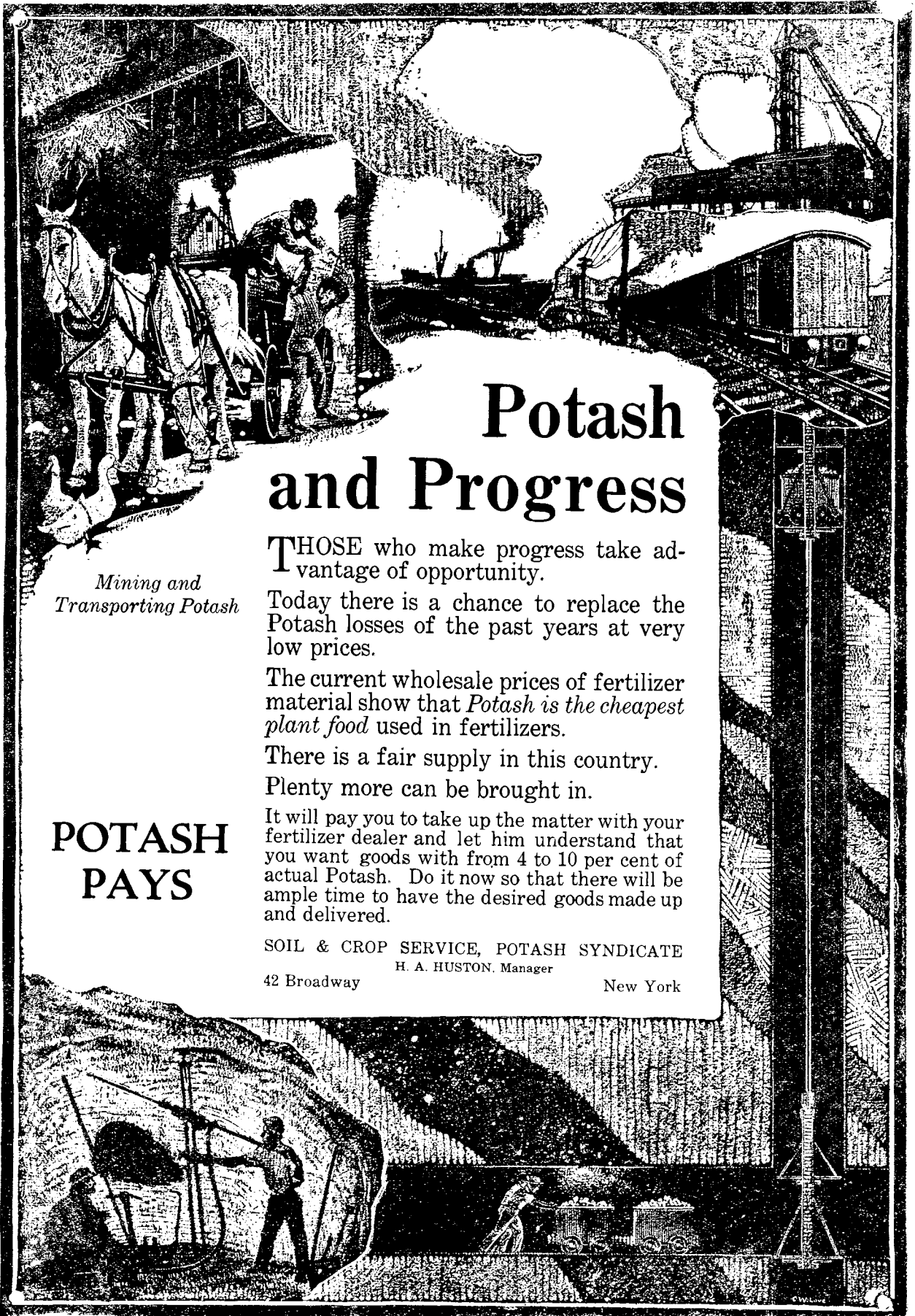
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To go to church in the morning if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To give God the husks instead of the heart.

To sow wild oats if we have to buy our own crop.

To lose our temper at the expense of losing a friend.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To cheat a corporation at the expense of robbing our own souls.

To live at all unless we live for all.
—Charles M. Sheldon.

Gospel Advocate

Vodume LXIV. No. 2.

NASHVILLE, TENN., JANUARY 12, 1922.

\$2 PER YEAR, IN ADVANCE.

Bethlehem

*O little town of Bethlehem, how still we see thee lie!
Above thy deep and dreamless sleep the silent stars go by;
Yet in thy dark streets shineth the everlasting light;
The hopes and fears of all the years are met in thee to-night.*

*For Christ is born of Mary, and, gathered all above,
While mortals sleep, the angels keep their watch of wond'ring love.
O morning stars, together proclaim the holy birth,
And praises sing to God, the King, and peace to men on earth.*

*How silently, how silently the wondrous gift is given!
So God imparts to human hearts the blessings of his heaven.
No ear may hear his coming, but in this world of sin,
Where meek souls will receive him still, the dear Christ enters in.*

*O holy Child of Bethlehem, descend to us, we pray;
Cast out our sin and enter in; be born in us to-day.
We hear the Christmas angels the great glad tidings tell;
O, come to us, abide with us, our Lord Emmanuel!*

—Phillips Brooks.

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Current Comment

BY A. B. LIPSCOMB

The normal and healthy exercise of our bodies is attended with pleasure. This is a fundamental principle and is what the sociologists call the "play instinct." Since play has to do with health, it is just as necessary for grown-ups to play under proper restrictions as it is for children. For man to work, on the other hand, is not a natural instinct. It is an acquired disposition. We must be trained to work. Work implies some factor or personality behind us. There are three leading factors that influence us to work.

The first motive I mention is that of *compulsion*. Children must be trained to work. That is the chief purpose of our educational system. Most people talk as if work were natural to man, and the main problem, they think, is to find enough work for everybody and to pay fair wages. But the original problem in dealing with primitive races and the serious problem in dealing with the great masses of the people to-day is to *get them to go to work*. We might consider, for example, the North American Indians in their primitive state. The men did no work, unless we should call hunting and fishing work. The only real work was done by the squaws. Nobody worked but mother, and her life was given to drudgery. A study of the races reveals the fact that the capacity to labor was acquired, transmitted in minute additions from one generation to another until great numbers of men were at last born with the constitutional power to apply themselves to monotonous tasks during their whole lives.

The most plausible excuse that has ever been offered for slavery is that it was not really brutal treatment of one race by another, but the direction of disciplined minds over undisciplined. How did the original negroes ever learn to work? Did the needs of existence teach them self-denial or persuasion tone down a wild, unsettled nature? In reply, we might observe that they are just as wild now in Africa. No, it required a more imperative and coercive force. Without discussing here its many objectional features, we may truly say that the social and underlying mission of slavery was to teach the negro to work, to translate mere activity into something useful. When you come to think of it, the noblest traditions of the negro race have to do with that period when he was undergoing this training process. To this period belong his quaint old songs, his lullabies, his love lyrics, the finest expressions of his religion and the best examples of his chivalry.

Because slavery is a good thing for one age does not mean that it is a good thing for another age. Some one has said that "sin is the persistency of relations." Hanging on to an institution or a custom after it has outgrown its usefulness is utter folly. "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."

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Another motive behind our work is *ambition*. Some people work themselves to death. They do far more than necessity requires. Half the work they do would meet their wants. But ambition in the form of the love of distinction spurs them on. There is the desire to gratify the appetite with choice viands, to dress in finer raiment, to live in a bigger house, and to ride in a more expensive automobile.

There are some very discouraging features about our modern civilization. Consider for a moment the drift to the cities. If country folks would only bring their old-fashioned ideals of work with them when they come to town, it would not be so bad. But they soon discard them

in favor of city ways. Time was when boys vied with one another as to which could plow the most ground or cut the most wood; but now the rivalry has to do with clothes and sports and cars. Time was when the favorite pastime among young women was swapping recipes. A good cook was a kind of social heroine. But times have changed wonderfully. An elderly gentleman dining in a modern home complimented the dessert and asked the hostess if she made it. "No, the cook made it," was her curt reply. What does this imply? It implies that our ideals of honest work are breaking down, being succeeded by the spirit which says: "I don't have to cook, nor nurse children, nor ride on the street cars." It seems to me that we are getting back to the unworthy ideal of the ancient Greeks, who held that manual labor was despicable and only performed by slaves or by those a little above them.

And all the while the example of Jesus Christ, the carpenter's Son, stares us in the face, and the words of the tentmaker stand as a constant rebuke: "For even when we were with you, this we commanded you, If any will not work, neither let him eat."

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Still another motive behind our work is *commission*. Compulsion is a force working from without; ambition comes from within: commission comes from without or from above, and but lays its hold upon the heart. There is an obligation to our friends, to the State, to the church, and to God, that needs to be performed. We feel that we are *sent*, intrusted with a task, endowed with a sacred responsibility, and thus commission is behind our labor. Sometimes all three forces coincide as in the parents' responsibility for the education of a child. Here are combined stern necessity and lofty ambition and sacred trust.

When Jesus Christ worked, he was prompted entirely by this third influence, the principle of commission. He was unceasing in his labors, because the time was short and he must finish the work which the Father had given him to do. This is the highest influence behind the work of his followers. There is little or no pleasure where one works purely through necessity; there is a little more of pleasure when one is stirred by an earthly ambition; but the best work is accomplished by those who have a commission from a source that is revered because it is higher than the earth. So said the apostles Peter and John: "We ought to obey God rather than men." It was this motive that carried the gospel to the heart of Africa, to the frozen North, and to the far-off islands of the sea. The true Christian makes no sharp distinction between "home" and "foreign" missions, since the Great Commission includes them both. The man sent is the man sent for a definite purpose whether at home or abroad.

The main thing to remember is that the commission given to the apostles has been handed down to us and that we must do our best for Jesus' sake.

"The only feet he can use are ours;

The only hands he has, he must borrow from us:

The only lips he can speak with are ours."

Most of us do not have burdens heavy enough to hold us to the stable quiet life. The footfalls of the pedestrian will cause the East River suspension bridge to shake, but the weight of a freight train will hold it steady. There are many among us who suffer great nervousness under the lighter load, who exhibit perfect composure when great distresses come. It is easier to have the larger faith under the greater demand for it than to exercise a large faith when it is less consciously needed. There is no paradox here; it is simply the practical working of grace in the soul, so that "deep answers to deep" and the measure of tranquillity is determined by the extent to which the tide of life corresponds to that of its circumstances, finding its completeness in that volume where the inside is level with the outside, so there is equilibrium and calm.—Selected.

Our Contributors

Observations on Singing.

BY EARNEST C. LOVE.

From time immemorial singing has been a part of the worship of God. Men need not be commanded to sing: it is a natural impulse of the human heart. No one commands the little bird to find the topmost twig of a tree and fairly split his throat making sweet melody. I said no one commands him, but perhaps that is not entirely correct. May not God, who fashioned his little throat, have done so that he might fill the air with music for the very joy of living?

However that may be, it is a fact that there is in man, as well as in birds, that which makes him sing. If there were no command to sing, man would sing anyway. But he would not always be careful as to what he sang. Hence, James says: "Is any cheerful? let him sing praise." (James 5: 13.) Man sings not only when he is cheerful, but also when he is sad. Birds do the same thing. It is nature.

In our more cheerful moods, we may feel like singing "Yankee Doodle" or some other flippant or silly song. But God forbids that, and restricts our singing to "psalms and hymns and spiritual songs." (Eph. 5: 19, 20; Col. 3: 16, 17.) These passages show that our music in Christian worship must be confined to songs that praise with words that teach and admonish.

The singing in the churches has undergone great changes in the past half a century. The plaintive minor music of fifty or seventy-five years ago has given place to more cheerful major music. In the modern music there is no place for tears, and nothing to stir the deeper emotions of the heart. But most singers try to defend the cheerful music and positively ridicule the old-time melodies. Most congregations object to singing anything that will make them cry or even anything that will make them think seriously. It is claimed that Christians should be the happiest people in the world, and therefore they should sing no mournful songs.

Perhaps a closer study of the church would reveal conditions that should wring tears from the coldest Christian heart. During this very period while the plaintive music was being supplanted by the cheerful there was such desolation in Zion as has scarcely been equaled in the history of the world. If Jeremiah was justified in weeping bitterly over the desolation of Jerusalem, certainly this has been no time for mirth. The departure of the Christian church from the "old paths," with the strife, malice, anger, back-biting, division, incident thereto, and the shame of a separation among those claiming to stand for unity, make a picture that should banish mirth and bring tears to every eye. Even among ourselves conditions are far from encouraging. "I love thy church, O God!" We sing it; do we mean it? If so, what is wrong with mournful songs and plaintive melodies while our Lord's church is undergoing such tribulation? Should there not be lamentation and great mourning over Zion's desolation?

The music has not changed more than the words. Far too many of the modern songs are weak and puerile and without force either in music or words. Sometimes even the grammar is incorrect.

Many of the modern church tunes have more effect on the feet than the heart. They are too much like: "Hey-diddle, heydiddle; the cat's in the fiddle; the cow jumped over the moon." They have a rattle, but that's all. Of course, no one is brought to tears of sorrow over past sins or tears of joy in anticipation of heavenly pleasures.

There may be some tears shed. It may make angels weep to see the mess we are making of our singing. In the ultra modern books, it is hard to find a hymn suitable for an invitation hymn. Some invitation songs I have heard would come nearer scaring people out the windows than drawing them forward to confess Christ.

Why all this? Why can't we sing as in former times? There are evidently several reasons. The world has come between us and our God. We don't want to sing the old-time sentimental songs, because we have no emotion to express. The rattle and jingle suits us better, because it is soon over and sooner forgotten, like the songs of the world around us.

Another hindrance to our singing is the instruments in the home. Nearly every home now has its piano or phonograph, or both. These are allowed to furnish the music for the home, instead of the old-time singing. Formerly, at evening the mother took the old hymn book, the oldest son held the lamp, the other children stood close by, father punched up the fire and settled back and closed his eyes, and they *all* sang: "I would not live always, I ask not to stay where storm after storm rises dark o'er the way;" or, "The angels that watched round the tomb;" or, "Amazing grace! How sweet the sound!" Now this is all changed. Too often now the mother reads a novel, the father reads the daily paper, the little ones read the "funnies," the oldest son goes out *somewhere* with the car, the oldest girl goes with her beau to the show, while the ten-year-old cranks up the phonograph and puts on one of Mrs. Scatoutsky's latest. No wonder they have no taste for the sweet old solid hymns of the long ago when they go to church.

There is still another thing that contributes to bad singing in the congregations, and that is the fearful disease of "songbookitis." If ever a people had that disease in a malignant form, it is the church of Christ. Until twenty-five years ago, few song books had been published by us. But this disease took us and we broke out all over at once. New song books have followed each other so rapidly that, when a new book starts into a meetinghouse, it is lucky if it does not meet itself coming out. The consequences are that the congregations never learn the songs well enough to sing them. A few of the best singers learn them and sing them, and the rest mumble along trying to catch the tune, but it generally eludes them. I am now at Covington, Ind., and they have the best singing I have heard in years, and they have not changed song books in fifteen years. A hint to the wise is sufficient.

The publishing of so many new song books has another evil effect. It has brought many songs into demand to fill up these books. A half dozen good songs are enough to sell a book, and too often the rest is mere padding. Songs are sometimes printed to be sold rather than to be sung and enjoyed.

New song writers and poets should not be discouraged, but none of them should be overworked. It is asking too much of most men to expect them to compose hundreds and hundreds of good hymns. By throwing his very best efforts into the work, a man might produce a dozen good songs, but I believe there are few who can make a living writing good songs.

Our age is against the production of poets and musicians. Only events that shake empires and make and destroy nations and kingdoms can bring out the poetic. There must be poetic vision and inspiration. The great poets of the renaissance wrote to the tune of crashing empires and by the light of martyr fires. Then, to give this poetry a religious turn, there must be a great awakening among the people. No matter how great a man is, he cannot do his best without either violent opposition or generous response.

Whitefield and the Wesleys preached to tens of thou-

sands at a time, while the dying words of martyrs were still ringing in their ears. Thousands rejoiced at seeing even a glimmer of light after the long night of the "Dark Ages." This brought out the poetic. Preaching to an audience of from forty to sixty, and some of them asleep, or plowing a mule, or cranking a Ford, is not conducive to poetic inspiration. That is why very few really good hymns are being produced to-day. No one is to blame. The age is against the poet. For this reason the songs of a hundred or two hundred years ago are for the most part better than any being composed to-day. Let us seek for the "old paths," in music as in doctrine. (Jer. 6: 16.)

A Grand Old Man.

BY S. H. HALL.

Much has been said about the qualifications and duty of elders, and much more could be said without saying too much, but I am constrained to say a few things about one of the elders under whom I have labored for the past fifteen months—viz., Brother A. C. Brown, of South Pasadena, Cal.

I had not long been with the Los Angeles brethren until his letters began coming to me. I would be glad to publish every one of them, but space forbids. Suffice it to say, however, that these letters contained words of encouragement and commendation, suggestions along needed lines, and criticisms; and I think I appreciated the latter quite as much, to say the least, as the former. No one has ever, in all my experience, come more nearly being, indeed, an elder to one whom the church had called into their midst than Brother Brown has been to me.

At the time I was asked to expose Adventism in conjunction with Samuel E. Witty's splendid work at Ontario, Cal., several letters came from this grand old man with sufficient scriptural references and suggestions to put any Adventist to flight. I felt quite well equipped for the battle, having met them several times in the Georgia work; but I found much in the matter he sent me that was very helpful, and I know I made some points stronger and more effective because of his help. Then, when the battle was on, in spite of the fact that he is very old and it is a good long drive out to Ontario, he was there with his presence and prayers to help.

And last, but by no means least, I now recall one letter that came with criticism couched in the kindest of language. It was so easy to see he was only desiring to help, not to hinder, the work. The criticism I carefully considered, and it was helpful to me. And when it was announced by me that I felt duty bound to return to the East for a while, the following letter came from this good man and his family:

Dear Brother Hall and Family: I wish to assure you of our love and Christian esteem for your untiring devotion to the work of the ministry to which you have been called to labor. California is a fruitful field, and while we regret that circumstances are such (over which we have no control) that impels you to leave us, we will still maintain the blessed hope "that all things work together for good to those who love the Lord" and put their trust in him. Your sojourn with the brethren in California has been so brief that it will seem, in after years, to be only a dream. May I indulge the hope that in the changing vicissitudes with which we are always surrounded, that your stay in the East may be brief, and that you can prevail upon your dear old mother to accompany you to this "Garden of Eden" to spend the few remaining years allotted to her. Tell her for me that California is a mighty good place to live in and to go to heaven from.

Not desiring to trespass upon your valuable time, and in conclusion, let me breathe the hope that we may again meet in the flesh, and that circumstances may present themselves so that you can make California your earthly abiding place, the pacific conditions of which I fully believe you with your family keenly realize.

Yours in faith, A. C. BROWN AND FAMILY.

Brother Brown will never know how much I appreciate him, simply because words fail me when it comes to trying to express my appreciation.

There is one thing I know—viz., that the work of the church of Christ is the biggest business in the world, and that the elders of the local church have a responsibility resting upon them that but few elders realize. That they should study their duty, the welfare of the church, and combine the very best there is in them for the welfare of the church, must be admitted. That nothing in the local church should be a source of more help and encouragement to a minister than that loving sympathy and helpfulness that comes from real elders must also be admitted. But that too often is it the case that some elders continually hinder and never help must be admitted.

I felt constrained to say this much of this good man, and I believe his associate elders fully appreciate what I have said. The Lord bless him and his and make his last days his sweetest and best, and, to use his own words, "in conclusion, let me breathe the hope that we may again meet in the flesh."

MISCELLANEOUS CALIFORNIA NOTES.

Before leaving California for the East, I made a hurried trip to Santa Rosa, Graton, San Francisco, Berkeley, and Fresno. I preached once at each place, and found the work going well.

Felix Owen, an untiring worker, was the cause of my going to Santa Rosa. I had promised him a number of times that I would visit that place, and I am so glad I went. He has one of the neatest houses of worship I think I have ever seen, and he has the best singing of any congregation I visited in California.

O. W. Gardner was responsible for my going to Graton. They have one of the best schools, for its size, at Graton that I have ever seen. I wish time would permit my giving fully the work of this school. Brother Gardner and his patrons are delighted, and so is the student body, and real work is being done. It was a genuine pleasure to me to address the student body and say all I could to encourage them and the parents assembled. I esteem Brother and Sister Gardner as two of our very best. Their lives are given wholly to the cause of Christ.

James H. Sewell was responsible for my going to Berkeley and San Francisco. I spoke at the regular place of meeting in San Francisco and at the Y. M. C. A. building in Berkeley. A more consecrated and determined body of believers I have never met than "the faithful few" who are keeping the work going in that big city. The effective and abiding influence of Brother T. B. Larimore and wife was one of the most outstanding things that I observed there. They love him, and his sound teaching and pure life give the work a support that knows no failure. I very much appreciated the very urgent appeal to join Brother Larimore in that work.

Brother W. H. Trice was the cause of my visiting Fresno, and I am so glad I stopped. We were students together in the Nashville Bible School, and I have watched his work with pleasure ever since. He is doing a fine work in Fresno. In his splendid wife he has a help that counts, and nothing but good do I ever expect to hear from their work wherever they may go.

The Fresno stop was made all the more delightful because of my meeting there the following: Brother T. B. Larimore and wife, Brother L. D. Perkins and wife, Brother J. A. Craig, Brother Charlie Sewell, and others from nearby congregations. I was also glad to meet Brother Earnest C. Love's wife, daughter, and son-in-law, and Brother and Sister Byars. I had known the latter at Dibrell, Tenn. Sister Byars is a sister of Brother H. Leo Boles' wife.

I would so much love to say more about these good people and the work they are doing, but time forbids this.

This trip was hurriedly made, and I had but little time at any place.

California is a most wonderful State, and we hated to leave. The work is growing, in spite of some handicaps. Our Los Angeles friends we can never forget, and it will be a sore disappointment if we do not get to work with them again.

I am glad to say to all that our trip was safely made, and these lines were written in the home of my dear old mother. The first night in Nashville was spent in the home of Sister Hamilton, the sister of Sisters Larimore and Sewell, of Berkeley, Cal. Our first service at Russell Street was encouraging indeed. I came to the work with a feeling of fear, but the fear is all gone and I am now ready to contribute all there is in me to help make it the greatest church on earth. It was good to see Brother and Sister E. G. Sewell in the congregation, and even their son, E. E. Sewell, whom I once almost hated because he nearly made me write my fingers off when I was studying English under him. But Sunday I was compelled to thank him for it, for the hardest thing I ever tried to do when I began to preach was to write. I told him Sunday had it not been for such help as he gave, perhaps I would never have written.

Efficient Organization.

BY JAMES A. ALLEN.

An intelligent man does not ask, "Who wrote the Bible?" To say nothing of its general composition or of the plan upon which it is constructed, the thoughts that it contains and the ideas that it advances are not such thoughts as the most learned of men could think, or ideas that could have proceeded from a human mind. Only from God could have come such thoughts and such ideas as are found in the Bible.

The church founded on earth by Christ is the most remarkable and marvelous organization the mind of man can contemplate. The system upon which it is constructed is not such a system as the most practical and advanced of men are competent to construct. The greatest minds, both in the church and out of it, in the presence of such an organization, recognize the work of a superhuman Architect. The simple and yet adequate arrangement of the work of its varied members, from the bishops and deacons of a congregation down to those who are babes in Christ, guarantees an efficiency that cannot be duplicated in any other organization or corporation known to the world. The efficiency exhibited in the smooth running of the Standard Oil Company, one of the most thorough of human organizations, is a hideous bungle compared with what is possible under the system of government found in the church.

If any one desires a first-class illustration of this, we need only refer to the past history of the American Christian Missionary Society, with its Home Office at Cincinnati, Ohio. This institution proposes to do a work that Divine Wisdom planned and organized the church to do. A glance at the system upon which it is organized exhibits an interesting comparison—if it be permissible to compare something human with that which is divine—between God's idea of how the work should be done and man's idea concerning it. Although very few of those who work through the society realize what it is, I can only, in this place, refer briefly to its general make-up; and yet, in so doing, as I do not have access to the books of the society, I cannot make an accurate statement concerning it. But it is enough to say that it is a large organization, with general offices and their expense, with general office employees and their salaries, and that it has a president, secretary, and other salaried officials. It is not controlled by the elders and deacons of any congregation, nor is it under the jurisdiction of any church; but it is operated and con-

trolled by a board of directors on the same principle as the Standard Oil Company. In its various branch offices it has State evangelists, whose duties as such are not so much to evangelize or preach the gospel in new places as they are to visit established congregations and encourage them to contribute for the heathen through the society. When A. McLean was president of the society, I understood some years ago that his salary was seven thousand five hundred dollars a year. I presume it was not less than ten thousand dollars a year at the time of his death. When J. T. McKissick was State evangelist of Tennessee, I understood that he received seventeen hundred dollars a year and his traveling expenses.

Indeed, it would seem enough, in this place, to say that the society, through its various agents, collects huge sums from the churches; and these sums, it should be remembered, are the freewill offerings of the people of God, the gifts of the poor as well as the rich, and in which, it is reasonable to presume, there are many widows' mites contributed upon the impulse of conscience at a great personal sacrifice. Some years ago Brother F. L. Rowe, editor of the Christian Leader, published at Cincinnati, had an accountant calculate what per cent of contributions given through the society really went to the heathen. The reader need not be informed that out of every dollar contributed by the churches, only a few cents reaches a foreign shore. And the question that confronts the churches is as to whether or not those who are carrying the burden would so contribute if they were aware that the great bulk of what they give, instead of going for the purpose for which it is given, goes into the disbursements of a large corporation and into the salaries of a few swivel chairs.

In contrast with all of this—if it can be in contrast with something as far above it as the heavens are higher than the earth—is the plan of missionary enterprise carried out by the apostles, in the early churches, under the guidance of the Spirit of God. In those days the church itself was recognized as "the light of the world," as "the salt of the earth," and as "the pillar and support of the truth." All its members were missionaries to the extent of their talents and opportunities. The inspired historian of that period says: "They therefore that were scattered abroad went about preaching the word." Every congregation, under the jurisdiction of its own bishops, was recognized as a missionary center, as a center of light. "For from you," wrote Paul to the congregation in Thessalonica, "hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything." Their evangelists in the field were amenable to no foreign board, nor were they hired or fired by a president of a federation of churches; but, on the other hand, they were in direct contact with the churches at home. "For even in Thessalonica," said Paul to the church at Philippi, "ye sent once and again unto my need." Such part of their contributions, taken upon the first day of the week, as was intended for foreign work, went as a whole to the evangelist in the field.

But I cannot, in a short article, any more than advert briefly to the apostolic plan. The efficiency of the primitive organization of the church stands unchallenged as the marvel of the world. Under it one hundred per cent of all funds went into the work for which they were contributed. That those who have gone out from us may see the error of their way and that they may, for the honor of the Lord Jesus and in answer to his prayer, retrace the steps of their apostasy, is the ardent hope of many hearts and the unceasing burden of many prayers.

Wealth of character is more enduring than wealth of gold. Character is the bed rock of manhood and the abiding thing in life.—The Christian Oracle.

The Old Year and the New.

BY MRS. T. L. POARCH.

The Old Year dies—yes, dies to-day;
But kindly deeds will live alway.
And all the deeds of kindness done
In nineteen hundred twenty-one
Will live throughout time's hidden years,
And bloom again where no sad tears
Shall e'er bedim the eyes of those
Whose path not often found the rose,
But oft did thorns and briers find,
While passing down the stream of time.

But since the year has hurried through
To nine hundred twenty-two,
May every heartache now be past,
Because the years not long will last.
And may the Father overlook
The things recorded in his book
Against his creatures here below
Who blinded through this life may go,
And know not that the vain and proud
Must with the beggar don the shroud,

Perhaps before the evening dew
Of nineteen hundred twenty-two
Shall vanish 'neath the sunlit rays
Which brighter makes the springtime days,
Or yet before the winter's chill
And frosts have fled from every hill.
Or if it should yet sooner be,
When death arrests some ship at sea,
O may the gentle Savior guide
Its journey to the other side.

But while the grand Old Year is dead,
And we list for the New Year's tread
Upon the silent midnight hour,
We know that God alone has power
To add another link to time,
All unobserved, save for the chime
Of ticking-ticking dials old
Which long have told this same story told.
But soon the links of time shall break,
And many souls shall cower and quake,

Because their King they did not know
While they through this sad world did go.
But may we form our ways anew
In nineteen hundred twenty-two,
And seek the Lord while he is near,
For soon again will close the year.
Yes, seek Him while he may be found,
Ere death's dark shadows hasten round,
And linger close beside our bed
Till we are gathered with the dead.

And if our souls should then be lost,
Too late 'twill be to count the cost!
For none from thence shall e'er return,
E'en though Jehovah's truth they spurn.
And none will that sad story tell
Not e'en to save the infidel!
Then let us journey on with Him
Whose word dispels the shadows dim,
That we a better world may see
In nineteen hundred twenty-three.

Abraham: God's Covenant with Him.

BY H. LEO BOLES.

The etymological meaning of "covenant" is somewhat indefinite; however, the Biblical use of it seems to be clear enough. It is uncertain whether it comes from a Hebrew roots or is of Assyrian origin. Whether from either of the above sources, it has the common meaning of "fetter," "to bind" or "to cut." It has always had the import of a solemn, mutual agreement; it has been translated to mean "testament."

"Covenant" was originally used to express an agreement between men, both parties being on equality and using the liberty of free will in making the agreement. The agreement was voluntary, but binding. There were different degrees of solemnity exercised in making different covenants between men. The solemnity was an index to the importance of the elements entering into the covenant. The solemnity of the covenant called for the religious vows. The earliest history of the covenant is found prac-

ticed between clans or members of the same clan. When a stranger became a member of a clan, he entered into a covenant with the clan or chief of the clan to perpetuate the interest of that clan. The ceremony for the initiation included the drinking of the blood of some member of the clan and some representative of the clan drinking the blood of the stranger. Hence the blood of the covenant; this signified that the lives became common and mutual. Later the use of various substitutes for the drinking of each other's blood became common, such as the drinking together of the blood of the sacrifice which was cut at the time that the covenant was entered into; again, the custom of sprinkling the blood of the sacrifice on each party of the covenant; also, eating together the flesh of the sacrifice. It has been a question whether these uses and customs connected with the covenant were taken from the Bible or whether the Biblical uses were taken from the common practices of the people. The preponderance of evidence seems to favor the latter, as the people practiced these things before the Bible account of them was given.

There were four principal elements entering into every covenant made between men, as is shown by the Old Testament. Some of the details are not explicitly stated, but they may be inferred. The first element was a statement of the terms agreed upon. (See Gen. 26: 28, 29: 31: 50-52.) The second element was an oath by each party to observe the terms and calling upon God to witness. (Gen. 26: 31: 31: 48-53.) Because of the oath and its solemn obligation, the oath has been referred to as the covenant and made synonymous with it. (Ezek. 17: 13.) The third element calls for a curse to be invoked upon the one who disregarded or violated the covenant. Some have made the curse a part of the oath; others consider it a separate element. The fourth element was the formal ratification of the covenant by some solemn external act. (Ex. 24: 4-8.) The formal ratification varied with different nationalities. In the case of Abraham, many of these customs were followed.

The immutability of a covenant is regarded as sacred. The most direful results were to be expected should the covenant be modified, charged, altered, or nullified. Paul, in speaking of the general principle of the covenant, said: "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto." (Gal. 3: 15.) The covenant, when it hath been confirmed, must stand under the protection of the prevailing custom in the country or under the legality of the civil law; nothing can be legally erased, added to, or substituted for any part of the covenant; it is immutable because of its importance and sacredness between men. Of course, there is included in the covenant promises from each party; this implies faithful obedience on the part of both to fulfill the obligations binding in the covenant.

So far we have noticed only briefly covenants between men and nations. We are now to consider covenants between God and men. It is generally understood that Jehovah has used the word with the meaning that it had between men. The idea of a covenant between God and men arose from the idea of the covenants between men. The general thought and custom that prevailed in a covenant between men is found in a covenant between God and men. Of course, there will be found some modification. In the case of a covenant between God and men, it is not an agreement between parties who stand on an equality. Jehovah is superior to man, and this calls for some modification and changes in the general custom of covenants. The superior always takes the lead or the initiative in making the covenant. Sometimes this initiative assumes the form of a command, or, at least, the promises are conditioned on man's obedience. A covenant between God and man "is a divine ordinance, with signs and pledges on God's part, and with promises for human obedience

and penalties for disobedience, which ordinance is accepted by men." Sometimes it assumes the form of friendship between Jehovah and men. "The friendship of Jehovah is with them that fear him; and he will show them his covenant." (Ps. 25: 14.)

It is interesting to know how covenants between God and man were made; we can then more fully understand the covenant that God made with Abraham. "And I will give the men that have transgressed my covenant, that have not performed the words of the covenant which they made before me, when they cut the calf in twain and passed between the parts thereof: the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, that pass between the parts of the calf; I will even give them into the hands of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for food unto the birds of the heavens, and to the beasts of the earth." (Jer. 34: 18-20.) In this there is reference to the ancient custom of the dividing of the sacrificial animal into two parts and placing the parts opposite to each other so that the parties to the covenant could pass between the parts. This they did, entering the passage at each end and meeting in the middle, where the oath of the covenant was taken. Both parties then feasted upon the sacrifice. Abraham was required to prepare the animals and separate them, leaving a passage between the parts. (See Gen. 15: 9-17.) The covenant between Jehovah and Abraham was made under such conditions. "In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15: 18.)

In my next article I purpose to dwell more upon the covenant with Abraham.

Influence.

BY LOULA MAY ADKISSON.

One of the strongest of the silent, invisible forces of the world is that subtle, intangible thing called "influence." It had its origin ages ago in that beautiful and perfect garden of Eden, when Eve was influenced by the serpent, and Adam in turn was influenced by Eve to eat of the forbidden fruit. That influence, as man in every age and every clime has learned to his utmost sorrow, was an evil one. Since then mankind has swayed like a pendulum to and fro between good and evil forces.

Influence is a silent, subtle force that seems to twine itself around our souls, impelling us to do what we had not intended doing, what we sometimes have no wish to do. Here I am reminded of a certain little incident. Two girls were sitting in a window of a fashionable seminary, idly watching the passers-by. Presently a friend who was attending a near-by business college came along. "O," said one girl, promptly turning her head away, "here comes Agnes; pretend you don't see her." In surprise, the other wavered an instant, then coolly nodded to the passing friend. She had compromised between her desire to speak as pleasantly as usual and to do as she was bidden. The snobbish behavior of her companion lowered her in her estimation, while she reproached herself, as we often do when we make a compromise with the wrong.

A very striking example of one swaying between good and evil forces is that of the great King Agrippa, before whom the matchless apostle stood and reasoned. On one hand, the mighty word of God and the powerful logic of Paul; on the other, the worldly influences of a lifetime. How Agrippa's soul must have been torn between the two!

Another vivid illustration is that of the gentle captive maid who exerted such a beneficent influence over the arrogant captain of the Syrian host. Strange to say, he heeded the servant's words, and, in obedience to the injunction of Elisha and Elisha's God, sought the country of Samaria, dipped himself seven times in the beautiful

waters of the Jordan, and was healed. If it had not been for the kindly influence of the little captive maid and other servants, no doubt the haughty Naaman, in his willful pride, would have suffered to the end of his days.

Every one exerts some kind of an influence, either good or evil. Some one has so beautifully said of the ideal mother: "Her influence, though as silent as sunshine and as subtle as the rose, will be as lasting as eternity, reaching out and down to the third and fourth generations, and in ever-widening, deepening circles, like the ripples on water when a careless hand has cast a pebble on its surface."

Even the strongest character is not quite immune, while the weaker one is tossed as a frail bark by the great waves of influence. All of us have at one time or another been caught in the depths of its dark or golden meshes. Some of the most regrettable deeds of our lives are often traceable to this very thing. We should train ourselves to be very susceptible to good influences; but where evil ones are concerned, our motto should ever be:

"Come one, come all!
This rock shall fly
From its firm base
As soon as I."

The Savior was doubtless the only one who was wholly impregnable to influence, though Satan sought in all his willingness to weave its strongest threads about him.

Evil influences are so prevalent in the world to-day that it is exceedingly hard for a Christian to live as he should. We are all more or less prone to be as "the nations" around us, as were the Israelites of old. But regardless of what others may do, may we have the courage and strength of purpose to say with Israel's great leader: "As for me and my house, we will serve the Lord."

Good Wishes for the Gospel Advocate.

My Dear Brethren and Fellow Workers in the Master's Vineyard: Here is my renewal check for the dear old Gospel Advocate. It has withstood the storms of more than a half century of foes without and of foes within, and is stronger to-day than at any time in its history. The spirit of the illustrious David Lipscomb will surely help to guard and keep its pages clean and loyal to "the faith which was once for all delivered unto the saints."

I cannot express my estimate of the worth of J. C. McQuiddy. "Little Mack," as he is sometimes called by those who know him best and who love him most, has been a "Gibraltar" in the ocean of strife and turmoil—the varying scenes through which we have passed since he became connected with the paper. Not only has he been a tower of strength in the management of the paper, but he has also been a bulwark of strength in his writings. I regard Brother McQuiddy one of the most accurate and one of the ablest and safest men in the brotherhood. The talented and versatile A. B. Lipscomb is one of the greatest assets of the Gospel Advocate. A few weeks ago his page was worth several times the price of the paper. Then there is that wonderful logician, F. W. Smith. Brother Smith is a man who wields a facile and trenchant pen. The more one reads Smith, the better he likes him.

I should be surprised if these brethren have no enemies even among those who claim to stand with them religiously. Men who do things, men of strength, have enemies. A man who has no enemies is a man who is wholly negative, therefore a worthless man.

Brethren, let us stand by the Gospel Advocate and make it even a greater power for God and truth and righteousness by giving it a wider circulation.

Praying God's richest blessings upon the management, upon the editors, the contributors, and the readers, during the year 1922, I beg to subscribe myself,

A brother in the faith,
C. E. HOLT.

At Home and Abroad

Change of address: J. Will Henley, from Coleman to Cordell, Okla.

A. B. Lipscomb will preach for the church at Ashland City, Tenn., next Sunday.

Charles E. Metcalfe, of Tyler, Texas, is ready to assist in meetings. He wishes to make 1922 "the best year of my life as a preacher."

Little Miss Edith Lynn is the newest addition to the home of T. B. Thompson at Huntsville, Ala. She arrived with the new year.

S. H. Hall preached at Russell Street Church, this city, on Lord's day. One made confession at the morning service and will be baptized on Wednesday evening.

W. G. Wilson writes: "I held a meeting at Curlee's Chapel, in Cannon County, Tenn., and baptized two young men. I preached on Pleasant Ridge on Christmas Day. I will preach at Rush Creek on the second Lord's day in January."

From W. P. Skaggs, Itasca, Texas: "The work of the Lord in Itasca is doing very well, and all are at peace; and while we do not have additions at every service, our attendance has a healthy growth. Our Sunday-school attendance exceeds our total membership, and I am persuaded that this is doing well."

From William W. Still, Harris, Ala., January 5: "I am here in Harris in a two-weeks' meeting. There are Methodists, Baptists, Presbyterians, and a few members of the church of Christ here. I will bring this meeting to a close next Thursday night. Next Saturday night and Lord's-day night week I will preach in Tanner."

From J. C. Mosley, Mayflower, Ark., January 4: "I have landed here, and find everybody friendly. I will stay here a while. Some here wanting to be baptized. I went to Jones Hill and found everybody getting along fine. I will begin a meeting here Friday night. I have been called to go to Fort Smith, Ark., to hold a meeting."

From M. S. Mason, Springfield, Mo., January 4: "I closed at Mount Grove, Mo., without visible results. The people there are hard to reach. L. E. Campbell is faithful there in leading a few brethren in worship. I was at Rogersville last Sunday. I will be at Turner and Ramsey Streets, this city, next Sunday. I am ready for calls for protracted-meeting work any time."

Charles F. Hardin, of Springfield, Mo., sends a brief report of his labors for 1921: "I was in fifteen meetings, which resulted in one hundred and sixty-two additions to the congregations where I worked. I also taught two music normals, conducted three funerals, performed one marriage ceremony, had one discussion, and did much personal work. I have greater things planned for 1922."

A debate is announced to be held at Liberty Church, beginning on February 27, between O. C. Dobbs, of the church of Christ, and C. F. Parker, Primitive Baptist. Liberty is about halfway between Barton and Russellville, Ala., about fourteen miles from each place. Any one wishing to attend from a distance may write M. E. Smelser, Russellville, Ala., Route 4, and conveyance will be prepared.

From A. D. Dies, Mobile, Ala., January 6: "This leaves me in a mission meeting in this great and wicked city. There are only a very few members of the church here. I am preaching in a rented storehouse. I hope to do some good—at least, sow the seed. I wish some of our preachers would emigrate to this field. The pure gospel is unknown here. It is a great field for mission work. Who will volunteer?"

From L. R. Wilson, Henderson, Tenn., January 5: "I have just closed a good meeting at Remmel, Ark. Although it was very cold during the entire time I was there, we had good crowds, fine interest, and splendid singing. We hope that much good was done by way of strengthening the church. Brethren, why not wake up and have a few-days' meeting in the winter occasionally? It will do you good."

From J. H. McBroom, Shelbyville, Tenn., December 21: "Upon the request of the brethren, I have withdrawn my resignation and will remain with the Main Street Church.

The work moves on splendidly. Heretofore I have been devoting only one month in the year to meetings, but next year I expect to hold meetings from July until November. I have time for two or three meetings. Churches desiring my help should write me at once."

Here is how Willie Hunter, of Livingston, Tenn., spent the holidays: "On Christmas Day I preached at Baxter. We had two services, with very good crowds, considering bad weather. On New Year's Day I preached three times, twice at Willow Grove and once at St. John, in Clay County. I also preached on Saturday night before New Year's Day at Willow Grove; one was reclaimed. They have their new house nearly completed at Willow Grove, and it is a splendid house."

From Joe Pendleton, Brush Creek, Tenn.: "The little band at Grant, in this (Smith) county, is trying to raise funds to build a frame house. A lot in Grant has been given the church. The restrictive clause is in the deed. They have only ten members, but set to work last September. The congregation is young and weak financially, but strong in faith. Contributions will be gratefully acknowledged. Send to Joe Pendleton, Route 2, Brush Creek, Tenn."

E. S. Jelley writes as follows concerning crop conditions in India: "The last two years were years of famine in this district, but this year some rain has fallen and there was about one-fourth of a crop. It is cold here at night now, but the sun is fierce by day. Several have asked for baptism at Ahmednagar, but we have been unable to find water there, for the river has dried up." Brother Jelley's address is Christ House, Vambori, Ahmednagar District, British India.

We have received a copy of the Evening Post, Louisville, Ky., of December 24, 1921, with a lengthy write-up of M. C. Kurfees' ministry with the Campbell Street Church, extending over a period of thirty-five years. The article carries a splendid likeness of the minister and gives a history of the church from its beginning and the splendid work it has done under the ministry of Brother Kurfees. His ministry dates further back than that of any other minister in the city of Louisville, and his power and influence are as great or greater now than at any previous time.

From J. W. Brents, Springfield, Mo., 804 South Grant Street, December 30: "The churches in Nashville are to be congratulated in their prospective tabernacle meeting. Every old Henderson boy feels honored in that N. B. Hardeman is to do the preaching. We have long been convinced that Brother Hardeman has few equals as a preacher. I have never seen anything printed from his pen or tongue. It would be a serious loss to the entire church if this series of sermons should not be published. There are enough Henderson boys and girls to get behind this and make this possible. Let others speak. Here is my order for twenty-five copies."

From C. E. Holt, Florence, Ala.: "Nothing so logically sound, so convincingly clear, has come under my attention as Brother Kurfees' masterly review of O. E. Payne's book on instrumental music in divine worship. Payne's position is self-refuting. He contends that one cannot obey the instruction given by Paul in Eph. 5: 19 and Col. 3: 16 without the use of some kind of an instrumental accompaniment. His use of the lexicons is very misleading. So skillfully does he argue his point in this department of his book that the casual reader is likely to be swept off his feet. Kurfees is no less than wonderful in ferreting out the weak and lame points in Payne's arguments. I strongly recommend that Kurfees' review be put in tract form for general distribution."

J. W. Grant writes: "I closed my term of service with the church at Avon Park, Fla., last Lord's day (the last in the year), and will begin the work in Lakeland next Lord's day (the first in the new year). I had a most enjoyable work at Avon Park and regretted to leave them. Our relations were most pleasant all the time with all the members, and I left them only because my new field seemed to promise more opportunity for doing good in the Master's work. A. G. Freed, of Henderson, Tenn., will begin a meeting with them on the fourth Lord's day in January. They have three local preachers, all good ones; but these are employed in the surrounding territory on Lord's days and in meetings on suitable occasions; and the church helps them as they need it, and also supports the work by having others to labor there at home in word and doctrine, both in continued meetings and in constant work in their home community. I am sure God will bless them for their fidelity and activity in the work."

The meeting that was announced to convene at Haleyville, Ala., for January 24-31, has been called off. J. H. Horton writes us to this effect.

F. B. Shepherd, of Amarillo, Texas, makes a report of total receipts for Forest Vale Mission, amounting to \$51.59. Lack of space forbids our printing names of individual donors.

Marriage Announcement.—It was a great pleasure for me to officiate at the wedding of George W. Dickson and Sister Ethel Randolph, both of Dinuba, Cal. Brother Dickson is one of our best preachers. He attended school at Abilene, Texas. Sister Randolph is the accomplished daughter of Mr. and Mrs. John A. Randolph, who live in Dinuba, but formerly lived in White County, Tenn., where they are well known. The Lord's richest blessings go with this couple.—L. D. Perkins.

From J. A. Hudson, Oklahoma City, Okla., January 3: "Last Sunday was filled with interest to the faithful workers here. We had our monthly business meeting in prosecution of the Master's work. We are trying to plan and look ahead in such a way that we can get results that will make the cause of Christ brighter. At night one young married woman was buried with her Lord in baptism. Two were identified with us at the morning hour. The membership of the Tenth and Francis Streets Church is now quite a bit above four hundred."

From Charley Nichols, Parrish, Ala., January 3: "I enter the new year with a determination to do more for my Master than I did last year. Last year I gave all of my time to the ministry of the word, for which I received \$302. We have three in the family. Our expenses were \$395. House rent, \$72; traveling expenses, \$97; clothes and the necessary things for food, \$226. You can see that I am in debt \$93 for last year's preaching. All of my time was spent in Alabama. We need about one thousand rich preachers to move to Alabama and teach the brethren to support the gospel and encourage the young men to prepare for the great work of the Master. Brethren, how long do you think men can stay in the field at the above figure? Let us all sacrifice more, live better, and preach more than we did last year."

From Andrew Perry, Dugger, Ind., January 5: "I left home to help again in our Master's great harvest field on Thursday of last week. My first stop of two nights was at Covington, Ind. I was with Brother E. C. Love in the fine meeting he has been holding at that place. Brother Love preached two fine sermons. There were six baptisms during the meeting. I came on Saturday to Fairview (Clinton post office) and remained till Tuesday. Brother Watson, of Cookeville, Tenn., was there in a meeting. I listened to three good sermons from him also. We had an enjoyable meeting for worship on Lord's day. I am now going to visit and preach for several near-by congregations. I have not planned my spring and summer meetings yet; so, brethren, at any point where you may need my services, write your needs and let us arrange the work. Address me at Box 116, Route 4, Watseka, Ill."

From John Hayes, Box 111, Bradentown, Fla., January 5: "In response to the appeal in the Gospel Advocate of December 15 asking the brethren to help me buy a horse and buggy, I have received sixty-seven dollars and forty cents. I have written to each one, thanking them for this help. I have received from personal letters written by me one hundred dollars. I still need over one hundred more to get the horse and buggy. I trust that others will respond to this appeal, for we want to move by the last of March, that I may plant some corn and garden truck. It is my purpose to build up the cause of Christ in the country around and hold meetings through the summer months. With a good horse and buggy, I can support my family and reach many destitute places. I am at this writing painting a house here, then I will go to a mission meeting. Will others respond right away? We hope and pray they will."

From W. C. Hall, Nashville, Tenn., January 4: "The church at Hartsville, Tenn., is doing splendidly. It has just closed a very prosperous year in good fellowship and Bible knowledge. Every Thursday night a very interesting lesson from the lives of some of the great characters of the Bible is taught. This is taken up biographically by some of the competent leaders, while the class, having studied the assignment carefully before trying to recite, give in detail the facts connected with the character they are studying. From these facts lessons of faith, honesty, righteous living, and our duty to God in general are taught successfully. Mrs. Joyner, the oldest member of the congregation, is now confined to her bed. Her faithfulness

in church life is an inspiration to all who know her. I began another year's work with them last Sunday. The report of the attendance and work of the Bible-study classes on Sunday made a very favorable increase over former years. There is no schism and faction in the church. All seem devoted and loving one toward another."

An Appeal from Coble, Tenn.—I wish to say to my brethren, especially those who know me, that for more than twenty years I have labored under much embarrassment on account of a nervous breakdown. I have been trying to keep up my regular work of farming and preaching under much exhaustion. I am now unable to work, preach, or study to amount to anything. Brethren, I do not want to live without being about my Father's business, and my only chance is to be relieved from this dread disease. I want to go to Nashville and take treatment, but have not the money. I have a flour mill that I have been trying to sell to meet this expense, but have failed so far. Now, if I can find a brother or congregation that will furnish me the money until I can sell this mill or raise the money otherwise, I will replace the money at the earliest convenience. Now, brethren, in this condition life is not only a great burden, but a failure; it is almost profitless. Remember, I am not asking any one to give me a penny, notwithstanding I am a very poor man, but I want to bear my own burden. I would give what little of this world's goods I have to just be myself again. Any favor conferred will be highly appreciated.—W. A. Sisco.

From James E. Scobey, Nashville, Tenn., January 3: "During the past year I have preached every Sunday. I visited and preached for twenty-one congregations whom I had served when a much younger man. My efforts were not specially what may be called evangelistic, but rather that of teaching the assemblies of the saints the duties and responsibilities of Christians, to make them strong in the Lord, and the power of his might, that they may be able to stand against the wiles of the devil. I hope to have done some good in that direction. I began the new year by preaching at Charlotte Avenue Church on Sunday evening. There was a good-sized and quite an attentive audience present. Any ordinary church house would have been full; but in an auditorium fifty by eighty feet, as this house has, it was, perhaps, not more than one-third full. I enjoyed my visit there very much, and would be pleased to be with them again sometime when desirable on their part and when it suits our convenience. It is my purpose, health and strength remaining and the Lord willing, to visit these congregations the coming spring and summer. I shall preach next Sunday at Fairview, on the Hillsboro road. May peace, plenty, and prosperity be with the brethren. May they be able to keep the unity of the Spirit in the bond of peace."

Following is the program for the preachers and elders' meeting to be held at the Tenth and Francis Streets church of Christ, Oklahoma City, January 17-20:

Tuesday, January 17, 10 A.M.—"What does it take to constitute a scriptural church?" Speakers: F. L. Young, A. E. Freeman, Oscar L. Hayse, W. W. Brewer.

2:00 P.M.—Round Table.

7:30 P.M.—"Things that hinder in the work and worship in the kingdom of Christ." Speakers: J. A. Cullum, J. Will Henley. Round Table, one hour.

Wednesday, January 18, 10 A.M.—"Scriptural plans for teaching: May we divide into classes, use literature, printed helps, and may women teach classes?" Speakers: John T. Hines, K. C. Moser, C. C. Fuqua, A. L. Elkins.

2:00 P.M.—Round Table.

7:30 P.M.—"Ordination, qualifications, and duties of elders. Scope of their power: does it extend beyond the local congregation? And may one's eldership cease, and how?" Speakers: H. E. Warlick, P. G. Taylor. Round Table, one hour.

Thursday, January 19, 10 A.M.—"Christian education, where and where not it shall be obtained." Speakers: S. E. Templeton, I. L. Winterrowd, B. U. Baldwin, O. S. Boyer.

2:00 P.M.—Round Table.

7:30 P.M.—"What relationship does one congregation bear to another with reference to discipline, or to what extent should one congregation be governed by the actions of another?" Speakers: Charles Spier, Charley Magness. Round Table, one hour.

Friday, January 20, 10 A.M.—"Our plea, and why." Speakers: Rue Porter, W. L. Oliphant, John C. Carman, T. B. Wilkinson.

2:00 P.M.—Round Table.

7:30 P.M.—Sermon (speaker to be selected).

The song service begins at seven o'clock each evening.

Gospel Advocate

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

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Editorial

Rightly Dividing the Truth.

BY J. C. M'Q.

Having learned the conditions of pardon from Acts of Apostles, the alien sinner bows in humble submission to God's will and is baptized into Christ, arising out of the waters of baptism to walk in newness of life. But it is not enough to enlist as a Christian, but it behooves the newborn babe in Christ to live the life of a Christian. The babe that goes to sleep on the border line will never sing hymns of everlasting praises in the heavenly home. It is now in order to inquire, what must the Christian do to inherit eternal life? In the apostolic Epistles we may learn how the apostles carried out the second chapter of their commission—"teaching them to observe all things whatsoever I commanded you." As we should consult Acts of Apostles to learn how Christians are made, so we should consult the Epistles to learn what Christians must do to live the Christian life. The fundamental design of the Epistles is to furnish and equip the disciples for the Christian life, yet in them are many references to other matters from which we may learn many good and profitable lessons.

The book of Romans, containing sixteen chapters, is placed in the New Testament just after Acts of Apostles. This book is addressed to Christians just as if God had reached down his hand from his eternal throne and said: "Come, my dear children, I will take you by the hand and guide you over life's stormy sea into the port of eternal glory." The book of Romans abounds in teaching and admonition to Christians. It warns them against the folly

of seeking to be justified by the law of Moses. It is full of exhortation and many comforting promises. "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.) The two books addressed to the church at Corinth are also full of teaching for Christians. They warn against the sin of division and worldliness in the church. The book of Galatians shows that the object of the law of Moses was to lead us to Christ in order that we may be justified by faith. The law of Moses contains no justification for Christians. This book enumerates the works of the flesh and of the Spirit. "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." Next we find Ephesians, Philippians, Colossians, and First and Second Thessalonians. These books all abound in exhortation, encouragement, and promises for Christians. In Colossians we learn that "the bond written in ordinances that was against us, which was contrary to us," has been blotted out. In the Philippian letter, which is a model of choice literature and which is so full of comfort to every child of God, we read this: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before. I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) Then we turn over to the two books written by Paul to Timothy, the one to Titus, and the one to Philemon, all teaching these young preachers of the gospel how they should behave themselves in the house of God. The book of Hebrews is next in order. This book is a long and argumentative letter to the Hebrews warning them against rejecting Christ and turning back to the law of Moses. Christ is the last sacrifice for sin. There will be made no other offering for sin. Then we may read the book of James, written to the twelve tribes which are of the Dispersion. This encourages us to fidelity. The man who continues in well-doing shall be blessed. It also teaches that by works a man is justified, and not only by faith. The book is full of wholesome teaching calculated to inspire the Christian to a nobler life. Next we may read the two books of Peter, the three of John, and the one of Jude; and when the last mentioned is finished, we will have read the twenty-one Epistles, containing one hundred and twenty-one chapters. Fourteen of the Epistles were written by Paul and contain one hundred chapters. In these books we have found food for the soul in every condition of life in almost all conceivable circumstances. Indeed, we may say in the language of Paul: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.)

The Bible is the Book. It illuminates eternity past and eternity future. It teaches me whence I came, what I am, and whither I go. Its precious promises and its fearful warnings should bring out the best that is in man. The Bible, used as God intends we shall use it, will fit us for usefulness in this life and life eternal in the world to come. How strange that we neglect it and use it as though it were a book thrown together without a purpose! Such conduct is an insult to God. What folly to read the Bible without intelligence and at random! "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of

truth." (2 Tim. 2: 15.) Is a man an unbeliever? Advise him to read the gospel. Is he a believer wanting to know what to do to be saved? Acts of Apostles is the book for him to study. Then those who are already Christians should read the Epistles.

THE APOCALYPSE.

This book very appropriately closes the New Testament canon. It expresses itself almost wholly in symbolic visions, and few, if any, can be relied on as safe interpreters of its visions and symbolism. It is the only strictly prophetic book of the New Testament, and its prophecy, too, is of a peculiar character. It contains some very practical teaching to the seven churches of Asia. It is the most explained book of the New Testament and least understood by the critics and commentators. Some of its prophecies have been fulfilled and some are yet unfulfilled. The name of this book means revelation, disclosure, discovery, and this is its peculiar feature. It reveals a glorious future for the church after the time of battle and trial. It reveals to us the grandeur of the heavenly home. How sweet to be at home after the heartaches, misunderstandings, and battles of life are over!

Making Public Thrusts at Brethren.

BY M. C. K.

Brother Flavil Hall, of Trion, Ga., sends the following communication for publication in the Gospel Advocate, which I gladly lay before our readers:

WAS IT A LACK OF COURAGE?

BY FLAVIL HALL.

Commenting on a statement from me in the Gospel Advocate of December 15, Brother M. C. Kurfees says: "It is not the first time this brother has made a thrust at me without having the courage to give my name."

Sometime ago Brother Kurfees criticized some brethren severely, not giving any one's name. He was urged to give their names, but he would not. Did he lack courage? David Lipscomb replied to R. H. Boll's views on prophecy without giving the latter's name. Did Brother Lipscomb lack courage?

Brother Kurfees says he is willing to help me circulate anything I may have to say in so far as he is made the target. I do not want to make him a target. I have the deepest respect for his superior ability, his stainless character, and his age. But if he holds the position that Christians may give time and talent to the interests of civil government and that they may bear the sword and have a part in the spread of death and desolation, when called on by the civil rulers to do so, then I am ready to make his position a target, and shall not lack the courage to exchange articles with him on this subject, with the view of getting them published in the Gospel Advocate, or in booklet form.

I looked as carefully as I could in the little time I had to see what was treated and what was not treated in "Queries and Answers," by Lipscomb and Sewell, collated by M. C. Kurfees; and not finding the Christian's relation to war and government (with which the writings of David Lipscomb were featured), I wrote as I felt—that it should not have been passed over; but because of kindly feelings toward the editor and publisher of the book, and in consideration of the wishes of the publisher of the Leader, I used no names. Surely Brother Kurfees should have corrected my mistake simply by quoting from the book or citing the pages on which the subject was treated, instead of writing more than seven hundred words to convict me of lacking in courage and brotherly love and of not being careful to tell the truth.

I hastened to make correction in the Leader when I learned of my mistake, and every one who knows me would have known that this is what I would do. I am not immune from overlooking things when searching for them, and so may make such a mistake again, though this is the first time, so far as I can remember. I am glad I was mistaken, but sorry I was not corrected without an effort to reflect upon my courage and integrity. But I have no bitter feelings to express.

Notwithstanding his charge against me, I here assure Brother Hall that I have none but brotherly feelings for

him, and concerning the episode, I think it proper now to say:

1. I never objected to being "criticized" even "severely" by Brother Hall or by any one else, without my name being given. There is no impropriety in this. But I did object to making underhand thrusts at brethren before the public or anywhere else without giving their names. Making thrusts such as in this case, either with or without giving names, is the primary wrong.

2. He "looked as carefully as" he "could in the little time" he "had to see what was treated and what was not treated." Then, as he only spent a "little time" looking over the book and could not, by his own acknowledgment, know whether certain things were or were not in it, he should have taken a "little time" to make inquiry of the editor of the book instead of rushing before the public with an ugly charge against the editor.

3. In making that thrust at me, he says he omitted my name "because of kindly feelings toward" me "and in consideration of the wishes of the publisher of the Leader." I do not question Brother Hall's honesty nor his motive in making that statement, but I hope he will yet come to see that it is hardly consistent to claim to be governed by "kindly feelings toward" a brother and at the same time charge him with dishonorable conduct either with or without giving his name when he does not know that the charge is true. "Kindly feelings" do not operate that way. And with all due respect for him and for "the wishes of the publisher of the Leader," I should be glad, so far as I am concerned, for both of them to have "kindly feelings" in at least sufficient degree to find out whether charges of such conduct are true before rushing to the public with them.

4. He says: "Surely Brother Kurfees should have corrected my mistake simply by quoting from the book or citing the pages on which the subject was treated." And "surely" this is exactly what "Brother Kurfees *would have done* if Brother Hall had given him an opportunity to do it instead of rushing before the public with it. He seems to think it all right for him to impale a brother before the public with an ugly charge which he cannot know is true when he makes it, but which, if not true and is yet believed, will be detrimental to the brother, but all wrong for the brother to go before the public with the facts showing that it is *not* true, and therefore that such a charge, under such circumstances, is reprehensible. And he is "sorry" that he "was not corrected without an effort to reflect upon" his "courage and integrity." But I think he should rather be "sorry" that he rushed before the public with a detrimental charge before he knew whether it was true or not, which would not only "reflect upon my courage and integrity," but *upon my honor as an author*, showing, if the charge be true, that I am unfit to be assigned to the task of collating the writings of David Lipscomb or those of anybody else.

5. Finally, I received from Brother Hall a private communication substantially the same as this one, to which I sent a private reply. As it contains an answer to his challenge for a debate and covers the remaining points of his present article, I here reproduce it, although I had no thought of publishing it when it was written, and this must close the incident so far as the Gospel Advocate is concerned:

Louisville, Ky., December 27, 1921.—Mr. Flavil Hall, Trion, Ga.—Dear Brother Hall: With numerous and various tasks pressing upon me for attention, I would merely acknowledge the receipt of your letter of December 17, respectfully declining to reply to it at all were it not that it plainly seems to be my serious duty to reply. Hence, "in the sight of God and of Christ Jesus," and fully and solemnly aware of my accountability to them, I shall try to deal properly with the situation brought about by your public thrust at me and your private letter, and wish, therefore, to say:

1. I deeply regret that you did not promptly and generously seize the opportunity to do the one and only honorable thing which every Christian in such a case should do and which you would surely have done if you had properly appreciated the situation. It may help you to such an appreciation to see the following statements from letters sent me by influential preachers who read your thrust and my comments in the Gospel Advocate of December 15, 1921:

"I am certainly glad to read your rebuke of Hall, and I trust he has learned a lesson from it that will do him good."

"I have read with pleasure your reply to Brother Hall and think you went after him right. It seems he used rather poor judgment in writing such an article."

"On page 707, 'Queries and Answers by Lipscomb and Sewell,' in answer to a question on 'Voting,' there are incidental allusions to, or contrasts between, the kingdom of God and the world sufficiently clear and strong to convince even Brother Hall that you are *not* guilty of that grave charge of 'not giving a word' of Brother Lipscomb's position on civil governments. I certainly think Brother Hall, if he is the man I have all the time thought him to be, will come down with that 'honest confession which is good for the soul.'"

The following is the substance of what I said to all of them in reply:

"In view of the plain and significant facts in the case, I, too, hoped that Brother Hall would make the confession and apology of which you speak, but so far he has not done so. In the Leader this week he says he has been 'informed privately' that 'Rom. 13: 1-4' and 'the Christian's relation to war and government are embodied in the book,' but he makes no confession of wrong in, or apology for, making a false charge against me. Christians are frequently slow to make such amends, but it is discouraging to see preachers exhibit this fault."

2. You had a fine opportunity, my dear brother, to show yourself magnanimous by simply making the *amende honorable*, which could easily have been done in two or three lines and which would cordially and gladly have been accepted by me with everything made right; but instead of that, you make a seven-page threefold effort to defend yourself, to convict me of wrong in charging you with a lack of courage in making underhand thrusts at brethren and withholding their names, and in an amusing challenge to debate the war question with you.

3. Your comparisons submitted as proof are as pitiable as they are groundless in the extreme. "David Lipscomb replied to Robert H. Boll's writings on prophecy without using his name. Was it because of a lack of courage?" No, and the same concise and unqualified answer applies to your question about me. It was not only entirely proper in Lipscomb, and is in myself, you or anybody else, sometimes to criticize the position of brethren without giving their names, but I have never said nor done anything that even remotely implies anything to the contrary; but the brave and magnanimous Lipscomb, as is true of myself and all other right-thinking persons, *would have been far from making an underhand thrust at Robert H. Boll or anybody else without giving his name.* The two things are the width of the heavens apart.

4. By your own acknowledgment you not only had given "but little time to read 'Queries and Answers,' by Lipscomb and Sewell," but without the common courtesy and brotherly consideration of a single word of inquiry to me, you rush before the public with the charge that I "suppressed" the writings of David Lipscomb on war, and you make it with the ugly insinuation that I did it to prevent the circulation of his writings on that subject. The charge, my dear brother, is not only positively and unqualifiedly false *in toto*, but it shows that you make such ugly charges against brethren when you cannot possibly know that they are true; and when you tell me that, in making such an underhand thrust at me, you omitted my name "from a feeling of respect and brotherly regard" for me, you must excuse me, my dear brother, for believing that you are either deceived in yourself at this point or you do not know what "respect and brotherly regard" are, one or the other.

5. There is no "bitterness" in my words, and I was not conscious of any in my heart when I wrote them, nor am I conscious of any such condition now; but, in harmony with plain New Testament teaching, they did contain and were meant to contain the rebuke which such a rash and unbrotherly act merits. To me such a duty is by no means pleasant, but I assure you, my brother, that it was discharged with only the conscious aim to obey God and to accomplish good. I devoutly trust that, upon reflection, you

will yet be sufficiently magnanimous to view it in this light and to act accordingly.

6. Finally, as to your challenge, even if such a debate were necessary or if I had the time for it, neither of which is the case, it would still be time enough to talk about it when you show where I have ever said "Christians at the call of the government could slay their fellow man." When you and a few others get your eyes opened to the strange readiness and rashness with which you jump at ugly conclusions unwarranted by the premises and even proclaim and circulate them about some of your brethren, of the correctness of which conclusions you could not possibly know without consulting such brethren themselves, which, so far as I am concerned, you have carefully avoided doing, it is to be hoped the lesson will profit you.

With assurances of brotherly love and the earnest prayer that God may bless you "in every good work and word," I remain,

Yours most fraternally,

[Signed] M. C. KURFEES.

The Situation in Which the Society Brethren Find Themselves. No. 3.

BY F. W. SMITH.

Brother Collis comments on Professor Brown as follows:

No longer, according to Professor Brown, are we "to speak where the Scriptures speak and to be silent where the Scriptures are silent," but we are "to speak where the present generation speaks, and where the present generation is silent, we are to be silent." The above quotations show the convictions of Professor Brown, and suggest the question:

Is it the desire of our United Society that the training of our missionaries should be committed to those who have abandoned our plea for the restoration of New Testament Christianity and the great principle that has guided us for more than a century: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent?"

A paragraph which appeared in the Christian Century of September 8 throws light on the influences that have, in the past, surrounded our missionaries in training. It reads:

"Dr. Clarence E. Reidenbach, who, for several years has been pastor of Downey Avenue Christian Church of Indianapolis, has accepted a call to Westminster Congregational Church of Kansas City. . . . His position in Indianapolis was important, as he was pastor of the church adjacent to Butler College and the College of Missions. Secretaries and other Disciple leaders were in his congregation."

The paragraph further states that Dr. Reidenbach is a member of the Campbell Institute, and that during the past year he has been the editor of The Scroll, the organ of that institute. The editor of The Century, who is the most outspoken advocate of the new theology and of open membership among us, doubtless found pleasure in the publishing of this item of news, which tells us that a preacher for the church where secretaries and other "Disciple leaders" were members has such views that he could easily exchange one of our pulpits for a Congregational pulpit; that he was a member of the Campbell Institute, the organization that has carried on so persistently, and so insidiously, the propaganda of the new theology, and that he was the editor of The Scroll, the organ of this organization. Is it unreasonable to think that this kind of preacher was acceptable to the secretaries and "other Disciple leaders," and that this was the kind of preacher under whose influence they wished the missionaries, while in training, to be kept?

The United Society seems to be anxious about the atmosphere surrounding our College of Missions, and the opportunities afforded its students; and, for that reason, the Society has been contemplating the removal of the college to some seat of higher learning. This removal is of the utmost importance to every one of us who is concerned about our missionary interests. Locate the college where the students will breathe an atmosphere of faith, where they will receive instruction from godly men who accept the deity of Christ and regard the Scriptures as an infallible guide, and we shall send forth men and women into the dark places of the earth who will not dim that light which God has sent to lighten every man that cometh into the world. We have not been told to what university or divinity school our college is to be taken. Rumor says Yale. Yale is one of the most radical schools in the land. The fact that Prof. Charles R. Brown, the dean of the Yale Divinity School, delivered two addresses at Winona

seemed to indicate that Yale is looked upon with favor. The pleasing personality of the dean and his inspiring addresses would make friends for Yale. Was that the reason for giving such a prominent place to Professor Brown on the program of our National Convention? It will be an evil day for our cause in the foreign field when the finishing touches are put upon our missionaries at Yale or at any school like it where rationalism is dominant.

Much that had taken place in the nine months following the St. Louis Convention, to some of which I have referred in this paper, seemed to indicate the spirit of the United Society, and its report at the Winona Convention was looked forward to with deep concern. This report stated that the resolution adopted by the Convention in St. Louis, October 20, 1920, had been presented to the Jamaica Mission and to the China Mission, and that the Jamaica missionaries gladly avowed their loyal support of the same. But the report further brought out the fact that the China missionaries were not ready to abide by the resolution and requested the brethren to think further about these questions before making the resolution permanent and binding in the full breadth of its statement regarding the missionaries and their work in China. In other words, the brethren were to think further before forbidding the surrender of our churches to the control of some district organization, and forbidding the practice of open membership in our churches when the time shall, in the opinion of the missionaries, demand it.

From the foregoing it is easy to see the deplorable condition of things among those who have organized institutions unknown to the word of God for the propagation of Christianity and to which so many churches have been committed. The entanglement is of such a nature as to admit of but one solution—viz., a complete repudiation of the whole thing and a return to the New Testament way of doing mission work. We have an inspired record as to how it was done by the first missionaries, and why not conform to that?

Commending the Quarterlies.

"The new Quarterlies are fine and ought to be used extensively." (M. C. Cayce, Jackson, Miss.)

"I am well pleased with the Intermediate and Primary Quarterlies. They will prove very helpful to Bible students." (James H. Aiken, Brownsville, Tenn.)

"I received the Quarterlies and have given them a brief examination. I can safely say they are good. If they are judiciously used and not abused, they will be of much benefit to those who use them. We have confidence in the ability and integrity of the men who prepare the comments." (D. T. Broadus, Wichita, Kan.)

"I am glad to note the many improvements made in the Quarterlies. Fewer words and to the point evidently was the aim of the authors. I consider them by far the best helps I have seen for class use. They are most excellent, and I wish to commend them to the brethren. Both the authors and the publishers are to be congratulated." (Samuel I. Jones, formerly professor in David Lipscomb College, Nashville, Tenn.)

"After a careful examination of the Advanced, Intermediate, and Primary Quarterlies, I can heartily commend them to all, as they are fully up to the high standard of excellence that has always commanded the very highest esteem of all thoughtful students of the holy Scriptures, which your literature had attained under the editorship of our beloved Brother Elam. Brother Smith's notes on the Golden Text are especially to be commended." (John H. Arms, Hermitage Springs, Tenn.)

"I received the Quarterlies you sent me, and will say that they appeal to me as being thorough, yet plain and simplified to the extent that they convey to the pupil a great store of information and Bible teaching on the subjects treated, with but reasonable study on his part. I also believe that the manner in which they conform to the teaching of the Bible is but a demonstration of that faithful and loyal spirit to stick by the word of God which has characterized the church of Christ, with its faithful leaders, since Campbell. There is a striking contrast between these Quarterlies and those of David Cook which are used by the Sunday school here. I fail, however, to find any great difference between the ones you sent me and those formerly published by you, which I understand were gotten up by Brother Elam." (C. G. Caldwell, Blue Diamond, Ky.)

Good Results.

We are glad to state to our readers that the new subscribers and renewals to the Gospel Advocate are coming in rapidly at the present time. Our friends are at work, and many of them are sending in a number of subscribers. A number have worked to get to send us twenty-five new subscriptions so as to get the Matthew Henry Commentary. If any one has a number of subscriptions on this commentary who is not able to complete the list, I suggest that they confer with us. We will do our best to help them out in any possible way. The Fountain Pen that we are giving for each new subscription at \$2 and \$1 additional is not a regular premium pen, but it is a first-class fountain pen that would sell at \$2.50 or \$3 in the store. Those who get this Pen are delighted with it. If you can send us two new subscribers, we will be glad to give you the Fountain Pen outright. We wish to suggest to our workers that they keep up the campaign and let us add many thousand new subscribers to the paper. It can be done if our readers will only cooperate fully with us. I am anxious to see the list of subscribers to the Gospel Advocate double before retiring from the active management of the paper.

We are still receiving contributions for the Sinking Fund. Recently a brother gave us \$250 for this fund, which will be devoted to sending the paper to those who are not able to pay for it. Every cent of it shall go in this way, as this was the wish of the donor. Others, among whom are Sister Margaret Lipscomb, the widow of David Lipscomb, and Brother J. W. Grant, are making contributions for this fund. There are so many people who really want to read the paper and have not the means to pay for it. You can do a good work in contributing to this fund.

J. C. McQUIDDY.

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice and homely counsel of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers." Here you will find a mine of expository knowledge and a complete preachers' commentary.

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of \$2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding, and will have the satisfaction of knowing that the work of the prince of commentators is in your library. If you wish to pay cash, the price for the six volumes is \$17.50, not prepaid. When sent as a premium, we pay all charges.

PUBLISHERS GOSPEL ADVOCATE.

Home Reading

When My Dad Was a Boy.

Wonder why I don't have fun
Like my pa sez he had
W'en he wuz some one else's son
An' got spanked by his dad?
Pa sez it use to snow so deep
The house wuz all hid
Jest in the night when he's asleep—
When my dad was a kid.

An' nex' day he'd climb out the roof
Wif snow so high about,
They made big fires—an' that's the troof—
To melt my grandma out;
An' nen, he sez, he tuk his sleigh
Up top a hill, an' slid,
An' slid, an' never stopped all day—
When my dad was a kid.

An' nen pa made a big snow man,
More'n seventy feet high,
Wif reg'lar stairs inside wot ran
Most clean up to the sky.
O, golly! wouldn't I jes' shout
To have fun like pa did!
I guess it snowed the snow all out
When my dad was a kid. —Selected.

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Rosamond Sees Herself.

"Ain't she a sight?" giggled Rosamond Lyon, nudging Dolly Paterick, who sat beside her on the street car.

"Sh-h," cautioned kind little Dolly. "I'm afraid she heard you, Rose."

Rosamond wiggled her plump shoulders. "Don't do you any harm to know how you look to other folks," she said. "If she knew how she looks, she'd pull that hat further down on her head and not look such a guy."

Old Miss Belinda Maybrick's face flushed painfully. She had heard the thoughtless speech. Presently she put up her thin, wrinkled hand and gave a stealthy jerk to the shabby hat which was perched so unfashionably on her scant topknot of hair.

"Washington Street!" called the conductor, and the two little girls jumped up to join the crowd getting off. They were bound for a store to buy color boxes, but just this side there was an electric supply shop with windows full of lamps and irons and newfangled toasters.

"O, look at that cute little electric iron!" cried Dolly, catching Rosamond's arm. "Stop just a minute!"

An odd sound made her look around. Rosamond was staring wide-eyed at her reflection in the mirror which formed the back of the show window.

"Dolly!" she gasped. "How awful I look! Am I as fat and dumpy as that?" Dolly, a slender wisp of a child, gazed in her turn, feeling a secret thrill of satisfaction at her own unusually robust look. But Rosamond did indeed present a queer, unattractive appearance. Her face looked as broad as it was long, her neck seemed ridiculously short, and her waist as thick as a meal bag tied in the middle.

She ran desperately over to the other window. How clumsy her feet looked!

"O, dear!" she wailed. "I didn't know I looked like that!"

"I thought you said it didn't matter how we looked to other people," Dolly reminded her, suddenly remembering Miss Belinda's face. "You said it did people good to know—"

Rosamond's eyes filled with tears. "I didn't know how it felt," she said. "I know I'm fat, but I didn't know—"

A step backward and her angle of vision was altered, and with a glad scream she seized Dolly. "O, Dolly! It's

a curved glass—don't you see? I'm gettin' squarer an' squarer the farther away I get. O, I don't look that way to other people, after all!"

With intense amusement the children stood and watched others come within the line of the convex mirrors and pass out again, and as they went on at last Rosamond said soberly: "Catch me ever laughing at people's looks any more, Dolly. I don't want them to feel like I did when I saw myself just now!"—Janet Allan Bryan, in *Junior Life*.

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A Hero of Ireland.

"Spud" Murphy, a corporal, of Fall River, Mass., saw half a dozen forms stealing through the darkness toward his listening post "over there" one night. He warned his two companions. Stealthily they crept forward thirty yards and opened fire on a German raiding party, which scattered immediately. Then a grenade came and knocked Murphy unconscious.

Fortunately, it was dark, or Murphy would have been left, for the section west of Montdidier was too active to expose soldiers by removing wounded in daylight.

Murphy arrived, still unconscious, at a field hospital, several miles behind the lines, a few hours after he was wounded. His head, except the tip of his nose and mouth, was swathed in bandages, and others were wrapped around his chest and ribs. The wound tag said that his left eye was gone, a fragment of the grenade as large as a thumb was in the back of his neck, and his lungs were punctured.

"Put him into bed," said the receiving surgeon. "Apply hot-water bottles. Can't operate now, but we may save him."

Several hours later the major commanding the hospital entered the ward and was surprised to hear the mummified Murphy speak. The corporal was puzzled to find himself in bed surrounded by other wounded men. The voice coming from the bandaged head asked: "What is your name, buddy? I'm 'Spud' Murphy. Didn't I know you in the Philippines?" The same question was put to each wounded comrade near by.

"How are you feeling, corporal?" asked the major, approaching the bed.

"Fine and dandy," replied Murphy. "Gimme a cigarette."

"Better get a few hours' sleep now," advised the major.

The next morning the corporal was operated on. Pieces of iron were taken from almost all parts of his body. The blood was pumped out of his lungs. The hole in his chest was plugged and patched up. When he recovered from the effects of the ether, an orderly put a cigarette in his mouth. The corporal stretched on his bed, watched the smoke through one blackened eye, and said: "This is the life, ain't it, buddy?"

The surgeon smiled crookedly, and "Spud" Murphy squinted at him with his one good eye.

"I know what you're thinking," he said, the cigarette dangling from his lower lip. "You're saying to yourself: 'This guy's done in almost—no more Hun huntin' for him—the lucky stiff.' But that's where you're way off, doc. I'm goin' to fool you—for I'm Irish."

"I wouldn't have believed it," replied the "doc," with a real smile.—Ladies' Home Journal.

✱ ✱ ✱

Is God's presence a practical power in our lives? Does it ever try a fall with some strong sin and come off conqueror? Is it a principle of life for us? Does it come into our calculations and rule our estimate of things? Does it rise within us ever like a fountain of fresh force when we find ourselves near one in need of help? Does it sometimes surprise us with its suddenness of assistance, its strange opportunity of aid? Does it fill our future for us? Is life for us a growing experience of getting to know God?—R. W. Barbours.

Does Your Food Taste Good?

Is Your Appetite All Right?

When your food does taste good you may be sure that your health is good; that your blood is rich, free from scrofula, eczema, rheumatism and other diseases, and that your system is built up against that tired feeling and the prostration after influenza and fevers.

Hood's Sarsaparilla enriches the blood, creates an appetite, aids digestion, promotes assimilation, secures for you full nutritive value of your food. Get it of your druggist and begin taking it today.

If a mild laxative is needed, take Hood's Pills; if an active cathartic, more Hood's Pills. They give entire satisfaction.

Pain

**Will Master You
If You Don't
Master Pain**

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

Dr. Miles -Anti- Pain Pills

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

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Vapo-Cresolene
For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

The Vapor Treatment for Coughs and Colds

The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.

Send for Descriptive Booklet 43. For Sale By Druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

USED WHILE YOU SLEEP

Letter from Lakeland, Fla.

The following letter from Brother J. W. Grant will be read with interest by the readers of the Gospel Advocate:

Lakeland, Fla., December 29, 1921.—Dear Brother McQuiddy: I am now located here, to serve the band who through Brother R. D. Cherry requested you to recommend and help to get a preacher for them. Brother A. B. Lipscomb indorsed me as suitable, and sent the request and indorsement to me. I then came here to look over the situation and prospects. I was so well pleased with the town and prospects, and the brethren were so well pleased with me, that we soon made an agreement that I would locate here permanently and they would employ all my time; and I am now so located. We have no meetinghouse, and it is difficult for us to secure and keep a suitable place to meet in; but there is a deal of zeal and earnestness among the members, and we will make some arrangements to have regular services, with preaching in the city at least every Lord's day and night and other services in the week as may be demanded. We have had two cottage meetings this week, resulting in one confession and baptism. The preaching at these two meetings, as well as at two last Lord's day and night, was done by Brother Aruna Clark, of Chattanooga, Tenn., who is here with his wife and her sister for a few days. The two sisters will stay the rest of the winter, but Brother Clark expects to leave for his home in Chattanooga right soon, possibly to-day. I arrived with my family last Monday and will take up the work immediately. We will have another cottage meeting to-night.

Lakeland is a beautiful little city of ten thousand population, having nine beautiful lakes within and partly within its borders. Three of these, and possibly more, are completely belted by very fine asphalt boulevards, and there are fine asphalt roads out of the town in almost all directions. It is also quite a railroad center, and at the junction of the A. C. L. roads from Fort Myers and Tampa to Jacksonville; while the great brick and asphalt road from Jacksonville to Tampa, one of the finest roads in the world of its length, passes through here.

Brethren and sisters from farther north wishing to spend the season in Florida, and to be where they can worship with a wide-awake loyal church, could not do better, I think, than to come here. I live at 607 North Kentucky Avenue, which is my mailing address. My telephone is No. 649, blue.

J. W. GRANT.

Jesus in the Temple.

"How is it that ye sought me? Know ye not that I must be in my Father's house?" (Luke 2: 49.)

These eighteen words are the only authentic words on record that were spoken by Jesus during his childhood. They were addressed to his mother who had rebuked him right there in the temple before the seminary professors, and for conduct in which there was no fault.

The two questions in this scripture shows us how needless had been her worry about him. His first seven words show surprise that she had not first looked for him where she looked last. They indicate that he had not departed from the temple. They disclose the picture of a friendless lad in a large city. In how many American cities could Jesus spend three days, three whole days, at a single visit to the individual churches?

Is it impossible that we preachers are presenting to our congregations so little of Jesus that they tire of the services in a single hour? Can it be that they weary of the companionship of Christ in so short a time, when we present him in our sermons?

His second question contains a manifold must. He must be there because he had arrived at the age so meaningful to Jewish boys brought up in accordance with Jewish religion. He must be there because he loved the place too well to go anywhere else when his time in Jerusalem was so short. He must be there because it was his Father's house. He must be there because his Father had come there to meet him, and desired him to stay.

His earthly mission was the trans-action of his Father's business, and to the seminary professors in the temple was committed the teaching of divine business methods until he should come to show them the New Covenant. He must be there to show that those who lose him may always find him by returning to the place where they lost him.—R. H. Dudley.

ASTHMA CURED BY SIMPLE REMEDY

**Famous Druggist Discovers Simple Remedy
For Asthma and Makes Generous
FREE TRIAL Offer to Readers.**

Thirty years ago Mr. C. Leavengood, a widely known Kansas druggist, discovered a simple, easy-to-take prescription for Asthma. He gave it to people who had suffered for years, and, to their amazement, they say they were easily cured. These people told their friends, and in this way thousands have found the sure way to cure Asthma. Mr. Leavengood feels so confident that his prescription will cure in all cases that he generously offers to send a big bottle on ten days' Free Trial to any reader of this paper who will write for it. If it cures, pay \$1.25; otherwise you owe nothing. Send no money—just write to C. LEAVENGOOD, 1648 S. W. Blvd., Rosedale, Kansas, and the big bottle will be mailed immediately.

Rheumatic Pains
are quickly relieved by **CAPUDINE**. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.

The Old Year and the New.

BY WILL W. SLATER.

The year 1921, with all its joys, pleasures, mistakes, pain, disappointments, heartaches, and successes, is nearing its close. It has been a very busy year for me. I have made many mistakes, some serious ones, but I really think that my mistakes have been fewer, that I am on "higher ground" than I was at the close of last year. However, I feel my weakness, unworthiness, and inability, and need the prayers and assistance of God's people everywhere, and more than ever I realize my dependence upon Him who "doeth all things well." The Lord has been good to me, and I have had more work than I could do, more calls than I could fill. I worked with the Park Hill Church at Fort Smith, Ark., until July 1. However, I was granted permission by this church to do some outside work in the spring, and through their kindness I was permitted to hold meetings at Lamar, Okla.; Bates, Ark.; and Sedalia, Mo. I also taught a singing school at Atkins, Ark., and one at Obion, Tenn. I began my summer campaign July 1, and held meetings as follows: Grant, Okla.; Atkins, Ark.; Spaulding, Tipton, and Weatherford, Okla.; England, Ark., Route 3; Beaumont, Texas; Harveyville, Kan.; Grove Spring, Mo.; and Braman, Okla. At this writing I am engaged in a seventeen-days' singing normal with the Blakemore Church, Route 2, England, Ark. I have to borrow six days of the new year in which to finish up this work. The brethren have been good to me in every way and have given me a good support. I have done my very best, and have accomplished some good, I think. I have baptized seventy-eight souls into Christ, conducted several funerals, and performed six marriage ceremonies. I have been accused of being "unsound" and a "digressive" by some, and "too sound" by others. I have also been accused of "preaching only for money." I have this proposition to make to the brethren: I will meet any man halfway in any missionary effort. If you are alone at some place and want a meeting, you pay half my expenses and pay me just half what would be considered a reasonable support, and I will hold a meeting for you anywhere at any time. I will also make the following proposition to any congregation: If you want to hold a mission meeting somewhere and will employ me to do the work, pay me what is called a good support, I will then let you select another place and I will hold the meeting free of all charges. Is it a fair proposition? Or will you still say that I preach only for the money? Brethren, let us do more missionary work. As a whole,

the year has been a profitable and successful year for me. I thank God for his goodness, and am very thankful to my friends and brethren everywhere who have contributed to my feeble efforts and have made my work a success. I am weak and sometimes "fall by the way," am "only a sinner saved by grace;" but, by the help of God, I shall keep going on and on unto a "perfect day." I have made some enemies along life's pathway, and some of them I have hated with all the power of my soul; but I thank God that, through his great love and goodness, I have been able to crush that spirit of hatred out of my heart and can truly say that I envy no man, hate no one, but love and pity all my ene-

mies, and pray for them every day. I love and appreciate my preaching brethren and would do anything in my power for them, and God knows that I do not envy them. With the Lord's help, I expect to do greater and better work next year than I have ever done before.

I will close my singing school on January 6 and leave for Beaumont, Texas, to begin work with the South Park Church on Sunday, January 8, the Lord willing, and shall be there for six months. I expect to enter the evangelistic field again the first of July. Part of my time has already been engaged. Brethren may write me at 393 Essex Street, Beaumont, Texas.

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Throughout the South the name Hastings means Seeds. We have been growing our seeds for 32 years, improving them every year, so they do produce the finest and largest crops.

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**Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC**

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OBITUARIES

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

Sandy.

On the morning of December 12, 1921, the death angel kissed the eyelids down of the beloved Brother W. S. Sandy, of Pearl, Miss. He was in his fifty-seventh year, and, after eight weeks' confinement, died from cancer of the stomach. Brother Sandy was a forcible preacher of the truth, and by his able teaching many were caused to obey the gospel. He leaves a host of friends and loved ones, and all who knew him loved him. His body was laid to rest at Sherman, Miss.

J. R. VAUGHAN.

Smith.

Johnnie B. Smith was born in July, 1884, and departed this life on December 27, 1921. He was the son of Mr. and Mrs. G. W. Smith. He was a member of the Christian Church. He leaves his mother and father to mourn his departure, but he has gone from this world of sorrow to join the heavenly band where sorrow never comes. He died of typhoid fever, and bore his sickness quietly and humbly till death relieved him. Funeral services were conducted by J. E. Bollis, and his body was laid to rest in the family graveyard. A large number of friends and neighbors attended his funeral. We all mourn his loss, but we weep not as those who have no hope. May God bless his mother and father in their bereavement.

ABEL HALE.

Little.

The spirit of Mrs. Robert H. Little, Jr., née Arminie Creacy, bade farewell to its earthly abode shortly after midnight on November 19, 1921, at their home in Livingston, Tenn. She was born on March 29, 1889. In her girlhood she was baptized into Christ. She was married on November 10, 1912. She is survived by her husband and one daughter, her father, three sisters, and four brothers. She was a good woman. Funeral services were held at the church of Christ. The crowded house bore evidence of the high esteem in which she and her husband were held. From our viewpoint, hers was an unfinished life; but we have reasons to hope that it will be finished in heaven. Late Saturday afternoon the body was buried in Good Hope cemetery, near Livingston, there to await the resurrection at the last day.

E. GASTON COLLINS.

Watson.

J. F. Watson was born in Tennessee on July 16, 1847, and departed this life, at his home in Hope, N. M., on December 16, 1921. He was married to Martha Farrar on December 16, 1868. To this union were born ten children—

eight boys and two girls. Four of the boys and one girl are still living, and all were present at the death of their father except the daughter, who lives in Tennessee. Funeral services were held by the writer in the church of Christ at Hope, and his body was laid to rest in the Woodvine Cemetery at Artesia, N. M. The high esteem in which Brother Watson was held as a citizen and a Christian was manifested by the large concourse of people who attended the funeral services. Brother Watson was baptized into Christ in the year 1883 and lived a consistent Christian life up to the day of his death. His wife and children mourn his loss, but do not sorrow as those who have no hope. I pray that God's grace, mercy, and love may ever be with and sustain the bereaved ones and their sympathizing friends.

A. J. COX.

Laird.

Sister Josephine Laird was born on June 10, 1859; was "born again" in 1902; and died on December 22, 1921. She leaves three girls and three boys to mourn her loss. Brother James E. Laird, her eldest son, has developed into a strong defender of "the faith," of whom she was very proud. Early in life she became a member of the Methodist Church, of which she remained a member until 1902, when she learned "the way of the Lord more perfectly." She at once accepted "the way" and walked therein until death called her away. Sister Laird was a meek, humble, patient character, and was greatly loved by all who knew her. The writer was called to Burrus Chapel, in Lake County, Tenn., to speak words of comfort to the bereaved family on December 23, where her body was laid beneath the sod to await the trumpet's call at the last day. "Precious in the sight of the Lord is the death of his saints." I would say to her children: Mourn not for mother, but strive to live as she lived and "die the death of the righteous," so as to meet her where sad partings come not.

JOHN R. WILLIAMS.

Haskill.

After an illness of several months, Mrs. Bertha Haskill passed to her reward on Thursday evening, December 15, 1921, at a Springville hospital. Her husband was at her bedside and did all that loving hands could do. Gentle, patient, sweet, none knew her but to love her. She was born in Meaford, Ontario, Canada, on April 19, 1880, and had lived in California about two years. At an early age she was baptized into Christ, and hers was a rich, full life of a true Christian. She was united in marriage to Harry

Haskill on October 22, 1902. Besides her husband, she leaves a father and mother, Mr. and Mrs. William Boyd, and three sisters and two brothers in Canada, and one brother in Detroit, Mich., to mourn her departure. After funeral services at the church of Christ in Tulare, conducted by Brother L. D. Perkins, of Armona, Cal., her body was laid to rest in the Tulare cemetery to await the resurrection. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

L. LEADE WILLIAMS.

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

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Double your earning ability by taking the Draughton Training. You can take it at college or at your home. Thousands have attained success through taking this training. Let us send you, FREE, our book, "Guide to Business Success." **DRAUGHTON'S BUSINESS COLLEGE, Dept. Z, Nashville, Tenn.**

A Stubborn Cough Loosens Right Up

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

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

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

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

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

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for \$1.75; 1000 for \$3.25. By express, charges collect, \$2.25 per 1000, cash with order.

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**St. Louis Woman Relieved by
Lydia E. Pinkham's Veg-
etable Compound**



St. Louis, Mo. — "I was bothered with cramps and pains every month and had backache and had to go to bed as I could not work. My mother and my whole family always took Lydia E. Pinkham's Vegetable Compound for such troubles and they induced me to try it and it has helped me very much. I don't have cramps any more, and I can do my housework all through the month. I recommend your Vegetable Compound to my friends for female troubles." — Mrs. DELLA SCHOLZ, 1412 Salisbury Street, St. Louis, Mo.

Just think for a moment. Lydia E. Pinkham's Vegetable Compound has been in use for nearly fifty years. It is prepared from medicinal plants, by the utmost pharmaceutical skill, and superior methods. The ingredients thus combined in the Compound correct the conditions which cause such annoying symptoms as had been troubling Mrs. Scholz. The Vegetable Compound exercises a restorative influence of the most desirable character, correcting the trouble in a gentle but efficient manner. This is noted, by the disappearance, one after another, of the disagreeable symptoms.

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DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach, and heart; purifies the blood; strengthens the entire system.

Write for Free Trial Treatment.

COLLUM DROPSY REMEDY CO.,
Dept. E-43, Atlanta, Ga.

Some Yearly Reports.

The year 1921 is now in the past and the new year is before us. The mistakes that we have made can only in a small measure be corrected. Opportunities for doing good that we have let pass cannot be called back; they are a complete loss. What, then, shall we do? As this is a time for new resolutions, let us resolve that we will avail ourselves of every opportunity to do something that will help some one to bear the burdens of life, and in so doing never let go an opportunity to direct their attention to those things that are of a higher and holier nature that will tend to lead them to joys untold that shall come to those who love and serve our loving Heavenly Father.

My work of the past year has not been in vain, though I feel that I should have done more. A brief summary of the visible results of six meetings is here given. My first meeting was held at Old Union, in Carroll County, Miss., and continued twelve days, with twenty baptisms and nine restorations. From there I went to Ridgeland, Miss., where I preached at a mission which was suggested and arranged for by Brother M. C. Cayce. This meeting continued two weeks, with no additions. My next meeting was at Rockwood, Tenn., beginning on the fourth Lord's day in August. This was the first meeting held there by those who worship as "it is written." We were there five and one-half weeks, and from this effort seventy-three were turned to the Lord. My next meeting was at Reid Avenue, in Nashville. The meeting continued eighteen nights, and nineteen persons were baptized and three were restored. In company with Brother T. T. Pack, who started a meeting at Jefferson City, Tenn., I labored for ten days, our work resulting in three baptisms. Two were baptized by Brother Pack the first week. I went next to Jackson Street, in Nashville, where I preached two weeks to the colored people, with three baptized and, we trust, the church edified. I am now in East Tennessee, where I am to remain this year, working with two small but earnest congregations—at Dayton and at Rockwood. There is enough work at these places for a number of preachers, as there is only one church in Roane County that is content to work as the Lord directs. There are a number of mission points that should be worked, and I will do what I can in this way. My only handicap is in not being able to get to and from the different points. I expect to hold a number of mission meetings during the summer. My address is Rockwood, Tenn.

WILL J. CULLUM.

The Highland Park church of Christ, in Montgomery, Ala., has just closed what is said to be the greatest year of its existence. The Bible school on Sunday morning has grown from fifty-five to an average attendance of one hundred. We now have seven classes. The worship on Lord's day is well attended. The house is full. The prayer meeting conducted every Wednesday evening is moving along nicely. During the past year we studied Smith's "Outlines of the Bible." The ladies' Bible class is taught by the minister every Tuesday afternoon. This class not only studies the Bible, but visits the hospitals and sews for the poor and orphans. They have sent time and again to the Potter Home. Every first Sunday night in each month the church comes together to plan the work for the month. Our record shows we have done a great work, but we are not satisfied; we must move on. Our contributions have increased fifty per cent. Seventy-five have been added to the congregation. We have lost three by death. The church has supported two meetings at home and one mission meeting at Ozark, Ala. The church has a great future before her, and she plans to do a greater work in 1922 than ever before in her history as a church.

The church met yesterday (Sunday) to formulate plans for a new church building. It was decided to erect a brick-vencer building on the present site at the cost of approximately ten thousand dollars. This building will have eight class rooms and an auditorium with a seating capacity of four hundred. About three thousand dollars was raised at this meeting, to be paid before June 1, at which time the work on the new building will begin. Besides this great task, the church is helping to support an evangelist, W. T. Grider, of Dozier, Ala., in Southern Alabama.

J. H. HINES

Since resigning the work in Murfreesboro, Tenn., October 10, I have held meetings at Columbia, David Lipscomb College, and Covington; and I have preached at Sparta, Manchester, and at Murfreesboro on Christmas Day. The work at these places has been pleasant, and I was well supported in every way. I have moved into the home I bought in Murfreesboro, and Brother Pullias has taken up the work with the church here. I had the pleasure of hearing him last Sunday. He is fine, and I am sure he will do a great work.

I am leaving this week for a three-months' trip to Texas, where I am to assist Brethren Showalter and Robertson with the Bible-chair matters. I was connected with this work in its beginning, and I have never ceased to

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A VAPOR REMEDY

A proven Remedy for
Catarrh, Asthma, Tuberculosis,
and similar troubles. For terms
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be interested in it. I think we could hardly do a greater thing than to sustain such men at our great universities to look after the spiritual welfare of our boys and girls. Correspondents will please address me at Austin, Texas, until further notice.

My first meeting this year is to begin at Columbia, Tenn., on April 9. I am also to hold a meeting at Fayetteville, Tenn., beginning on the first Lord's day in June. Other meetings have been promised. I still have some time open that others may have, if they desire my assistance.

The new year is now upon us with all of its promise and responsibility. We need to drive the wretched worldliness out of the church by preaching and practicing the pure truth of God, and to be drawn closer together in Christian love and fellowship. Here is my hand to this end, brethren, and I urge every one to rally to this high ideal for the Master's cause this year. May God help us. A. B. BARRET.

Christ's Love for Little Children.

While our dear Lord lived here upon earth, he had a great deal to teach and not very much time in which to teach it all. We must remember that he had come down from heaven to bring mankind nearer to God, and save people from their sins, and teach every one how to live better lives and to be happy because of the light within their own souls.

The Lord Jesus was never idle. He was either doing great and good acts or he was teaching the truths of God and explaining things to those who wanted to know. For, of course, being God, he knew the answer to all questions and the way out of all troubles.

One day people brought their children to him. Wouldn't it have been wonderful if we could have been among those children?

But the disciples thought children would bother him and distract his thoughts from more important things. So they found fault with the people for bringing them.

When our Savior heard that the disciples wanted the children taken away, he was displeased, and told them he wanted the children always to come to him. Then he told the disciples that the kingdom of God was made up of people who were, in many ways, like little children. For whoever will not open their hearts truly to God, and come to him in perfect and childlike trust, cannot know and love God as they should. Our Lord said no one could get really close to God who had not the heart of a child.

We are told that then he took the little ones up in his arms and blessed

them. So you see he loved them very dearly indeed.

As we grow up, we must try to keep our hearts sweet and loving and pure and trustful toward God; we must try to see the good in everything, and be satisfied with what God sends us; we must pray often and earnestly, and learn to feel that God is always near us—not far away up in the sky somewhere, forgetting all about us. He never forgets us, and he is always taking care of us. Think what a great heart God has, to want to have all the people of the earth love him! He has love enough for every one who ever lived or ever will live: and we must see to it that we try to hear his dear voice guiding us in the right way.—Shepherd's Arms.

Making Bad Things Worse.

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

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

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

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Have You Read "The Blind Man's Eyes," Recommended by President Roosevelt?
It's the Best Story Yet.

"The Blind Man's Eyes," a wonderfully interesting tale of love, heroism, and villainy, has had a tremendous sale at the regular price. Roosevelt said of it: "The book has appealed to me as one of those exceedingly strong bits of work peculiarly American in type, which we ought to greet as a lasting contribution to the best American work." The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial, starting January 21. You can secure this complete novel by sending only 15 cents for the Pathfinder thirteen weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. Send this ad. with 15 cents at once and receive the magazine thirteen weeks, with this serial and many other fine stories and features included. Address Pathfinder, 120 Langdon St., Washington, D. C.

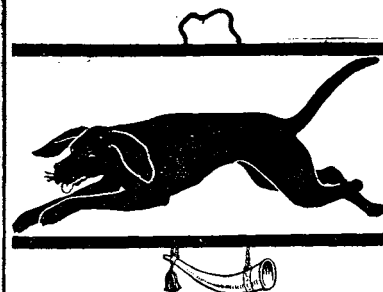
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Field Reports

McMinnville, Tenn., Route 4, January 3.—Our attendance at church here on the first Sunday in the new year was very encouraging. Over an average attendance. Brother F. C. Sowell, from Columbia, will preach for us in July.—P. G. Potter.

Miami, Fla., January 2.—Yesterday was a busy day with me. I preached twice at home and baptized two persons. I preached at Homestead in the afternoon. The church here intends to make 1922 the most successful year of its history.—Joe L. Netherland.

Gallatin, Tenn., January 2.—The first Sunday in 1922 was a cold Sunday in Gallatin. Very good crowds at both services. Brother H. L. Olmstead, former minister for the congregation here, preached at night to an appreciative audience. Two came over from Westmoreland to be baptized at the night service. Brother Olmstead baptized them.—T. B. Clark.

Horse Cave, January 2.—Services were well attended at Beckton yesterday. A noble man (head of a family) made the good confession and was baptized into Christ this morning. The ice was cut in order to baptize; but when folks really want to obey the Savior, they do not wait for warm weather. The work at Beckton starts off well for the year.—Emmett G. Creacy.

Dyersburg, Tenn., January 3.—I closed my eighteenth meeting for 1921 on December 30. Six were mission meetings and resulted in four congregations being planted. We started the new year in Dyersburg with two additions. I preach three times every Sunday and continuously through the week. May we be more serviceable than ever before.—J. W. Dunn.

Wellington, Texas, December 26.—Our work here is doing fine. Good crowds at every service. One addition to-day. We have three meetings during the week besides the Lord's-day meeting. The sisters are taking quite an interest in charity work and will also send a box to the orphans' home. We hope to be able to show the world that the local church can do the work of the Lord without an aid society.—Lee Sanders.

Owens Cross Roads, Ala., January 2.—A few faithful ones have been walking in the name of Jesus over on Gunter'sville Mountain, in Marshall County, at the meeting place called "Mount Shade," four months. We started the Lord's-day worship with a few active members. Brother Roy Howell is leading in the work. This is a good mission point. We have arranged for a meeting there next summer, to be held by Brother W. M. Oakley.—J. Frank Jenkins.

Estill Springs, Tenn., December 30.—G. H. Oneal preached for us last Sunday. We were all well pleased with him. He is young in the cause, but strong in the faith. He wants to move to Estill Springs the first of April. Any one wanting a good man to hold a meeting should write him at Kelso, Tenn. Brother S. M. Spears will begin his monthly preaching at

this place on the next fourth Sunday. We are glad to have Brother Spears back with us.—J. A. Mason.

Sinton, Texas, January 2.—Our building has been enlarged. Our number grows toward two hundred. I spent five days at Bayside. Two were baptized, several returned to their "first love," and about fifteen will keep house as "it is written." Other mission meetings are to follow. A get-together meeting of South Texas churches will be held here, beginning on January 31 and continuing four days. We are arranging to care for large crowds. I am also booking meetings for 1922, and will be glad to hear from those desiring my services.—J. E. Wainwright.

Dry Fork, Ky., December 28.—I will now give a report of my meetings. I preached one week in June in Celina, Tenn., with little interest and no additions; one week in July in Free State, with fine interest and three baptized; one week in August at Vernon, Ky., with fine interest and one baptized; ten days in October at Rich Pond, Ky., with fine interest, overflow audiences during latter part of the meeting, and twenty-four baptized; one week in November at Hendersonville, Tenn., with not much interest at the first, but increased interest toward the last, and

three baptized. I would like to hold more meetings next year, if the brethren can use me.—J. D. Smith.

Elmdale, Montana, December 21.—Not much preaching at present. The temperature stands at about thirty degrees below zero, with quite a bit of snow on the ground. We meet at Mona each Lord's day. We also have our midweek meetings there, with about sixty in attendance. Regardless of the extreme cold, wife says we must go to-night. This is a seven-mile drive with a very slow team; but our minds are set on things above, not on things on the earth. I must also go to the Reservation soon to see Louie, the Indian, as all things are now made ready for him to go to Bible school, and I must do my best to get him to Abilene, Texas, by January 1. Brother D. L. Cooper, of Abilene, has taken the matter in hand to see to the Indian's board and schooling. All that remains is the means to pay his transportation. There will be no delay on this account. Next month I expect to go to Sumatra. This is where the Methodists locked the doors on me, but I stayed until five souls obeyed the truth. So I must return before they perish.—J. O. Golphenee.

Shelbyville, Ky., January 2.—Last Sunday I was at the Forks of Elkhorn



A Grateful Mother writes:

Galveston, Texas,
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I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.

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For Boys and Girls Also

and this place. The work at both places is moving along, with good interest. Brethren, we are in need of money at Shelbyville, and I hope the churches will come to our rescue. We now have on hand about five hundred dollars, and only seven dollars and fifty cents of this amount was sent in answer to our written appeals. If brethren will not come to our rescue, I will have to sell my little home in Louisville, for I must see this work through. Brethren, come over and help us. Address me at Shelbyville, Ky.—R. A. Craig.

Armona, Cal., December 31.—Arrangements have been made for evangelistic meetings during the fall and winter of 1922 to be held at the following places: Los Angeles, thirty days, at Sichel and Altura Streets; Bakersfield, thirty days; Hanford, thirty days; Long Beach, thirty days; Fresno, fifteen days, at Nevada Avenue; Madera, fifteen days. These meetings are to be held by Brother C. R. Nichol, of Clifton, Texas. We are looking forward to a great ingathering of souls. Bakersfield is a new congregation, and a number of devoted men and women are meeting. There is no church of Christ in Long Beach. A large Christian Church is there, and a congregation after the Apostolic Review order. We should have had a faithful congregation at Long Beach long ago, and did at one time, but the Review people secured money that was left for a loyal church and used it in building their house. There are a number of faithful people who meet with the Review congregation that will come out, no doubt, when an effort is put on to establish a church there, and we expect to put forth such an effort with Brother Nichol. Let all begin to plan that we may have good meetings at every place, and keep constantly before the congregations the coming meetings.—L. D. Perkins.

A Model Church.

1. It was peaceful. "Then had the churches peace." Peace with God; peace with one another.

2. It was edified. "And were edified." Built up in the faith, strengthened through the Word, rooted in love.

3. It was active. "Walking." Not sleeping or speculating; walking by faith.

4. It was humble. "Walking in the fear of the Lord." Not in the fear of man, not after the fashion of the world, not with the ungodly.

5. It was happy. "Walking . . . in the comfort of the Holy Ghost." Not in the comfort of material prosperity. Satisfied with spiritual things.

6. It was holy. "Walking . . . in the Holy Ghost." In fellowship with God; seeking to please him, not to please or amuse the men of the world.—The Christian.

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The Modern Minister.

The modern minister needs to be constructive rather than destructive in all his pulpit work. The people have doubts enough of their own. They are not primarily interested in questions of critical scholarship, but their souls are hungering for a message that will help them to bear their trials and give them comfort in their troubles. We should see that their souls have been fed with the bread of life and not given indigestible theological and critical stones. The modern day, like every other day, demands that the sermon be Christocentric, never egocentric. For a man to use his pulpit as a platform for the display of his own accomplishments is a disgrace. Our business is too serious. We must never stand before the cross, but always behind it. It is the gospel of the love of Christ and his atoning death for a lost world that has the power to bring conviction, conversion, consecration, and comfort. To this gospel we must give our best time and thought and effort. "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."—Selected.

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

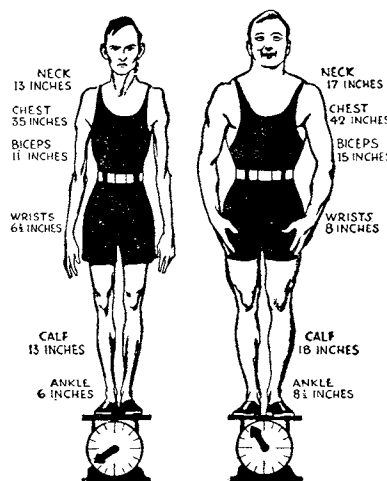
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Annual Report of Work in Mississippi.

BY MATTHEW C. CAYCE.

A report of our work in Mississippi for 1921, I hope, will prove a means of encouraging other congregations to send more men into such places. I have baptized one hundred and fifty persons. Of these, twenty-nine were Baptists and eight were Methodists. Also, five from the Baptists, one from the Holiness, four from the "digressives," and two from the Methodists, believing they were scripturally baptized, took a stand with us on the Bible, and the Bible only, agreeing to lay aside all the teaching and practice of men and be simply Christians. Thirty-nine were restored by complying with the law of pardon to erring Christians, confessing their sins and praying one for another and consecrating their lives anew to the best beautiful and reasonable service of our Master.

Three congregations were planted in new places, and in one place, where former efforts had been made, but no meeting of the church for worship for the past four years, they were re-established in the faith, and with renewed courage and determination returned to work, I believe, to be faithful until death. We might say this was more important, if possible, than to start a congregation in a new place. (See 2 Pet. 2: 20-22.) These were good people, but discouraged. They are now looking for a suitable lot upon which to build a meetinghouse.

A congregation was started in Jackson upon my coming here last year that has never failed to meet for Lord's-day worship; but until April of this year they had no permanent place to meet, but used the Odd Fellows' Hall, Woodmen of the World Hall, and a part of the time met in the courthouse. Last April we bought a nice, comfortable meetinghouse from the Presbyterians, which was paid for in full without one line being published in any paper. A few personal letters to congregations, and a ready, willing, generous response on the part of some Nashville congregations, together with the amount given by the faithful few here, made this possible. If more congregations would do as a few in Nashville are doing, sending men and helping in other ways, the time would soon come when churches of Christ would be thickly scattered all over this and other States where New Testament Christianity is now almost or entirely a stranger.

We also bought a well-located, substantial brick meetinghouse from the Cumberland Presbyterians in Columbus, Miss., upon which a cash payment of five hundred and thirty-seven dollars and fifty cents was made; the

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SUPREMACY
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DELIGHTFULLY
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balance payable at the rate of three hundred dollars annually, with interest. A request through our papers and some letters that were responded to made this possible. We have no societies through which to work, and yet the church of Christ is doing a great work, is missionary in spirit and in deed, and does what it does in and through the church, without show or blow. (See Matt. 6: 1-4; 2 Cor. 8: 11-15; 2 Cor. 9: 6, 7.)

In Vicksburg a lot has been bought and paid for. Help them build a house, and do it now.

I am making my home in Jackson, but, while building a congregation here, I am trying to help as many other places as possible, confining my work to the State of Mississippi.

Last year Brother Will J. Cullum, backed by some Nashville churches, spent one month very profitably here, holding a meeting in Carroll County

and also one at Ridgeland, doing some sound gospel preaching that we appreciated and that will do good a long time. Send him again to us. Keep him busy. He is needed.

Brother Andrew Perry, from Illinois, also spent considerable time in mission work in the northern part of the State.

H. D. Jeffcoat is doing a grand work in and near his home county. We need more Jeffcoats.

There are whole counties here in which primitive New Testament teaching is a stranger. So why not more churches send more men? It is truly missionary, and God will reward you.

We will work and pray that during the coming year we may do a greater work. I am doing my best to teach these people that the church needs no drones. An idler is worthless. We must all become soul winners for

Jesus. Pray for the work and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the gospel. Please send names of persons I might interest by a personal visit. Address M. C. Cayce, 143 Wacaster Street, Jackson, Miss.

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To "have a good time" at the expense of an uneasy conscience the next morning.

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GOLD PENS are 14 K. gold, spring tempered with special care, pointed with hard iridium. These pens have been famous for more than half a century.

CLIP is riveted to the cap, and prevents loss of pen from the pocket.

HOLDERS are made of the best quality hard rubber, and are not injured by the ink.

Lever or filling device is riveted to the barrel; when raised for filling the pen, pushes the pressure bar and the sac, filling the pen full, clean and quick.

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GOSPEL ADVOCATE

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NASHVILLE, TENN.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

As I have been on borrowed time since the thirtieth day of December, 1921, when I reached threescore and ten years, I thought I would give a few "notes" of my life which might encourage some young preacher who is just starting on the work of evangelist.

I am well aware of the fact that there are some young preachers who know a great deal more than the older ones do, and there are some who are anxious to consult with and accept the advice of the older ones and learn from them.

My life began in Marshall County, Tenn., in two miles of Lewisburg, on December 30, 1851—seventy years ago. I was born of poor and humble parents, who bequeathed to me their poverty. In my sixth year my father died, leaving my mother and her three children, myself and two sisters. My mother made a living for her family by weaving. To this good day I carry the scar on my left forefinger made by the thread in filling quills for my mother. In a few years she married again—married a man with a large family, and the atmosphere that surrounded that large family was not congenial for me and five stepbrothers; so life in real earnest, with all its stern and stubborn facts, set in with me.

When I was ten years old, the Civil War began, which closed the doors of the schoolhouse to me; so I "jest grewed up" when I was not kicked up.

In November, 1869, together with my uncle and his family, I left Marshall County and came to Obion County.

Young, stout, and ignorant, I knew nothing but work, and work I did. In my ignorance I did not learn to save the wages paid for my labor; hence, I still retained what my parents bequeathed to me.

It came to pass in November, 1871, that I was married to Miss Mary R. Moultrie. To us nine children—five boys and four girls—were born. Six of them—three boys and three girls—still live; two boys and one girl have crossed the great divide and are now on the other side.

The old home nest is now empty and the old home so still and lonesome until cheered and brightened by the appearance of children and grandchildren.

The childless home—how sad and lonely! And sadder still when in some homes pug dogs, cats, and canary birds take the place of children. Yes, some homes that claim to be Christian homes are childless—want no children. Sad, sad!

During the time our children were growing up I attended a public school about fourteen months in all. Two of

my children attended the same school I did.

In early life I was taken into the Methodist Church on probation for six months. As they never referred to the matter again, I took it for granted that my conversion would not stand the test—would not pass muster; so, by a general consent of silence, the whole matter ended and I drifted on. However, before I married, I was converted again, so they told me, and I was received into full fellowship of the Methodist Church, with no six-months appendage attached.

About this time Brother Isaac C. Sewell appeared in Obion County and began to preach what I was taught to hate. Later Brother J. H. Roulhac appeared, and he and Brother Sewell created no little excitement and religious criticism in the community. Well do I remember many hard things said of those two men; in fact, I joined in to help out in the matter. I have always been so constituted that if I believed a thing, I was not afraid to hear it opposed, and was always ready to defend, to the best of my ability, what I believed to be right. This stand upon my part was the centering wedge to my conversion.

I heard these men preach and was very anxious to have a Methodist preacher meet them in debate. The debate did not come. Why? Will tell later.

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SALESMEN WANTED Must be high-class, recommended by rated business men. To experienced salesmen we pay salary; to commission workers we make weekly advance on orders, to "dealers" we loan money for actual expenses. Our line is high-grade. Traveling season begins in spring, with deliveries in fall, giving eight or nine months' steady work and a good income to hustlers. Write to-day, giving full information. Howard-Hickory Nursery, Hickory, N. C.

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ONLY A COLD

BUT DON'T NEGLECT IT

A cold is an acute catarrh which can easily become chronic. A great many diseases may be traced to a catarrhal condition of the mucous membranes lining the organs or parts.

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Just a few doses taken in time have saved thousands from serious sickness. For fifty years Pe-ru-na has been the popular family medicine for coughs, colds, catarrh, stomach and bowel disorders and all diseases of catarrhal origin.

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Knoxville, Tenn.

Gospel Advocate

Volume LXIV, No. 3.

NASHVILLE, TENN., JANUARY 1931

\$2 PER YEAR, IN ADVANCE.

Alfred H. Hadden
1037 S. Brook
June 1, 1931

That Was Father's Way

Rough and hard he seemed to be;
Blustered round a lot;
Tried to hide, it seemed to me,
The tender, loving spot.
But, as mother used to say,
"That is father's way."

Worked from dawn till night;
Never had much time
To laugh and play; and yet the light
Of love deep and sublime
For him is mine to-day;
I knew 'twas father's way.

Rough his hands had grown with toil;
His face was tan;
His heart was true, no spot of soil;
He was a man!
That, too, I'm glad to say—
That, too, was father's way!

Brave his soul and unafraid;
Face always to the light;
A simple, wholesome life he made,
And then came to the night.
An eye to smile, a lip to pray;
And that was father's way!

—New York Christian Advocate.

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Current Comment

BY A. B. LIPSCOMB

Now that the holiday season is almost a month behind us and nothing remains but to cheerfully pay the bills, we might do well to take an inventory of what we received and what we gave, and ask why and in what spirit was it done. The subject of gifts is always interesting, and enters so deeply into our lives that the Bible is full of teaching upon it. Indeed, the greatest theme of the Bible has to do with God's supreme gift to the world—a gift without which the world would be poor indeed.

In speaking and writing, it was a characteristic habit of the apostle Paul to burst forth into adoration when the greatness of his theme overwhelmed him. In discussing God's dealings with the Jews, he exclaims: "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" When he reaches the conclusion of his argument on the resurrection, there comes the climactic outburst: "O death, where is thy victory? O death, where is thy sting?" Again, when writing to the Corinthian church about the offering for the poor, he lifts his eyes from the disciples' gift to that of God, and cries: "Thanks be to God for his unspeakable gift!" In other letters he emphasizes the fact that the gift is free, but here he calls it "unspeakable." During the St. Louis Fair there were exhibited in this country the Jubilee gifts to Queen Victoria. It was the most valuable collection ever gotten together. But splendid as were these gifts, their value could be expressed in some measure—some in terms of money, some in the language of human life. But this is not true of the gift of God's beloved Son. Its value cannot be adequately expressed; it is beyond computation; it is *unspeakable*.

There are four searching tests that may be applied in the consideration of gifts.

1. The *motive*. In the absence of a better name, there is the "duty gift." As the holiday season approaches we hear a woman say: "She always remembers me, and I must not forget to send her something." It is simply a matter of tit for tat. In this same class is the "policy gift." A man observes: "He will be useful to me in my business." The gift will bring dividends, and he will lose nothing by it. Like bread cast upon the waters, it will come back to him. I heard a traveling salesman complain once because his house had cut off a certain allowance that had been allowed for whisky and cigars with which he had been accustomed to treat his customers. It was a niggardly business policy, he thought, to discontinue this allowance. Church history records the case of a certain king who tried very hard to secure the papal favor. The pope had deaf ears until the king finally sent him a couple of ships. That won the papal favor when all else had failed. We can readily see that this is but a swapping of commodities. The spirit of the true gift is lacking. "For if ye love them that love you, what reward have ye? do not even the publicans the same?" Our God is neither a tradesman nor an opportunist. We have not placed him under obligations, nor is he flattering us with his attentions that he may receive the benefit of our good will. Let us not deceive ourselves at this point.

The highest gift of all is that which rises to self-sacrifice; and the greater the sacrifice, the greater the gift. The best gift is the "love gift." The supreme love gift is described in John 3: 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

2. The *intrinsic value* of the gift is an important consideration. Character is more precious than gold, even as the spiritual is of more value than the material. Socrates far outstrips Croesus in the struggle for the highest good. Samuel rebukes the sin of Saul with this pertinent question: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Our adorning should not be for outward show; "but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

In describing the glory of Messiah's reign the prophet Isaiah uses this language: "I will make a man more precious than fine gold." The prophecy was abundantly and superlatively fulfilled in Jesus. In him truth and love are supreme; in him we find the highest moral character and the greatest spiritual power. He is "the fullness of him that filleth all in all." * * *

3. The *uniqueness* of the gift attracts attention. Scores of people pride themselves upon their originality in making a gift. With them the real problem is not how much to spend, but what to get. They are determined upon one thing at least; and that is, the gift must be *different*. There are others who present the customary gifts. Consequently, when the bride makes an inventory of her collection, there are some unique gifts and there are the usual salad forks and butter knives.

Jesus Christ was the most unique gift of all. How will you classify him? He is neither ancient nor modern, neither east nor west; he is more than a Jew, but he is not a Gentile. In the Catholic Encyclopedia there are pictures of the head of Christ as conceived by twenty-four of the world's greatest artists. Not any two of them are alike. One artist brings him out with strong masculine features; another shows the delicate tenderness of a woman's face. It is hardly possible that any one of them got the correct features. But this shows that Jesus is the example and inspiration of the strongest men and the frailest women. He is the Savior of them all. He is unique in his teachings, in his power, in his meekness, and in his sinlessness.

* * *

4. The *usefulness* of the gift is a prime consideration. Did you ever receive a gift that puzzled you? We do not know just what to do with some of our gifts, whether to lay them away in a drawer or to put them in a museum. Some are neither useful nor ornamental. They must be classified as curious specimens.

God's great gift has been tested throughout the ages. We know well its usefulness. Jesus Christ satisfies the craving of every hungry heart, the need of every sinful soul. "There was the true light," writes John, "even the light which lighteth every man, coming into the world." But we should note how he adds the significant statement: "But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name." In the matter of reconciliation there is a twofold movement—a redemptive action on God's part and an appropriating and determinative response on man's part. It matters not how great and beautiful the gift, if the human response is lacking. We cannot buy God's gift; we can simply accept it. Unless we do accept it in accord with the terms of the gospel, the real value of the gift is lost, so far as we are concerned.

Paul says: "Thanks be unto God." Words, like knives, need now and again to be sharpened. The root idea in the word "thanks" is the causing of joy or the giving of pleasure. It is only when we accept our Father's gift that we gladden his heart and save our own souls.

Our Contributors

Retrospections and Resolutions.

BY G. C. BREWER.

The beginning of a new year is always a time for reflection, retrospection, and resolution. We are all inclined to be meditative and perhaps more or less melancholy, because as the old year dies out and the new year dawns upon us we are made cognizant, for a few hours at least, of the rapidity with which the years race by us. Also at such a time we seem disposed to recall the experiences of the year that is passing out, and, while in the mood for looking back, we often turn the pages of memory back to the very first chapter of life and read again the story that we ourselves have written. And what a variety of conflicting emotions swell our bosoms as the scenes of our lives reappear before us. We experience feelings of shame and chagrin as we pass over deeds that were unworthy and sinful, and in vain we try to blot them from the pages of life's story. But that is impossible; they are there, and there they must stay. Like Pilate, what we have written we have written, and it is impossible to make a single correction. We can never undo any deed that was done. Some deeds may be counteracted and their influence in a measure corrected, but undone—never. Life is made up of daily deeds; and what we are is the sum of what we have done. The time taken up in a sinful act is as much a part of life as the same length of time employed in the noblest deeds of service or in the most solemn devotions. It matters not how much we may regret the waste of time or how genuinely we may repent of the misconduct, we can never recall the time or reverse the conduct. If our bitter, briny tears of remorse and repentance could flow forever, they could not wash one sinful stain from life's escutcheon. If we should never waste another moment of time, the days that are already lost could not be regained. There is no such thing as "redeeming time," and the translators showed by their marginal reading that Paul meant to convey a different idea in that Ephesian passage. As the philosophical but pessimistic poet, the unbelieving Omar Khayyam, sadly said:

The Moving Finger writes; and having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.

When such thoughts as these intrude into our meditations, or rather when this awful truth stares us in the face, how sweet it is to hear Jehovah tenderly saying concerning the wicked man who turns from his sins to obey the Lord, "None of his transgressions that he hath committed shall be remembered against him" (Ezek. 18: 22); and concerning those under the New Covenant who have been washed in the blood of the Lamb, "And their sins and their iniquities will I remember no more" (Heb. 10: 17). But even Jehovah does not promise to avert a man's record—that is impossible with Omnipotence; but in his mercy our Father forgives and forgets. What a gracious provision this is for us! And how grateful we should be, as we see our utter helplessness before our own failures in life, to know that when all of our years have come and gone and all our deeds have been recorded, Infinite Love will spread the mantle of oblivion over our sins and we shall pass through grace into glory forever!

If we err in human blindness,
And forget that we are dust;
If we miss the law of kindness
In our struggle to be just;
Snowy wings of love shall cover
All the faults that cloud our way,
When the weary watch is over,
And the mists have cleared away.

But as we re-read life's story we do not find it all unpleasant. On the contrary, we come upon scenes that thrill us and upon which we delight to dwell. In memory we live again the days that are forever gone and enjoy associations that can never again exist in reality. And here it is strangely true that "distance lends enchantment," for the days and experiences that are furthest away seem the sweetest.

Our early days—how often back
We turn on life's bewild'ring track
To where o'er hill and valley plays
The sunlight of our early days!

Things that seemed trivial as we passed them on life's highway now loom large in the distance, and we return in memory to bestow upon them the consideration that was perhaps their due. It is unfortunate that we cannot properly value things that are present. We are so much inclined to look for some "better day" and to aspire to do some "great thing" that we undervalue the present moment and overlook the opportunities for noble deeds that every day brings to us. Then soon life is over, and that better day never dawned and that great thing was never done. Life is not made up of great things. It is given to only a very few men to do that which the world calls great, and even in their lives that which made them famous—the great thing they did—occupied only a few days or, at most, a few years of their allotted time on earth. Perhaps threescore years of their whole threescore and ten were spent in toil and sacrifice. Those years were filled with little things, commonplace things, prosy things; but it would be safe to say, if those men were truly great, that all these little duties had been faithfully discharged. Neither man nor God will make a man lord over many things who has not been faithful over a few things. A person who is not punctual, diligent, and loyal in the ongoings of daily life will not rise to the opportunity for a great deed when the opportunity comes. Should we not, therefore, guard against our disposition to stand between a dream of the future and vision of the past and let the precious present moments pass unheeded? It was Shelley who said:

We look before and after
And pine for what is not;
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those
That tell of saddest thought.

When we pause to review our lives and when we see our mistakes; when we consider the somewhat trite but ever true philosophy that life is made up of little things, it is but natural that we should form resolutions for the future. It is a bad indication for a person to reach the point where he never reviews, regrets, repents, and resolves. Only the fatted, fatuous person is satisfied with himself and his achievements. And a purposeless, aimless life is worthless. Nothing worth while ever comes through accident. A man who is unintentionally good is good for nothing. Unless we purpose in our hearts to be better than we have ever been, it is certain that we will be no better. We should form a definite plan for work and service for God and humanity, and then use all our energies in the prosecution of that plan. The past cannot be recalled. The present is ours and its demands are great.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

Riches Do Not Satisfy.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?—Eccles. 5: 10, 11.

Los Angeles (Cal.) Notes.

BY FLOYD S. LEE.

Yesterday (January 1), being the first day of the week, the first day of the month, the first day of the new year 1922, and also the first meeting of a new congregation at the place of worship in Flower Auditorium, 1720 South Flower Street, corner Eighteenth Street, the establishing of another place of worship in this large city of nearly seven hundred thousand people, will be a day long to be remembered. It was indeed a glorious day. In spite of the fact that it rained most of the day, we had one hundred and twenty-four present at the first service, with eighty-four enrolling their names with the new congregation as their desire to work and worship with us. Our contribution went over sixty-seven dollars, showing the spirit in which they went to work for the Master's cause. At the evening service, though it was raining very hard, forty-five assembled themselves together again.

Samuel E. Witty, of Ontario, did the preaching both morning and evening, and gave us two fine lessons. Brother Witty is a strong man, and a great personal worker as well, and a great friend of S. H. Hall, who has done such a great work in and around Los Angeles the past year and a half and is now laboring with the Russell Street Church, in Nashville, Tenn., and a man whom we never can forget. May God bless both him and Sister Hall in their new work at Nashville.

Brother Witty will be with us for some time to help in getting the work started here, and I want to thank him for his untiring effort to see the church work move on and on; and he is taking no backward step in the work at the Central church of Christ of this city. And not only do we want to thank Brother Witty, but we want to also thank the church at Ontario for allowing us to have the service of Brother Witty. We know that they will miss him, for he has been doing a great work with that church, and they now own their own lot and have about six thousand dollars raised toward a building which they expect to start in the near future. May God's richest blessing be with them in their effort.

Christians should pray for the word of God to have free course and be glorified. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." (2 Thess. 3: 1.)

Christians should watch in order for their prayers to be heard—watch their words, actions, thoughts, conduct, hearts. The Savior taught his disciples to watch and pray, that they enter not into temptation. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26: 41.) Christians could overcome temptation if they would pray more.

God will hear the prayers of the righteous. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." (Ps. 34: 15-18.)

The Christian's prayer, if he prays in faith, will be heard. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1: 6.) The Christian's prayer will not be heard unless he hears the law. Many a Christian's prayer has never been heard, I fear, because he failed to hear the law. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28: 9.) To hear the law is to keep the commandments. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.) If we do his will, God will hear us. "Now we know that God heareth not sinners: but if any man be a worshiper of God, and

doeth his will, him he heareth." (John 9: 31.) For God to hear Christians, they must pray with the spirit and with the understanding. "What is it then? I will pray with the spirit, and I will pray with the understanding also." (1 Cor. 14: 15.) They must believe that God will hear them ask in faith. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11: 24.) If Christians have any enemies, they will have to forgive them before God will hear them. "And when ye stand praying, forgive, if any have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11: 25, 26.)

Christians must have confidence in the Lord. He will do everything he says he will do. They must not doubt him. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John 5: 14, 15.)

The Christian can and will pray to God, and God will hear his prayer; but the person who is full of conceit and who feels abundantly able to guide and direct his own course in life will not and cannot pray to God. A man must feel his need of the Savior to direct his steps. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5: 3.) A person must be humble, must realize his own dependence upon God, before he will seek God in the sacred hour of prayer.

The righteous people must humble themselves, their hearts must be humble, for God to hear their prayers. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7: 14.)

The Christian should pray at least three times a day. David did. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." (Ps. 55: 17.) Paul says: "Pray without ceasing." (1 Thess. 5: 17.) Again, he says: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (1 Thess. 5: 18.)

The Way of Salvation.

BY H. W. JONES.

The way of salvation, as revealed in God's word, is considered to be, by many, the way of ruin; and the many "broad" ways that "lead to destruction" are considered by many to be "the way that leadeth to life." (Matt. 7: 13, 14.) "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (See Prov. 14: 12; 16: 25.) Yes, every one of those "ways" that "seemeth right unto men," independent of divine revelation in the Bible, is "a way," not "the way." There is many "a way" in the world to-day, but *one* "the way."

The way of salvation, as a matter of course, goes directly through Christ Jesus our Lord and "his body" on earth, "which is the church." Jesus says: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." So "the way, and the truth, and the life" are according to the teaching of the Christ and his inspired apostles as found in the sacred Scriptures of the New Testament. Yes, Jesus, the Son of the living God, "became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) Yes, "salvation, eternal," is "unto all them [responsible beings] that obey him," Christ Jesus our Lord. Hence, "eternal salvation" is *conditional*

—depending on our obeying the Son. "But he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (John 3: 36.) Now, as the converse of every proposition is as true as the proposition or statement itself, therefore it follows that he that obeyeth the Son shall see life and avoid the wrath of God. There is no escape from this. It is plain. It is logical. *It is scriptural.* It is "the truth"—the basic truth—of our salvation, all Calvinistic theories to the contrary notwithstanding. But we cannot "obey the Son" till we first have (know or learn) his commandments and then "keep" or "do" them. (See John 14: 21; Rom. 22: 14.) Hence, our dependence on divine revelation, the Bible, for the way of life and salvation. What, then, are God's revealed commandments, to aliens, in order to his remission of their past or alien sins, in order to his pardon or salvation? I answer, in God's own words, "Hear ye him"—the Son of God! He says, in a positive way, that all must "believe that Jesus is the Christ, the Son of the living God." (John 20: 30, 31; Matt. 16: 15-20.) This is the foundation—the bed-rock truth upon which the church is built. Yes, "Let all . . . know assuredly [believe with all the heart], that God hath made him [Jesus, who was crucified] both Lord and Christ." (Acts 2: 36.) So this faith or belief is enjoined upon all capable of exercising it. "But now He commandeth all men everywhere to repent." (Acts 17: 30.) Thus we see repentance is enjoined upon all in a positive way. "Teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," "He that believeth and is baptized shall be saved," says Jesus. Yes, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) So, we see, baptism is equally enjoined upon all, with faith and repentance, in a positive way. "But couldn't we 'except' (take out) one or more of these conditions?" some would ask. Now, let's see about that. (1) Jesus says, "Except ye believe that I am he, ye shall die in your sins." So, if you "except" (take out) belief, "ye shall die in your sins." (2) "Except ye repent, ye shall all likewise perish," says Jesus. So repentance cannot be "excepted" (taken out of the plan) without "perishing" for it—awful doom! (3) "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God," says the same Jesus. And if we never enter the kingdom, we can never be saved. So "except" (take out) the water (baptism), and we have no promise of being "saved." (Mark 16: 16.) No wonder, then, that Peter said: "Can any man forbid [except] the water, that these should not be baptized?" So faith, repentance, and baptism are bound on us in a negative way. Is that all? Are we "baptized and done with it?" No, we have just begun it—must live soberly, righteously, and godly. (Read Tit. 2: 11-14; 2 Pet. 1: 5-8; 3: 18.)

A Friendly Letter from Brother Book.

Mr. Editor: You are giving us a good paper, and I enjoy it.

With your permission, I will give you my estimate of the self-conceited and would-be debater.

Did you ever see a man obsessed with the idea that he is a debater, and that it is his business to challenge to a public debate every one who fails to see the scripturalness of his position? He imagines that God has ordained that he must guard the open places in the walls of spiritual Zion, and with consummate egotism and overflowing ignorance, of which he is profoundly unaware, he walks about in high places with the chip on his shoulder. He is itching for a fight. He is a fool and does not know it. He imagines that Solomon, in all his glory, was not so wise as he. Paul, in his palmiest days, was not so well fitted to defend the faith as is he. He is ready and anxious to

meet any one. Brains count for nothing with him. When he gets before an audience, he goes everywhere preaching the word. He handles the word of God deceitfully. He will lie, if he is forced to do so, to gain a point. He debates for victory. He is soothed at the sound of his own voice and comforted at a consciousness of his own patent grin. Argument counts nothing with him. He is incapable of seeing a point when it is made. He is absorbed with one idea: "I am a debater—the champion of the Lord's truth." He loves notoriety, and he knows that the only way he can get it is to meet some man of reputation in debate, and then it will be published abroad that — and — debated at — place on — date. He will debate any question and with any man. He loves to tell of the times he has debated. It is as easy for him to brag as it is for water to pour forth from a burst pipe. His head leaks at the mouth. His speeches are characterized more by words than for ideas. He is apostolic only in one thing — when he opens his mouth, there comes forth a sound that fills the whole house. Like a bantam rooster, he knows how to crow, and he does it in a defiant way. He is so high-top-loftical in the appreciation of self that he imagines the affairs of the whole universe hinge very largely on his own individuality. Had he been on the stage of action fifty years ago, he might have saved old debaters and the father from many a blunder!

We have had a good year at the Tabernacle Church of Christ at Columbus, Ind. Three hundred and nine have been added. Some individual members have given largely to independent missions and loyal colleges.

The Vitality of Religion.

The liberty, the freedom, the democracy we spoke so much about are big ideas and require more of those enjoying their benefits than we are apt to realize. I see no vehicle but the church, with its message to the secret spirit of men, by which to fashion an essential character. This institution, imperfect as it is, divided as it is, partial, priest-ridden, pew-rented, full of dry-bone doctrine and deadly traditionalism, is, in spite of all its defects, the one institution dedicated to making character and basing its message upon the Sermon on the Mount. This badly battered, upheaved world needs nothing so much as a high type of integrity and lofty character, the making of which is the real work of religion.—Dr. Karl Reiland.

The Hebrew Bible.

Hebrew's as old as the races of men,
Precious more than gold's ever been;
Faithful custodian, and brave and pure,
Of art, religion, and literature.

Record of creation in ages past,
Work of God that will ever last;
Lives of the men who were great and good,
Those who conquered in flame and flood.

Storehouse of wisdom of all the years,
Deposit of prophets, sages, and seers;
Guide everlasting to a homeward way,
It points to the dawn of a coming day.

Beacon bright of a starlight age,
Whose luster grows brighter with every page;
Illumes the shadows of the long, dark night,
Till the morning breaks with Heaven's light.

Guiding surely to Messiah's feet,
Leading to rest and peace so sweet;
Herald of the message that angels sing
To waiting shepherds of a Savior-King.

Treasure so dear to all dispensations,
Heritage rare of ages and nations;
Boundless may thy influence be
Till all men honor and turn back to thee!

—S. V. McCasland.

"The Righteousness of the Scribes and Pharisees."

BY S. H. HALL.

Christ, in Matt. 5: 20, says: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

This is a strong and positive statement, and we would do well to lay hold of it with an undying faith. We should keep our minds charged with the fact that we simply cannot be saved with such a righteousness as the scribes and Pharisees had.

Now, there is another very positive statement of our Lord—viz.: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) It is well for us to drive it home to every lost and undone soul that he cannot enter the kingdom unless he is born of water and of the Spirit.

Now, to those who claim to be members of the church of Christ, just a quiet talk with you. I think we are all perfectly united on this second statement of our Lord and with one voice declare it unto the people. And well it is that we do so, and may we never think of compromising this fundamental statement.

But why not stand as unitedly and determinedly on the first statement? It is just as certain that we cannot be saved unless we do better than the scribes and Pharisees as it is that a man cannot enter the kingdom without a birth of water and Spirit. Christ says that unless your righteousness exceed that of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven. The people to whom he said this were not in the kingdom, for it did not then exist; but he would have them know that something better, in the way of obedience, than what the Pharisees had was necessary if they did enter when it was established. The principle that was absolutely essential was stated in the preceding verse—viz., "do and teach" the commandments of our God. This man would be called "great" in the kingdom of heaven. This man had some assurance of coming to know fully God's will; for, as stated in John 8: 31, 32 to the believing Jews: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

But, in Matt. 23: 2, 3, Christ tells us exactly what the righteousness of the scribes and Pharisees is. Listen to his words: "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not."

Teaching what God says and not doing it ourselves, then, is to have such righteousness as the scribes and Pharisees had. This avails us nothing, and we should see to it that we do better.

THE MERCIFUL.

Christ says: "Blessed are the merciful; for they shall obtain mercy." (Matt. 5: 7.) Christ also says, in Luke 6: 36: "Be ye merciful, as your Father also is merciful." James (2: 13) says: "For judgment is without mercy to him that hath showed no mercy." It pays to be *merciful*!

Well, to be frank, when I hear some brethren talk about each other, it sounds to me like they are wholly strangers to the spirit of mercy. James (2: 8) says again: "Howbeit if ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Christ expressed this same truth in the following words: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." (Matt. 7: 12.)

Speaking of others and acting toward others as we would have them speak of and act toward us is getting the matter about right. When we are just as careful and kind when we speak of others as we want people to be careful and kind when they speak of us, we are getting in the

way in which our Lord walked and lived and where we can have an undisturbed joy and peace.

But I am asking you, my brother, are you so living? You need not say you hope you are, for you know *you are* or you know *you are not so living*. And when we teach others to "love as brethren," to "speak not one against another," to be "tender-hearted, humble-minded, not rendering evil for evil, or reviling for reviling," and at the same time fail to do these things ourselves, what better are we than the scribes and Pharisees? Well indeed would it be for us to let the words of Paul fall unhindered upon our hearts: "Try your own selves, whether ye are in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate." (2 Cor. 13: 5.)

If Christ *is in us*, the great lesson given above from his own words and that of his inspired apostles, undoubtedly, will control us. But just as certain as we are not "doing and teaching" what he commands us in regard to being merciful, he lives not in our souls.

Will we not learn indeed the words of Micah: "And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.) You are not loving kindness just because you want others to be kind to you. You are loving kindness only when you love to be kind to others. You are not loving justice just because you want others to be just to you. You love justice only when you have a desperate desire to be just to others. And that man who says he can enter Christ's kingdom without a birth of water and Spirit is not walking very humbly with his God. But no more so than those of us who claim to be Christians and shout that we are on the way to heaven and at the same time "bite and devour one another." James says: "This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish." A "devilish" wisdom has never adorned the doctrine of Christ; it has never made a preacher a power to save among the lost; it has never made a paper a leaven for good; it has never caused a local church to become as a city whose light cannot be hidden. Let this "devilish" wisdom go back to its father, and let us who claim to be Christians stand upon higher ground.

The Church of Christ at Town Creek, Ala.

BY C. E. HOLT.

This congregation has been in existence many years. Some of our best preachers have conducted meetings at Town Creek. Brother T. B. Larimore has conducted meetings there. Brother G. C. Brewer held meetings there in 1919 and 1920. Brother B. F. Harding held the annual protracted meeting for the congregation in 1921.

I have conducted meetings for the congregation at different times covering a period of more than twenty years. I have preached regularly for the congregation for the last four years. Brethren J. T. Harris, Thomas C. Kling, and J. Pettey Ezell have also labored with the congregation.

Recently, in a letter to Brother J. E. Thornberry, of Lawrenceburg, Tenn., the charge was made, insinuatingly, at least, that the congregation has strong "digressive tendencies," and Brother Thornberry was invited to visit them with a view of counteracting and correcting them. From reports that have reached me, this matter is being given publicity, to the detriment, possibly, of the Town Creek congregation and myself. I deny the charge. I positively assert that the congregation at Town Creek is not digressive. If it is, then every congregation in Alabama and Tennessee is digressive, so far as my knowledge extends. In other words, if the congregation at Town Creek is digressive, then I do not know of a loyal congregation in the United States. Why do I say this?

First, because the Town Creek congregation has a splendid Bible school in which the Bible helps published by the McQuiddy Printing Company are used. It uses song books published and sold by said company. The members who read religious papers at all read the Gospel Advocate. I know of one member who reads the Firm Foundation and one who reads or takes the Christian Standard. Secondly, they have no organ, piano, nor any other musical instrument in the worship, and have never had such things. I have never heard a single member express a desire for such things. They are not, in any sense, connected with any missionary society or any other kind of a society. They do their work through the local congregation, the only divinely authorized organization. They make contributions to the Orphans' Home at Columbia, Tenn. Now, I ask in all candor, is this congregation digressive? Is it not doing the congregation a gross injustice to thus speak of it? Brethren should be careful how they hurl the charge of digression at congregations and at preachers who may not happen to favor some particular hobby.

In this connection I will take occasion to mention the fact that for several years I have been, occasionally, called "digressive." More than once I have been called "digressive" because I favored the use of printed helps, such helps as Brother E. A. Elam has prepared, and which were published and sold by the McQuiddy Printing Company. Again, the same charge has been made against me because I favor the use of the individual cup in the communion service; and again, because I favored the training of the young men and the young women of the congregation.

I have never been connected in any way with that part of the church that uses musical instruments and that works through societies. For a number of years I was field editor of the Firm Foundation, but for several years I have written and worked for the Gospel Advocate. I have also contributed to the Christian Leader. I worked with the congregation at Florence, Ala., my present home, from 1905 to 1912. While thus engaged the report was circulated that I was "digressive" and that the congregation at Florence was likewise unsound. I then worked with the Catoma Street church of Christ at Montgomery, Ala., for five years, and while there the report was circulated that I was "pastorating" for a "big digressive church in Montgomery." I spent one year with the little church of Christ on Broadway, in Knoxville, Tenn. The same charge of "digression" was made against me while there.

To write along these lines and to call attention to such misrepresentations is very distasteful to me, and this is why I have refrained from noticing them for so long a time. We have so many unpleasant things in our papers, so much faultfinding, harsh and unbrotherly criticism, that I always dislike to take space in the Gospel Advocate to discuss such things. It is not that I am afraid of discussion; not this, for I believe in a full and free and impartial investigation of all questions which are vital to the interests and welfare of the church of Christ. The *stigmata* that go with the word "digressive" serve to make it a very convenient epithet. It comes to the relief and assistance of many who, for various reasons, want to damage the reputation and influence of others. The word may mean much or it may mean little when applied to religious matters. For instance, the editors of the Gospel Advocate and those who stand with them are styled the "new digressives" by a certain school of disciples. Why are they thus designated? Chiefly because they favor the use of the Bible in our colleges, making it a part of the curriculum.

But the calling of Brother Thornberry to Town Creek to correct the "digressionism" which was reported to be so prevalent there was like calling a physician to see a patient who was not sick, or like calling out the fire department of a city to put out a fire that cannot be found

or that has not been started. Brother Thornberry answered the call, but did not find the trouble. I here give his own statement of the case:

Lawrenceburg, Tenn., December 27, 1921.—Dear Brother Holt: In reply to your recent inquiry as to whether or not I saw evidences of "digression" in the church at Town Creek, Ala., when I was there in November, I am glad to say I saw none. I had heard that there were some in the church there that had digressive tendencies; but if there were such, I saw no evidence of it in their worship. You understand that I was there only one Sunday, and I am judging only by what I saw in the two services that we had on that day. Most fraternally, J. E. THORNBERRY.

What Brother Thornberry saw in the Town Creek church on that Sunday is what is seen there every Sunday.

Look Forward With Hope, Not Fear.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved." If the great Father believed that there was a saving remnant in human nature worthy of consideration, worthy of his Son's life, then we must believe that, even in the face of all that we read and hear to-day, there are elements in our nature that, once aroused and brought into active service, must make for a better world and a more wholesome one in the days that lie ahead. It is true, and we cannot blink the fact, that the postwar period, perhaps more than the actual war period, has disclosed in a conspicuously offensive way the frailties and weaknesses of human nature. Like all other postwar periods, it has been characterized by license in its most repellant forms. We do not attempt to gloss over the glaring and self-evident facts, but we do dare to maintain that, if we are to make progress in the future, we must take counsel of our hopes and not of our fears. The attitude of Jesus toward men and women who had made shipwreck of life is the only attitude that has ever succeeded in restoring men to normal habits of thought and practice. He did say to one who had tragically sinned, "Neither do I condemn thee," but let us not forget that he added: "Go, and sin no more." We must remember that it is the spirit and method of the Master that constitute the secret of our success and efficiency in dealing with other weak mortals like ourselves. The world does not want at this time the word of stern condemnation. It is consciously heartsick and sinsick, and we are hopeful enough to believe that penitence and repentance are becoming more evident. We do not wish to hear the voice of the pessimist, nor will we believe with him that the world is to continue to decline and grow worse. We look forward with high expectancy to a better world, to more constant Christian service, to more neighborly helpfulness, and to a life of greater service and unselfishness. Let us not carry over any unnecessary liabilities that have accrued during the past fateful months. Let us believe better things of men and women, and, believing them, let us call them forth. We like these words of Henry Van Dyke. They constitute a fine suggestion for thought and practice to every one of us:

Four things a man must learn to do,
If he would make his record true;
To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

—J. E. Freeman, in St. Mark's Outlook.

I will govern my life and my thoughts as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open?—Seneca.

At Home and Abroad

"A church must send or end."

"The mission of the church is missions."

"The o-missional church is dead or dying."

"The church must go to the lost or go to oblivion."

I hear a voice that's speaking in the wind.—Tennyson.

Anywhere, provided it be forward.—David Livingstone.

Dr. J. E. Thompson, now of Sparta, Tenn., paid this office a call one day last week.

C. H. Woodroof is laboring with the church at Albany, Ala. Correspondents will please to address him there.

R. R. Brooks located at Sparta, Tenn., on January 1, and is expected to preach for the church there during the year.

B. W. Davis, of Ashland City, Tenn., will preach for the New Shops congregation, this city, morning and night, January 29.

H. Leo Boles began a meeting last Sunday at Meaford, Ontario, Canada. He will perhaps be there in this meeting four or five weeks.

T. L. Pearsall, of Priest River, Idaho, wishes to buy a farm, improved and productive, in a locality where he and his family can help a new congregation.

Married, near Tullahoma, Tenn., at the home of the bride's uncle, on January 10, Mr. H. M. Davis and Miss Loula Jackson, W. E. Morgan officiating.

Those desiring the services of a song leader as a teacher for singing classes during the winter and spring months should address A. L. Dixon at Delrose, Tenn.

F. M. McGlasson, of Sulphur, Okla., is anxious to arrange work till April, either in protracted meetings, Lord's-day appointments, or Bible school of ten to thirty nights' duration. He is anxious to work.

From B. C. Goodpasture, Atlanta, Ga.: "The churches of Georgia are planning to do greater things for the Lord this year. Hugh E. Garrett, our busy field man, began a meeting at Lafayette, Ga., January 8."

We appreciate an encouraging message from T. J. Dozier, of Ashland City, Tenn. He says: "The Gospel Advocate is the best paper I have ever read. It has been a great help to me."

The committee in charge of the forthcoming tabernacle meeting in Nashville has arranged for N. B. Hardeman's sermons to appear in book form. Further announcement of this matter will be made later.

S. H. Hall preached to a very large and interested audience at Russell Street church of Christ, this city, on last Lord's day. There was one confession at the morning service and also one in the evening and one restoration.

John L. Davis, who is located at Camp Eustis, Va., would like to locate the nearest band of disciples. If any reader can furnish this information, he would appreciate it. Address Battery C, Fifty-first Artillery, C. A. C., Camp Eustis, Va.

From H. M. Phillips, 4410 St. Elmo Avenue, Chattanooga, Tenn., January 8: "Church here doing well. Two placed membership since last report. Crowds growing, interest increasing, and love abounding. Five services a week and others planned."

Don't forget the Sinking Fund. We are receiving many new and renewal subscribers every day, and are also receiving information from many who desire to read the paper, but are not able to pay for it. Have you made a contribution to the Sinking Fund?

W. E. Morgan, formerly of Fort Worth, Texas, is now located at Gallatin, Tenn., and is preaching monthly at Lafayette, Dickson Springs, Rome, and at Eighth Avenue, North, this city. He will only be here for the winter, after which he expects to resume evangelistic work in Texas.

If there is known to the brotherhood a printing press, not in use, large enough to print a paper about thirteen by seventeen inches, it can be used at the Belle Haven Orphans' Home, of Luling, Texas, in the form of a donation or on very reasonable terms. Address Jennie Clarke, Superintendent, Luling, Texas.

Horace W. Busby writes: "I am now (January 10) at Plainview, Texas, in a splendid meeting, with O. M. Reynolds assisting. Additions each service; four baptized last night. There were forty-three added to the church here during my September meeting. Brother Reynolds is laboring with the church now, and is a fine singer and preacher. He is a great helper."

From A. G. Freed, Henderson, Tenn., January 6: "The Lord willing, I shall soon leave for Florida, not for my health, nor especially to escape the winter, but to preach the gospel. The first meeting will be with the church at Avon Park, beginning the fourth Sunday in this month. The church is planning for a good meeting. I know some of the members. They are among those who do things in love of the truth."

E. E. Shoulders has taken up the work in New York City. He thinks there is a good prospect, as indicated by the following note: "Mrs. Shoulders and I arrived in New York on January 7. We had regular services on Sunday, at which time I preached. We find a vigilant, zealous, and congenial band of workers, small in number, but sound in the faith, hence strong. The general outlook for a great work is decidedly encouraging. My present address is Box 61, Station N, New York City, N. Y."

From C. D. Crouch, Port Arthur, Texas, January 11: "I have been reading the Gospel Advocate for about as many years as I have been a Christian, and more years than I have been preaching the gospel. Without saying anything derogatory to any of the splendid papers the brethren are publishing at other places (and I read several of them), I consider the Advocate the best paper published. I do not always agree with everything the editors write, nor with some other things that get into its columns at times; but, considering the limitations of all humans, perhaps the Advocate is as near perfection as it is humanly possible to make a paper."

From Horace W. Busby, Fort Worth, Texas, January 10: "During 1921 I held twenty-two meetings, preached four hundred and forty-two sermons (besides funerals and other talks), and had seven hundred and twenty additions to the congregations where laboring—more than four hundred baptisms. As a feature of this work I shall mention that as many young and middle-aged men obeyed the Lord during last year's work as any two years before. Better singing, better preparations, better advertising, better song books and more of them, better leaders, and a better standard of Christian living have characterized the work at every place visited, for which I praise God and give him the glory."

From C. H. Smithson, Texarkana, Texas, January 2: "Yesterday was a pleasant day for the saints in Texarkana. It was my happy privilege to preach for the Central church of Christ at the morning service. At night I was at Dudley Avenue, and I believe all enjoyed the service there. I have been preaching here nearly three years, but I have just traded my farm off and it is my intention to change locations soon. Any congregation that is interested in locating a small preacher may write me at once. There are some of the best of earthly pilgrims here, and I hope to find some wherever I go. I praise God for the noble work done by the faithful last year. Let all try to make this year the best yet."

A Commendation.—To whom it may concern: We, the undersigned, take this method of recommending Walter McMurry. He has been with us for about seven years, preaching for us once a month only when duty called him elsewhere. Under his preaching there have been about seventy-five members added to the church at Haywood and several at mission points. He is able and willing to defend Bible doctrine among any of the sects. While here he married a lady who is loved by all. He preaches so plain and reasonably that all like to hear him. While here he and his wife greatly endeared themselves to us. He leaves here to enter school at Berry, Ala. We pray God's blessing on them in their departure from us.—H. N. Shelant, R. R. Kirby, T. P. Bailey, elders at Haywood (Wedowee, Ala., Route 2).

W. M. Wilson, of Old Fort, Tenn., writes: "For the benefit of all who have written to me relative to the notice

which appeared in the Gospel Advocate of December 8, I desire to state that it was sent to the Advocate by some one else. There are no opportunities along business lines, as was stated in the notice, that would justify any one disposing of his belongings to take chances on bettering his condition by coming to Old Fort. I take this occasion to answer all the brethren who have written to me relative to the matter and advise them to be cautious and not come on any wild-goose chase to Old Fort. Cleveland, Tenn., on the Louisville and Nashville railroad, only a short distance from here, is quite an industrial town and offers many inducements to those wanting a location in or close to town. There is a large congregation of disciples there, and the church, under the leadership of George W. Farmer, is in good working order. Brethren, you will make no mistake in locating in or close to Cleveland."

From Will J. Cullum, Rockwood, Tenn., January 14: "I have been a reader of the Gospel Advocate for a number of years (from my first recollections my father was a subscriber to this paper), and I believe that it was never better than at this time; in fact, it is better now than it was a few years ago. I am glad that there is not so much disputing among the brethren as in former years; and if there was none, it seems to me that it would have better effect upon the world. It is hard to explain to the less informed why the brethren contend that all should speak the same thing, and cite 1 Cor. 1: 19 to show that this is commanded, and also refer to the Savior's prayer in John 17 that we all be one, that the world might believe, and then find them disputing through the papers published by the brethren. Brethren, when there is a difference, why not adjust it by private correspondence, and not air these things before those who are weak in the faith or possibly babes in Christ? I am not writing this to provoke a discussion with any one; and should some brother desire so to reply, I have here made my first and closing speech."

From B. W. Davis, Ashland City, Tenn., January 12: "For the year 1922 the prospects look brighter than ever before in the personal experience of the writer. On January 1 I was with the church at Scottsville, Ky., and spoke morning and night to attentive and interested audiences. The brethren there are looking forward with great delight, earnestly endeavoring to advance the work of our blessed Redeemer. I expect to hold a meeting for them in the spring. On January 8 I filled my regular appointment at Sycamore, Tenn., with good attendance and interest prevailing. Arrangements are now under way for a mission meeting at Thompson, Ga., to begin on the second Lord's day in February and continue as long as the interest may demand. The congregations with whom I am laboring will support me in this work, with the help of a few individuals. I will need the assistance of a good singer and personal worker. Will some congregation or more cooperate in this work by sending some one to assist in this work? Brethren, the time is short; act quickly. Write me at once, so there may be no conflicting arrangements."

J. O. Golphenec, who is doing mission work in Montana, reports total contributions for November and December amounting to \$184. He writes: "I have tried to write each donor personally, telling of the work being done in this field. If I have failed to write you, it is only one mistake of mine. I have been laboring among the Indians for the past few weeks, and as I saw no tables and but very little bedding in the homes of the Indians, I had to board at hotels. So my expenses were high; but I thank God that you have supplied my needs. I will meet the young Indian at Culbertson to-morrow and get him off to Abilene, Texas, to school. He will have to have some clothing before he starts, and his ticket alone will cost sixty-four dollars and sixty-two cents. This will have to be bought with borrowed money. However, I believe this is the Lord's work, and I have no fear of loss in the Master's cause. On January 15 I shall begin a meeting at Sumatra. This is a Methodist town. At this place the doors were locked on me last September, but now I am invited to return. I hope for much good to be done in this town. I thank all those who have helped to feed my family, thus making it possible for me to preach the gospel in this neglected field."

From F. P. Fonner, Buffalo, W. Va., Box 81, January 12: "During the fall months I received personal help to the amount of \$124.50, for which I am very thankful indeed. May God bless and prosper all the donors. Some of this went into the meetinghouse sometime ago, and some of it was used to pay for coal, medicine, clothing, and other necessities of life. The expense of building the house of worship has very nearly ruined me, with no chance of any

return, unless my friends will help me out of my present troubles. I have more in this house than any other person. I was forced to sacrifice in order to relieve others who could not pay without robbing their little ones. I feel that those having a heart of pity will help me when they understand this. My condition is such that I should have an emergency fund on hand all the time. I may yet reach a point where an immediate operation may become necessary in order to save my life. In that event, I could not, within myself, pay expenses. Please address me at Buffalo, W. Va., Box 81. As to mission work, I am doing all I can; but as I am not able to travel, it is mostly personal work. We are having some very good meetings here now. If my friends will help me and I get stronger, I hope for better things this year."

T. C. Fox preached at Chapel Hill, Tenn., last Lord's day. He is devoting all his time to preaching. He has two Sundays unemployed—the second and fourth in each month. He would be glad to hold protracted meetings. He is a good man and an earnest gospel preacher. Write him at 1603 Russell Street, Nashville, Tenn. He writes: "I gave up my work with the grocery company the first of June in order to hold meetings that I had arranged for. I held seven meetings during the summer and fall, closing the last one the first week in October. Since that time I have been unable to obtain work, as I had been doing for the past three years. I have promised to hold some meetings next summer. I would be glad to arrange for other meetings. I can arrange for meetings before the fourth Sunday in July or after the second Sunday in September. I would be glad to hear from any congregation that could use me for any of this time. I would be glad also to arrange to preach for two other congregations on Sunday, one on the fourth Sunday and one on the first Sunday. My meetings for the past summer and fall were much better attended and with much better interest than for the past two or three years. I baptized forty-two persons and seven were restored to fellowship."

From Thornton Crews, Rogersville, Ala., January 11: "Sunday was a busy day with us. I preached twice at this place and once at Oliver, a small congregation near here, and attended a business meeting here in the late afternoon. On the first Sunday in this month I preached twice at Mount Carmel, seven miles east of Rogersville. We had good crowds at all of these services in spite of the unfavorable weather. I am expecting to do more preaching this year than I have ever done in any one year. I will go to Athens each fourth Sunday during this year. Brother Brents was located there in 1921, but saw fit to go to other fields to labor this year. The brethren there do not feel able to assume the burden of supporting a man for full time; hence, I was requested to take up the work. Our crying need is for more workers. I am now the only preacher actively engaged in the work from Huntsville to Florence, a distance of seventy miles. In this territory we have about twenty-eight congregations. In checking up my work for 1921, I find that I preached two hundred and fifteen times, baptized fifty-six, and had thirty-eight restorations. I have been in this field two years, and have had about one hundred and fifty additions from all sources. May the Lord continue to bless us with success."

The sudden death of Dr. Elam F. Srygley at Newberry, Mich., occasioned great sorrow among numerous friends. The following is taken from the Nashville Banner of January 13: "Dr. Elam F. Srygley, son of Elder and Mrs. F. B. Srygley, of this city, died on Wednesday night at Newberry, Mich., where he had served for the past twelve months as assistant superintendent of the Michigan State Hospital. Dr. Srygley's body will be brought to Nashville for burial. Dr. Srygley graduated from the medical department of the Vanderbilt University in 1913, and served on the medical staff of the New Jersey Hospital until the outbreak of the World War. He immediately enlisted for service and made a splendid record in the Second Division. He was twice cited for bravery and was awarded the Distinguished Service Cross and the Croix du Guerre. One year ago he was married to Miss Geanne King, of New York City. Dr. Srygley is survived by his father and mother, his wife, and several brothers and sisters. He was a brother of Dr. Paul Srygley and Theodore Srygley, of this city; Roy Srygley, of Washington, D. C.; and H. F. Srygley, of Morganton, N. C. His sisters are Mrs. L. J. Belcher, of Tarpon Springs, Fla.; Mrs. Wilbur Funk, of Pittsburg, Pa.; and Miss Birdie Srygley, of Nashville." The funeral services were conducted last Monday by F. W. Smith and A. B. Lipscomb from the Lindsley Avenue Church, in Nashville, in the presence of a large concourse of sorrowing relatives and friends.

Gospel Advocate

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

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Editorial

The Lord's Day.

BY J. C. M'Q.

Man will observe days. Christmas Day and the Fourth of July are days almost universally observed by the people of this nation. Now we have Armistice Day, November 11, which day ended the World War. Each day stands for something, and the importance of each should not be belittled.

The Lord's day stands for much to the entire world. It is not for one nation to the exclusion of another, but for every nation and every responsible being under the sun. Christians to-day do not realize what an asset the Lord's day is to them. It challenges everybody to a fresh consecration to God every seventh day. It is a perpetual monument to the resurrection of Jesus Christ from the grave. On the Lord's day, or first day of the week, the apostles were "filled with the Spirit," baptized in the Spirit, and on the first day of the week, or the Lord's day, the church of Christ was established. It is thought that Christ ascended on the Lord's day. After Christ's resurrection we find the disciples meeting upon the Lord's day. Luke tells us in Acts 20: 7: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." From history we learn that the Christians during the first century almost universally observed the Lord's day by gathering together to break bread and to devote the day to the study of the Scriptures. Again, we read: "I John, your brother and partaker with you in the tribulation and

kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day." (Rev. 1: 9, 10.)

The Spirit does not inform us on what day Christ was born. Had it been important for us to know and observe the day of his birth, the Spirit would have revealed the day of his nativity. But we do know the day in which he triumphed over death and arose a victorious conqueror over death, hell, and the grave. In his victory he took from Satan the power of death and brought hope to Adam's race. "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." (Matt. 28: 1.) The Lord's day is so important to Christians that they should use the advantages the day gives them with greater zeal and earnestness and especially with more devotion to the worship. Well does the Spirit admonish Christians: "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10: 23-25.)

Both social and spiritual joys are experienced from the proper observance of the Lord's day. It is food to the "inner man" that develops and strengthens the soul. We may not be able to tell how it does it any more than we can tell how our daily food supports and sustains the physical man. We know that the worship on the Lord's day cheers, strengthens, and develops the spiritual man. It is reasonable to suppose that the child of God who sits at the table of the Lord upon the first day of the week has not wandered far from the path of duty during the week; at least, he has not wandered so far that he does not come back where he belongs on the Lord's day. This does not apply to the hypocrite, for he is wholly wrong and has no communion with God anywhere. Having no fellowship with God, he has none with Christians. I have the first person yet to observe who can and will not worship God on the Lord's day, "a day of joy and gladness," who is worth much as a Christian. The Christian who refuses to feed upon Heaven's food for spiritual sustenance is sure to die a spiritual death. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6: 7, 8.)

The Situation in Which the Society Brethren Find Themselves. No. 4.

BY F. W. SMITH,

This, the last installment of Brother Mark Collis' paper before the Congress of Churches assembled in Louisville, Ky., the latter part of 1921, for the purpose of seeking a remedy for the distracted state of affairs, deals with Frank Garrett's testimony before the Winona Convention, and the recommendations of the United Society:

Frank Garrett came from China to the Winona Convention. He was before the Convention, where he made a statement and answered questions. A stenographic report of what he said was taken and published. No other conclusion can be reasonably drawn from that report than that Brother Garrett, and other missionaries in China, are in favor of receiving the unimmersed into our churches when conditions are propitious for it.

The United Society made two recommendations which were approved by the Convention. In substance, they were:

1. To comply with the request of our China missionaries to give further time for considering the questions of depriving our churches in their mission of the right of self-government and of receiving the unimmersed into our churches.

2. To appoint a commission of representative men and women to visit the fields of the Orient for the purpose of heartening the missionaries, and of bringing back to the Executive Committee and to the brotherhood the sense of a more intimate fellowship in our world-wide service of Christ.

The Winona resolution does not reiterate that of St. Louis. It rather implies that the commission is expected to encourage the missionaries in their views. The words, "bring back . . . the sense of a more intimate fellowship in our world-wide service for Christ," seem to imply that sanction shall be given our missionaries to enter a compromising movement in China of which they are evidently anxious to become a part. According to the resolution, the purpose of sending this commission is not to discover real conditions in China; not to see if there were any grounds for Mr. Baird's statements; not to ascertain if the reports concerning radical teaching in Nanking are true; not to learn how far our missionaries in China are committed to that rationalistic theology which has caused hundreds of godly men and women among the missionaries of other bodies in that land to protest most emphatically and to organize against its baneful influence; not to discover wrongs, if there be any, and to find a way to correct them; but, assuming that everything is just as it should be, this commission is to be sent "to hearten the missionaries, and to bring back the sense of a more intimate fellowship in our world-wide service for Christ." It is but reasonable to suppose that this commission will be composed of men and women selected to carry out the purposes for which the commission is created.

There is much that might be done by a commission of intelligent, competent, faithful men and women. Two things should be looked into and one thing should be accomplished.

1. China seems to be a fertile field for the new theology. These destructive views which are held by so many of our preachers and college professors at home have received a hospitable reception among missionaries in China. It is claimed that rationalism is taught in colleges there. It was recently stated that of the twenty-six graduates sent out from a Union Christian College, all but two returned to heathenism. Missionaries in China who love the Lord and his word are aroused. A league of such men has recently been formed with more than a thousand members to counteract these influences. We have not learned of a single one of our missionaries being associated with this movement, although a letter inquiring with regard to this was sent to one of our leading missionaries in China six months ago. This is a vital issue. On which side of this question do our missionaries stand? Are they believing and teaching the faith of our fathers, or is their teaching such as to undermine that faith? In view of this situation, it would be well to send as members of this commission some capable men who are not sympathetic with destructive criticism and the new theology.

2. Some business men should be sent; men who love the Lord; men fitted to look into matters of finance; men who can throw some light upon questions that have recently arisen as to statements made that, according to the audited report of the United Society, our work in China began thirty-five years ago; that in that time we have spent in China about one million dollars; that for this expenditure we have a membership of twelve hundred and fifty, and of these, three hundred and two, almost one in four, are paid workers; and that, after the expenditure of all this money and the efforts of so many workers, we have not a single organized church with elders and deacons, and not one, as far as information goes, that could be self-sustaining if American aid were withdrawn. Certainly it would not be amiss for the commission to inquire into the reason for our having so little to show for the expenditure of so much money and the employment of so many workers in a period covering more than the third of a century.

3. Something more should be accomplished, something of a different character. In some of our mission fields, perhaps in all of them, there are men and women who have no sympathy with the policy that Mr. Garrett and his associates seem to want to pursue. These are the people that need heartening. Is there a lone missionary in China? Are there little groups in India or Japan or the Philippines? Are there faithful workers in Africa? Are there missionaries anywhere who are troubled about conditions on the foreign field—about their associates holding lightly the authority of God's word, about the growth of rationalism among those whose real success in the foreign field depends upon unquestioning faith? If there be such—and there are such—let them be sought out; let them be

encouraged; let them be urged to remain steadfast and immovable in their faith; let them be assured that a great brotherhood in America is behind them, ready to sustain them with their prayers and their money, and that they shall lack for nothing as long as they are true to God and to his word. A commission doing this at this time would be worth all the money spent upon it; but money, given by self-denying people, for the purpose of saving the world, but spent on a commission sent to hearten men and women with whom the will of the brethren has more authority than the will of Christ, will be worse than wasted.

In conclusion, certain questions might be asked:

1. How is it that after making charges that open membership was practiced in China, that elders who were not immersed had been appointed, and that evangelists receiving the pay of our society, who had not been immersed, were preaching for us—all of which was denied by our board and our missionaries—how was it that, after making all these assertions, Mr. Baird was retained in the employ of our board? If one employed by a business organization had brought equally damaging accusations against that organization, charges which, it was claimed, were not true, how long would he be retained in its employ?

2. Many of us thought that the statements of the China missionaries and the Medbury resolution adopted at St. Louis completely discredited C. C. Morrison and what he stands for. Certainly, if he had so grossly misrepresented the situation in China as the board and missionaries claimed that he had, C. C. Morrison, the undaunted advocate of open membership and of extreme radicalism among us, the man that has, perhaps, caused more trouble in our ranks than any other man, is not entitled to public recognition by the General Convention. But C. C. Morrison was given the place of honor on the Winona program, being selected to sound in an elaborate address the last note of the Convention.

3. The still closer alliance that was formed at Winona with the Association for the Promotion of Christian Unity, which seeks a basis for the union of Christians, not upon a "Thus saith the Lord," but upon expediency, indicates the spirit of our missionary leaders. Mr. Herbert Willett and Mr. C. C. Morrison were made directors of this association. They both stand for the kind of union that missionaries want in China. Our churches were asked to provide in their budgets material help for this association. Is not this enough to show what kind of union those that had control at Winona would like to see on the foreign field?

4. The United Society has become a mighty organization among us. Some say it is autocratic and dictatorial. Recently it has laid hold of our State organizations. In Kentucky, instead of our good, old-time county meetings, where we met for a day to enjoy fellowship and to consider the problems of our local congregations, we are now to have meetings lasting two days, given up chiefly to the discussion of the claims of the various departments of our United Society. So the great machine takes control of our State organization. Our State Board invites the Board of Education, the Board of Temperance and Social Welfare, the Association for the Promotion of Christian Unity, to cooperate with it in sending out the Budget of Askings. Have we not created a mighty machine which imperils the independence of our churches?

5. St. Louis sends word to our preachers what they are expected to do. It is a matter of common report that those who do not submit are marked men, and that the influence of the great society is employed to keep such men out of our influential pulpits, and to put into them men who will do the will of St. Louis. If this policy prevails, if our ministry should come to dread the power of our United Society and cravenly submit to its dictates, shall we not fill our pulpits in the next generation with a set of timeservers rather than with men of God, men of strong faith and of undaunted courage?

If we have not reached a crisis in the work of our missionary organizations, the writer of this paper does not know what a crisis is.

It is not for me to discuss what we shall do. Only this: our missionary organizations belong not to those in authority over them, but to our brotherhood. Let us not surrender them, but, by every proper means, seek to arouse our great brotherhood, that it may so reorganize and change the policy of our United Society that it may be known everywhere as the uncompromising advocate of New Testament Christianity.

The most remarkable thing connected with this whole situation is the seeming surprise manifested by the more conservative element of the society brethren over the power and influence centered in the United Society, which is a

centralized ecclesiasticism with the churches firmly within its grasp.

It is strange indeed that they could not see from the very beginning the very thing in principle which they now have fully matured. The history of the religious world all around them was sufficient evidence to warn them against their first departure in organizing institutions unknown to the New Testament to do what God had left for his church to do, and their only remedy lies in a complete return to original and primitive ground.

Review of the Payne Book.

On account of numerous and various extra obligations wholly beyond my control and including a number of cases of illness in connection with my work with the Campbell Street Church, in this city, the next installment, Chapter V, of my review of the Payne book, which should have appeared in this week's issue, is unavoidably delayed one week. It will appear, the Lord willing, in our issue one week from to-day, January 26. M. C. KURFEES.

Our Workers.

We are glad to announce to our workers and friends that the receipts on the Gospel Advocate last week were more than they have been for any one week during a number of years. Many are waking up to the fact that by their hearty coöperation in pushing the circulation of the Gospel Advocate its usefulness will be greatly increased. No paper can succeed without friends and workers.

Last Thursday the Gospel Advocate received for subscriptions over one hundred dollars from Dr. S. T. Hardison, Lewisburg, Tenn. He is one who never fails us. Every year he sends a long list of subscribers to the paper. He does it because it is a good work and because he believes a Christian paper should be in every family. He knows that a good paper in the home stimulates those who read it to more zeal and earnestness in the service of Christ. Christian parents should exercise much carefulness in the selection of literature for their children. A Christian paper is an assistant of every faithful preacher of the gospel. Such a paper helps and strengthens the elders of the churches in their work of tending the flock. Every faithful elder is glad to have a good, religious journal in the hands of every member of the church. The wise and efficient elder uses his influence to circulate a religious paper among the members of the body.

We want an efficient worker for the Gospel Advocate at every post office. Such a worker would collect back dues and secure new subscribers and renewals to the paper. By the proper effort the number of subscribers at almost every post office may be greatly increased. If you will undertake the work, write us at once for samples, suggestions, and full information. We will do all within our power to make your efforts a success.

We would be pleased to hear from those who are working to get the Matthew Henry Commentary. This commentary is great and is of much service to all who use it. Any student of the Bible will profit by its use. All commentaries should be used with a grain of salt. If you have already secured a number of new subscribers, but not the required number to secure the commentary, write us and we will arrange to help you. Churches should present a copy of this commentary to their preacher. Make him happy by giving it to him.

You do not know what a valuable pen you are missing if you have failed to secure one of the fountain pens that we are giving for two new yearly subscribers to the Gospel Advocate. We have never offered before such a high-grade pen for a premium. In any store you will pay for the pen at least \$2.50 and probably \$3. The "Capitol" lever self-

filling fountain pen is made of 14-K gold, spring tempered with special care, pointed with hard iridium. It is a *first-class fountain pen*. Better get busy and secure one before the offer is withdrawn. If you wish to send only one new subscriber at \$2 a year, add one dollar, sending three dollars, then we will give you the pen.

If you are in arrears, pay your back dues to January 1, 1922, at the rate of \$2.50 per year, and then renew from January 1, 1922, at \$2 per year. It is important that you do this. It is a hardship on the publisher when many are in arrears. His bills must be met promptly. Doubtless those in arrears do not think of this, or they would pay up. We are now stating the fact to you, so that you will favor us with your prompt remittance. Let us make 1922 the best year of all for the Gospel Advocate.

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This is the big Bible class in the church of Christ at Rome, Ga. It is one of the largest classes among the churches of Christ in this State. O. W. Whatley, the efficient and esteemed teacher of this class, is an energetic and untiring worker. Though he has been in the church only four years, and never went to school after he was eleven years of age, yet he is a man "mighty in the Scriptures." His class is still growing. It now numbers about seventy-five students.

God's Fools Forgive.

We must commit the folly of forgiveness of our enemies, Germany and the Central Powers against which we fought belong to our world, and must be won to our fellowship. There is one way, and only one, to do it. We must clothe ourselves in the disposition of good will toward them, putting off all feelings of revenge and fear. That is what God did to the human race. While we were yet sinners Christ died for us. Herein is love, not that we loved God, but that he loved us. Fire kindles fire. The forgiving disposition creates the penitent disposition. Then forgiveness becomes an active force, expressing itself in fellowship and mutual service.

A hard saying, you object. Perhaps. But the only persons toward whom you can exercise forgiveness are your enemies. Whom else can you forgive, other than your enemies? And do not think of forgiveness as an amiable disposition cultivated as a personal virtue to your own credit and for your own benefit. It is the mightiest engine for good ever put into the hands of man—God's own special prerogative passed on to us. By means of it he works redemption; by means of it we reach fellowship and change enemies into friends. The best of us need it from others as well as from God. Happy are those who have large opportunity to exercise it freely and widely!

We are living in a broken and disheveled world. In affairs domestic and foreign we are troubled and confused. Great industrial upheavals menace the commonwealth. There are wars and rumors of wars. In all these things we can hopefully look for victory if we but loyally accept the foolishness of God, which is wiser than men.—Brent.

If every year we would root out one vice, we should sooner become perfect men.—Thomas à Kempis.

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers."

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of \$2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding. If you wish to pay cash, the price for the six volumes is \$17.50, not prepaid. When sent as a premium, we pay all charges.

PUBLISHERS GOSPEL ADVOCATE.

Home Reading

A Little Carpenter.

Close beside my bed at night
A little workman sleeps,
And, waiting for morn's early light,
His tools at hand he keeps.

So when the lids lift up each day,
And two brown eyes appear,
"Come, little carpenter," I say;
"O, see! The day is here!"

Then up my little workman springs,
And how the work does fly!
While merrily his gay voice rings—
"Who'll quicker build than I?"

Foundation posts he first puts down,
And fastens them with vim
In two small waiting shoes of brown;
He buttons sure and trim.

The sides he boards up in a rush,
With coat and trousers gray;
Nails down the roof with comb and brush—
The house is done, hooray!

—Isla M. Mullins.

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A Concentrating Plant.

Martha Ralston came home from school one night with a determined look and more books than usual.

"We learned a new word at school to-day, mother," she explained. "It's a long, hard one—con-con-tra-tion. It means putting your whole mind on what you are doing till it is done. Miss Mason says if we would do that we could do our work in half the time it takes now, and have the rest of the time for other things. It is true; I know it is. I spend two hours on home study and waste half of it talking or playing. To-night I'm going to concentrate, and then maybe I'll have an hour more to work on Christmas presents."

The Ralstons were such a comfortable family to live with. When one had a new plan, the others all tried to help it along. So when Martha spread out her books and set to work, the rest let her quite alone.

"It's so easy, mother," whispered Martha, delightedly, when she changed books at the end of fifteen minutes; but almost at that same instant there was a clatter of feet outside, the front door flew open, and in rushed a gay party of young people who wanted to take big sister May to a concert.

One of the young men, who was fond of children, tilted Martha's chair until she rolled out of it, and in the romp that followed she forgot there was such a thing as concentration. When it was all over, she glanced at the clock in dismay.

"O, mother! Twenty minutes wasted!" she cried, and flew to her books again.

All went well for ten minutes more, then there was a shriek from the kitchen that struck terror to every heart. As one person, the Ralston family hurried out to see what had happened.

"I told them to send me sliced bacon, and they sent me a big, ugly chunk. I thought I'd slice it to-night in case I should oversleep, and look at that!" wailed Katie, flourishing her wounded forefinger. "It's a piece of my mind they'll get in the morning."

When Katie's finger was safely tied up, Martha ran back to the living room to find ten more minutes gone. She was working hard to make up the lost time when a tiny draft from somewhere struck the light globe over her head, and it flew, Fred said, "into a million pieces." Not near so many as that, of course, but it took a long time to find them all and to put on a new globe.

Martha gazed at the clock despairingly. A whole hour gone and very little done.

"Mother, I ask you, how could any one concentrate in a place like this?" she exclaimed.

"It isn't always so bad as this; but there will be many interruptions. Do the best you can to-night, and I will put my thinking cap on," said mother, soothingly.

Martha had great confidence in mother's thinking cap: so she was not at all surprised when she came home the next night to find the new concentrating plant all ready. The old piano nobody ever played on had been moved out of the alcove into the attic, where it was just as well off and not at all in the way. The old dining table had been moved into the vacant place and covered with felt; and the big student lamp had been brought down and polished and filled. It had a green shade; gave a soft, clear light; and was warranted not to explode without warning. The alcove curtains shut this cozy corner quite away from the rest of the living room.

"This is to be the children's study," said mother, smiling, "and there will be just one rule: Anybody that wants to talk must get up and get outside at once. Visitors won't disturb you if you keep still, for they won't know you are here; and if there is any unusual noise outside, you must not notice it. That is partly what concentration means—paying no attention to what doesn't concern you."

"That's what Miss Mason said," Martha agreed; "but when people roll you around and things explode on you, you can't help being disturbed. I sha'n't mind just noise. If it gets too bad, I'll put my fingers in my ears."

It was Father Ralston who first called the new study a concentrating plant. A concentrating plant, he explained, is a place where ores are crushed and worked over and valuable metals taken out of them. The young Ralstons, he said, were getting something more valuable than gold out of their "plant"—precious knowledge and precious time. Martha agreed with him. Her lessons were better prepared; and yet she easily saved an extra hour for other things.—Baptist Boys and Girls.

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Nell's Economy.

"Let's go in here and get ice cream," suggested Grace.

"I can't afford it," returned Nell. "My allowance won't hold out till the end of the month, if I don't economize."

"O, economize!" snapped Grace. "I think it's little to be always thinking about every five cents before you spend it!"

Nell said nothing. Her father was poor, and Grace's allowance was twice as large as hers. Yet the next day as they walked home from school together Grace exclaimed: "O, dear! I forgot I needed new gloves and did not ask mother for the money. I've spent all my allowance, and she won't let me charge things. How provoking!"

"I can lend it to you if you like," said Nell, quietly, taking out her purse. Grace hesitated and then accepted.

"Thank you so much, Nell! I'll give it back to you next week."

A girl stopped them to ask for a contribution to the Red Cross. Nell had a quarter to spare.

"I'm so sorry! I spent my last penny on soda water," confessed Grace.

A little newsboy proffered a card, asking contributions for a case of destitution; and for this, too, Nell could spare a dime, while Grace had nothing.

"Your way is the best, Nell," Grace was obliged to own. "My allowance is larger than yours, and yet you have had money to lend and to give for charity, and I spent all mine on myself and have nothing to show for it. I'll try your way after this."

"It's only not to waste it," said Nell, simply.—J. L. Glover, in Junior Life.

Notes from the "Golden West."

BY W. HALLIDAY TRICE.

The year 1921 is past! Its pleasures and pains, blessings and blunders, fortunes and failures, are forever gone. We have passed another milestone on our journey to the tomb. We are one year nearer eternity than ever before. Solemn indeed is the tread of time! We have turned another leaf in the book of life. What shall we write upon its fair page? The future is shrouded in mysteries and uncertainties, and it is well that it is so. We should not seek to penetrate the veil. Let us play our parts well each day, and we will be prepared for whatever comes.

Five years ago yesterday I left Memphis, Tenn., for Fresno, Cal. The time has passed so swiftly and pleasantly that it seems but a few months since I left Tennessee for California. While I would enjoy a visit to the dear Southland and to the good friends of former times, I am still very much in love with the "Golden West" and would not think of leaving California. Since I have been in Fresno I have been laboring with the Nevada Avenue congregation, and I am glad to state that this has been our best year. In looking over the record, I find that seventeen persons were baptized during the year 1921. This is a small number, but it is the largest number that has obeyed the gospel in a single year since I have been with the congregation. We have also had several persons to place membership with us during the year. The financial record shows that the contributions in 1921 were just a few dollars less than in 1917, which was the best year since I have been here. There was a decided decrease both in interest and contributions in 1918 and 1919; but with the beginning of 1920 interest and contributions began to increase, and the year 1921 was decidedly the most fruitful of the five in visible results, and the contributions were practically as good as in 1917. The congregation is in good condition, and we are looking hopefully forward into the year 1922. This should be our best year, and I am sure it will be. As I have been giving a great deal of my time and energy to the insurance business for more than four years, I have repeatedly insisted that the brethren secure the services of some one else for this work; but they think I should not give up regular preaching, and they continue to urge me to remain with them. I have promised to continue with them until a suitable preacher can be decided upon and secured.

Beginning on Sunday, December 11, and continuing till Sunday night, December 18, Brother Larimore con-

ducted a meeting for us. He preached some good gospel sermons, and we enjoyed them. One young man was baptized during the meeting. On December 22 Brother S. H. Hall stopped off, on his way from San Francisco to Los Angeles, and delivered one of his stirring and enthusiastic sermons. His short visit was greatly enjoyed, and we hope to have him with us again sometime. I regret that he has left our State, but I know he will do a good work in Nashville. However, we hope to have him with us again sometime, as very few people remain in California as long as he has without returning.

Glorify God in Your Body.

So inconsistent are mankind, they abuse their poor bodies most cruelly, most wickedly; they treat them as a boy does a plaything; sacrifice their well-being to every idle whim of the mind and every low caprice of the appetite. If they are remonstrated with, they will pay no heed; they say, "O, I am very well," or, "I am never accustomed to think of my health," or, "I don't believe this will hurt me." They will go yet further; they will shut their eyes to the plainest indications of suffering health; they will not notice little ailments; they will think they are nothing and persist in all their evil practices, and all their friends encourage them; until at last the mischief gets a little worse, they become what they call ill, and all is terror and distress. A fuss is made, as unreasonable as the former neglect. Everything is sacrificed to this once-despised health; and yet when it is regained, it is only to be again trifled with in like manner. . . . I do not advocate people trying to keep well out of a cowardly fear of being ill or suffering pain or losing life, but as a religious duty, in order that they may render to God the full service he demands of them.—James Hinton.

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Among the Colored Folks

Report of Work Done.

BY M. KEEBLE.

On December 13 I went to Centerville, Tenn. On arrival, Brother Jones met me at the station and informed me that he was conducting a meeting there. I found that he had greatly interested the people and the attendance was excellent. Brother Jones is a strong preacher, and his humble spirit will impress any one. He asked me to assist in the meeting, and I gladly consented. I preached that night, and a young lady school-teacher made the confession and was baptized "the same hour of the night." Brother Jones preached the next night and left on the following morning for home. I remained there another week and had one more addition. The white church of Christ assisted in supporting me while there, and they also attended the meeting.

On December 19 I was over in Gray's Bend, about four miles from Centerville, preaching in a little schoolhouse. The attention was good, and I am expecting to hear of some good results in the future.

On December 22 and 23 I preached at Goodrich, Tenn., with nice crowds each night. This is a splendid field. The white Christians here did much to encourage me.

On Christmas Day I preached at Center Star, in Hickman County, morning and night, to very large crowds. I remained over three days with them, preaching and searching the Scriptures. The church was much edified.

On December 29 I preached at Air Rock, in Hickman County. One young man confessed Christ and was baptized.

On the next day I left for home, to be with my family a few days, and on the first Lord's day in the new year I preached at the Jackson Street Church. This is where my membership is, and a place that is dear to me. Although we have passed through some hard trials at this place, the future looks good to me. The attendance was good both day and night. Brother Dowell, a young man just beginning to preach, spoke at night. Brother S. W. Womack did some good work at Jackson Street; and though he is dead, it still lives. Brother A. C. Campbell, who was a collaborer with Brother Womack, was present, and the church enjoyed having him. Brother Henry Clay, who is growing old and feeble, is a great blessing to the church, and we are proud to have him.

On the first Tuesday night in 1922 I was with the Jackson Street Church,

This is our regular prayer-meeting night; but as there was to be baptizing, Brother Campbell was asked to preach, and he gave a splendid talk on baptism. Brother Alonzo Jones was also present. Sometime ago the church and Brother Jones had a little difference, and he came to see if we wouldn't adjust the matter scripturally. This was done, and we want all to know that the Jackson Street Church and Brother Jones are in full fellowship again. Brother Jones is opposed to division, strife, and envy among God's people. I am sure he will suffer in many respects, but all that will live godly must suffer. I pray that God will give him grace to overcome. I am now ready and willing to indorse Brother Jones as a sound gospel preacher. Brethren, let us all work hard to bring about perfect unity among brethren wherever we go.

I am now in Birmingham, Ala., where I labored so hard last year, and I am glad to find them all faithfully serving the Lord. May God's blessings rest upon Brother W. C. Graves and Brother J. H. Davis (white), who have met and trained these brethren and sisters how to worship God according to the New Testament teaching.

My work for the year 1921 resulted in one hundred and forty-three baptisms and fifty-nine restorations. This makes eleven hundred for the nine years that I have been preaching the gospel of Jesus Christ, and yet I feel like I could have done more. Brethren, pray that I may hold out faithful to the end. I am thankful to all who have fellowshipped me in this work.

For You.

For you He left His home on high;
For you to earth He came to die;
For you He slumbered in a manger;
For you to Egypt fled, a stranger;
For you He dwelt with fishermen;
For you He slept in cave of glen;
For you abuse He meekly bore;
For you a crown of thorns He wore;
For you He braved Gethsemane;
For you He hung upon the tree;
For you a final feast was made;
For you by Judas was betrayed;
For you by Peter was denied;
For you by Pilate crucified;
For you His precious blood was shed;
For you He slept among the dead;
For you He rose with might at last;
For you beyond the skies He passed;
For you He came at God's command;
For you He sits at His right hand.

—Victorian Churchman.

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Brother Ishiguro Visiting Churches.

BY NELLIE STRAITON.

Brother H. Ishiguro, of Tokyo, Japan, who came to this country a year ago last fall to study the Bible in Abilene Christian College, spent the holidays in central Texas in an effort to interest the churches of Christ in that section in missions.

Brother Ishiguro carries with him a display of Japanese curios, including Buddhist idols and images that the people of Japan worship instead of the true God. Besides these, Brother Ishiguro carries many other things that portray the customs of the people of the Orient.

Sunday morning, December 18, he made an interesting talk to the church of Christ at Irene, Texas. Sunday night was spent with the church at Hillsboro, Texas. Wednesday morning he addressed the Irene High School. His subject was "Customs of Japan."

During his stay in Irene he visited in the homes of Brethren J. F. Masen and J. M. Lewis.

Wednesday night he was with the church of Christ at Itasca.

Thursday, December 22, Brother Ishiguro was invited to speak to the High School in Hillsboro. After observing the class rooms and the building, he spoke to the students in the chapel on "Education and Religion in Japan."

Thursday evening Brother Ishiguro came to Cleburne and was entertained in the home of Brother W. E. Pittman. He came to Cleburne to meet the brethren of this congregation and get acquainted with the churches of the county. Sunday, Christmas Day, he went to Godley and spoke to the church there, and was gladly received. He also visited Grandview, Rio Vista, and the church here in Cleburne. All gave him a hearty welcome, and each place contributed to his necessities, and promised they would assist him in his work. Brother Ishiguro makes friends wherever he goes; he is so humble and consecrated, so anxious to learn the customs of the American people.

Parker Church contributed to him through the kindness of the county missionary, Brother C. A. Buchanan. He did not get to visit Parker, as his time was all taken. He enjoyed the trip very much, and often spoke of it being a happy Christmas; and the churches in Johnson County surely appreciated having him visit them, and they hope he may find time to come again. Cleburne Church is planning to help in the Japan work; and since getting acquainted with Brother Ishiguro, they will surely be more anxious than ever, seeing what the

simple gospel will do for the people of Japan.

Brother Ishiguro continued his visit, going to Fort Worth. Here he visited the five churches of Christ, going, on December 30, to North Side Church. Sunday morning, January 1, he was at the Central Church. In the afternoon he proceeded to Arlington, and from there to South Side. He then returned to Abilene Christian College, where he is attending school.

Brother Ishiguro wishes to thank each and every person who has helped him in any way. To all the churches he sends his thanks for their hearty cooperation. He wishes especially to thank Brethren Bird Ray Lewis, Raymond Pittman and father, and Miss Nellie Straiton and father, for their help. Also he mentions as one of his helpers Brother C. A. Buchanan, of Cleburne, to whom he is very grateful.

A True Lady.

I was once walking behind a very handsomely dressed young girl, and thinking as I looked at her beautiful clothes, "I wonder if she takes half as much pains with her heart as she does with her body?"

A poor old man was walking up the walk with a loaded wheelbarrow, and just before he reached us he made two attempts to go into the yard of the house, but the gate was heavy and would swing back before he could get in.

"Wait," she said, "I'll hold the gate." And she held the gate until he had passed in, and received his thanks with a pleasant smile as she passed.

"She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."—Exchange.

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Field Reports

Kirbyville, Texas, January 2.—I was with the faithful at Cravens, La., the last night of the old year and the first day of the new. I am to preach for them on the first Sunday in each month. I was at Honey Island, Texas, yesterday, with a young lady baptized in the evening and a very large audience at night. I have July and September open for meetings. If you can use me, write.—J. S. Daugherty.

Covington, Ind., January 2.—Our meeting closed here last night. There were several baptisms. Our last audience was among the largest, if not the largest, although the meeting had lasted over five Sundays. There are some fine people in Covington. The Evergreen Club of the Baptist Church challenged us for a debate on the "societies." The challenge came from boys, and some of our boys will take up the matter. They wanted us to affirm a negative. I hope they will not back out altogether.—Earnest C. Love.

Alabama City, Ala., January 9.—Elder T. S. Williams preached for us on last Lord's day. The attendance has increased to nearly fifty. Brother Williams has been of great service to us in building up the congregation here, and has refused to accept anything for his work. Since our last notice of the work here I have received more letters than I have been able to answer, from our brethren who want to come and work in this field. We thank all of them for the interest they have taken in the Alabama City work, and we hope to have a large congregation within a few months.—Jake Hamilton.

Little Rock, Ark., Box 554, January 10.—The work at Little Rock is going forward. The Twelfth Street church of Christ is doing good work on Lord's day. Brother Barber preaches twice a month, and Brother Harden preaches once or twice a month. They have Bible study at Brother Harden's home every Tuesday night and prayer meeting every Thursday night. G. W. Toland is minister for the congregation that meets at Vogel Hall, in North Little Rock, and I preach for them when here on Lord's day. The sisters have a Bible study on Tuesday evenings, and we have singing every Wednesday night. Our work is situated so that both congregations can attend the services of each congregation during the week. I can accept a call or two for meetings in Tennessee or Mississippi in August and September.—W. F. Lemmons.

Fort Worth, Texas, January 9.—Yesterday was a good day with the Southside Church, this city. Among the many good things that marked the day was the appointment of three bishops to supplement the number we had already. They are good men, loyal to the Book, and men of ambition and enterprise, and the prospects of this congregation are now far brighter than ever since my acquaintance here. There have been several additions since last report, and the work continues bright. This is my third year here with Southside, and I

rather expect it to be the last year of my labor with them; and I am prospecting a little into the future, but rather think I will devote all my time after my work closes here to protracted-meeting work. I do not know yet at what time I will cease to labor here, if at all, but I will be able to make announcement of the matter before summer time. Brother C. R. Nichol will assist us in a meeting in June, and we expect it to be our best one yet. May the new year be full of blessings for all God's faithful workers.—Tice Atkins.

Montgomery, Ala., January 4.—During December there were three baptisms at Catoma Street Church, and one put his membership with us in the same month, making the total increase in our enrollment for the year 1921 fifty-one. We were very much rejoiced on New Year's Day when five adults united with us. I am sending herewith the report of our year's work. I am sure many churches and ministers are failing to accomplish anything worth while because they fail to definitely plan any work; hence nothing is accomplished. It means very little for an evangelist to go out and preach the gospel and report so many "additions," and these left without competent leadership to drag along, and in many instances to disband, having spent some time quibbling over whether or not they would use "literature," or agitating "rebaptism," or discussing "individual" communion sets or half a dozen other untaught questions which will not in the least bother if the congregation has wise, scriptural leaders to keep the work planned and directed. We are getting along well at Catoma Street because we are busy. We do not have time to quibble over untaught things.—F. M. Little.

Mineral Wells, Texas, January 6.—The brethren in Mineral Wells have a mind to work. Some two years ago, when the congregation had about sixty members, the opportunity to do good was opened to them by the Presbyterians in offering to sell them their beautiful brick building, located on one of the best streets in the city. It was largely through the influence of Brother J. C. Reese, a man who knows how to build up the cause of Christ, that this deal was closed. The congregation now numbers about two hundred, and the building is too small to take care of the growing work. On the third Sunday in December Brother Reese made a strong appeal to the brethren not to retreat on account of depressing times, when money is so hard to get. "We need eighteen hundred dollars to meet one of the notes on our church building, and we are going to get it," he said. As a result, about two thousand dollars were contributed, and most of it that day. They have employed their minister for full time, beginning the first of the year. I wonder how many congregations have retreated on account of hard times? How many have stopped their religious papers? Brethren, let's not retreat, but face the issue like men, and never give up the fight.—Tom Walker.

England, Ark., January 4.—Mrs. Slater and I spent New Year's Day with the brethren at Little Rock. We enjoyed three splendid services. I preached in the afternoon at the Old

Soldiers' Home. It was a pitiful sight to me, and yet a source of joy and pleasure to think that I was able, in a feeble way, to contribute something to their pleasure and enjoyment. I was glad to be with the brethren at Little Rock again after an absence of eight years. I sang in a meeting there for Brother Borden eight years ago. At that time there were only a few members, and they were meeting from house to house, and our meeting was largely a missionary effort, assisted some by the brethren at large. I thought at that time that our efforts were all in vain, but later the same year these brethren purchased a small house belonging to the Presbyterians, and from that time the church began to grow and prosper, and now have a six-thousand-dollar house, well located, and have secured the services of Z. D. Barber for half time. So we never can tell when we are doing good in our missionary efforts. May we do more and more as the years go by. It was an enjoyable trip to me. May God bless them in their every effort for good. I will begin work with the church at Beaumont, Texas, next Sunday, the Lord willing. Pray for me.—Will W. Slater.

Dobbs-Robinson Debate.

BY M. E. SMELSER.

This debate began on December 27, at Rock Creek, Ala., between O. C. Dobbs (church of Christ) and J. T. Robinson (Primitive Baptist). It was well attended and everybody seemed to enjoy it. Some of our old men had never heard a debate before. The propositions discussed were the general church question and apostasy. The best of feeling seemed to exist between all parties. C. F. Parker moderated for Robinson; the writer, for Brother Dobbs. Mr. Robinson is a very good debater. He quoted Eph. 2: 19-22 in support of the establishment of the church, went back to the garden of Eden, and finally came back to the mount of Galilee; he also contended that Judas was saved and could not be lost. But he was hard pressed. Brother Dobbs is a good preacher and a good debater. He understands how to handle the word of God and to refute error. The church is well pleased with his work in defense of the truth. We think that good will result for the truth.

Japanese Coral.

About sixty-five thousand pounds of coral, worth seven hundred thousand dollars, is taken each year from the coral beds of Japan. The work is done by divers, the master diver receiving and grading the coral as it is brought out. Wholesale and exporting firms keep representatives there to inspect the coral and make bids for it. The coral has much to do with the value. The most expensive is "boke," a pale quince color; next in value is pink, then white, light red, and dark red.—Exchange.

Obituaries

Reasonover.

Merville K. Reasonover died at the Morningside Hospital, Tulsa, Okla., on December 22, 1921, at the age of thirty-seven years, seven months, and twenty-three days. He was the eldest son of Brother John E. and Sister Mary F. Reasonover. Born in Smith County, Tenn., on April 29, 1884. He obeyed the gospel in baptism at the age of seventeen years, and worshiped with the church of Christ at Carthage, Tenn., until the family moved to this country, about seventeen years ago. Funeral services were held in the Christians' meetinghouse at Bixby, Okla., in the presence of a large audience, the writer speaking words of comfort to the bereaved. He is survived by his father and mother, one brother and one sister. His father is an elder of the church at Bixby. His mother is a devoted mother and bears her grief with Christian fortitude. So they do not sorrow as do others who have no hope. The body rests in the Bixby cemetery.

PATTI E. GORRUT.

Farnsworth.

On November 27, 1921, Sister Peninah Farnsworth breathed her last and thus began to rest from her labors. She was born in Madison County, Tenn., on August 12, 1832; was reared in McNairy County, and there lived until 1869, when the family moved to Center Point, in Henderson County. She was married to Brother Hamilton Farnsworth in 1852 and became the mother of eleven children, only five of whom were reared beyond infancy. Sister Farnsworth became a member of the church at the age of seventeen and, beyond question, lived one of the purest, best, and most self-sacrificing of mankind. She was faithful, loyal, and true to her husband, family, friends, and to God. She practiced that religion that is pure and undefiled; and when she died, no one lost an enemy. She had had her coffin made, her burial robe prepared, and services planned for several years. In the presence of a host of friends, her funeral was conducted by N. B. Hardeman.

Zeebuyth.

My father, B. Zeebuyth, was born in the Netherlands on April 23, 1848. He came to the United States in 1867. In 1868, in Holland, Mich., he married Miss Hannah Owen, and shortly afterwards moved to Grand Haven, Mich., where they lived six years, and where he also united with a Dutch sect about the same in doctrine as the Scotch Presbyterian Church, of which his father was a minister in the old country, as also his oldest brother. From there he moved to Grand Rapids, Mich., where he came under the teaching of the church of Christ (called the "Christian Church"), and was immersed into Christ in 1880. Soon afterwards, under instructions of an old Brother Hibbard, he learned of the unscriptural practices (innovations), and commenced then and there

to speak against them both publicly and privately. In 1887 they moved to Montesano, Wash. To them were born four sons and four daughters. Two sons and two daughters preceded him in death, as also our mother, who died on November 1, 1908. Father passed away on December 25, 1921, at the home of one of his sons at Portland, Oregon. Father's prayer for us was always: "May our merciful Heavenly Father grant that you all may so live that when your earthly career is ended, we at the resurrection of the dead may all be reunited around the throne of God, to sing praises with all the redeemed throughout a never-ending eternity." Mrs. E. A. ANDERSON.

Ousts Rheumatism.

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Report for 1921.

BY CARL BARNETTE.

There are few of us who do not get our share of life's trials, temptations, sorrows, and joys. We all have to meet them, and some of us have more than others, especially when we undertake a public life for the cause of righteousness in all of its spheres; but when we have the strong arm of the Lord to lean upon, "whom shall I [we] fear?" (Ps. 27: 1.)

For twenty-six years I have been a reader of the Gospel Advocate. There is no publication that I appreciate more than I do the Advocate. Its critics are more or less upon the wrong side and cannot compete with its arguments for justice and truth. Its true purpose under my observation is to instruct people in the way of the Lord, not adding to or diminishing therefrom. I have found a few brethren (some preachers) who stood with its critics, yet occasionally I note them calling for aid through its columns. I have found many who were once subscribers to the Advocate, but who, when R. H. Boll ceased his relationship as first-page editor, let their subscriptions expire, not to renew them again, contending that the Advocate did not treat Boll right. The way I see these reasonings, they are too biased to investigate the matter. One brother expressed himself: "If you could show me, I would not believe it." But, in my opinion, the paper gets better as it weeds out the tares. Let its works live for time and eternity.

I will now give a brief report of my evangelistic work for 1921.

I began at Berea in January, with only six persons present; yet on December 11 there were one hundred and seventy-two. This church had suffered from both external and internal matters. It is very difficult to settle old troubles, and I find that the best way to succeed is to just place the plain facts of the gospel before them without invitation. In so doing, clamoring, backbitings, he-gossipers and she-gossipers will disappear and create a new folk by renewing their

minds in the gospel of love. I think the work is growing rapidly.

At Rhodes the hindrances are by uninformed brethren, and also lovers of pleasure more than lovers of God—know-alls.

At Union the work has progressed, with four additions. Some preachers have come through this section contending that the use of the Gospel Advocate literature is sectarian from start to finish, and it is almost impossible to get them to keep up a Sunday school. There is only one hope, and that is to teach the young people whose minds are receptive the word of the Lord more accurately. In many localities in the South this is the only ray of hope.

For the existing conditions there is a reason. Those of us who have preached to them had to do so and charge the expense to our wives and children. We have to resort to some secular work to make a living, and therefore we cannot devote our entire time to preaching "the whole counsel of God." One or two meetings a year or every other year does not teach people their whole duty. The South will never get out of this chaotic state until established churches come to its rescue in this great mission field. Brother S. H. Hines' report in the Advocate is a beginning. What churches in Alabama and Tennessee will subscribe to such a work in Southwest Alabama?

My life's work principally has been in this mission field. I have done more preaching and received less of this world's goods than any one who has preached for a quarter of a century. I gave seventy-eight days, at an expense of \$92.60, to preaching in 1921 (this does not include Sundays), and received only \$169.31 for my work. I can name one preacher who preached at one place a week and whose railroad fare to and from was \$3.44, yet he received \$100 for his week's work. He remarked to me: "I just won't preach without they pay me." My motto is to do my duty if every one else fails. Brethren, who will subscribe to this work?

On May 27-30 I preached at Goodway, and the third week in August I preached at the same place. My audiences were made up mostly of young people. I never had more attentive hearers. I believe the seed sown there will bear fruit, much fruit, if cultivated in the future.

I then went to Berry, Miss., and then to Brewer, Miss. Beginning on October 1, I held a series of meetings at Prospect Church, near Curry, Ala. I find at all these places, where there is no regular preaching done, that there are isms and schisms of every phase creeping into their midst and destroying their love for the truth.

Socialism, Russellism, communism, sanctification (modern), and sectarianism creep into the ranks, because there are none able to defend the word. When I go to these places, those who propagate these things never attend the meetings, even upon a cordial invitation. And Mrs. G. H. Owen, who attended the discussion between J. A. Wayland and myself in Meridian, Miss., in 1912, said: "I do not know anything about Mr. Barnett, but one thing is sure—he knows how to handle Christianity against its invaders." Sister J. P. Huff, at Goodway, said: "Brother Barnette, those Mormons and Russellites and other 'ites' do not come to our meetings when you are here, because they know you can meet any of their arguments and refute them."

I have lost two mules this year, and my sickness cost me more than one hundred and fifty dollars, but I am planning my best year's work for 1922 at these destitute places. Who will help me to do it?

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Unity in the Home.

BY H. M. PHILLIPS.

Some one has said that the home is God's first institution. This being true, it evidently has laws governing it, and these must be from Him who gave the home relation. Home without unity is but a foretaste of torment itself, and yet how often this is the case in homes! It is surprising how few are at unity, which really means happiness is not reigning there. Home should be the sweetest place on earth, but often it is a very bitter one. It should be as near perfect as possible, for the early training is largely responsible for the future state. Home is never forgotten. The relation of it is seen in all walks of life. The teacher, business man, officers, preachers, and all others can in a measure tell the kind of homes from which we come. Our characters betray our early training. The sad state in America is largely due to a lack of the right kind of homes. May the day hasten to come when there will be a revival of the old love for good scriptural homes instead of fashionable, worldly ones as to-day.

The parents should always be Christians. This will be for the best in every case. That means unity, the opposite means strife. Children reared by Christian parents are favored far beyond those who are not. The great trouble is, all parents who are called Christians are not, and the mere fact that a child is reared by such does not mean that good results will be had.

The husband should love the wife (Eph. 5: 25), and the wife should love the husband (Tit. 2: 4). Now, to my mind, that is the secret of the whole affair. Neither money, beauty, fame, education, smooth speech, nor anything else can take the place of love. They are two made one. (Matt. 19: 5, 6.) This will forever destroy divorces. Where real love reigns and they are one, no cause is sought for a divorce. But because a couple does not have a divorce is no special reason that they are one, only from an outward appearance. Sometimes we hear that home is the place we love most and fuss the most. It is too often true. Because an argument is had does not mean that unity is broken up. It may be the means of retaining it.

The best remedy to cure division and secure unity in the home is to daily read the word of God, pray often, sing religious songs, and teach and practice the word. Timothy hailed from a home like his mother did, one where the word was taught. (2 Tim. 1: 5.) Paul had more confidence in him because of such, and taught him to teach others. (2 Tim.

2: 2.) The Old Testament characters were to often teach the word to their children. (Deut. 6: 7.) What a change in the homes of to-day if the children were taught the word of God instead of "Mother Goose" and visiting shows!

Obedience is a necessity for unity. Children should obey their parents in the Lord. (Eph. 6: 1.) The parents should obey the Lord. (Heb. 5: 8, 9.) Where this is not done, no real happiness nor unity is present. Homes in general are void of this godly, solid advice. Obedience implies submission, and so stubborn are the inmates of many homes that they determine not to bow to authority. The wife needs to obey the husband oftentimes, not merely because he is her husband, but because what he says is right; and the same is true with the husband. Neither wife nor husband should obey one another unless it is fit in the Lord. (Col. 3: 18.) We are to obey no one if our Lord teaches different. (Acts 5: 29.) If all would just obey God's word, unity in the home would prevail.

There may be homes where none are Christians, and all live in peace, so far as the world calls peace; but in reality such is not of the deeper nature nor lasting, nor does it satisfy the full man.

Too many homes are trying to conform to the world, contrary to the word. (Rom. 12: 2.) And since the world is so divided, each one in the home has a part of the world idea different from the other, and it is not possible for all to see and feel

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alike; so there is division. The word of God is for all; and when each one crucifies his own ideas and submits to God's, then all are alike and unity is had. Study, teach, and be sure to practice the word of God in the home; then division will depart and unity will come in, bringing joy to all.

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Didst foil the subtle tempter's power,
Pity, and hear our troubled plaint
For rescue in temptation's hour.

Our every frailty thou dost know,
The heart of flesh to sin inclined;
Fix thou our faith, our hope in thee,
Our refuge sure, there peace to find.

Alone thy conquest makes secure;
Through thee we may victorious prove,
Help us to strive and to endure.
Lord, keep us steadfast in thy love.

—Mary Welden.

"Men's Ideas As to the Meaning of the Word 'Church.'"

BY L. G. WILKINSON.

In some articles recently in the Gospel Advocate, Brother Lee Jackson, among other things, says, under the above heading: "A certain class of men . . . look upon the congregations planted by the apostles as simply the beginning of a church as afterwards to be developed. . . . All of this is contrary to the facts of New Testament history. Each congregation planted by the apostles was in itself a unit as a complete institution, and did not exist as any part of an extended church. As the congregations are multiplied, the inspired writers mention them in the plural form, not singular." (See Gospel Advocate, December 29, 1921.)

I do not care to enter into any discussion with Brother Jackson on the question, but believing him to be wrong in his position, which I have frequently met in discussions with Missionary Baptists, I want to suggest some scripture passages which it is impossible to reconcile with his position that the word "church" in the singular cannot be applied to anything but the local congregation.

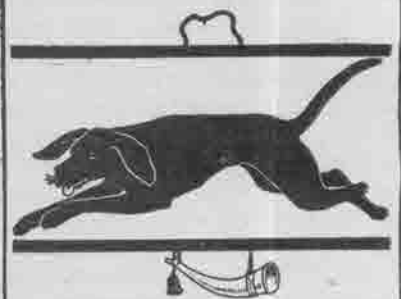
1. "The general assembly and church of the firstborn" (Heb. 12: 23.) To which of the local congregations can this be applied?

2. "The house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.) Which one is the "house of God?" Or are they houses of God?

3. "Fellow citizens with the saints, and of the household of God; . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together groweth unto a holy temple in the Lord: in whom ye are also builded together for a habitation of God through the Spirit." (Eph. 2: 19-22.) Which of the local congregations is the household of God, the holy temple? Surely it must be all of them together, everywhere, from the beginning to the end.

4. "Christ also loved the church, and gave himself for it, . . . that he might present it to himself a glorious

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church," etc. (Eph. 5: 26-28.) Which of the local congregations did he die for, if he died for but one church? And which is this "glorious church," "prepared as a bride adorned for her husband?" (See Rev. 21: 22.)

5. Which one of the local congregations is "the true tabernacle, which the Lord pitched, and not man?" (Heb. 8: 1-4.) Which one is the "holiest," which we have boldness to enter into "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," "by a new and living way?" (Heb. 10: 20-22.)

6. "Which one of the local congregations is the "one body" into which we are all baptized by one Spirit, "whether we be Jews or Gentiles?" (See 1 Cor. 12: 13.)

I have always believed that we were

baptized into the one body, the church of Christ or God, "which is his body" (Col. 1: 18), not into any local congregation, as the Baptists teach. There was no local congregation where the eunuch was baptized, the jailer and others, and we often now do the same thing. I think Brother Jackson is certainly wrong in this position and that the church which Christ built (Matt. 16: 18, 19) contains all the saved of earth of the gospel age, all whom God calls by the preaching of the gospel (Acts 2: 38, 39, 47): that all the members are mutually related as one family "in heaven and in earth" (Eph. 3: 55; Heb. 12: 22-24); that this relationship is in no way disturbed by their being members of different local congregations. They are all in the temple of God—one temple, one body, one church, etc.; and the only independence there is about the local

congregation is such as is local in its nature, not general. I have believed this and practiced it, and I believe we all do to the extent that, wherever we may be, we meet and worship with our brethren as freely as at home, only, of course, not meddling with the local affairs and business of the congregations in which we have no local membership connections. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3: 26-29.) The unity could not be expressed with greater emphasis.

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Confess Your Faults.

BY X.

"Confess your faults one to another, and pray one for another, that ye may be healed." (James 5: 16.) I believe this scripture is very often misapplied. I have seen it used many times to induce a brother to confess his sin to the church, when it says nothing about confessing a sin, neither does it promise forgiveness. The passage says, "Confess your faults," not sins, "that ye may be healed," not forgiven. A fault is something we have, not something we commit, and needs to be healed, rather than forgiven. A fault, according to Webster, is: "A moral failing; an offense less serious than a crime." We all have faults or moral failings; if we didn't, we wouldn't sin. We never commit a sin that is not caused by a fault, and we will continue to sin until we remove the cause. Lust is a fault common to all, and, "when lust hath conceived, it bringeth forth sin." (James 1: 14.) If we would be free from sin, we must remove the cause; and I think it far better to take advantage of the justice of God in giving us this chance than to allow our faults to germinate and bring forth their deadly fruit. So long as we have a moral weakness, Satan is going to attack us at that point, because that is where we offer the least resistance, and the chances are Satan will win the victory. "And sin, when it is finished, bringeth forth death." It is better to confess a fault and pray God to heal it than to allow it to cause us to sin and have to suffer its consequences, and finally have to confess the sin and pray God to forgive it. If you have a noxious plant in your garden, you do not wait till it goes to seed before you begin extermination; if you do, the chances are you will not have any garden. Neither should we allow our faults to "go to seed." It is useless to do that when we have the promise of "the great Physician" to heal them.

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Defraud not your brother of the tribute from your soul; conceal not the warmth that is in you. One day you shall be glad that your heart did not hide its gold. Is there any remedy for the body like love? We call it a spiritual thing; doubtless, but its power is over the physical. Tell me that some one loves me, and you have given

me a new draught of life. "Water of life," our Lord calls it. How many an early victim would have been kept alive by a deeper draught of love! Hast thou an alabaster box? Break it, O my soul! Hide it not; hoard it not; wait not to garnish the sepulcher; pour it on the living head. Thy love was made to shine before the cross; take heed that it linger not behind.—George Matheson.

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\$2 PER YEAR, IN ADVANCE.

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The Sight of the Soul.

BY G. C. BREWER.

The psalmist prayed: "Open thou mine eyes, that I may behold wondrous things out of thy law." Here is an inspired man, who was himself engaged in giving Jehovah's word to the world, yearning for power to see the marvelous beauty in the law of the Lord. The word of God is given for a light to the people, and it is the means that God uses to open the eyes of men; yet, strange as it may seem, this word cannot open the eyes of those who will not to see. It even seems to increase the blindness of such people, for to that class the gospel is a savor of death unto death. But even many of God's own children fail to see the wondrous power, truth, and beauty of their Father's word because they do not have their senses exercised to discern both good and evil, or because worldliness has blinded their eyes. They have no spiritual insight or soul vision. A worldly-minded Christian cannot appreciate the Bible, does not enjoy reading it, and, therefore, does not read it. God's word is spiritually discerned; and as the worldly Christian has no spirituality, of course he cannot see the glories of the word. Neither does he enjoy hearing others read or talk of the word of God, hence he rarely attends the services of the church; and when he does attend, the service to him is long and insipid and the sermon is tedious and tiresome. It is even possible for such a man to get into the condition that he will experience a feeling of revulsion at the thought of Bible study, of preacher and preaching. He is carnal-minded, and the carnal mind is at enmity against God. It hates God and his word. To be carnal-minded simply means to be fleshly-minded or to enjoy the things of the flesh: to yearn for that which excites the passions of the flesh and appeals to sinful desires. For this reason the carnal-minded Christian is seen more often at the picture show than at prayer meeting, and a Sunday picnic or Sunday baseball is much more attractive to him than the Lord's Supper and the communion with saints. Also a salacious sex story is much sweeter to him than the sweet old story of Jesus and his love told by a humble man

of God. If such a Christian engages in the worship at all, he does it as a matter of habit and form and his part of it is simply mockery. He has no pleasure in God's service, and God has none in him. His prayer and his sacrifice is an abomination to Jehovah. (Isa. 1: 13.) In a certain town there is a man who has for years professed to be a member of the church, but he never goes out to worship except just in time, and stays just long enough, to partake of the Lord's Supper—which, of course, he would better not do. He says no preacher can interest him. Certainly not. But no doubt the newspaper with all its sordid stories engrosses him. Paul says to be carnal-minded is death, and no wonder. The carnal appetite indulged destroys all taste for things spiritual and incapacitates the man to feast upon the word of God, which is the food that keeps the spiritual man alive.

THE BLIND THAT HAVE EYES.

Isaiah speaks of blind people who have eyes. Some people are born without eyes—that is, physically blind. They cannot, therefore, enjoy the beauty of the landscape or the glories of the sunset. They cannot look with wonder upon the beautiful blending of colors in the peach and the apple and other fruits and flowers. The tiny iridescent shell of the seashore holds no interest for them. But there are other people who are endowed with sight, but who have no more appreciation of the wonders and beauties of nature than the totally blind. These have eyes, but still are blind. They stumble blindfolded through a riot of colors and a wilderness of wonders and see nothing. So it is in the spirit realm. There may be those who cannot see from lack of opportunity, but there are many others who have the opportunity, but will not see. When here on earth our Lord mercifully gave sight to those who were physically blind, but he severely rebuked and denounced those who were without spiritual vision—those who had eyes, but would not see, and ears, but would not hear. And we may well believe that those who lack opportunity for knowledge stand a far better chance to receive his mercy than those who are blessed with eyes and yet are blind—those who, because their "hearts are waxed gross," will not see. Jesus warned his disciples against this class in that picturesque and forceful figure of casting pearls before swine. Imagine a man going out into a muddy, filthy pigpen with a basket of precious pearls on his arm: see the fierce and hungry hogs rush at him squealing for food: see the man throw out handfuls of the pearls, and see the hogs run after the pearls only to trample them into the mud, and then see them turn and tear the man into pieces, and you will have the picture which Jesus gives of a faithful servant of God earnestly preaching the word to a band of self-satisfied, mocking, God-defying, would-be philosophers and infidels and moral reprobates. They have eyes, but they are blind. They know, and yet they do not know. They know as the hogs know. The hogs know that the pearls are not what they want, that they are not suited to their nature and needs, but they know nothing of the value of the pearls. This is exactly true with those who profess themselves too wise to believe the Bible and those whose souls are saturated with sectarianism. The divine message is not adapted to their wants and lusts, hence they turn away their ears. They trample the precious pearls into the muck of their mockery and ridicule.

BLESSED ARE THE EYES THAT SEE.

Jesus said to his disciples: "But blessed are your eyes, for they see: and your ears, for they hear." It seems evident however, that this referred to their willingness to see rather than to the clearness of their vision, for they did not always understand the sayings of their Teacher. And even at the time this language was used they were asking for an explanation of the parable. But the very fact that they were willing to ask for more light, to look again, to search deeper, instead of being ready to misconstrue and to reject the word, was reason enough to pronounce them blessed. And that was the very disposition which meant sight—meant understanding. The language that Christ used in reference to destroying the temple and building it again in three days was no clearer to the disciples than it was to the Jews; but whereas the Jews mocked him and made of this remark an accusation against him, the disciples trusted and waited. They did not know what he meant, but they *believed* that he was able to perform all his word. And their faith did not go unrewarded, for see how clear this all became after the resurrection! Such a disposition will always lead into the light, and a person who holds that attitude toward the word of God will always learn the truth. For one, therefore, to have soul sight or spiritual vision does not mean that one understands everything, but sees beauties where others do not see them, and he questions nothing that the Lord has spoken. Who does not believe that our Heavenly Father will guide such a person? For "the friendship of Jehovah is with them that fear him: and he will show them his covenant." (Ps. 25: 14.) And "if any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.) "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." (1 Cor. 1: 18.) "We speak wisdom, however, among them that are full grown." (1 Cor. 2: 6.)

A lady once said to Turner, when he was painting: "Why do you put such extravagant colors into your pictures? I never see anything like them in nature." "Don't you wish you did, madam?" he said. The answer was sufficient. *He* saw them, if *she* did not. So believers, those with soul sight, like the prophet of old, see many divine wonders which worldlings cannot perceive. Lord, "open thou mine eyes, that I may behold wondrous things out of thy law."

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Our Contributors

Nashville (Tenn.) Notes.

BY S. H. HALL.

The rush in closing out my work in California and in beginning in this city has thrown me behind with my correspondence; hence, I beg the patience of those to whom letters are due.

Let me say to the good people of Atlanta that their card shower missed us in Los Angeles, but was forwarded to us in one package to this place. Words cannot express our appreciation.

The work at Russell Street has started well. Two hundred and seventeen in the Bible study last Lord's day (January 15), about six hundred in the forenoon audience and three hundred at night, with two confessions, one from the Christian Church, and collections going above one hundred and forty-six dollars. In the afternoon we had a cottage service in the home of a man who will soon see his seventieth birthday, and, the Lord willing, he will be baptized to-night at the close of our prayer-meeting services.

These good people have spared nothing in giving us a warm welcome as a collaborer with them. As stated in a previous article, I came here with a feeling of fear. It seems that they must have learned about it and determined to remove it at the very beginning. I am so glad to say we are delighted. With a comfortable place to live in a block of the church house and a special bed for mother, all arranged for us by these splendid people, makes a man feel like working. May the Lord help us all to keep continually in mind that there is no work so great as that into which he has called us, and that we impress the world with the fact that we believe it is so by what they see us put into the work in time, whole-heartedness, and money.

I hope to say something soon about all the congregations in this city, but felt constrained to say this much about the congregation with which I am immediately connected.

REMEMBER MARCH 28, 1922.

As most of the readers of the Gospel Advocate know, and all the disciples in Nashville, March 28, is the time for the revival to begin at the Ryman Auditorium. This is Tuesday night, and there is one thing that must be done—viz., make standing room even a thing that cannot be found in that large building. And to do this does seem to me a *very little* for us to do. Will you please think on the following reasons for my saying this is a little for us to do?

1. Who is at the head of the cause to be magnified and promoted by this meeting? Is it not our Lord and Savior? Who is so great as he? My very soul swells within me when I contemplate the fact that I can have a place in actually promoting a work that the eternal God and his Son are both in with all their power and grace to save! I wonder, and then wonder still, at times, whether the disciples of our Lord have really seen the work that is before them; if they have come into possession of a living faith in the true greatness of the work. Please remember that no man is to be exalted, but that the name of Jesus is to be magnified and glorified in our hearts with the hope that lost and undone souls will come to see their need of Christ. To fill and overrun the Ryman Auditorium, I say again, is a very little for us to do when thought of in connection with the true greatness of the work.

2. Then will you think of the fact that we have nearly forty congregations, all told, that have pledged themselves to do their best? Sometimes we make such pledges, however, and do not stop long enough to learn what is our best. We will have done our best as congregations when

at the close of the first service, Tuesday evening, March 28, it is a known fact that every child of God in this city, who is physically able at that time, was at that service, and each one of us had some unsaved soul with us. I say, when you think of the number of congregations and individuals concerned, will it not be a *little* for us to merely fill the Auditorium to overflowing? Of course, the congregations out from Nashville and in adjoining counties will help; and when you think of this, the correctness of my statement becomes more evident.

3. Then think of the two splendid men we have to lead us in song and sermon. N. B. Hardeman, of Henderson, Tenn., is a great and good man, and we can expect a message at every meeting that will lift us up and make us better able to serve. C. M. Pullias is a power in song, and that he will lead this part of the work to glorious success goes without argument. These two leaders will do their part, and do it well. The one sorely needed thing is for the rest of us to see to it that we, individually, put our best in that effort and see the cause of our Lord and Savior magnified in this city as never before. The apostles well knew that they inaugurated on Pentecost the greatest movement known to man, and they never had the slightest fear that they could have crowds too large and too many additions at one service. They never had the slightest fear that too much money could be given and too much labor expended for this glorious cause. There is such a thing—and it is too much the rule among us—as having crowds too small and additions too few in number for the cause we represent. And when such is the case because of our own sins of omission and commission, we are in a bad way.

But we see success. Let us all, to a man, work steadily and persistently, with March 28, 1922, on our hearts. Let us have a few hundred more souls saved and with us before this date to join us in saving others. Do not forget the timely words of Brother F. W. Smith on this subject a few weeks ago.

One Who Does Not Forget.

BY B. C. GOODPASTURE.

Men are prone to forget their benefactors. Joseph showed much kindness to the chief of Pharaoh's butlers (Gen. 40: 9-15), one of his fellow prisoners; but the butler did not remember it long. Paul, during one of his voyages at sea, calmed the troubled hearts of all on board in the hour of storm and trial (Acts 27: 23-31); but, when the ship struck the sands, the soldiers were ready to kill the prisoners (one of whom was Paul), "lest any of them should swim out, and escape." Jesus healed ten lepers one day; but only one returned to give him thanks. (Luke 10: 11-19.) Though men may forget the Lord and his blessings, yet he does not forget his people and their services.

"God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister." (Heb. 6: 10.) God does not overlook the services rendered his saints; he takes notice of us when we "bear one another's burdens." If the saint whom we serve be ever so humble, the service is none the less remembered: for said Jesus: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 40.) Solomon said: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again." (Prov. 19: 17.) Be the service ever so small, it shall not go unrewarded; for, again it is written: "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (Matt. 10: 42.) Cornelius was "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always," and the angel of God said unto him: "Thy prayers

and thine alms are gone up for a memorial before God." (Acts 10: 2, 4.) A poor widow cast her two mites into the treasury, and the Lord made her liberality proverbial. (Mark 12: 41-44.) Another good woman did "what she could" for the Master, in that she anointed his body with very costly nard, and of her noble deed Jesus said: "Where-soever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." (Mark 14: 3-9.) In his last imprisonment Paul recognized the fact that "God is not unrighteous to forget" the labors of his people; for he wrote: "I know him in whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." (2 Tim. 1: 12.) Speaking of a few of his faithful servants in Sardis, the Lord said: "But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white: for they are worthy." (Rev. 3: 4.) There is, there can be, no other master so mindful of his servants and their sacrifices as is the Lord. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15: 58.)

NEWS ITEMS.

There were two fine services at West End Avenue yesterday (January 15). Two were restored. Our Bible-class attendance was also at high-water mark. At the morning service the congregation responded, with its characteristic readiness, to the support of the field work for this year.

Two were baptized at South Pryor Street on Sunday, January 8. Brother Hockaday is doing a fine work at South Pryor.

Hugh E. Garrett is in the second week of a good meeting at Lafayette, Ga. One baptism to date.

A Gentleman.

BY JOHN A. KINGMAN.

Surely a Christian man must be a gentleman. I use the word "must" with caution. According to common usage of the term, one may be regarded as a "gentleman," but he may sadly lack that which the word plainly signifies. He may in a sense be gentle, yet it is impossible for him to manifest real gentleness unless he cultivates all of the beautiful traits of a Christlike character. Every Christian grace is so dovetailed with every other grace that it cannot stand alone. Gentleness that is not supported by other Christian qualities "is dead in itself."

My eyes recently fell upon the following definition, quoted in the Expositor's Bible from the pen of a Dr. Newman in the volume on James: "It is almost a definition of a gentleman to say that he is one who never inflicts pain. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than takes the initiative himself. He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion, or collision of feelings; all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He guards against unreasonable allusions or topics which may irritate. He has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best."

Ladies and gentlemen, we need gentlemen in the church of Christ. Let the brethren more zealously strive to be so, and may the lads of our hearthstones be so trained.

For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isa. 41: 13.

The Eldership.

BY T. W. PHILLIPS.

Not being an old man, nor a young man, either, perhaps I might say a few words on the question of the eldership worthy of a place in the Gospel Advocate, as well as the hearts and minds of the readers. In Tit. 1: 5 Paul says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Then in verses 6-9 he names the following qualifications these elders to be ordained were to have: The men must "be [1] blameless, [2] husband of one wife [not two or more wives], [3] having faithful children [4] not accused of riot or unruly. [5] For a bishop must be blameless, as the steward of God; [6] not self-willed, [7] not soon angry, [8] not given to wine, [9] no striker, [10] not given to filthy lucre; [11] but a lover of hospitality, [12] a lover of good men, [13] sober, [14] just, [15] holy, [16] temperate; [17] holding fast the faithful word as he hath been taught, [18] that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Now, with these things (qualifications) before us, I beg to suggest that when I find elders possessing them, I must reverence them above all other brethren as God's overseers and bishops of the church, with more authority than any other set or class of men in the church. But even then God will not allow them to "lord it over his heritage." They can only rule by example and love, with earnest entreaties, exhortations, and gentle rebuke. They dare not appear to be arbitrary, lest they establish laws of their own on the ruins of liberty abused to licentiousness. But as God's stewards, ruling by the word of God, in the spirit of meekness, over true and faithful Christian men and women, they will have little trouble, if any at all, in executing or carrying forward any righteous cause they may espouse. Should a matter come up that creates the least dissension and strife among the members, these elders will inquire diligently to learn if there is any real reason for the division; and, in my humble judgment, in a question like employing a preacher for a protracted meeting, or serving as evangelist for the church, or how much money the congregation shall put in a church building, or what plot of ground the house shall be erected upon, or other matters of like nature, these faithful bishops should voice the sentiment of the whole congregation, and then advise that the majority's views be adopted. And if the matter has been handled in the right spirit, I haven't a doubt but that the few will submit to the wishes of the many without a murmur. I know they will if they be Christians. Of course, when a "Thus saith the Lord" is at stake, men of God will not surrender to any other rule or wish, regardless of majority or minority. If God said it, that settles the matter.

But I beg to suggest that we are living in an age now when no human being is infallible. And I do most sincerely contend that the congregation, or church, that selects the elders to rule over them, acting in good faith, may at their own discretion withdraw all the authority they may have given to the said elders when in their judgment they should do so, and thus refuse to be in subjection to them in any matter. When the church feels that the trust or faith has been broken, it most certainly has the same right to decide it, withdrawing the rulership that it once imposed with as good grace as when conferring it. One, three, or five men may be selected to take the oversight of the flock of God in a given community, the same being selected by the church. But the church might make a serious mistake in these selections, and surely it has the right to correct that mistake. If not, why not? I most certainly oppose the "majority rule" as practiced by the Baptists and other sectarian bodies; for this would ignore the law of the Lord and establish the doctrines and com-

mandments of men, as has already been proven by the digressive brethren, who are the biggest sect of all the sects in sectdom!

But, in all solemnity, I must and do protest against *popery* in the great church of God. Our elders are just men. True, they should always be of the very best men in the church; but often there are just as good men in the church who have not been ordained to the eldership as those who have been so ordained. And I am persuaded that sometimes elders might receive good advice, as well as give it, since they are not infallible. I also am persuaded that every local congregation has the right to settle its own troubles when trouble arises; and if the trouble is over things "not written," then the majority of the whole membership should immediately have the co-operation of the minority. Again, I can conceive of no graver sin than for brethren to resort to the courts (unbelievers) to have them settle troubles they themselves should have settled. Usually when brethren go into the courts to settle their temporal affairs, the riffraff "slowbellies" will rally and assert much activity until the matter is settled; and, strange as it may appear, those brethren who appeal to the courts will at once count the noses of all these former disgruntled kickers as the very best men in the church, and drag them into court and indorse them as the "elect of God."

Now, I cast this epistle upon the waters in the fear and love of God, hoping that it may do good, and praying, too, that it shall do no one any harm. And in the event some scribe should see fit to offer any criticism, I hope he will make it in the spirit of the Christ. One other thought and I am through.

The qualifications and characteristics that make men eligible to the office of elder, or bishop, are required by growth as Christians; and when men have grown into them, the whole church will recognize this fact, and can then assert it! According to my humble observation and experience, we have many self-appointed elders, and some who have been appointed by preachers who evidently acted in haste in the appointment. But whether self-appointed or appointed by other authority, I am sure that when a bunch of elders avow that, "We, the Elders [spelling it with a capital E], have general charge, supervision, control, and oversight of all the spiritual and temporal affairs of the church," that they are a set of would-be lords over God's heritage. This authority and control would allow them to be our "midwives," with the authority to name our children, etc., and to take my home away from me at their leisure and pleasure, and to assess the membership, dictating to them how much they should pay into the church treasury, and whether or not I can live on with my wife or surrender her over to one or all of them to have to wife. Such audacious claims to the right to rule and control the spiritual and temporal affairs of the church exceed "Roman popery." As a free man in the kingdom of God and his Christ, I protest against any such mischief-making, audacious, pharisaical authority. But when the elders, like a loving father, lead and kindly direct in the spirit of meekness and fear, pointing out the right and guarding against the wrong as a good shepherd, I shall lovingly submit to hear them in glad joy, and, like a dutiful son, listen to this fatherly counsel.

The Better Thing.

It may be glorious to write
Thought that shall glad the two or three
High souls like those far stars that come in sight
Once in a century;
But better far it is to speak
One simple word which now and then
Shall weaken their free natures in the weak
And friendless sons of men. —Lowell.

Among the "Hoosiers."

BY EARNEST C. LOVE.

The Covington (Ind.) meeting closed on Sunday night, January 1, after continuing over five Sundays. There were no large crowds and no excitement of any kind, but there was a steady interest through the whole meeting. This was my first meeting of any length in this State, or in this part of the country. Before now I have commented upon the difference between the North and the South in regard to hospitality, but I have always insisted that this applied to the non-Christian element. I still say this is true. A Christian is a Christian, no matter where you find him. As I have said before, I can see no difference in the way they treat me, nor in the way they treat each other, in the church. The brethren are as hospitable among themselves as any I have ever seen.

Some things I have observed here are worth passing on. This is the home of Brother Alfred Ellmore, now president of the Gunter Bible College, Gunter, Texas. He has lived here for over thirty years, and still claims this as his home. He has two sons, who are preachers, Will and Frank, who also live here. This is also the home of Brother Frank Cline, and until a few years ago Brother T. S. Hutson lived here. This church has been blessed with good preachers right along.

In its worship it follows what is called the "order of worship," based on Acts 2: 42. That is, they have their teaching first, then their fellowship, then their communion, and then close with a prayer. They have no Bible classes of any kind on Sunday morning, but various members of the body exhort and admonish one another. Their children are well taught in their homes, and so know as much of God's word as at any place I have been. However, it seems to me that if they had Bible classes of some kind on Sunday, say between ten and eleven (they meet at half past ten), they could teach many children whose parents are not Christians, and thereby win, not only the children, but the parents, too. This is being done in other places, and that, too, without any organization but the church, and without violating a single principle laid down in the Bible. At least, it seems so to me. But this is not to be construed as a criticism of the Covington church, for they are getting along in peace and bringing up their children in the Lord, and are as zealous and pious as the average church and I, for one, would not care to disturb them.

There are few women or girls in the church, if any, who wear dresses with low necks or short skirts or short sleeves. I have seen only one or two finger rings, and no beads, earrings, bracelets, or lavallieres. Very few of the men use tobacco, and there are two brethren who each have grocery stores, and they will not sell tobacco. I hope none of our brethren will take offense at these remarks, but I cannot help but approve of this. Let us hope that soon our brethren will do something to protect our young men from the cigarette habit, for truly it is alarming to me.

The preachers who live here are seldom at home, and very seldom preach on Sunday morning even when at home. However, there is no objection to preaching occasionally on Sunday morning. I was asked to occupy all the time time each Sunday morning I was there. There are several who can edify the church. Brother Fred A. Waggoner is the only man recognized or ordained as elder or bishop. I think there should be at least one more, and it seems to me they have material for more elders than one.

Two of the members teach in the public schools, and one, Brother Austin Ellmore, son of Brother Will, is to graduate this year from De Pauw University, at Greencastle, Ind. Brother C. A. Morgan has a son, daughter, and son-in-law in Harvard. I gave my school lecture, and it met with universal approval, so far as I have been able to learn. In this I took the position that in the not distant future Christians will have to educate their own children. De

Pauw is a Methodist university, yet Brother Austin told us that he is being stuffed with infidelity at almost every lesson on the Bible. His father, however, has thoroughly taught him, and there seems no danger of his being led astray. But boys and girls less fortunately situated are in great danger, as any one can plainly see. These brethren seem to appreciate this fact, and are considering what may be done to protect our children.

This church has some remarkably good singers. The Eilmores and Waggoners may be especially mentioned, although there are several who are very good. It is known over town that the church of Christ has the best singing in town. But as I said before, they do not change song books very often, and that, at least in part, accounts for such good congregational singing.

The weather has been cold, and would have been called "very cold" further south, but this has not hindered the attendance. Also, it is worthy of note that every one who made the confession desired to go immediately to the water, and so every baptism took place "the same hour of the night."

After a sermon on "Church Props," the "Evergreen Club" of the Baptist Church challenged us to a discussion of the instrumental music and society questions. But they would consider only a one-night discussion, with us affirming a negative. The debate may develop later between the boys of the two congregations. Let us hope it will. The brethren should press the matter.

The shattered grandeur of the hills,
The little leaping lovely ways
Of children, or what beauty spills
In summer greens or autumn greys—
These are not gained by any toil
Of groping hands that plead and plod,
But are the unimpovertised spoil
Poured from the bursting stores of God.
—Orrick Johns.

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Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Nichol-Bogard Debate.

Recently I had the pleasure to engage Ben M. Bogard, Missionary Baptist, in discussion near Denison, Texas. Mr. Bogard is a very pleasant man to engage in a discussion, and makes an effort to prove the doctrine he has espoused by the Bible, and possibly his arguments are as strong as can be made for his cause. It is refreshing to find a Baptist who will contend for the doctrine he has espoused. Most Baptists are far from pronounced in their doctrinal views, even though they are loyal to their church services. I think good always comes from a discussion when properly conducted. I have engaged in many debates, and think in every instance good came from them. In the great number I have engaged in, there was one regarding which I was doubtful that good resulted from it; but in a conversation a few days since I learned of a number of men who learned the truth from that discussion, and that the church of Christ immediately became much stronger in that place. Recently one of our preachers who has been making efforts to grow popular with the sects and people generally felt called on to say that I was opposed to debates, after having engaged in more debates possibly, than any man among us. He spoke unadvisedly. I am fully convinced that we need many more debates than we have had in the past few years. Even members of the church need to be indoctrinated; the fundamental principles need to be grounded in the members. I have never conducted a debate that did not result in good; and if at the time of the debate there was not a congregation, one was immediately established in that section.

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Colley-Tyndall Debate.

In Clarendon, Texas, Brother A. O. Colley engaged John Tyndall in a debate of eight hours on the question of instrumental music in the worship. Tyndall affirmed that the New Testament authorizes the use of instrumental music mentioned in these passages, it is proof that it was above the average as a sermonizer, but he lacks many of the essential elements of what is termed a strong man in the field of polemics. His position in the debate was that the church on earth is the "heaven" referred to in Rev. 14 and other such references; and as there is instrumental music mentioned in these passages, it is proof that it was in the church—"heaven." His position is, as all Bible students know, untenable, though in the hands of Tyndall, before people who do not study the Bible, he makes it look plausible. Brother Colley has possibly given more study to the question of instrumental music in the worship than he has to any one question. He was well prepared for the work in this debate and showed himself master of the situation at all times. A very remarkable development as the debate progressed was that Tyndall grew weaker all the while, whereas Colley grew stronger, his last two speeches being by far his best work, and it seems to me it was apparent to the entire audience that he towered above Tyndall and with the truth swept the last vestige on which he was standing from beneath his feet. The church of Christ in Clarendon will continue to grow. Eight years ago the Christian Church in Clarendon called D. A. Leek to meet Brother Colley in that place in a debate. At that time we did not have a congregation there, but at the close of the debate Brother Colley preached a few sermons and a

congregation was formed. There have been a number to come to the church from the Christian Church since then, and I predict there will be others now. The congregation in Clarendon is due directly to the truth of the gospel, and indirectly to A. O. Colley's debate there with D. A. Leek. Tom Milholland is laboring with the church there now, and there is to be found no better man than he. They own a splendid brick house which will easily seat four hundred. Debates, when properly conducted, always do good. Let us have more of them.

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Making the Churches Grow and Prosper.

BY JOHN E. DUNN.

A great deal has been written lamenting the fact that division, discord, and strife are so prevalent among us. What is the cause, and what is the remedy? A good physician always diagnoses the disease. After ascertaining the disease, he applies the remedy.

The disciples of Christ in recent years have been largely obsessed with the idea that they must always be on their guard and watching for something that is going wrong—some departure from the faith. It is also true that new doctrines and new ways are constantly springing up among us. Our attention is constantly attracted by these innovations. This is one of Satan's tricks by which he impedes the growth of the kingdom. Being so much engaged in destructive work has developed in us a contentious and destructive spirit. The result of such a course, which seems to have been forced upon us, is that we are constantly at war among ourselves.

Destructive criticism and the destructive spirit never get anywhere. They always tear down. I believe the finest quality of the New Testament churches—and I mean by New Testament churches those churches we read about in the New Testament—was the missionary spirit of those churches. Starting with Jerusalem as the beginning point, in less than fifty years the first Christians preached the gospel all over the inhabited earth and dotted the whole known world with churches. During the lifetime of the apostle Paul the gospel was preached in every nation under heaven, and their sound went unto the ends of the earth.

It is not necessary to be spending very much time on how they did it. The discussion will consume our strength and we will have no energy left for the work. We know how churches in Paul's day sent out preachers. We know how these churches coöperated with each other. We further know they succeeded.

Why do we not likewise? Why do we not send an evangelist to New York and keep him there until the church in New York is put on a firm working basis just like the church was at Philippi in Macedonia in Paul's day? Why is it that the brethren in Washington, D. C., can't get their house promptly paid for and have their hands untied so that this church can sound out the word in her long-neglected field? We are sufficiently strong in numbers and wealth. We may say we do not have the spirit and that there is too much destructive work among us, but that gets us nowhere. When Nehemiah with a handful of feeble Jews was rebuilding the walls around Jerusalem, the people had a mind to work. Nothing could divert their minds from the work. They worked and they worked. They were everlastingly at work, and God prospered them. Recently I read an article from Arthur Balfour, an English financier and statesman, on how to get the world back to normalcy. His theory was economy, rigid economy, such economy as we have never before practiced, and work, work, work—everybody go to work and keep at it. I believe his theory is the only solution to this problem of reconstruction. The same theory will work in Christianity. It is our only hope.

There are enough churches and disciples right here in

Ellis County, Texas, to send a preacher to New York, keep him there, and amply support him until that work can be placed on a solid and going basis. There are probably twenty-five counties in Texas and as many more in Tennessee that can do the same thing. What will we do? Look on the fields. They are already white unto harvest.

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Fountain Pure, Stream Pure.

BY LEE P. MANSFIELD.

A stream cannot flow above its fountain. A corrupt fountain cannot send forth pure water. We judge a thing by the source from which it sprang. Christ is the fountain from which we get Christianity. We do not judge Christianity by the way men live, but by Christ and his teaching. He was pure and holy, and his teachings lead one to a pure and holy life. If we desire to determine whether a thing is good or bad, we need only to look at the fountain or source from which it sprang. Take as an illustration instrumental music. From whence did it spring? Did it come from a pure or corrupt fountain? In Gen. 4: 21 we have this statement: "And his brother's name was Jubal: he was the father of all such as handle the harp and organ." But who was Jubal? He was the second son of the first man to practice polygamy. He was one of the descendants of Cain, who killed his brother. He it was who invented instrumental music. Can such a fountain as this send forth that which is pure and good? Instrumental music came from the same fountain from which we have revelings, dancing drunkenness, idolatry, and polygamy. When it was introduced into God's worship, it was by a man who had more than one wife.

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Personal Notes.

T. H. Etheridge recently visited Holdenville, Okla., and reports the work there doing nicely under the leadership of Brethren Hall, Yates, and Billingsley.

J. W. Ballard, who has for some weeks been in meetings in California, reports a pleasant work. Six were added in the meeting in Fresno; three baptized in the meeting in Hanford, three restored.

C. H. Smithson, 113 State Line, Texarkana, Texas, writes that he has sold his farm and wishes to change his location, and says he will be glad to hear from any place interested in having him locate with them.

Ben West reports two more additions to the congregation in North Fort Worth, Texas, where he labors. A men's Bible class with thirty-six members has recently been started, which meets at six o'clock each Sunday evening.

D. S. Ligon recently preached for his home congregation, Denton, Texas, with an appreciative audience at the morning and evening services. Brethren Record and Elkins have recently preached in Denton, with attentive audiences.

J. G. Allen reports the congregation on C Street, Muskogee, Okla., as growing, which is the result always of activity on the part of the membership. Contributions totaling eighty dollars have recently been received to assist in paying for the building.

W. P. Skaggs, who labors with the church in Itasca, Texas, reports that they have more in the Bible classes on Sunday than they have members of the church in that place. This speaks in terms which should be seriously studied by those who oppose what is sometimes styled "Sunday-school work."

O. M. Reynolds, who labors with the church in Plainview, Texas, but gives much of his time to the places in the county which need the gospel preached to them, has recently assisted the congregation in Happy, Texas, in a meeting. One baptism. He also reports four additions to the Plainview congregation.

John E. Dunn is teaching six Bible classes every week and preaches on Sundays two and sometimes three times. He labors in word and doctrine in the church at Waxahachie, where he lives. He also preaches each month at Bardwell and Maypearl, Texas. He reports the work prospering. They are having additions every week.

C. J. Robinson, who is being supported by the congregations in Hill County, Texas, to do evangelistic work in that county, is, as all who know him expect him to be, busy in the work. Recently he established a congregation in Aquila with twenty members, who are now meeting regularly. When last heard from he was in a most interesting meeting in Rienzi.

M. C. Cuthbertson, who labors with the church in Denison, Texas, reports the attendance in the Bible classes there on Sunday to have reached two hundred and ninety-six. Though they have a new house with nine classrooms, the building will soon have to be enlarged, and they are now making plans to that end. Recently I had the pleasure to speak to the saints in Denison twice. They are elect of the Lord, and fellowshipped me in a debate I conducted near that place.

Batsell Baxter, who is a member of the faculty of Abilene Christian College, meets his classes regularly through the week and preaches at some place in reach of the school each Sunday. Brother Baxter is a graduate of the Nashville Bible School; and one of these days, vacation time, he will visit the churches where he labored in Tennessee when a "boy preacher." Texas churches keep Brother Baxter busy when he is not in the schoolroom. We need more men like Batsell Baxter.

W. T. Hines is among the active workers. Six days each week he works in his store, and on Sundays he is out preaching. Twice each month he is with the congregation in Blackwell, Okla., which is a congregation less than a year old, with forty-three members; and once each month he is with the Stillwell and Wynn congregations. I trust that Brother Hines will soon have his business in such shape that he can devote all his time to preaching. I would not undervalue the work of consecrated brethren who give most of their time to the business side of life and preach as they can, but I am certain those who are able to teach the truth should be busy all the time, and may the day soon come when we can keep each one preaching the word by mouth as well as by life.

S. E. Templeton reports the work in Altus and the environs much brighter than a year ago. The congregation in the regions where Brother Templeton labors are full of enthusiasm. Sunday and Sunday night Brother Templeton preaches for the church in Altus, Sunday afternoons he preaches to some congregation in reach of Altus, and then through the week he is busy much of the time preaching to congregations in reach of the city or at schoolhouses where there is not a congregation of Christians assembling each Sunday. With Templeton in Altus, Bankhead at Duke, and Hollis to soon have a man, you will continue to hear good reports from that section of Oklahoma. Brother Templeton makes the following report: "On December 23 I closed a debate near here with G. F. Slape, Missionary Baptist. There were two propositions discussed, baptism and apostasy. Mr. Slape manifested great weakness (what else could he do?) on both propositions. He does not know, it appears, what 'the last commission under which the apostles and evangelists of New Testament times labored' is. He was asked the following questions in connection with the proposition of apostasy: 'If a child of God should steal a horse, and never repent, would he be saved?' 'If a child of God should commit fornication, and never repent, would he be saved?' In answer to which he said: 'I am glad I serve a God who will take care of my shortcomings when I meet him in the judgment.' I said then, and now say, if such doctrine is actually believed and put into practice, it is a very dangerous doctrine."

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At Home and Abroad

"All truth is harmonious, but we may not yet have discovered the harmony."

One young lady made the good confession at the Fanning Orphan School last Sunday following a sermon by A. B. Lipscomb.

F. L. Paisley changes his address from Henderson to Martin, Tenn. He will begin work with the Martin church on February 1.

I. B. Bradley has changed his address from Dickson, Tenn., to 906 Princeton Avenue, West End, Birmingham, Ala. Correspondents will please take note.

T. M. Carney reports the work in San Angelo, where he labors with the congregation, as progressing, with additions often to the number. Four additions recently.

H. P. McGrady, Telephone, Texas, closes a note to the Gospel Advocate thus: "Wishing the Gospel Advocate its most successful year, and our special regards to F. W. Smith, who may remember us."

From A. L. Wilson, Mayfield, Ky.: "I could not do without the Gospel Advocate. Every Christian home in the land should have it on its library table and its splendid news and truths in the hearts and lives of its occupants."

W. E. Morgan preached at Eighth Avenue, North, this city, last Sunday and Sunday night, to large audiences. Two persons obeyed the gospel. This is right. It is unnecessary for sinners to wait till the protracted meeting to obey God.

H. M. Phillips writes: "We are to have a get-together meeting of the churches of Chattanooga next week at the meeting place of the St. Elmo congregation. We hope to get more unity among the congregations. The work is moving on well at St. Elmo."

From A. T. Hamiter, Avon Park, Fla., January 21: "Wife has just undergone a surgical operation in Frazier Hospital, Dothan, Ala., and was getting on nicely twenty-four hours later. Some churches and individuals have sent gifts totaling twenty-four dollars toward the expenses."

From Samuel E. Witty, Los Angeles, Cal., January 16: "Our largest crowds at Central church of Christ yesterday. Several additions. Over one hundred enrolled as members the first three Sundays. Outlook encouraging. Brother Riggs reports good meetings at Sichel Street yesterday."

From J. S. Newman, Clifton, Texas, January 19: "The church at Clifton has not gone into winter quarters by any means. We have had a good interest all the winter, and we have had good turn-outs since the holidays. Two confessions last Lord's day and a good service and baptizing Wednesday night, and one took membership with us."

J. Porter Sanders preached at Twelfth Avenue, North, this city, morning and evening, last Sunday, to large and attentive audiences. Interest in the Bible school there continues to increase. There were three hundred and fifty present on Sunday morning. James A. Allen will preach for this congregation next Sunday.

Gladys Hamilton, Alabama City, Ala., writes: "I think the Gospel Advocate is the grandest paper printed, and the good I have derived from reading its splendid pages cannot be estimated in dollars and cents. May God's blessings ever be upon the managers of this paper, that they may teach the wonderful truths of God as revealed in his word, and that many souls may learn 'the way of the Lord more perfectly.'"

From Hiram Higgins, Fayetteville, Tenn., January 20: "I would like to be put in touch with a good colored preacher to hold a week or ten-days' meeting here sometime during either the month of June or July. We will have to use the colored public school building, and of course could not get the use of it until after school closes. There has never been a meeting held in this place for our people, and I personally want to have this meeting and pay the expense of it myself, if I can arrange for it."

S. E. Templeton says in a letter to Brother McQuiddy from Altus, Okla.: "I notice the proposed changes in the work on the Gospel Advocate. I sincerely trust these changes will improve the paper as you hope, but it is hard to think of how the Advocate will be improved. All things consid-

ered, I do not hesitate to say that the Advocate is the best paper among us. I do, however, believe that the change you mean to make in the plan for carrying advertisements in the Advocate will be to an advantage in some ways. If there is any way that I can help in making the Advocate better, do not hesitate to call on me, as I shall be glad to be used that way."

From F. B. Srygley: "It was a long, sad trip we made to Newberry, Mich., but there was some comfort in the many expressions of sympathy which we received. There is no congregation of Christians there, and, so far as I could learn, no effort has ever been made to establish one. There is a desire in the hearts of some there for better things in religion than they have. Some effort has already been made for union, but it failed, as usual. The effort was to get union by compromise rather than an unconditional surrender to the word of God. While we all know that Christ prayed for union and that the apostles taught it, yet it is only desirable when we unite on the Bible, and it alone. All efforts at union which does not bring people to the word of God as their guide in religion ought to fail."

From R. A. Craig, Shelbyville, Ky., January 19: "Last Sunday I was at Bohon, Ky., and spoke to fine audiences at both morning and evening services. Thomas D. Rose was at Shelbyville. Brother Rose will work with the Parkland Church in Louisville, giving two Sundays of every month. The Parkland brethren are up and doing. Considering the hardships they have passed through, they certainly should be commended for their fidelity to the cause of Christ. Brother Rose will do a good work there. The Shelbyville work is looking up. The Sunday-school attendance is good. We need money for our building fund. Brethren, will you not come over and help us? I have tried to keep the pure message before the people in this community, and my task has been no bed of roses. Can we induce ten churches to send us twenty dollars each at once? We will watch and pray."

From N. L. Walker, of Montgomery, Ala.: "I am inclosing an article for publication at your convenience if you think it worth while. My idea is that you should stop these unchristian expressions on your desk. Let the brethren know such stuff cannot get by, and they will soon be sending them to you right."

I am always glad to have suggestions, and sincerely thank Brother Walker for what he says. I agree with him that "unchristian expressions" should be kept out of the Gospel Advocate; but when a brother misrepresents an editor of the Advocate in another journal, it is not right to say to the editor, "You cannot have space to correct the misrepresentation," when justice demands that the correction be made. Brethren should not be so eager to rush into the papers to make ugly accusations against others which the facts do not support. Because a brother is loyal is no reason why he should be exempt from criticism. None are perfect, but only such criticism should be made as will be helpful to the criticized and will serve the truth.

From David O. Griffith, Box 642, Kerrville, Texas, January 17: "I am now located at Kerrville for the year 1922. Kerrville is out in a mountainous district of Southwest Texas. This is my second week here. I did not come to a more needy field than the one I left, which was in Bolivar County, Miss. Unless Brother Jeffcoat is somewhere near Merigold, Miss., there is not a preacher in one hundred miles of that place. I lived with those people for three years, and hated to leave them, but could not remain there any longer from a financial point of view. Some preacher who is financially able should go there, or some church that is able should send a good preacher to that part of the State. There are some good preachers in Mississippi, but they cannot do the work by themselves that needs to be done. If I ever get out of debt and a little money to go on, I mean to go back to Mississippi to preach. I have made two trips over there, and did what I could. I have a family to support now. I must see to their needs. Financially, I was compelled to give up the work in Mississippi. I came out about like Charley Nichols, of Parrish, Ala., did—in debt. I made and sold a thousand dollars' worth of cotton. Just half of that was mine; and my half the other man got, because I owed him. I worked hard, lived on little, and preached less. I decided that if I had to live on little, I would do so and preach more. I would like to have some letters from brethren anywhere and everywhere—from Alabama, Mississippi, Tennessee, Missouri, Texas, Oklahoma, and old Arkansas, too. Arkansas is my native home, and also where I started out as a boy preacher. On the third Lord's day in August, 1907, I preached my first sermon. I was twenty-two. I have been preaching fifteen years. I shall continue till I am called home."

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Editorial

Review of O. E. Payne's Book on "Psallo."

BY M. C. K.

CHAPTER V.

THE FUNCTION AND AUTHORITY OF LEXICONS (Concluded.)

In addition to submitting some facts not hitherto considered in the present investigation, it is the purpose, in this concluding chapter on the argument from the lexicons, to focus all the main facts in the lexical line that the force of the argument from this source may be duly felt and appreciated. Instead of wasting time on all the authors in this line quoted in great number in the book here under review, I shall meet the entire lexical situation, in so far as it has not already been met, by showing, from the testimony of some of his own witnesses in the realm of lexicography and taken from the very list which he parades in his book, that they not only distinctly testify against his position and in favor of that of the opposition, but that they include the very highest authority in the world on New Testament Greek. Hence, if this can and shall be done—our readers themselves may be the judges after I submit the facts—then, no matter how confidently and strenuously the advocates of instrumental music in the worship may contend for the practice, nor how severely they may denounce the opposition, they will not only find themselves arrayed against the latter in the present controversy, but, as intimated in a previous chapter of this review, also in the very unenviable attitude of being arrayed against the very highest authority in the world on New Testament Greek. Surely such facts will be calculated to give all

properly thoughtful persons serious pause and prevent their adoption of any such position.

There is no dispute about the meaning of *psallo* in classic Greek, and the lexicons now to be examined, although unanimous in the position that it there means to play an instrument of music, nevertheless, when they come to the New Testament, are equally unanimous in the position that it there means to sing. As we have already seen, there is one New Testament passage, Eph. 5: 19, which, in the phraseology of the original, distinctly alludes to its ancient classic meaning to *touch or strike*, and represents Christians as *figuratively psalming in or with the heart*—that is, *touching or striking the chords of the heart*. But we will now let these lexicons speak for themselves as they are quoted in this book:

1. *Hesychius' Lexicon*. He lived the latter part of the sixth and the first part of the seventh century A.D. He says: "*Psallein*—to sing songs; to pluck; to set in motion." Although he helps to swell the list of lexicons introduced in this book, yet not a word does he say in support of instrumental music, nor does he even mention the subject in any way at all.

2. *Greek Lexicon A.D. 1816*. Here, without naming its author or otherwise describing the work, this book quotes a Greek lexicon of the nineteenth century. Here, according to this book, is what it says: "*Psallo*, properly *psallein*, signifies to touch and cause to sound the strings with the tips of the fingers. By a change of use, it also refers to singing songs, singing psalms." Will the reader please note that this lexicon distinctly declares that it was "by a change of use" that *psallo* came to mean to sing? Hence, according to this authority, the word did not always have that meaning, but it came to have it "by a change of use"—the very thing for which the opposition in the present controversy contends and in which they are thus solidly sustained.

But here again on page 52, the author of this book, true to the method which he constantly employs wherever the testimony of an authority goes strongly against him, attempts to break the force of it by his use of a footnote comment. He knew how the reader would be impressed with that phrase, "by a change of use;" and hence, promptly applying his footnote device, he carefully connects it with the phrase "by a change of use," thus: "That is, '*psallo*, to play; by a change of use, *also* to sing.'" But that is not what the lexicon says. It is what the man who tampers with the language of authors says. Here is what the lexicon says: "*Psallo*, properly *psallein*, signifies to touch and cause to sound the strings with the tips of the fingers. By a change of use, it also refers to singing songs, singing psalms." Thus the lexicon places a period, a full stop, at the end of the classic meaning, and introduces the new meaning with the phrase "by a change of use," but his footnote perversion uses a semicolon and thus jumbles together the classic meaning and the later meaning as if they were one and makes it difficult for his readers to see that any distinction is made between the two. The verbal change appears to be slight, but it is sufficiently vital to be misleading, and it is accomplished at the expense of omitting several words which appear in the lexicon, changing the punctuation, and placing the word "also" in a different grammatical position, all of which artful rearrangement of words is to break the force of the lexicon's testimony; but I respectfully refuse to accept such an emendation or to allow it to mislead the reader if I can prevent it. The fact is, this lexicon, in clear and unmistakable terms when they are not tampered with, confirms the position that *psallo*, in the course of its history, took on the new meaning to sing, and it is this new meaning that meets us in the New Testament.

3. *Scapula's Lexicon*. "*Psallo*, I touch, I strike, and touch with a certain light movement. Thus musicians are said

to *psallein* their own strings, to strike the cithara, to play on the lyre or simply *psallein*. Likewise, metaphorically, *psallo* with songs and glorify the Lord with hymns. I sing praises to the Lord." There it is again as clear as the cloudless sunlight. Let the reader note that "metaphorically," that is, figuratively, *psallo* means to sing, and this meaning is called metaphorical—another word for figurative—because persons strike nothing literally when they sing, but they do strike the chords of the heart figuratively. Thus, this lexicon also confirms the later meaning of *psallo*, which meaning we find in the New Testament.

4. *Jones' Greek and English Lexicon*: "*Psallo*, I play on a musical instrument; sing; sing to a name; celebrate." "*Psalmos*, a sound made by a musical string; a sacred song, psalm." It is a noteworthy fact that, while all of these lexicons begin with the ancient classical meaning to "play on a musical instrument," they all end with the later meaning to sing, thus showing that the word came to signify vocal music, and the New Testament confirms this in specific terms when it points out the heart as the instrument on which or with which Christians are to *psallo* in the worship of God.

5. *Bagster's Lexicon*. "*Psallo*, to move by a touch, to twitch; to touch, strike the strings or chords of an instrument; absolutely to play on a stringed instrument; to sing to music; in New Testament, to sing praises. Rom. 15: 9; 1 Cor. 14: 15; Eph. 5: 19; James 5: 13." Let the reader again note how strictly Bagster follows the same beaten track, giving, in significant unison with Thayer and others, the classical meaning, "to play on a stringed instrument," but then proceeds to say, as do the others, that it means "in the New Testament, to sing praises." Like others, too, he is sufficiently specific to cite the passages in the New Testament where the changed meaning is exemplified.

6. *New Greek-English and English-Greek Lexicon by Contopoulos*. Like Sophocles, this author is himself a Greek, and here is the significant definition given in his lexicon: "*Psallo*, to sing, to celebrate." "*Psalmoidos*, a psalmist, a singer of psalms, a bard, a minstrel." But here again, the author of the book now under review, true to his characteristic method, promptly applies his footnote device in an attempt to break the force of its testimony, but he makes an inglorious failure. Referring to Contopoulos, he says: "In the preface, the author says: 'A modern Greek dictionary must comprise all the elements that constitute the modern language. . . . But why should an additional dialect be created?'" Then, without the slightest relevancy of the "statements" to the point he attempts to make, he says: "Such statements by a modern Greek, in a lexicon for modern Greeks, Orthodox Church adherents, will enable the reader to see why the definitions by Contopoulos and Sophocles, differing from the world of scholarship, give a vocal significance to *psallo*." But how do they "enable the reader to see" any such thing? There is absolutely no connection between the two things and not the slightest bearing of the one upon the other. He might as well have said the Biblical fact that Abraham came from Ur of the Chaldees "will enable the reader to see why the definitions by Contopoulos and Sophocles" are what they are! The jingle of such irrelevant comment may serve to divert attention from what these lexicons say, but it cannot hide their real testimony nor break its force with thoughtful readers.

But the author of this footnote device overdoes the matter in this instance when he adds: "The Greek church makes no more pretense of adhering to the teachings and practices of the New Testament than does Rome." This statement is not only untrue on its face and in every word, but, as even the casual student of such matters can know, it is in open and flagrant conflict with all the facts of history on the subject. A mere tyro in ecclesiastical his-

tory and the baptismal controversy knows that it is a fact that, in spite of the introduction of sprinkling as a substitute for immersion and its perpetration by the church of Rome, the orthodox Eastern church, which understands and speaks the Greek language, has always held on to immersion and does so to this good day even to the extent of immersing infants. This is certainly a most important and significant "pretense of adhering to the teachings and practices of the New Testament" to a far greater degree "than does Rome." In spite of this wordy and irrelevant footnote, it is a fact that, when discussing the baptismal question, all the advocates of instrumental music in common with those who oppose it, very properly use and magnify into the most vital and solemn importance the historic fact that the Greek church, which has always understood and spoken the Greek language, has tenaciously and significantly held on to immersion. And instead of being misled by such an inexcusable and perverted use of this fact, the reader is entitled not only to its full force as it stands on history's page to the credit of the Greek church against the practice of Rome on *baptizo*, but also to the force of the additional significant fact that stands on history's page to the credit of the same church against the practice of Rome on *psallo*. Hence, instead of its being true that "the Greek church makes no more pretense of adhering to the teachings and practices of the New Testament than does Rome," it is a most significant fact, gloried in and magnified by lovers of the New Testament for over one hundred years—shame that this book attempts to trample it underfoot!—that the Orthodox Greek Church, throughout its history, has stood like a stone wall against Rome in favor of "the teachings and practices of the New Testament" on both *baptizo* and *psallo*. And so far as the music controversy is concerned, even Thomas Aquinas of the thirteenth century, one of Rome's greatest scholars, fought instrumental music and at that time could say: "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." See *Bingham's Antiquities*, Volume II., page 483, London edition.

Thus, when we look at the facts without the footnote perversions of this book, they tell quite a different story; and hence, McClintock and Strong's Cyclopedia says: "The Greek word *psallo* is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church as it was in the primitive church." (Volume VIII., page 739.)

7. *Greenfield's Lexicon*. "*Psallo*, to touch, strike the strings or chords of an instrument; hence absolutely to touch or strike the chords, play on a stringed instrument; namely, as an accompaniment to the voice; by implication, to sing, and with a dative of person, to sing in honor or praise of, sing praises to, celebrate in song or psalm (Rom. 15: 9; 1 Cor. 14: 15; Eph. 5: 19; James 5: 13)."

Here again, attempting to jumble together the classical and New Testament meanings as if there were no distinction between them—a distinction which our readers can see for themselves Greenfield clearly makes—this author, with his ever handy footnote device, says: "These four texts contain all the uses of *psallo* in the New Testament. Greenfield tells us how to *psallo*, and in one united voice the world's scholarship concurs." (See page 72.) Yes, "in one united voice the world's" very highest New Testament Greek "scholarship concurs" with Greenfield that "all the uses of *psallo* in the New Testament" mean: "To sing, and with a dative of person, to sing in honor or praise of, sing praises to, celebrate in song or psalm." Surely we are making progress since the investigation discloses the fact that some of the author's own witnesses, in spite of his footnote device confirm the identical doctrine for which the opposition contends.

8. *Green's Lexicon*. Now let the reader see how completely this witness, in harmony with the world's highest authority in New Testament Greek, chimes in with Greenfield in making the sharp distinction between the classic meaning and the New Testament meaning of *psallo*. Here are his words: "*Psallo*, to move by a touch, to twitch; to touch, strike the strings or chords of an instrument; absolutely to play on a stringed instrument; to sing to music; in *New Testament*, to sing praises (Rom. 15: 9; 1 Cor. 14: 15; Eph. 5: 19; James 5: 13): whence, *Psalmos*, impulse, touch, of the chords of a stringed instrument: in *New Testament*, a sacred song, psalm (1 Cor. 14: 26; Eph. 5: 19), etc."

Thus, in the case of the verb *psallo* and the noun *psalmos* he marks the change of meaning in the word, distinctly stating what it was one time in classic Greek and what it was at another time in the New Testament; but here again, on page 74, we are met again by the usual footnote attempt to break its force; but no matter how often thoughtful men read the footnote, they will still see that it does not and cannot change the fact that Green says the word means "in *New Testament* to sing praises." It would be difficult for language to be clearer or stronger.

9. *Sophocles' Lexicon*. I deeply regret the necessity here of making another exposure of tampering with an author, but the truth of God and justice to the reading public demand it. It is another case of suppressing the language of an author, and, no matter what the motive or cause of the suppression, nor whether it is an oversight or otherwise, it furnishes another incontestable proof of the utter unreliability of the book here under review. In a former chapter we saw, as was cheerfully conceded, that this man gave Sophocles' definition of the verb *psallo* without any misrepresentation, but here where the testimony of this eminent lexicon is strongly and conspicuously against him in the definition of a cognate term, he suppresses a part of Sophocles' language, precisely as we have seen he did with that of Thayer. Moreover, he suppresses the very part which would convey a different idea and teach a different doctrine from that which is conveyed and taught in his book. That English readers may see for themselves this strange perversion, I will first give word for word how this man quotes Sophocles, and then I will give word for word what Sophocles really says. On page 75 he thus quotes the illustrious Greek:

"*Psallo*, to chant, sing religious hymns."

"*Psalmos*, psalm."

"*Psaltes*, one who plays on a stringed instrument, harper."

"*Psaltoideo*, to sing to the harp."

"*Psaltos*, played upon the psalter, sung."

Now, turning to Sophocles' lexicon, this is the way we find it:

"*Psallo*, to chant, sing religious hymns."

"*Psalmos*, psalm."

"*Psaltes*, one who plays on a stringed instrument, harper. Classical.—2. Chanter, church-singer."

"*Psaltos*, played upon the psalter; sung."

"*Psaltoideo*, to sing to the harp."

First of all, his transposition of Sophocles' order in the case of the last two words is immaterial, effects no change in the meaning, and I make no point on it; but, as our readers can see for themselves, while on *psallo*, *psalmos*, *psaltos* and *psaltoideo*, he quotes Sophocles' lexicon correctly, yet on *psaltes*, the very word in defining which Sophocles draws the line between the ancient and modern meanings and gives the vital testimony that the meaning, "one who plays on a stringed instrument, harper," is "Classical," even spelling the latter word with a capital letter, and that its later meaning, which he numbers with the figure "2" in bold-faced type, is "chanter, church-singer," this man suppresses the word "Classical," and the words, "chanter," and "church-singer," and the readers of his book, if not informed otherwise, could never know that

Sophocles had given any such valuable testimony!! And the very words which show that instrumental music was in the ancient meaning and vocal music in the modern meaning are suppressed!!

But he does not stop with this suppression of the vital part of Sophocles' language, but actually follows it by saying of Sophocles that "by defining *psaltes* by 'one who plays on a stringed instrument,' any one can see that there is no escape from these three deadly parallels: Player, one who plays on an instrument; fiddler, one who fiddles on a fiddle; *psaltes*, one who *psallo* (es) on a *psalterion*." Of course "there is no escape from" the conclusion he draws when the language of Sophocles is changed and suppressed so as to warrant such a conclusion; but, as our readers can now see and judge for themselves, when we have before us Sophocles' language in full and unperverted, "there is no escape from" the conclusion that *psaltes* in "classical" Greek means "one who plays on a stringed instrument, harper," but that later it came to mean "chanter" and "church-singer;" and, furthermore, with all properly thoughtful persons who have all these facts before them, "there is no escape from" the further conclusion that the writer of this book, for some reason, suppresses and perverts the language of authors, and that therefore his own book is utterly unreliable.

10. *Thayer's Greek-English Lexicon of the New Testament*. The definition of this eminent authority has already been given in this review. In common with the substance of the definitions of *psallo* by all other standard lexicons, he gives as one of its classical meanings, "to play on a stringed instrument;" but, as we have seen, when he comes to the New Testament, he says it means "to sing a hymn, to celebrate the praises of God in song."

Hence, finally, the investigation in the field of New Testament Greek lexicography, prosecuted in the third and fourth chapters and here concluded in the fifth chapter of this review, discloses the three following significant facts:

1. Among the lexicons summoned by this book as witnesses in support of instrumental music in Christian worship, ten of them, as we have now seen, distinctly testify against it and in favor of the opposition. This fact in and of itself is quite significant.

2. The attempt by the author of this book to break the force of their testimony by his copious use of footnote comments and in some instances by the actual suppression of vital parts of the lexicon's definition, is strong proof that he himself felt the force of their testimony and thus did what he could to counteract its influence.

3. The greatest, the most weighty, and at the same time the most far-reaching of all facts in the lexical line, is the fact that these ten lexicons include the very highest authority in the whole world to-day on New Testament Greek. Indeed, here is a fact, a most telling and insurmountable fact, before which even scholars, to be consistent, must bow. For, well may we ask: What if a few lexicons which are inferior, yea even a great number of them, do testify against this fact, how can it really affect the issue with right-thinking people? Would it be rational for such people to turn from the highest authority in the world to that which is inferior, or to advise anybody else to do so? With all due deference to the advocates of instrumental music, I respectfully ask and would sincerely press the question for their consideration, what does it amount to if a hundred or a thousand lexicons testify in favor of it when they are all against the very highest authority in the world on the subject? Even if some of the lexicons and other authorities quoted by this unreliable book actually testify in defining *psallo* in favor of instrumental music in Christian worship, which they do as it represents them, instead of accepting such testimony when it is against the very highest authority in the world, we would be more consistent to explain it on prejudicial grounds precisely as we explain

on such grounds similar attempts to get "spinkle" and "pour" out of *baptizo*. And instead of attempting, in true sectarian style, to weaken the force of the position of the Orthodox Greek Church on the music question, as this untrustworthy book has vainly attempted to do, we should rather be glad to accept and to magnify the fact that, while the Roman Catholic Church has been the champion of "spinkling" and "pouring" in the *baptizo* controversy through all the ages and for instrumental music in the *psallo* controversy, the Orthodox Greek Church, which understands and speaks and writes the Greek language, has vehemently opposed "spinkling" and "pouring" as foreign to *baptizo* and instrumental music as foreign to *psallo*, and has consistently and tenaciously held on to immersion in the one case and to vocal music in the other.

[NOTE.—I regret that circumstances beyond my control have interrupted this review. Besides my work with the Campbell Street Church, which is heavy, numerous and various demands for extra work have been made upon my time, so that working, as a rule, from fifteen to eighteen hours a day for the past several months has not been sufficient to prevent interruption of this particular piece of extra work. As it now appears, there will be at least three more chapters, shorter, however, than this one, and they will be given to our readers at the regular time for my editorials without further interruption, if possible, and in any event at the earliest practicable date.—EDITOR.]

The Going Away of a Noble Man.

BY F. W. SMITH.

Monday, January 16, the church house on Lindsley Avenue, Nashville, Tenn., was filled with sympathetic friends who assembled to pay their respects and love for the memory of Dr. Elam Filo Srygley, whose funeral was conducted by A. B. Lipscomb and the writer. He was the son of Brother and Sister F. B. Srygley, the father a well-known evangelist of the church of Christ. The following is a brief sketch of the deceased:

Elam Filo Srygley was born in Lebanon, Tenn., on May 3, 1890, and died in Newberry, Mich., on January 11, 1922. He obeyed the gospel in 1904, being baptized by his father. He graduated in medicine at Vanderbilt University in June, 1913. He spent one year as interne in the Memphis City Hospital and one year as interne in a New York hospital. In 1915 he made two trips across the sea as Steamship Surgeon. In 1916 and part of 1917 he was physician in the New Jersey State Hospital at Greystone Park, N. J. He enlisted in the army in July, 1917, and in December of that year went overseas as First Lieutenant in Field Hospital No. 15. In August, 1918, he was placed in charge of first-aid hospital of a machine-gun battalion of the United States Marines. On two occasions he volunteered to leave shelter under heavy machine-gun fire to relieve some of his men who were gassed, and was gassed himself. He received the Distinguished Service Cross and the French War Cross. Honorable mention was made of his bravery on three occasions. He was eight months in the army of occupation in Germany. He did more and saw more in thirty-one years than most could in eighty. He lived in a hurry, worked in a hurry, and died the same way. The ten years of his active life were given entirely in service to others. At the time of his death he was assistant superintendent of the State Hospital at Newberry, Mich. He was very happily married to Mrs. Jeanne King, of New York City, on January 31, 1921.

The writer has known Elam Srygley since he was a child, and witnessed his growth and development physically, morally, mentally, and religiously. He was, in my conception, one of the noblest young men it has ever been my pleasure to know. In manner and general bearing he was a Chesterfield, gentle, refined, reserved, and modest as a woman. I was always glad to meet him, and each time I came in contact with him he impressed me more and more with the nobility of his character. Those who were close to him speak of him as one of the most generous-hearted

young men they ever knew. The molding and development of this splendid character was due more to the love, care, and training of his Christian mother than to any other human agency. His father, being an evangelist, was necessarily away from home much of the time, and the responsibility of the household fell very largely upon Sister Srygley, who met it with Christian faith and a loyalty to her children truly sublime. When he reached the station in life where he could make money, it did not develop within him a spirit of greed, but the same generous spirit of his childhood and boyhood days remained with him, and he gave freely to those who needed. He was of an ambitious nature, desiring to succeed to the fullest in whatever he undertook, and, as expressed by his father, he "lived in a hurry." He was determined to reach the top in his profession, and in the early days of his preparation he made many sacrifices. In the cutting off of his young and useful life we are confronted with one of the deep mysteries connected with the history of man. In the great World War he, as a servant of his fellow man, risked his life on the battle field more than once. Amid shell and shot, when he saw his fellow countrymen lying upon the field of carnage, he went to their aid and did what he could to relieve their sufferings, and at the time of his death he was serving unfortunate humanity with the great skill and patience he had acquired. While his body lies sleeping in the dust, his memory will ever be fresh in the hearts and love of the host of friends who knew and loved him. He leaves a devoted wife, an aged grandmother, a father, mother, four brothers and three sisters, to mourn their loss. Many hearts will feel deeply for these dear ones, who weep as only those can weep who have passed through such deep waters of affliction. Were it not for the star of hope that shines upon our hearts in such times as these, life would indeed be as a dreary waste. May God's richest blessing attend all his loved ones.

Two Hundred Dollars Given Away.

Regular agents are barred from this offer. To any one who will send us the most new subscribers, accompanied by \$2 each, from February 1 to July 1, 1922, we will give One Hundred Dollars. To the person who sends next the most we will give Fifty Dollars. The person who ranks third will receive Twenty-five Dollars, the individual who ranks fourth will receive Fifteen Dollars, and the one who ranks fifth will receive Ten Dollars. Those who enter this contest should send names and addresses to the Gospel Advocate immediately. A list of subscribers sent by those who enter the contest will be kept, and three brethren will be called upon to decide by the lists of subscribers who are the successful contestants. If you wish to work for a gift, do not fail to notify us immediately. This is a great opportunity for all.

We are receiving a number of letters from persons who wish to read the Advocate, but have not the money to pay for it. Contributions to the Sinking Fund will be applied in sending the paper to such persons.

We are endeavoring to make 1922 the best year in the history of the Gospel Advocate. We are receiving much encouragement from our readers and friends. Our friends are not only saying nice things about the paper, but many are renewing and sending new subscribers. The new year starts off encouragingly, indeed, with larger receipts for January up to date than we received in the same length of time during January of 1921. Last December ran ahead of December of 1920. We have reasons to believe that every month of the present year will show an improvement in receipts over the corresponding month of the preceding year. If our workers will continue to coöperate with us, the year will close with a large increase in the number of copies of the Gospel Advocate in circulation. It is easy to get people to subscribe to a good, religious journal. Often

have I taken thirty new subscribers in one day. Others can do likewise with the proper effort.

A number have already secured the Fountain Pen which we are giving away for two new subscribers, accompanied by four dollars. Others are sending one new subscriber, accompanied by three dollars, for which the paper is sent for one year to the subscriber and the pen to the person sending the name. This is a most liberal offer, as the Pen is guaranteed first-class. Prompt action is essential to your securing this splendid self-filling fountain pen, as we expect to withdraw this offer in a short time. The offer will be withdrawn so soon as the present supply is exhausted.

Every student of the Bible should have a set of Matthew Henry's Commentary on the Bible. This is neatly and substantially bound in six volumes. Send us twenty-five new subscribers, accompanied by fifty dollars, and a set of the Commentary is yours. Write us if you have ten or fifteen of the subscribers. We will help you to complete the list or suggest how you may pay part of the price of the Commentary and pay the remainder by sending subscribers. We are ready to help you in any reasonable way. Earnest, consistent work will soon bring the desired result. Half-hearted work never accomplishes much. We will sell you the Commentary for \$17.50 net to us.

Our subscribers should not be unmindful of the fact that we have reduced the price of the Gospel Advocate from \$2.50 to \$2 a year, and this reduction made while labor in the printing business is as high as during the war. We are strong in the conviction that our subscribers will enable us to maintain this low price by keeping their subscriptions paid in advance and by sending us a number of new subscribers. Those who are in arrears should pay up to January 1, 1922, at the rate of \$2.50 a year and then renew for 1922 at \$2 a year. Don't wait for a statement. It is expensive to send statements to so many. The date on the yellow label on your paper shows the time to which your subscription is paid. Promptness will help us.

Commending the Quarterlies.

"I have examined the new literature, and it is fine. To have such men as Brethren Smith and Srygley edit them assures us sound gospel teaching, as they have given their lives fighting for the truth. We are using it in our Bible school (two hundred and fifty-two present last Lord's day), and all are highly pleased. We hope that the influence of the Gospel Advocate may grow as the years go by." (B. F. Harding, Florence, Ala.)

"I have received sample copies of the Quarterlies edited by Brethren F. W. Smith and F. B. Srygley and published by the McQuiddy Printing Company. I am well pleased with the clear and concise manner in which the lessons are arranged and treated. I wish to commend them most heartily, for I feel that they will be of great help to all students of the Bible, and especially to the young." (G. W. Riggs, Los Angeles, Cal.)

"I received the sample copy of the Advanced Quarterly and later ordered our regular supply for the Largo congregation. It is just during the past week that I have had time to examine them sufficiently to justify me in offering any comment. First, I want to congratulate you on their mechanical make-up. It is a fine demonstration of the printer's skill. Secondly, I am highly pleased with the plain, pointed, and practical introductions to and comments on the lessons. It is 'boiled down' to just what the common student needs. Thirdly, in the review lesson I find two hundred and twenty questions, which, to my mind, is entirely too many. Allowing one minute to the asking and answering of each question, it would take three hours and forty minutes to cover the lesson. I hardly think that you will find many classes that will devote that much time to any lesson. To my mind, the better plan would be a brief review every Sunday of the preceding lesson, followed at

the close of the quarter with a review lesson of about four questions on each lesson. Aside from this, I have no suggestions to offer." (W. A. Cameron, Largo, Fla.)

"I have at my first convenience examined briefly the sample Bible-study literature. So far as I am able to see, it seems to be well prepared in every way. The comments are given in a plain, clear-cut way that should be of much help to those who properly use them. The absence of the expression 'Sunday school' from this literature, to my mind, is the proper thing. I have never been able to see why we could not teach the Bible just as effectively and call it 'Bible study' or 'Bible school' as to call it 'Sunday school.' To drop the objectionable expression cannot harm the teaching and might do much good in pacifying those who oppose. I hope that those who use literature will insist on the lessons being so thoroughly prepared that the literature will not have to be opened during class work. This, I believe, would not only be far better for the student, but would make the literature more useful. It would also do much to destroy opposition to both the teaching and the literature. I hope to see these two suggestions become the general practice in churches of Christ where literature is used. My contention is that no lesson is well enough learned until the student can tell it in his own words with the books closed. I see no reason to vary from this rule in teaching the Bible on Sunday or any other day. The best helps are none too good and cannot be studied too carefully, but need to be closed in recitations. Best wishes for a better and more careful study of the Bible." (John T. Hinds, Rogers, Ark.)

In Memoriam.

The names of three true, very true mothers—

Mahala Garnett Kennett

Paulina Ray Myers

Margaret Myers Kennett

—whose bodies are lying side by side on Lot No. 41, Division No. 4, in Cave Hill Cemetery, Louisville, Ky., who never spent any part of the Lord's time with time killers' card-party clubs or picture shows.

P. C. KENNETT.

Chinese Peculiarities.

The Chinaman shakes his own hand instead of yours.

He keeps out of step when walking with you.

He puts his hat on in salutation.

He whitens his boots instead of blackening them.

He rides with his heels in his stirrups instead of his toes.

His compass points South.

His women folks are often seen in trousers accompanied by men in gowns.

Often he throws away the fruit of the melon and eats the seeds.

He laughs on receiving bad news. (This is to deceive the evil spirits.)

His left hand is the place of honor.

He says west-north instead of north-west, and sixths-four instead of four-sixths.

His favorite present to his parents is a coffin.

He faces the bow when rowing a boat.

His mourning color is white.

To bore a hole, he uses an instrument that works up and down instead of around.

The children of a Chinese school study out loud.—Junior Herald.

Full many a hero has lost his crown through waiting for a favorable time to be heroic.—Exchange.

Current Comment

A large per cent of the readers of the Gospel Advocate is made up of those who feel the weight of years of trials and responsibilities. Some of this number have been the loyal friends of the paper through the vicissitudes of panic and hard times and war. Some are invalid and infirm, unable to see clearly or to engage in the active duties of life. I have it in mind to write an article for their special comfort, and it comes from a heart that is full of love and appreciation.

The world pays little attention to old age as compared with youth. It believes that the days of youth are the days of glory and old age is to be feared. In business and in pleasure, the modern age seems to have small concern for any of the aged except the supremely successful. For this reason the church has all the more need to remember those whom the world is thrusting aside.

Certainly it should not be an irksome duty to reverence the hoary head, especially if it be the head of a Christian man or woman. The graces which are distinctively Christian are, as a rule, at their best only in the latter years of life. Early do we learn the elementary lessons in the school of Christ, but not until we begin to grow old do many of us display in fullness of beauty the grace which the Master exalts in the Beatitudes—poverty of spirit, purity of heart, peacemaking, resignation under wrong. It is then that we should bear in greater measure the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. It is then, if ever, that we enter into the inner meaning of love as delineated in the thirteenth chapter of First Corinthians. If one ask why the aged Christian should be better than the young Christian, we might recall about Jesus' being made perfect by the things which he suffered. The aged Christian more than any other shows the fellowship of Christ's sufferings.

We are too apt to believe that certain aged Christians have been laid on the shelf, so far as usefulness is concerned. The church, like some human organizations, may be tempted to "Oslerize" its "superannuated" members. But the New Testament does not speak of superannuated members; it does not make mention of a retired list of Christians. It often becomes necessary for Christians, on account of age or infirmities, to give up the active duties, but there is always God's compensation for this forced withdrawal. That compensation is found in growing power with God and with man. This is better than mere activity.



In this noisy age some may get the idea that influence is synonymous with spectacular methods. This is a favorite illusion. In the eyes of God and godly men, the venerable mother in Israel sitting in her armchair, unable to walk or read, unable to do anything save to love and be loved, exerts a greater influence for good than some suffragette whose political aspirations are put on the first page of the daily paper. Whatever estimate we may make of it, we know that a meek and quiet spirit is of great price in God's sight. Not until that mother falls asleep do we often realize that her gentle spirit has been the mightiest factor in our lives and that the memory of her virtues lingers on as a constant benediction. Christ has something even better than the joys of youth to offer: assurance of God's love, peace, patience, increase of grace, and perseverance to the end. Such joys are not unknown to any, but are at their best in the lives of the aged. That is what the Psalmist meant when he wrote: "They shall still bring forth fruit in old age." No wonder that we

sometimes speak of the glow on the face of an aged Christian. Every age of the Christian is beautiful in its time. But the beauty of youth is largely in its promise, while the beauty of age is in fulfillment. The beauty of youth is like a tree bursting into bloom, while the beauty of age is like the same tree laden with luscious fruit.

A cultured Christian woman told of her changed feeling toward a certain old man whom she had seen in her childhood days. When she and the other children went skipping by the old man's house and would see him sitting on the porch and reading his well-thumbed Bible, she would exclaim: "There is old Alan Branson; he is getting ready to die." But when she herself grew older and had learned some lessons that are not revealed to babes, looking back on that familiar scene, she said: "Dear old Alan Branson! I was mistaken about it; he was not getting ready to die, but only getting ready to live." That is a comforting thought for the aged. They are not getting ready to die, but to live in the fullest sense. The fear of death dissolves before the thought of an endless life. It is a fair question as to whether we should speak of worthy saints as being old. This implies that there are less years before than there are behind. But this is not true of them. It would be better to say, "Thy youth is renewed like the eagle's;" or: "Though the outward man perish, the inward man is renewed day by day." Some of us can recall how dear old Brother J. W. Harding, who continued preaching after he had reached his ninetieth year, used to close nearly every sermon with his vision of the deathless life:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing his praise
Than when we first begun."

The most impressive picture that I have of Abraham does not belong to the days of his valor, to that period when he placed his heel on the necks of five wicked kings. It is the picture of an aged patriarch with eyes bedimmed, recounting the goodness of God and conferring his blessing upon his sons. The most impressive picture that I have of Moses does not belong to the miracle-working period, nor is it connected with the stirring scenes of the exodus and wilderness wanderings. It is the picture of Moses ascending to the mountain top to view the Promised Land and to be buried by the hand of God himself. The most impressive picture that I have of Paul is not connected with his missionary journeys. It is the picture of Paul "the aged" looking out between the bars of his prison cell as he writes: "The time of my departure is at hand." The most impressive picture that I have of John is not connected with that period when he and James were called the fiery-hearted "sons of thunder." The picture I cherish most of all is that of a lonely exile writing the Book of Revelation. The most impressive picture of Jesus Christ does not belong to the miracle-working period, nor is it connected with the transfiguration. The most impressive picture of all is that of Jesus, forsaken of man and apparently forsaken of God, hanging on the cross and exclaiming: "It is finished." It is when we think of these glorified scenes that we are moved to exclaim: "Let me die the death of the righteous; let my last end be like his."

With these thoughts before our minds, let me bring a message of hope and good cheer to the hundreds of Gospel Advocate readers who are growing old and to some who are about ready to embark toward a fairer land.

"Grow old along with me,
The best is yet to be;
The last of life for which the first was made.
Our times are in His hand
Who saith, 'A whole I planned.'
Youth shows but half; trust God,
See all, nor be afraid."

Query Department

A sister who does not want her name published sends the following to the "Query Department:" "We have been discussing 1 Cor. 14: 34, 35 in our prayer-meeting lessons. Please explain for our edification. Is it wrong for a woman to teach a Sunday-school class composed of men, provided she is better qualified to teach them than any of the men in the class? Is it wrong for a woman to ask or answer questions in the prayer-meeting lesson?"

1 Cor. 14: 34, 35 read: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." The speaking here referred to means the public proclamation of the gospel in the congregation or assembly of the saints. Christ never sent out any woman as an apostle or public proclaimer of the gospel. It is a misapplication of the passages quoted to apply them to a woman qualified to teach a class in a private way. It is the duty of a woman to teach a class in a modest way. Priscilla expounded unto Apollos "the way of God more accurately." Her name is mentioned before that of Aquila, her husband, probably because she was the better informed of the two. Philip, the evangelist, had four virgin daughters who prophesied. They taught the word of God in private, modestly and in a way that did not usurp the authority over man. A woman should not be prohibited from modestly asking a question for information in a prayer meeting. It is a shame that so few men are qualified to teach the Bible acceptably. Modest, Christian women may sometimes ask questions in the prayer meeting, because the men are so ignorant and unconcerned that they will not do so. Even in asking questions, a woman should always recognize man's headship just as the Bible teaches it.

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J. E. Wainwright, Sinton, Texas, asks for "an explanation of the unrighteous steward, Luke 16: 1-12, especially verses 8, 9."

The faithless steward had wasted the goods of the rich man; and when he realized that he would soon lose the stewardship, he immediately decided to so treat his lord's debtors that when he was put out of the stewardship they (his lord's debtors whom he had favored) would receive him into their houses. "And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord?" To the debtor who owed a hundred measures of oil he said: "Take thy bond, and sit down quickly and write fifty." And so he favored the other debtors. "And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." (Verses 8, 9.) His lord commended the *wisdom* and not the faithlessness of the steward. Mammon is the equivalent of money or wealth. As the steward had so used mammon as to make a home for himself when put out of the stewardship, so Christ charges Christians: "Make to yourselves friends by means of the mammon of unrighteousness [riches]; that when it shall fail [when you can use it no longer], they may receive you into the eternal tabernacles [heaven]." In other words, Christians should so use money or wealth that, when it fails them, the Father and the Son will receive them into heaven, for the Father and the Son are the only friends who can receive us into eternal tabernacles.

Christ in this parable states: "For the sons of this world are for their own generation wiser than the sons of the light." Christians have more involved and enjoy greater and sweeter promises, so should be wiser than the children of this world. With the joys of heaven set before us to win and the horrors of hell to be shunned, Christians cannot afford not to be wise.

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Laura A. Parker desires an explanation of Gen. 1: 26, 27 in connection with Gen. 2: 7. She adds: "I have a friend who says that there were two creations."

Gen. 1: 26, 27 read: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them." Gen. 2: 7 reads: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The passages alluded to are simply different accounts of the same thing. Gen. 1: 26, 27 simply states the fact that God created man in his own image, but does not give the component parts of which man is created. The language found in Gen. 1: 26, 27 does not show that man is a compound being, having both a soul and a body. Gen. 2: 7 shows that man is a compound being, having a body and soul distinctly and separately created—the body out of the dust of the earth, the soul actually breathed from God himself. This clearly shows that the soul and body are not the same thing. The body derives its origin from the earth, hence decays. It is earthly; it is decomposable and perishable. Of the soul it is said that God breathed into his nostrils the breath of life. Hence we see that this breath of God expanded the lungs and set them into play, while his inspiration gave both spirit and understanding.

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A. H. J. sends a question difficult to answer, because the motive for staying away when the confession was read to the church is not known. Here is the question: "A member of the church sins—commits a public sin—and after a time writes a full confession of the sin, asking the brethren to forgive and receive back into full fellowship, and sends the letter to the church, but does not appear at church at the time of the reading of the letter; if the church, in this case, should take such a one back into fellowship, could such a course be justified by scripture?"

A man who has committed a public sin is not humble enough to be forgiven until he is humble enough to publicly take away the reproach that he has publicly brought upon the church. Whenever a man guilty of such a sin is ashamed to go before the whole church and make his confession there, either by his own mouth or by another while he is present to give his personal sanction to it, his repentance is not sincere, as I think, and there is not much hope of permanent reformation in such a case. A deep hatred of sin itself is necessary to a reformation of life.

The writing of the confession cuts no figure in this case. Why was the man not present when his confession was read to the church? If he could not be present, I would not say his confession was insincere. If he had good reasons for staying away, we should not question his sincerity. On the other hand, if he were absent simply because he did not want to be present to suffer the humiliation that the confession would necessarily bring upon him, it would seem that his repentance is not genuine. When a man has dragged the banner of Jesus Christ into the filth of the world, if he is truly penitent, he will humble himself and do all in his power to wipe out the reproach that he has brought on the church of Christ. Nothing short of this will restore a man to favor with God.

Home Reading

Bobwhite's Plea.

When sitting on the old rail fence
 'Neath sunny skies of blue,
 Don't shoot me, happy farmer lad,
 For I'm a friend to you.
 Or when down by the dusty road
 I sing my happy lay,
 Don't injure me, but let me spread
 My wings and fly away.

While sitting with the covey where
 The leaves are drifting down,
 Or calling in the woodlands green
 Or in the meadows brown,
 Don't take my life, O sportsman; and
 When in the wheat fields bright,
 Don't shoot me when you hear me
 Gently call: "Bobwhite! Bobwhite!"

When in the sunshine's morning rays
 I bask at break of day,
 Or in the noonday's mellow glow,
 Or in the twilight gray,
 And when I chant my carols blest
 And heavenward my psalm soars,
 Just let me live and love and sing
 In God's great out-of-doors.
 —R. H. Wilson, in *The Visitor*.

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Moustache.

Long ago, in the days of Napoleon's brilliant wars, there lived a dog who was a fit predecessor to the splendid dogs of the recent great war, of which we have learned so much.

Many of these fine dogs were killed in action, more were wounded, and a great number were decorated for doing their heroic dog duty.

Placed side by side with them, Moustache need not have hung his head and tail.

He came, as a homely, homeless poodle pup, to the Chasseurs a Pied of the Imperial Guard, and, receiving kind treatment, immediately adopted them as his protectors.

Spirited and intelligent, he soon became a great favorite with all the men, but especially was he chummy with the standard bearer of the First Battalion, who was most fond of him.

In the battle of Austerlitz the standard bearer was shot, and fell with the tricolor beneath his body.

Three enemy Austrians, seeing the colors down, advanced to capture them. A guard of two men always acted as a special escort to the standard bearer, and they engaged two of the enemy, but the other one meant to have the glory of carrying off the flag.

When he approached he found Moustache, who had followed his friend into battle, standing over his prostrate body. Snapping and snarling, he held the Austrian at bay. Dropping his musket, the enemy drew his sword and, slashing viciously at the dog, severed one of Moustache's small paws.

Suffering and bleeding, the gallant little dog held off his enemy until help arrived, when the three Austrians were killed and the flag saved.

Marshal Lannes, when the story became known, ordered that a silver collar with pendant medal be made for Moustache. One side of the medal bore these words: "Moustache, a French dog. Let him be everywhere respected and cherished as a hero." On the other side was: "He lost a leg at the battle of Austerlitz and saved the flag of his regiment."

Quite active on his remaining three legs, Moustache shared the campaigns of his regiment, and in the end died in

action, as a soldier should—killed by a cannon ball at Badajoz.

Genuinely grieved over his death, his comrades buried him on the ramparts. On the stone which they set up above the curly little body, quiet at last, one of their number chiseled the words: "Here lies the brave Moustache."
 —Boys and Girls.

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The Sin of Thoughtlessness.

A professor in a Western college has been making tests in connection with his classes in psychology to find out what is the most general fault among his students—that is, a habit which could not be classed as a sin or a crime or a misdemeanor, but a failure in the sum total of characteristics that mark a successful man or woman.

What do you think he found? Thoughtlessness. His tests were simple, even childish.

He left a book lying on the floor where every student saw it as he came into the classroom. Seven students stepped over the book without trying to pick it up. The eighth kicked it a little farther along the aisle. Four students stepped on the book, evidently not seeing it. The twentieth student picked up the book and put it on the professor's table.

There were three pictures on the walls of the classroom. The professor hung these askew, and a week went by before any one appeared to notice it, and then no one straightened out the picture, but one of the students asked the teacher if they ought not to be hung even.

One of the commonest excuses that men make after some harm has been done to some one or something is: "I'm sorry; I didn't think." A man runs into another car with his, and causes a smash-up or perhaps a tragedy. He is sorry. He did not think he was in any danger. The man fails to be on time for his appointment, wasting valuable time for the man waiting. "So sorry! I did not think I was so late!"

And so it goes all along the line of thoughtlessness. Perhaps the professor was right in his final conclusions.

Thoughtlessness is not a fault of habit. It is a sin and a crime combined, for it leads almost always to both.—Dr. Charles M. Sheldon.

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Time.

Time is given to each of us whether we want it or not. Each new day is ours. What shall we do with it? Our idea of the value of time is indicated by the use we make of it. Character is also indicated by the use we make of our time. We cheapen time or we give it a golden value. It was not given to any of us to waste. It brings little permanent happiness when it is wasted. There are people who are never actually idle, and yet their time is practically wasted. They are employed, but not usefully employed. We know of an extremely elaborate luncheon set on which a woman had spent several hours a day for weeks with her needle. Possibly her time was better employed in this way than in doing nothing, but could not she have made better use of this time?

"No time" is often the very poorest excuse one can give for not doing some of the things that should have been done. "No time" is the excuse sometimes given for not preparing one's Sunday-school lesson. Probably nearly all who offer this excuse could discover in the week back of each Sunday several hours spent in doing nothing or in doing things not nearly so well worth while as studying one's Sunday-school lesson. The important letter was not answered because the writer claimed that he had "no time," when that letter could easily have been written in ten minutes. And so this excuse, "No time," is worked overmuch on the part of those who could do better.

Let us all learn to value our time more highly and make it count for all that it is worth.—Selected.

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Make this standard blood medicine and strength-giver more economical than ever.

Hood's Sarsaparilla is beyond comparison for the good it does, dose for dose. Nothing else will so promptly and thoroughly purify and vitalize your blood. Nothing else equals it in the way it sends strength through your blood tingling with vitality for every organ and tissue. It helps the stomach, kidneys and liver. It enables you to get the full benefit of all the vitamins in your food. It makes you feel well.

It is the medicine your mothers and grandmothers relied upon for help over hard places. Try it.

TETTERINE Drives Away Pimples

and leaves your skin soft and spotless. 60c at your druggist's or from the SHUPTRINE CO., Savannah, Ga.

-FITS-

"I cured my fits by simple remedy. Doctors gave me up," says Mrs. P. Gram, of Milwaukee. You can receive a bottle of the same kind of medicine she used "free" by writing to R. LEPSO, Dept. 36, Island Ave., Milwaukee, Wis.

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Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach, and heart; purifies the blood; strengthens the entire system.

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Obituaries

Dean.

Sister Mary E. Dean, of Tahlequah, Okla., was born in Logan County, Ark., in 1859. She obeyed the gospel early in life, and lived faithful to the church unto the end, which came on December 23, 1921. She was married to Brother A. N. Dean in 1881, and moved to Tahlequah, Okla., in 1911. There was no church in Tahlequah when they arrived, but Brother and Sister Dean set to work immediately to plant the cause of our Master there, and she lived to see a nice congregation well established. She leaves behind her husband and three sons, with a host of friends, to mourn her departure. Funeral services were conducted by me on Christmas Day in the presence of a large concourse of friends.

J. G. ALLEN.

Shofner.

On Lord's-day morning, October 23, 1921, about seven o'clock, our dear, sweet mother left us for a better life. We had tried for three years to prepare ourselves to give her up, as our physician had warned us that it must come, for she had leakage of the heart. But giving up such a loving and sacrificing mother is so hard to do. She was a faithful Christian woman, so kind, so brave, so cheerful in her illness that we find our consolation in God's word. It now remains for us to follow her noble example and meet death bravely as she did. We children are so thankful that we had her with us until we reached womanhood and know her sweet life. Its influence will be felt for years to come. Her death leaves papa very, very lonely, but resigned to the Lord's will. Mamma was Leila Reeder, daughter of the late E. C. Reeder, of Nashville, Ark. She leaves my father, W. L. Shofner, of Nashville, Ark., and four daughters—Mrs. Charles M. Huddleston and Mrs. John C. Floyd, Center Point, Ark.; Mrs. Thomas McAdams and Miss Inez Shofner, Nashville, Ark. Our prayer is that we may live as she taught us.

LILY HUDDLESTON.

White.

Sister Mary Maxiline White was born on July 27, 1857, in Greene County, Mo., where she spent most of her life. She departed this life on December 28, 1921. She was a daughter of Ruben and Elizabeth Armstrong. She was married to Cornelius White in February, 1879. She was the mother of three children—Ernest White, who now resides in California; Mrs. James Kinser and Mrs. Lem Atteberry, both residing in Greene County, Mo. Sister White was buried with Christ in baptism when sixteen years of age. She was truly a devoted Christian, living, together with her Christian husband, such a devoted life that all her children and their companions are now members of the church which she so much loved. Sister White was one of the most faithful Christians I ever knew. She was faithful in attendance at the worship and in her home duties.

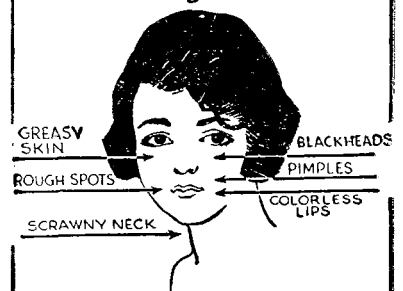
Her death was caused by tuberculosis. She was conscious to the last, and was willing and even anxious to go to be with her Savior. The writer, assisted by Brother S. P. Fields, conducted the funeral services, which were held in the church at the corner of Phillips and Evans Streets, Springfield, Mo. May the Lord bless and comfort the bereaved.
J. M. YOUNG.

Sincerity is the indispensable ground for all conscientiousness, and, by consequence, of all heartfelt religion.—Kant.

RECIPE FOR GRAY HAIR

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

Yeast Vitamon Greatest Secret of Complexion Beauty Clear Skin, Firm Flesh and Strong Nerves



Of what use are fine features, with an ugly skin, flabby flesh, sunken cheeks, a scrawny neck or a careworn face?

If you want to quickly clear your skin and complexion, put some firm, healthy flesh on your bones, increase your nerve force and power and look and feel 100 per cent. better, simply try taking two of Mastin's tiny yeast VITAMON tablets with each meal and watch for the results. Mastin's VITAMON Tablets contain highly concentrated yeast-vitamines as well as the two other still more important vitamins (Fat Soluble A and Water Soluble C) and are now being used by thousands. They positively will not upset the stomach or cause gas, but, on the contrary, are a great aid to digestion, to overcome constipation and as a general conditioner of the whole system. Pimples, boils and skin eruptions seem to vanish like magic under their purifying influence, the complexion becomes fresh and beautiful, the cheeks rosy instead of pale, the lips red instead of colorless, the eyes bright instead of dull. Mastin's VITAMON is positively guaranteed to give you new health, beauty and a more well-rounded face and figure whether you are young or old or the trial costs you nothing. Make the test yourself and see. Be sure to remember the name—Mastin's VITAMON—the original and genuine yeast-vitamine tablet—there is nothing else like it, so do not accept imitations or substitutes. You can get Mastin's VITAMON Tablets at all good druggists.

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It's liquid—agreeable to the stomach
and produces satisfactory results.
Standard for Headache and Grip also.
10c, 30, and 60c—TRY IT—LIKE IT.

Mission Work.

BY C. C. MERRITT.

Brethren will be glad to learn that there are some encouraging things to report concerning the Honolulu work. The brethren in almost all places are giving a listening ear to this phase of our church work, and that should encourage us. It will bear fruit some day if the preachers will all do their duty in teaching them.

The Honolulu work should receive more of our attention. Brother Max Langpaap is doing a worthy work, and we should not fail him, but send a good-sized donation to that work. Remember, he is a consecrated worker and is sacrificing much more than we, even though we send him a good-sized contribution every month. Some who have just a little to use in missions, not being able to support some special definite work, would do well to respond to this work with what they have. Write Brother Max Langpaap, 3557 Kaimuki Avenue, Honolulu, T. H.

Very encouraging word comes from the St. Louis work. Besides what has been said in the papers by others concerning the increase in this work, I wish to add a word about our preacher. The quotation given is from a letter to me by one of the leading brethren there: "The attendance at all services is good and interest is increasing all the time, I believe. Brother Sevedge is doing fine work in every way, and preaches a better sermon every time, it seems. Apparently, there is no reason why we should not accomplish great things for the coming year, the Lord working with us and blessing our efforts." This is all good news to me while I am away from home. Getting such letters as this encourages us all. There is need of a few more churches responding to this work. Who will voluntarily do so without having to be called on? Write H. M. Biggs, 2907 Lafayette Avenue, St. Louis, Mo.

Report of a Debate.

BY O. E. BILLINGSLEY.

An interesting debate has just been held at County Line, near Nashville, Ark., between T. W. Croom (Christian) and D. N. Jackson (Association Missionary Baptist). This debate was the best attended I have ever observed. Large crowds from the very first and larger toward the last. Brother Croom affirmed on the first and third days, and Brother Jackson on the second and fourth days. They discussed the apostasy question, the operation of the Holy Spirit, and the plan of salvation.

Brother Croom pressed Jackson on the apostasy question until he affirmed that sinful children of God go right on to heaven without repenting of

The Best Cough Syrup is Home-made.

Here's an easy way to save \$2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? Thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use



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

FRECKLES

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

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

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

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

their sins. In other words, he declared that eternal salvation in heaven is absolutely unconditional to the citizens of God's kingdom. He made both statements.

Jackson shook hands with Croom on the operation of the Spirit, stated just in these words: "The Holy Spirit operates through the word in the conversion of the sinner, and *in no other way*." He further said that the Spirit does not enter the sinner at all to do his work, but does all by means of his words.

On the plan of salvation, Jackson, under pressure, affirmed that the only thing a sinner has to do to be saved is simply to trust Jesus. He taught plainly that "faith only" is the plan of salvation. According to the Holy Spirit in James, Jackson's plan is "dead faith."

Both men did well. Jackson is a strong man. He writes their Sunday-school literature. He possesses every quality of a debater, except fairness in stating a man's argument and position. He can learn to do that. It was Brother Croom's first debate, and he did a wonderful piece of work. It was a masterpiece. The brethren were highly pleased. The debate is doing good. It was a great victory for the truth.

HALF YOUR LIVING WITHOUT MONEY COST

**Cash Crop Production Costs Can Be
Cut in Half by Food and Grain
Making and Saving at Home**

Atlanta, Ga.—(Special.)—"No one is wise enough to know or foresee the outcome of the world-wide financial and political mix-up that has followed the world war and the inflated-price, joy-riding spree that we have all engaged in," said H. G. Hastings, President of the Georgia Association, Georgia's organization for State-wide development.

"The wise farmer in the South will forget that 30 or 40 cent cotton price that led him to disaster in 1920 and figure on a selling price of around 15 cents under conditions of normal yield and acreage which we are very liable to have in 1922. This necessitates reduced cost of cotton making or else being wiped out.

"The cost of cotton or other cash crop making in the South, or anywhere else, is largely food cost—food for the farmer and his family, food in the shape of grain and forage for his working live stock. With low prices for cotton or other cash crop, the farmer cannot afford to pay any outsider profit or expense on the food he, his family, and working live stock consume. This means to quit living off of supply merchants' shelves and to live off the products of home acres.

"The situation requires chickens, hogs, milch cows, and acres of corn,

oats, wheat, forage, and miscellaneous crops from which to feed them. Last, but not least, in importance, is the home vegetable garden, which is the quickest and cheapest source of food in the world.

"Most folks here in the South don't take the home garden seriously, and thereby make a great mistake. There are too many of the 'lick and a promise' sort of gardens, and mighty few of the real, sure-enough kind.

"We have been told repeatedly by those who plan and prepare for a real garden, plant it, tend it, and keep it replanted through the season, that it furnishes half the family living at no money cost except the small amount spent for the seeds needed.

"The garden is, or rather should be, the earliest planted. It brings food the quickest. It starts cutting store bills for food the first week anything is ready for use. A little later, half or more needed for the table comes out of the garden.

"If rightly tended and replanted, it supplies food all summer and fall. The surplus above daily needs goes into cans or is dried for winter use. Yes, the right kind of garden is a life-saver, and we all need a life-saver of this kind in 1922."

**In answering advertisements, please
mention the Gospel Advocate.**

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Antiseptic Analgesic Antiphlogistic
(Prevents Infection) (Relieves Pain) (Allays Inflammation)

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Oil Eucalyptus Globulus
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Menthol
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Youngstown, Ohio.—"Last fall I began to feel mean and my back hurt me and I could hardly do my little bit of housework. I was played out when I would just sweep one room and would have to rest. I would have to put a cushion behind me when I would sit down and at night I could not sleep unless I had something under my back. I had awful cramps every month and was just nearly all in. Finally my husband said to me one day, 'Why don't you try Lydia E. Pinkham's medicine?' and I said, 'I am willing to take anything if I could get well again.' So I took one bottle and a second one and felt better and the neighbors asked me what I was doing and said, 'Surely it must be doing you good all right.' I have just finished my eighth bottle and I cannot express to you how I feel, the way I would like to. If you can use this letter you are welcome to it and if any woman does not believe what I have written to be true, she can write to me and I will describe my condition to her as I have to you."—Mrs. ELMER HEASLEY, 141 S. Jackson St., Youngstown, Ohio.

"I was very nervous and run-down," writes Mrs. L. E. Wiese of 706 Louisa St., New Orleans, La. "I

would often sit down and cry, and was always blue and had no ambition. I was this way for over a year and had allowed myself to get into quite a serious condition. One day I saw your advertisement in the daily paper and began to take Lydia E. Pinkham's Vegetable Compound at once. I have improved ever since taking the third bottle and find it is the best medicine I have ever taken."

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Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts.

Field Reports

Birmingham, Ala., January 16.—I began work with the West End congregation here yesterday. We had two good services. Large crowd at the morning service, nice contribution, and good Bible school. We are expecting and planning for a good work this year.—I. B. Bradley.

Gallatin, Tenn., January 16.—The second and third Sundays in January have been the best days since I came to Gallatin in every line of church work. Brother W. L. Karnes, of Portland, Tenn., was among our visitors last Sunday night. Brother Karnes is one of Tennessee's best preachers.—T. B. Clark.

Tuscumbia, Ala., January 16.—We had fine services here yesterday. The church is indeed awake to the great possibilities for good in this town, and we mean to work. We expect to have at least six Bible lessons each week; besides, all of us expect to make these services more alive by personal work.—J. H. Horton.

Sheffield, Ala., January 16.—The prospects for the cause in Sheffield

look bright for this year. There were one hundred and forty-five present at the Bible-study hour yesterday and a large audience at preaching and communion services. The brethren say the church is in the best condition in its history.—John C. Graham.

Mayflower, Ark., January 12.—I have returned to Mayflower. We had a fine meeting Sunday; could not seat our hearers. We had baptizing in the afternoon. The children here are wise in the Scriptures. I shall never forget the people in Illinois for their kindness to me. They are sending gifts to Mayflower to cheer me on my way.—J. C. Mosley.

Berry, Ala., January 15.—At present I am home preparing for another year's work in the Lord's kingdom wherever I can be used to the glory of his Name. On account of a failure in some proposed work, I have some time not taken from April 1 to July. This time I would be glad to give to the building up of the cause of Christ. We are expecting Brother J. D. Tant to be with us in Berry, March 5-12. Everybody has a hearty welcome and a strong invitation to come and be with us and enjoy the feast of good things.—Frank Baker.

Fort Worth, Texas, January 16.—Yesterday was fine here, with large

crowds at Southside Church. Our new elders have taken hold with a vim, and the prospects for the cause is the very best it has ever been. I never saw such a bunch to want to work, and we are doing things. I suppose it is settled that I remain the rest of this year, but the elders have consented to allow me a vacation for the month of August, the first real vacation since I came here three years ago. The work of the Lord is good all over the city, and with hope and courage we move along.—Tice Elkins.

Denton, Texas, January 15.—Our services were well attended to-day at both hours, the Sunday school was also well attended, and interest was good in every way. Our people are working with enthusiasm, and it is felt that the work is growing better all the time. The membership contributes freely to the needs of the work and are ready for any and every good work. There was one to respond to the invitation at the evening hour, a lady who desired to be restored to fellowship in the congregation. We ask the prayers of God's people everywhere on behalf of the Lord's work in Denton.—R. D. Smith.

Maytown, Fla., January 18.—I began a meeting here on January 8 and closed it last night. The attendance and interest were good, but there were no additions. Many seemed "almost persuaded," but still cling to the world. The little band which I set in order here last February had discontinued the regular Lord's-day worship, but now they are going ahead with renewed zeal and a full determination to continue the work. Brethren N. J. Bailey and H. S. Clark, as men leaders, together with their faithful wives, will "keep the home fires burning." They have decided to support a man to preach for them once a month, and have asked me to send them a preacher for that purpose. We are looking for the right man for this work. I go to Mims to begin a meeting to-night.—J. O. Barnes.

Cordova, Ala., January 14.—Coming to Cordova the first of last September to teach in the Cordova school, I found a live, active congregation of Christians, numbering about one hundred and forty members. This is the result of the labors of Brethren G. C. Brewer, C. R. Nichol, John T. Hinds, John T. Lewis, Charley Nichols, A. D. Dies, J. H. Murrell, G. A. Dunn, O. C. Lambert, and others. These people have built and seated their house of worship, almost altogether of their own means, at a cost of about three thousand dollars, which teaches a good lesson to many congregations that rely too much on outside help. The contributions for 1921 was \$1,173.11, which was somewhat less than in 1920. The church paid out last year \$1,173.10, paying for building, seats, helping the poor, etc. This congregation is blessed with a large number of male members who take a public part in the Lord's-day worship and in the prayer meeting. The prayer meeting is not nearly so well attended as it should be; however, the interest seems to be growing.

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Brother A. R. Hill, on his way back to David Lipscomb College, stopped over and preached two good sermons on New Year's Day.—J. L. Hunter.

Runge, Texas, January 16.—The church of Christ at Runge held a business meeting the first day of the year 1922 and made plans for active work. We intend to hold four meetings at Runge by exchanging time with preachers at other places. The first of these will begin next Sunday. Brother Foy E. Wallace, Sr., will do the preaching. This is not strictly an exchange of time, though I will fill Brother Wallace's appointment on the fifth Sunday. We would like to exchange meetings with other churches that care to do such work. One feature of this plan is that we get four meetings for the price of one. But we are going to utilize the economy by the church at Runge supporting me for four meetings at weak places. Brethren, we are now ready to hear from some missionary points that need assistance in the spread of the gospel. We will expect you to pay my railroad fare and help all you can in a financial way. If you are able to support a preacher for a meeting, do not write us as a missionary point. We would prefer this work somewhere in the southern part of Texas, but we are placing no limit on the field, since the Lord did not. Any preacher or church seeing this and wishing to assist us in this matter will please write me in the near future.—F. J. Berry.

Mayfield, Ky., January 14.—I am still on the firing line in the county where I was born. I have been teaching in high schools through the fall and winter months, preaching on Sundays, and holding meetings through the summer. During the past season I conducted meetings for the following congregations: Cottage Grove, Tenn., which was my seventh meeting at that place; Spring Creek, in this county; Rives and Dyer, Tenn.; Macedonia, three miles west of Mayfield; and Dongola, Ill. I enjoyed the work the past year more than ever in life. I met many noble souls. The Lord has blessed me. There were a few dark clouds, of course. Our darling baby was badly burned on November 16. He is nearly well now. Another one of my children recently had the diphtheria, but modern science and good doctors as instruments in God's hands saved him. All in all, more sunshine than rain. The County Board of Education appointed me superintendent of schools. We have eight thousand school children in the rural schools. Ten per cent of these are in high schools. I have a great work in my hands. The church in Mayfield is in fine shape. Brother W. C. Hall conducted a splendid meeting here the past summer. Peace and harmony prevail here. We have splendid elders who are watching for the safety of the flock of God. I shall preach the gospel of God's Son and deliver school lectures this year.—A. L. Wilson.

Gorgeous Insects.

To gain some idea of the splendor of some of the world's moth, and butterflies, one should glance over nearly complete collections of them from the tropics as they occur in South America, Asia, Africa, and the great Eastern and Western archipelagoes, with certain parts of Australia. Such collections are to be found in the United State National Museum in the reserve and duplicate series. There is a superb species that comes from Africa, wherein the "tails" to the hinder pair of wings are over eight inches in length. Then we have the gorgeous Atlas moth of the East Indies that measures a foot across from tip to tip of its upper wings.—Selected.

The Son died, not because the Father was unwilling, but unable, to save them otherwise.—W. S. Dewstoe.

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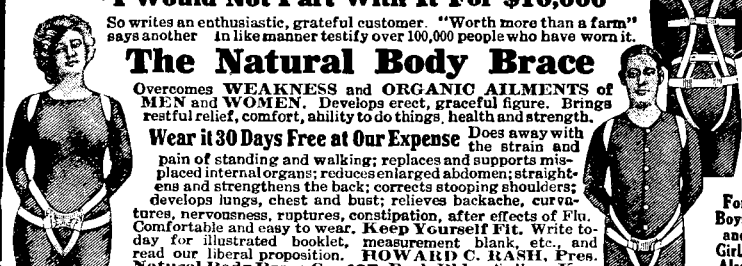
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Looking Backward.

BY C. H. WOODROOF.

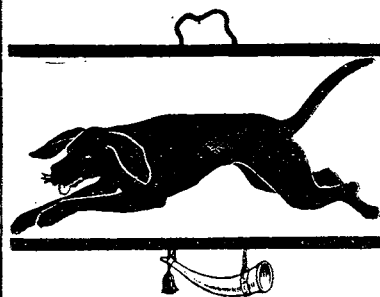
Sunday, November 27, 1921, marked the end of my labors with the church at Anniston, Ala. Many were my experiences, both pleasant and unpleasant, during my four-years' stay there. The church is not very old, having been set in order by Brother J. Pettet Ezell, now of Cookeville, Tenn., and Brother Russell King, of Nashville, Tenn., if I remember correctly, about six years ago. Hence, the congregation was about two years old when I began my labors there; and I was about the same age, so far as being a preacher is concerned.

All this, of course, was a new experience to me, and I went there with the intentions of staying about three months; for I knew, after counting the number of times I would have to preach, that my supply of sermons (?) would be gone by that time. But with a desire in my heart and a prayer on my lips to do God's will and extend his kingdom, I began a work which, as I now look back over it and tears fill my eyes, is very gratifying to me. To my surprise, I stayed four years instead of three months; and as to my sermons—well, I still have a few yet.

I went to Anniston during the most trying times, I suppose, that the world has ever known. The great war was raging furiously, millions were being killed, homes were broken up, hearts were sad. Mothers, sisters, and sweet hearts were too bereaved and sad to even think of going to church, worshipping God, and being comforted. But it seems to me that of all the times in the world when people should have sought God for help, comfort, and strength, and should have been in a worshipful mood, it was at this time. But as is too often the case, it had the opposite effect on them. Then those who did not feel the sting of sadness and heartache were money-mad and pleasure-crazy, and of course they had no time and inclination to worship and serve God. Consequently, the preacher talked to empty benches which were not very responsive and gave little encouragement. Then, on the wake of all this, the epidemic of influenza broke out and thousands were dying around us, some of whom were among our own small number. The places of worship were closed to the few who had a desire to worship, but the pool rooms and other places of vice were left open. Shame on our Christian (?) nation! Such conditions as these were not very conducive to spiritual growth nor encouraging to a "two-year-old" preacher.

But in the midst of all these discouragements, I worked like a Trojan and prayed earnestly for God's help and guidance; and, with the coopera-

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tion and help of the few brethren there then, we have now the most ideal New Testament church I have ever seen. In addition to a large congregation in Anniston, we have set in order two new congregations in adjacent communities and added about one hundred members to established churches in adjoining counties.

I thank God that, through his providence, I was led to Anniston. I shall never forget those wonderfully faithful brethren and sisters who stood by me in this great work. May God's choicest blessings rest upon each of them. I pray that they may always be true to the church and to God's word.

I am now the "new preacher" at Albany, Ala. I have never had a more cordial welcome given me than when I came here last week. The conditions are very auspicious, and I hope and pray that my labors here will be profitable and pleasant.

East Tennessee Conditions.

BY WILL J. CULLUM.

The first of this year I began laboring in this part of the State, realizing the need of the work and believing the opportunity was at hand to accomplish great good with the right man in the field. Whether or not I am the right man remains to be revealed.

On September 1, last year, there was only one loyal little band of fifteen in Roane County. At that time, by arrangement of Brother George W. Farmer, I began a tent meeting at Rockwood, which was the first time any effort had ever been made there to establish a congregation of those who are satisfied to worship "as it is written." We now have a splendid house of worship and a live congregation of ninety members, with an average attendance on the last four Lord's days of one hundred and seventeen in the Sunday school. The society and instrumental-music brethren are strong numerically, but spiritually (as it appears) very weak. They claim an average attendance of over five hundred in the Sunday-school. Many of their members who claim to be members of the church never stay for the Supper, which shows the kind of teaching they have had. However, this is not at all strange; for, with the great amount of work that their pastor, Dr. Leland Cook, has to do, naturally, he is pressed for time. Leagues, bazaars, and a baseball team of which he is president, with a union service now and then! It could not be expected of him to do much else, even to defend his use of the things mentioned, which I asked him to do.

I find in Dayton (Rhea County) a good congregation of forty or fifty who

are willing to abide by a "Thus saith the Lord" in their work and worship. The need of more workers in this part of the country is apparent, with a number of counties with no congregations in them.

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How Eskimos Trap Wolves.

Wolves make deadly ravages among the dogs and reindeer of the Eskimos. But the Eskimos now capture wolves in large numbers by means of big hut-like traps made of ice. The front of the hut, which is of ice, slides up and down. Inside the hut is a joint of raw meat, suspended by a piece of rope to the sliding front; and when a wolf tears down the meat, the front drops into place and he is caught.—Exchange.

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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

WHY THE DEBATE DID NOT TAKE PLACE.

During the excitement, criticisms, and some little commendation of the preaching done by Brethren Sewell and Roulhac, a Methodist preacher by the name of Robert Tarrant was called for the sole purpose of digging up and otherwise obliterating the seed sown by these two men.

Tarrant came, as he said, "with my spurs on;" and such a crowd, and such a sermon! His abuse and gross misrepresentation of these men and and what they taught created in me a sympathy for them; at least, I thought it only fair and reasonable that they should have the opportunity to defend themselves before the same people that heard Tarrant.

I suggested to my uncle, who was a leading member of the Methodist Church, that we challenge Sewell and Roulhac for a debate, thinking, of course, that if we challenged them for a debate they would leave the neighborhood and that would be the last of the matter. His answer was: "Son, you don't know what you are talking about. It is the glory and delight of Campbellite preachers to debate, and that is just what they want." To my astonishment, I learned that I was the only member of the Methodist Church that wanted a debate. A debate I did not get.

This puzzled me. I could not understand why we should not meet these men face to face and publicly expose and overthrow their teaching.

My contention for the debate was so constant that finally my uncle said to me: "If you don't let those Campbellites alone and quit giving attention to what they teach, they will soon have you in the creek." Then I went up and exploded.

About this time Brother John Nash came into our neighborhood and preached two sermons on "The Identity of the Covenants." In contrasting the two covenants, he drew the contrast between a man and a monkey. He reasoned thus: "A man has one head, a monkey has one head; hence, we argue, a man is a monkey, and a monkey is a man." Thus he argued until he found that the monkey had something the man did not: "A monkey has one tail, a man has no tail; hence, we argue, a man is not a monkey, and a monkey is not a man." He then proceeded to show that the New Covenant contained some things the old one did not and that the Old Covenant contained some things the New one did not; therefore, they are not identical, but entirely different. I had never heard such preaching—so plain, so simple, and so true.

About this time I hired myself to

Wilson & Son to drive a log team for them, as they were engaged in the sawmill business. I boarded with Brother M. M. Wilson, who is now the senior elder of the congregation at Obien. He was such a good man, so kind and pleasant with me, that I was greatly surprised to know that such a good man could be a "Campbellite." I considered it my duty under God to convert him from the error of his way and save a soul from death. Soon after I began my mission work on him he made a proposition which I readily accepted; "and here is the straw that broke the camel's back." His proposition was for me to write out ten objections to the "Campbellite Church" and give them to him to answer, and that he would write out and give to me ten objections to the Methodist Church. I knew, or thought, I had him now. His first objection: "I object to the Methodist Church because no such church is once named in the Bible." To this good day I have not been able to answer his first objection. Will some good Methodist preacher furnish me with a scriptural answer?

These things all occurred before I was married.

More to follow.

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Glow Worms.

Glowworms haunt the open, weed-covered water tables beside high roads. Here, after dusk, they scatter the grass with points of golden green and liquid light. It is a genial rather than a cold radiance—warmer than many stars. At short range its brilliance is extraordinary; but it does not penetrate, and only reveals a few grass blades and inches of earth round the source of light. Yet upon those grass blades and grains of sand and soil exist many invisible creatures who must see or feel the glowworm's little lamp, and to them her passing is far more tremendous than to us would be the blaze of a great comet.—Eden Phillpots.

The Microscope Habit.

"I suppose science is a great thing," said an old lady, with the doubtful tones of one venturing into unfamiliar regions, "and all these new fangled fashions of investigating are useful; but it seems as if we haven't much peace at our house since John's taken to looking at everything through a microscope. The water isn't pure, the vegetables are inhabited, and all the wholesome, comfortable things that we've enjoyed and been thankful for all these years are discovered to have specks and spots, till 'most everything is spoiled."

But the microscope habit is still worse when it invades the moral and spiritual realm. There are those so addicted to it that they are constantly turning the glass upon their fellows and all their doings, and exclaiming over the defects that keen scrutiny can bring to light. The home life that looks so beautiful has its flaws, after all; the kind deed that is so helpful holds its alloy of selfishness. The one whose example stirs to emulation is far from perfect. There are mixed motives to be discovered, if one looks closely enough, in the teacher whose words thrill and uplift those about him. Friendship, philanthropy, and faith, all are subjected to the ever-ready glass, and all pronounced imperfect. The trouble with many microscope people is that they only spoil what we have; they never substitute anything better.—The Quiver.

After all, it is better to have our paradise at the end of life than at the beginning of it.—Exchange.

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Following On to Know Jehovah.

BY G. C. BREWER.

The children of Israel had been serving God for many hundred years before the time of the prophet Hosea, and yet they did not know God. They had been told of the mighty things he had done for their fathers, and they were even at this time offering sacrifices unto God according to the law given unto them at Horeb. Moreover, they went to Jerusalem year by year to celebrate the passover, which was intended to commemorate their deliverance from Egyptian bondage by the outstretched arm of Jehovah. Does it not seem strange that, with all their memorial services and ordinances, they forgot Jehovah? How could they preserve the memory of Abraham, Isaac, and Jacob, and their vows and covenants with Jehovah, and of Jehovah's gracious promises to them and to their children forever, and still not know the God of their fathers? Was such a thing possible? That is was not only possible, but that such was actually the case, is clearly seen from the language of Hosea: "My people are destroyed for a lack of knowledge." (Hos. 4: 6.) "Let us know, let us follow on to know Jehovah." (Hos. 6: 3.) "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 6: 6.) From this we see that these Israelites had not ceased to offer their sacrifices and burnt offerings, but these services had degenerated into cold, formal, perfunctory performances. They were done as a matter of habit and custom, with no thought of honoring God. There was no soul surrender or heartfelt sentiment of worship in their ceremonial rites. So heartless was their service that the spreading forth of their hands in prayer was an abomination to Jehovah. (Isa. 1: 12-15.) They drew near unto God with their mouths, but their hearts were far from him. They knew not God. They had no personal knowledge of his love and power. The story of the wonders performed in behalf of their nation was a mere matter of race history and national pride. Their hands were stained with blood and their tribes were defiled with whoredoms, all for the lack of knowledge, which lack also rendered their burnt offerings vain and brought destruction upon the people.

WORSHIPING AN UNKNOWN GOD.

The idols of the heathen are not the only people who have worshiped a God unknown. We have seen that the nation that claimed a monopoly upon Jehovah's mercies and whose founders had had great intimacy with him worshiped God in numerous ceremonies, and yet did not know him. And we can see in those Jews the prototype of many professed Christians of to-day. Have we not all seen people who make loud professions of loyalty to Christ and his word, but whose lives are sadly at variance with the principles of purity preached by Christ? Did we never know men who could preach eloquent sermons and write long, wordy articles on how brethren should dwell together in peace, "in honor preferring one another," and yet when the case concerns these men personally they will rule or ruin, "boss or bust," and put themselves into prominence or tear up the kingdom of heaven? Are there no people on earth to-day whose sense of loyalty comprehends nothing more than fidelity to a few doctrines or specific commands? It does not matter that these doctrines are true or that chapter and verse can be given for the commands. That was true of the burnt offerings of the Jews and of the solemn assemblies and feasts and fasts and prayers. But they honored their forms and not the God that authorized them. Likewise, have we not seen people who mistook ranting dogmatism for zeal for the Lord and entrenched stubbornness and unvarying conformity to custom for loyalty to the truth? Such persons can go through a set form of worship on Lord's-day forenoon and imagine they have done all that is required of a Christian until next Lord's day. They can spend the rest of the week, including Lord's-day afternoon, in either business or pleasure, with never a qualm of conscience or a thought of God. They can go through the form of putting a coin on the collection plate and persuade themselves that they have obeyed the divine command to give as they are prospered. They may worship (?) at regular intervals and in approved form, but they know not God. Since they are strangers to God and have no knowledge of his character, of course none of his attributes, such as love, goodness, justice, mercy, and faith, are reflected in their lives. Let us watch ourselves, lest we fall into this lamentable condition.

THIS IS LIFE.

"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17: 3.) To fail to know God means death, as seen above, but to know him means life eternal. To know him, therefore, means something more than simply to have knowledge of his existence or to know of the attributes ascribed to him or even to repeat pretty prayers to him. The word "know" is used in many different senses in the Bible. There are people who know God, but do not worship him, and there are people who worship God, but do not know him. In that sentence the word is used in two senses. In China and India and Africa there are people who never heard of God, but all the people of America know him in that sense. But the Israelites had long known Jehovah in that sense when they were exhorted by the prophet to "follow on to know" him. In the last day Christ will say to those upon whose left hand, "I never knew you," but this cannot mean that he had never

known of their existence or of their wicked works or that they had professed to do their works in his name. It means that he never recognized them; that there was no established acquaintance, no communion between them. We may conclude, therefore, that to *know* God means that he must be enthroned in the heart to rule and order the life; that his will is a pleasure and not a *duty* or a *task*. It means that such a person has a communion, a friendship and fellowship with God; a correspondence fixed with heaven. He walks with God as did Enoch and Noah, and Abraham. This is why to know God means eternal life. And this explains Paul's language also: "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3: 8.) He does not say that he counted all things to be loss for Christ, nor yet for the knowledge of Christ, but for the *excellency* of the knowledge of Christ. Then in verse 10 he says: "That I may *know* him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death."

FOLLOWING ON TO KNOW.

Both in the language just quoted from Paul and in the passage in Hosea there is the idea of progression; of growth in knowledge, of learning by living. The world by its wisdom cannot know God, and even those who depend upon divine revelation for their acquaintance with the Almighty cannot know him in the fullest sense until they have known his companionship through many experiences of life. But when they have had fellowship with his sufferings; when they have tasted and found him gracious; when they have prayed and been answered; when they have trusted and had his promises fulfilled in their lives, they can sing:

'Tis so sweet to trust in Jesus,
Just to take him at his word;
Just to rest upon his promise,
Just to know "Thus saith the Lord."
Jesus, Jesus, how I trust him!
How I've proved him o'er and o'er!
Jesus, Jesus, precious Jesus,
O for grace to trust him more!

Those who have not *proved* the Lord many times should never sing this hymn, for upon their lips it would be a falsehood. Furthermore, they do not know the Lord. Neither do they know the sweetness of a life of trust. It was at the close of a long life of toil and sacrifice, yet of joy and faith and fellowship with Christ, that Paul could say: "I *know* him whom I *have believed*, and I am persuaded that he is able to guard that which I have committed unto him against that day." (2 Tim. 1: 12.) He had long *believed*, but now he *knew*. He had *proved* the Lord. Therefore, "let us know, let us follow on to know Jehovah."

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Our Contributors

How Long Must We Be Faithful?

BY R. C. GOODPASTURE.

Many professed Christians, like the Jews as a nation, live and rejoice mainly in the consideration of a great past. They were once active in the faith, and, perhaps, did things of which a sinful world was not worthy; but they have long since ceased from their labors. Some of them, feeling that they had borne their burdens long enough, have retired; while others, thinking that they had worked too hard, have allowed themselves to drift into the Dead Sea of religious indifference and inactivity. Beginning the Christian life and finishing it are two entirely different things. There are more beginners than finishers in the faith. This is unfortunate.

It is a sad day for the child of God when he does not forget the "things which are behind" and stretch forward to the "things which are before." Of course it is evident that the mistakes and encumbrances of the past should not be lived over again, but it is equally evident that the fine deeds and noble accomplishments of bygone days should not be so remembered and so magnified as to beguile one into the neglect of present and future obligations and duties. The labors of the years that are gone may have sufficed for them, but they will not suffice for the years to come. What has been done should help us, not hinder us. Our eyes must be directed toward the future. Perhaps, for us, the "things which are before" are greater than the "things which are behind." At least, they should be. It is a life to be pitied that does not develop with the processes of the years. The most fearful tragedy in the world is that of a soul which leaves the body less prepared to meet God than when it entered the body. The man who had ability to use only five talents at first so exercised himself that he was able to use eleven talents later. He was faithful over a "few things" and was worthy to be "set over many things." (Matt. 25: 21, 28.) David was faithful in caring for his father's sheep, and God made him shepherd of his people Israel. (1 Sam. 17: 34, 35.) Past labors prepare for, rather than dispense with, present and future responsibilities.

The great trouble with many people is that they strive to attain but one goal, and that one is very near them. For example, a good sister strives for the conversion of her husband—a commendable work; but when he obeys the gospel, she loses interest in the unsaved. She has reached the end for which she was laboring. Instead of seeking the salvation of sinners, even to the last one in the remote corners of the earth, she seems to consider her life's work done. Sometimes a brother is very zealous until a meetinghouse is built or a certain congregation is established; and then he, too, retreats, to rest the remnant of his days. His heart's desire has been realized. O that we might understand that the "field is the world" (Matt. 13: 38) and that the day of our labor is limited only by the span of our life!

He who would be crowned must be faithful unto the end. "He that endureth to the end, the same shall be saved." (Matt. 10: 22.) "The end"—that is, the end of life or its equivalent. It is not until the closing scenes of his last imprisonment that Paul said: "I have fought the good fight, I have finished the course, I have kept the faith." (2 Tim. 4: 7.) When writing to the Philippians, the great apostle said: "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the

high calling of God in Christ Jesus." (Phil. 3: 13, 14.) The interval of time between the writing of Philipians and that of second Timothy was not long, yet Paul did not consider his course finished so long as he had life and opportunity to labor. "Be thou faithful unto death, and I will give thee the crown of life." (Jesus.)

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.)

NEWS ITEMS.

Hugh E. Garrett is in the third week of a successful meeting at Lafayette, Ga. Five had made the good confession when Brother Garrett was last heard from. One of the five was a steward of the Methodist Church. The meeting has been greatly hindered by unfavorable weather, but Brother Garrett is an untiring worker.

Brother Smelser is doing a good work at Liberty Hill. The brethren there are remodeling and painting their meetinghouse.

Brother and Sister S. F. Morrow, of Nashville, Tenn., were with us at West End Avenue last Lord's day. Brother Morrow preached to a large and appreciative audience at the morning service. We hope they will come our way again soon.

The Enormity of Sin.

BY JAMES E. CHESSOR.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." These quotations from Genesis are given here to show to what low depths of filthiness and degradation human beings may be brought by the indulgence of sin. And sin is just as sinful, just as deadly and loathsome, in our day as it was before the flood. "Sin is exceedingly sinful."

And to-day, as in the days of Noah, the world seems to have lost much of its sensitiveness to the terrible enormity of sin. This is due largely, I think, to the long-continued prevalence and universality of iniquity in the earth. There has been a long reign of sin since Adam, and the hearts of sinners certainly are not less callous to-day than they were formerly. It is true in large measure, as Hawthorne avers, that the "evils of one generation survive in succeeding generations, become uncontrollable, and work nothing but mischief." That "evil men and impostors shall wax worse and worse" is but natural. I am not saying that the world is growing worse or that the people are worse now than formerly. On the surface there are some indications of a general decline in moral standards and of an unhealthy social life. On the other hand, there seems to be more altruism—more brotherly interest in others, more public spirit, and a more widely diffused sense of responsibility for the welfare of the world at large—than ever before. I think the armament conference in Washington is indicative of this. But with all its enlightenment and worthy aims, this is nevertheless a sinful generation. "The whole world lieth in wickedness." Sin still darkens the earth, and I repeat there is a loss of sensitiveness toward evil, a disposition to wink at wickedness. But let us not forget that sin is as detestable in the eyes of the righteous God as it ever was.

The enormity of sin is seen in God's manifest hatred of sin. He calls it "this abominable thing that I hate" (Jer. 44: 4), and he resolutely refuses to look upon it (Hab. 1: 13). Nor has he failed at any time to punish sinners; every transgression and every disobedience, according to inexorable law, receives its just recompense of reward. The judgments of Jehovah has pronounced exhibit his hatred for sin, and, at the same time, his interest in saving men from its baleful consequences. A few instances are in point

here. When the first pair sinned, they were banished from Eden and the flaming sword of the Cherubim was set to guard the entrance. When the race became so steeped in iniquity and lost in depravity that the cry of it reached to heaven, a whole generation were swept away in the flood. When the inhabitants of Sodom and Gomorrah through wantonness had become lost to all sense of shame and decency, fire and brimstone were rained down upon them from heaven and they were utterly destroyed. When God's chosen nation, the Hebrews, had sinned repeatedly and grievously in defiance of solemn warnings, although God had exalted them above all other nations of earth in point of privilege and favor, they were, finally, when their cup of iniquity had become full, exiled and scattered over the earth. In his dealings with individuals, God has not been less severe in his punishment of sin. David, the king, commits an unspeakable crime against God, and suffers bereavement and bitter anguish of heart. The vicious Herod claims the honors due God, and loathsome disease smites him. Ananias and Sapphira lie to the Holy Spirit, and perish without mercy. Peter denies his Lord, and pays for his unfaithfulness in penitential tears. Judas Iscariot betrays the Christ, and satisfies the divine wrath in remorse and suicide. Hence, it will be seen that God's righteous hatred of sin suffers no evil to go unwhipped of justice or unpunished, and this without respect of persons. His judgments are trumpet-tongued warnings to all sinners.

The deadliness and enormity of sin are seen in man's impotence, when unaided of God, to extricate himself from its destructive power. Wonderful is the recent progress of medical and surgical science, but no science which man has originated can deliver him from the disease of sin. This leprous malady of the soul is incurable by human contrivance. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jer. 13: 23.) "The law of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." (Rom. 8: 7.) Man is in bondage to sin, and utterly helpless in and of himself to effect his deliverance. The incubus of sin lies like a blighting shadow upon earth, and man gropes in Stygian darkness, not a ray of light falling athwart his path save that from the Sun of righteousness that rose two thousand years ago with healing in his beams. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6: 23.) "Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." (Rom. 7: 24, 25.) It is sin—nothing less, nothing more—that has wrought man's ruin. Yet men speak and write of sin as though it were a light thing, calling it an error, a misfortune, something humanity can grow out of by a process of natural evolution, by education, or by the imposition of a better environment. Singular that man, lost world without end, should have the impudence to devise his own plan of redemption, and singular indeed that he is not anxious to accept the salvation so graciously offered him. But he must die if he spurns the great and good Physician, for he is sick unto death. Only the cleansing blood of Jesus, the Lamb of God slain from the foundation of the world, can atone for his crimes. Salvation is by grace.

The enormity of sin is seen in the fact that it was sin that made necessary the death of Christ. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all." (Isa. 53: 5, 6.) "Apart from shedding of blood there is no remission." "Through his own blood [Christ] entered in once for all into the holy place, having obtained eternal redemption." The price of redemption is Christ's blood, the vicarious suffering on

Calvary. The gospel message, then, embodies "Jesus Christ, and him crucified," and, equally, the awful fact that it was sin that made necessary his crucifixion.

I do not like to write of sin, it is so loathsome and has wrought such ruin in the world; but God has said much about sin, and he has warned sinners. Would that all men would heed his warnings! "Wash you, make you clean." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Los Angeles (Cal.) Notes.

BY FLOYD S. LEE.

The work at the Central church of Christ, of this city, grows weekly, with the enrollment having gone above one hundred and the regular collections averaging above fifty dollars for each Lord's day.

Brother Samuel E. Witty's work as minister is becoming more and more effective, and Brother James Morgan is doing a fine work as song leader. He understands music and takes great pleasure in striving to improve the singing.

The motto of those who have banded themselves together for this central drive in our city is: "*Work, then more work!*" There is hope for the people who try; there is no hope for those who do not try. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) Christ meant what he said when he declared: "Every branch in me that beareth not fruit, he taketh it away." (John 15: 2.)

The Christian's life must be one of continued watchfulness for opportunities to do good in leading the lost to Christ and bringing back to their "first love" those disciples who have grown cold and careless and gone into sin. "Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in the spirit of meekness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) James (5: 19, 20) says: "My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." The Pharisees and scribes murmured against Jesus, saying: "This man receiveth sinners, and eateth with them. And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost." (Luke 15: 2-6.) These scriptures certainly teach that the desire continually upon Christ's heart is the salvation of souls, and the same desire, in all the writings of the Holy Spirit, is impressed upon us who claim to be following Jesus.

It takes strength and a desire for salvation to acknowledge a sin. And when the erring one does fully and freely confess his sins, this should be punishment enough for him without cool treatment from the brethren. "Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him." (2 Cor. 2: 6-8.) But some of us cannot confirm our love toward any one, simply because we do not have it. But the true disciple who ever lets the Spirit of Christ abide in him gladly and quickly confirms his love, because love is spontaneous in its manifestations. You do not have to beg love to obey. When begging is necessary, it is proof that love is not what it should be.

Due to a lack of love, we often condemn where there is

no ground for condemnation. The one that condemns another when there is no certain proof of guilt reveals the sad condition of his own heart—viz., a loveless and Christless heart. When Christ abides in us, we are careful to treat others as we desire that others treat us; hence, never condemn without evidence. "Wherefore thou art without excuse, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things." (Rom. 2: 1.) Either practice the same things, or you do things that are worse than that you condemn in others.

The true Christian hates sin and will not knowingly walk in it. Such can go to the fallen one with pity and love and lift him up. The more nearly perfect we keep our own souls from consciously sinning, the more pity and compassion we have on those who have sinned. It seems that some would have us think their detestation of sin is something great, from the way they, without mercy and compassion, land on those who have sinned. Such, when the truth is known as God knows it, will be shown to be great sinners. Who has ever condemned sin more strongly than our Lord? And with this question, consider another: Who has ever been so gentle, so tender, so compassionate in his efforts to save the lost, as Jesus? That disposition on our part to have no mercy, to give not the fallen a chance, instead of proving our own hatred for sin and freedom from it, convicts us of having sin of the worst kind in our own heart and lives.

To the members of the Central church of Christ, as well as to others, let me say: Let us all do our best to let the very life of Christ be relived in us. The admonition of Paul is timely here: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The mind in this condition will see evil only where evil exists.

"Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness." (2 Tim. 2: 19.) Taking the very words of our Lord and living them has harmed no soul; it will save us, and enable us to save others.

Then and Now.

BY EARNEST C. LOVE.

Twenty-three years ago to-day (January 4) I left my home in Franklin, Ky., and started eastward to find a place and hold a meeting. It was my first missionary trip. The events of that day and the days immediately following are indelibly stamped upon my memory. Well do I remember that I tried the fourth place before I found lodging for the night. A hospitable old Baptist gentleman took me in for the night, and next day told me where I could find some brethren.

At Gold City I found Brother and Sister Herrington, and they told me of a Brother Silas Patterson, seven miles away, and of a schoolhouse near him, where they thought I might hold a meeting. I found things as they said, and held the meeting.

During this meeting I became well acquainted with Brother Patterson. I was much impressed with his zeal and knowledge of the Scriptures, especially as he could neither read nor write. One could scarcely have less book learning than he had.

There is considerable contrast between that day and this one. To-day I have been wandering among the twenty-five or thirty large buildings of the University of Chicago. Their tall spires and domes in some ways resemble the tall oaks, poplars, and chestnuts that grew beside my path on that other January day so long ago. These dimly

HARDEMAN'S TABERNACLE SERMONS

Beginning March 28, 1922, the churches of Christ in Nashville will engage in a meeting to be held in the Tabernacle of this city, the preaching to be done by N. B. Hardeman and the song service to be led by C. M. Pullias, of Murfreesboro, Tennessee. The meeting will continue for twenty days. The sermons will be printed and bound in a book of 320 pages. Hardeman's ability as a gospel preacher is a sufficient guarantee as to the character of the sermons. The book will appear about May 1, 1922. The price of the book is \$1.50 a copy. You should send in your order at once, so the brethren will know how many to print. Mail your order to-day, so as to be sure to get a copy.

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lighted halls and vaulted roofs are not altogether unlike the spreading beeches that well-nigh hid the sky above my head as I walked through those hollows leading toward Drake's Creek.

There is a great contrast in another way. That day I made the acquaintance of one of the most illiterate, and to-day I have interviewed some of the most highly educated men that this or any other age has produced. Dr. Breasted, professor of archeology, told me he had spent over thirty-five years studying this one subject. He reads fluently the Egyptian hieroglyphics and cuneiform script of the ancient Assyrians and Babylonians. He has followed the expeditions to the fields, and has with his own hands retrieved many specimens of very ancient workmanship. But the sad part of it is, this learned man has lost faith in the Bible as the infallible word of God. He said his mother taught him that the Scriptures were infallible, but the facts developed by scientific research were all against that idea.

Then my mind went back to the simple faith of Silas Patterson, away out among the black oaks of "Old Kentucky," and I said: "Verily not many wise men after the flesh are called. Let us then turn away from the gloomy halls of science, falsely so-called, and go back to the illiterate, and let them lead us." But just here I was checked—for where is Brother Patterson now? Is he still sound in the faith and a safe teacher of the gospel? I am sorry to say he is not. His very illiteracy has made him a prey to false teachers. He has been in three or four different organizations since I knew him, and is now affiliated with a sect which is far from right in many ways.

To whom, then, may we turn? If neither the wise nor unwise can be safely followed, what can we do? Then I remembered the words of Jeremiah, the prophet; "O Jeho-

vah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) So the answer is, do not follow men at all. Let every man set this for his motto: "Let God be true, but every man a liar." That is the only safe way. Let us pin our faith to no man. Let us see "no man, save Jesus only."

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Price, \$2, postpaid. Send your orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

"That He Might Seek a Godly Seed."

BY A. A. RUNNER.

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 22-24.)

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.)

"But from the beginning of the creation God made them male and female [not females]. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh." (Mark 10: 6-8.)

Why was it thus; and why be so particular in so stating these facts, and why have them put on record and handed down to future generations? God tells us why in his word in plain and unequivocal language. Hear him: "And did not he [God] make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously [or, unfaithfully—margin] against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously." (Mal. 2: 15, 16.)

Why did God then make one? "That he might seek a godly seed." If this statement is true—and true it is, for it is the statement of the Lord God of hosts—then he cannot seek and obtain a godly seed through any other channel. If any man or woman has ever been begotten and born out of wedlock or through a polygamous marriage that has ever been noted as a great moral reformer, such has never come under my notice, either in ancient or modern times. If any one has ever known any exception to this rule of God, such a one has observed more than I have ever been able to observe. But if such a case has ever come under the observation of others, I would be glad to have it pointed out to me. But no one has more sympathy for this unfortunate class of humanity than I have. I say "unfortunate class" of our race, who have been made such through the wicked and ungodly lusts of an unlawful parentage, a parentage that is out of all harmony with heaven's law, a law established in the beginning and which has never been revoked by its divine Lawgiver. No man can have but one living wife at a time, no woman can have but one living husband at a time, without bringing spiritual and eternal ruin upon their own souls and physical degeneracy and moral weakness upon their innocent offspring, as long as God's word as revealed through Malachi (2: 14-16) stands, and it will stand as long as the righteous Lord seeks "a godly seed" among the sons and daughters of men, and this will be as long as time lasts, until the trump of God shall sound the doom of this world.

Read up on the history of men and nations, from the first departure of God's law to the present time. Take even the history of the descendants of Abraham through his two sons, Ishmael and Isaac. The descendants of these two sons have stood side by side through generations past and present as living witnesses to the truth of God's word along this line of thought. It is true that Abraham believed God's promise to him (see Gen. 15: 1-6); but both he and his wife were old, and they did not see how God could fulfill this promise, and Sarah at last fell upon a plan, as she thought, to help the Lord out of the difficulty (see Gen. 16: 1, 2). But as soon as Hagar conceived, then Sarah, her mistress, was despised in her eyes; and when Sarah saw that she was despised in the eyes of her hand-

maid, then, womanlike, she tried to place the whole blame for the wrong she had done upon Abraham, her husband. (See Gen. 16: 5.) She was not willing that any blame for wrongdoing should rest upon her shoulders; it must all rest upon her husband. Did our Lord descend through the line of Ishmael? No. But "in Isaac shall thy seed be called." (Gen. 21: 12; Heb. 11: 18.) And why this? Because Jehovah is seeking "a godly seed," and no such seed ever came through the lineage of Ishmael. This can only come through the lawful marriage of one man to one woman; and this lawful marriage may be between a believing husband and an unbelieving wife, or vice versa. (1 Cor. 7: 13, 14.) Hence, when one quotes 2 Cor. 6: 14 and applies it to the marriage relation, he is making a wrong application of the inspired Paul's language and is doing violence to the word of the Lord. So we see that God did not accept the unlawful help of Abraham and Sarah in the fulfilling of his promise, but rejected it altogether. Hear him: "In Isaac shall thy seed be called." (See, also, Gen. 17: 19-21.) Is God a respecter of persons? No, but he respects moral worth, and, above all, he respects his law, which is "just and holy and good," and contains the only principles that will make good men and women—men and women who can be fitted for citizenship in the everlasting kingdom.

Now let us turn to Gen. 15: 1-4 and read what God said to Abraham, especially in verse 4. This was before the birth of Ishmael and Isaac. In verse 4 God said, in reply to Abraham's statement as recorded in verse 2: "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." But Ishmael was born some twelve years before Isaac, and, as Abram and Sarah supposed, was the one through whom the promise was to be fulfilled. Hence, one is ready to inquire: Did not Ishmael come forth out of Abram's bowels? My answer is, not according to my understanding of God's word. (Read Gen. 2: 23, 24; Mark 10: 3-12; Eph. 5: 28-33; 1 Cor. 12: 27.) Now I take it that Sarah herself was the "bowels" of Abraham from which the promised seed was to come forth.

On account of the adultery and fornication and the murder of the innocent unborn and the divorce evil that our beloved land is filled with, it is high time for the religious press to be aroused as it never was before and cry aloud in thunder tones, in tones that can be heard from the rivers to the ends of the earth. Archbishop Hayes, of the Roman Catholic Church, head of the New York archdiocese, and the Cleveland (Ohio) News, a secular newspaper, have spoken out against these great sins—or, at least, some of them—in no uncertain words. Hear them (I clip from the News of December 20, 1921):

Archbishop Hayes, head of the New York archdiocese, raises an interesting point in his vigorous denunciation of birth-control advocates. His Christmas pastoral address to the faithful says: "Children troop down from heaven because God wills it." He distinguishes between murder and birth control thus: "To take life after its inception is a horrible crime, but to prevent human life that the Creator is about to bring into being is Satanic. In the first instance, the body is killed, while the soul lives on. In the latter, not only a body, but an immortal soul, is denied existence in time and in eternity."

This puts a new complexion on the entire question. Beyond doubt, to destroy physical life in one body, permitting the soul to enter a better life, would be a crime less serious than saying to that soul: "You shall never exist at all."

It is a complicated question, made more complicated by the fact that outside of Archbishop Hayes' church, among the prosperous class, at least, birth control to a greater or less extent is practically universal.

God's word is the only safe rule and guide to man's mission and duties on this earth. (See Prov. 5: 1-23; Eccles. 12: 1-14.) Let the religious press all over the land arise in the strength of the Lord and cry aloud and spare not, and I am sure that the secular press will follow suit, and

a great reformation will follow. The world needs to get back to "the old paths" along these lines. A virtuous woman is not safe any more in walking the streets of most of our cities alone. Even children of Christian parents are being raised up in disobedience, unthankfulness, and unholiness, and the congregations of the Lord that boast of their loyalty to him are sitting idly by, doing nothing to save the wicked, not only of the world, but among themselves, from the great wave of wreck and ruin that is sweeping humanity to destruction. Wake up! O, wake up!

Abraham Sojourns in Egypt.

BY H. LEO BOLES.

The path of the called-out of God is not an easy way. So often it leads to difficulties and adversities; frequently it enjoins burdens and sorrows. Sometimes we attempt to travel it alone, relying upon our own judgment, and blunder seriously. It seems strange that we should so far forget the strength, wisdom, and guidance of Jehovah and try to walk alone. Even the best and most faithful have seriously and fatally blundered at this point. We are slow to learn that "it is not in man that walketh to direct his steps." Abraham early in his sojourn in Canaan made a mistake.

We are told that "there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was sore in the land." (Gen. 12: 10.) We do not know the exact time that Abraham made this departure from the promised land. It seems now that he had seen the land at its best and now sees it at its worst—"the famine was sore in the land." One has expressed it thus: "God had showed him the best to comfort his spirit, and then let him see the worst to try his faith." It seems strange from the human point of view that "Land of Promise" should be afflicted with famine; but the book of Genesis mentions three famines—one in Abraham's time, one in Isaac's time, and one in Jacob's time. God is teaching the patriarchs to depend upon him, to put their trust in him. The patriarchs, as well as all of God's people, are to learn that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

There have been times when Jehovah instructed his servants to go down into Egypt; he has used this country as a means of discipline for his people. Jacob was halting in indecision on the borders of Canaan when Joseph had sent for him; he was reluctant in accepting the invitation to go into Egypt. At this time Jehovah said: "Fear not to go down into Egypt. . . . I will go down with thee into Egypt." (Gen. 46: 3, 4.) Again, the angel of the Lord appeared unto Joseph and said: "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee." (Matt. 2: 13.) Again, there are times when Jehovah warned against going into Egypt. When his people went there of their own accord, they always went down morally as well as geographically. They were to stay out of Egypt unless told to go there. "Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; . . . that set out to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the refuge in the shadow of Egypt your confusion." (Isa. 30: 1-3.)

There is no evidence that Jehovah directed Abraham to go into Egypt; he went without Jehovah's counsel, so far as the Bible reveals. What a mistake he thus makes! Of course, the famine was sore; there was no water for his herds; the clouds dropped no rain; the pastures, fields, and vineyards are dried up; the earth is as brass; the cattle perish; his servants complain and urge a change; Abraham decides to go into Egypt without asking counsel of

Jehovah. What a severe test! How often to-day do we falter! Abraham could not expect relief from the citizens in Canaan. He was a stranger there; isolated from the inhabitants; they regarded him with suspicion and hostility instead of offering him friendly aid, even if they could in any way help him. He was weighted down with the responsibility of numerous flocks and vast herds. Wealth always brings its weight and responsibility. It was a severe trial for Abraham to view the devastation of famine and feel the disappointment of wealth. He goes into Egypt for relief.

Egypt was the granary of the world. It was even then a country with a marvelous history; its wonder and mystery were great; it was the land of the glorious Nile and mighty dynasties. In all ages the countries of the world had looked to Egypt as the storehouse of food and plenty. Joseph's brethren went there for relief. The apostle Paul was conveyed to Rome in a ship of Alexandria sailing for Italy loaded with wheat. Egypt was at this time, it seemed to Abraham, the best place in the world; so Abraham went down into Egypt and sojourned there. It seems strange that Abraham should err at his strongest point. Frequently it seems that we err at our strongest point rather than at our weakest. This is possibly because we do not guard our strongest points as we do our weakest. Abraham's strongest characteristic was faith; he was called the "father of the faithful;" faith was his highest achievement and the source of all his triumphs; yet by his unfaithfulness he blunders into Egypt. Some one has said that the sense of security is near akin to the haughty spirit that goeth before a fall.

Abraham enters into Egypt in fear. He became the victim of fear. He has taken a step independent of God, and begins to lose the courage that trust in God gives to one. One mistake leads to another. "We see now the hero is unheroic, and the saint unsaintly." Abraham handles very awkwardly the weapons of duplicity and deceit; he is unskilled in their use. He is in a land of corruption and treachery and thinks that he must use the tricks and schemings of its natives. He attempts to practice a modern adage: "When in Rome, do as Rome does." Of course, he will fail, because he is not trained in the art of deception. He persuades his wife to tell that she is his sister. One false step quickly involved him in another.

He spoke untruthfully. He used words which were in a sense true, but he used them with the intention of deceiving. One has tried to defend Abraham's course by saying that "he spoke of his sister, but did not deny his wife. However, no defense for his course is revealed in the Bible. A lie is anything said or done with the intention to deceive. God's people must always think, speak, act, and live the truth. "Behold, thou desirest truth in the inward parts." Abraham acted as though the end justified the means. He, with us, must learn that all tricks of policy, all compromise with error, and all silencing through fear of consequences hinder the ways of God and prove one untrue in life.

The Regiment of God.

Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and
clearing sod,
All the dusty roads of labor in the regiment of God,
March together toward his temple, do the task his hands
prepare:
Honest toil is holy service, faithful work is praise and
prayer.
—Technical World Magazine.

It is the burdens we drag and not those we bear that are too heavy.

At Home and Abroad

F. B. Srygley preached at Trinity Lane last Sunday and Sunday night. A large crowd was at each service.

From J. W. Atkisson, St. Louis, Mo.: "The cause here is doing well under the ministry of Brother Sevedge."

W. E. Morgan preached at Cherokee Park, this city, last Sunday morning and night following. One confession at night.

Tice Elkins requests us to announce that the preachers' meeting for the Southside Church, Fort Worth, Texas, has been called off.

W. M. Oakley preached at the Belmont Avenue Church, this city, last Sunday and Sunday night. He will preach at Reid Avenue, this city, next Lord's day.

S. H. Hall had two good services at Russell Street church of Christ, this city, last Sunday and Sunday night. Two took membership at the eleven-o'clock service.

James A. Allen preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and evening. W. S. Moody will preach for this church next Lord's day.

E. S. Jelley, missionary to India, is much improved and is now in reasonable health. Brother Jelley has recently made three missionary trips and baptized fourteen persons.

H. D. Jeffcoat, Ackerman, Miss., writes: "I have been a reader of the Gospel Advocate since 1913, and it has been a great blessing to me. I look forward to its coming with much pleasure."

From Charles L. Talley, Hopkinsville, Ky., January 23: "Our work here moves on very well. The interest is picking up some. One was added yesterday, coming from the Baptist Church."

The receipts on the Gospel Advocate for January have indeed been encouraging. We are now planning to make the receipts for February even larger than January. Will you help us now?

Otis J. Haynes is still in Room 28, Baptist Hospital, Little Rock, Ark. He is recovering, but needs financial assistance. It would be well for the brethren in Little Rock to visit him in the hospital.

Readers of the Gospel Advocate who know of Christians living in Salt Lake City, Utah, are requested to send names and addresses of all such to Mrs. Earl Beebe, 1014 West Third Street, Tulsa, Okla.

From J. H. Horton, Tuscumbia, Ala., January 23: "The church at Tuscumbia is in fine condition. Two good services yesterday. One baptism in the afternoon. We are determined to win in His name."

F. A. McKnight, Readyville, Tenn., in renewing his subscription to the Gospel Advocate, says: "I have been a reader of the Advocate for over fifty years, and I have been well pleased with its teaching. I have learned many good lessons from it."

A sister from McMinnville, Tenn., sends two dollars for the Sinking Fund, but does not give her name; so we take this means of thanking her for the gift, and will send the Gospel Advocate to some deserving one who we believe will read it and be profited by so doing.

H. R. Daniel says: "The Gospel Advocate has been a welcome visitor in my home for thirty-five years. It has been a great help to me. After February 15 I will devote my time to preaching the gospel. Any congregation desiring my services should address me at Elkton Ky."

From L. A. Fowler, Fayette, Ala., Route 2: "I am located nine miles north of Fayette and fourteen miles south of Guin. I have been preaching for two years, mostly at home. I would be glad to preach for any church in reach of me any Sunday except the third Sunday in the month."

W. D. Allinder, Waverly, Ky., in renewing his subscription to the Gospel Advocate, says: "I could not get along without the Advocate. It has been a great help to my family. I have been a subscriber twenty-six years." Brother Allinder is an elder in the Liberty congregation at Waverly.

J. W. Richardson, in sending his renewal for the Gospel Advocate from January 1, 1922, to January 1, 1923, says:

"This makes my thirty-eighth year for the Gospel Advocate without missing a number. At the request of my first wife, in 1884, I subscribed for the Advocate. After reading carefully up to 1887, I obeyed the gospel before marrying my first wife."

From Will J. Cullum: "Two good audiences at Rockwood, Tenn., on January 22. Three confessions at the night services. One hundred and twenty-two in Sunday school. This congregation is only four months old, but it has a membership of ninety-three." Brother Cullum preaches half the time at Dayton, Tenn., and reports the cause in good condition at that place also.

E. C. Love is traveling among the churches in the interest of the Gospel Advocate. We are expecting him to send us many new and renewal subscribers to the paper. He will also sell our books. He is a splendid writer and will keep our readers informed as to the work and progress of the churches. He will be glad to preach for the churches on which he calls. We will appreciate any encouragement and help rendered him.

From J. R. Armstrong, Town Creek, Ala.: "We have never had any one to work with us that was more helpful to the church and the whole community than C. E. Holt. May he be spared many years to do the work he loves so well. Our congregation has had a healthy growth for the last two or three years. All enjoy the Lord's-day services. It is interesting to see the new members getting so much out of the services. . . . I made an effort sometime ago to get more of our people to take the Gospel Advocate, but my effort was a failure. To-day I made another effort and secured several subscribers."

From J. Pettey Ezell, Cookeville, Tenn.: "January 22 was a good day with us here. The interest along all lines is growing steadily and all seem to feel that we are entering the dawn of a better day for the church at Cookeville. We had two hundred in our Bible study yesterday, and the large auditorium was well filled at the eleven-o'clock hour, for all of which we thank God and take courage to press on to greater work for the church in this section. Having been called to Bethel, in Davidson County, on January 15, for the funeral service of Sister Climer, whom I baptized a few years ago, Prof. A. W. Smith filled my appointment here and W. A. Hensley filled my appointment at Holliday Schoolhouse in the afternoon. They are both good men and did their work creditably. We have several men who, with proper encouragement, will make efficient teachers and proclaimers of the word."

Sister J. S. Hendrix asks that some one write something on lodges, but, as a matter of fact, the Bible says nothing about lodges as such. The church of Christ is the only institution the New Testament says anything about. All the promises that are made to any institutions are made to it. It is sufficient for every work it was designed to do. Through the church one can easily put in all his time. He can afford to give to it all his prayers, and can consecrate to the church all his time and all his means. If the lodges can receive and use better any portion of our time or money than the church can, and there are lodges enough to take it all, then they should have it all. It is our duty to use our money and time for the best; and if the church can use a part of it for the best, why cannot the church use all for the best? There is every spiritual blessing in Christ; there are no spiritual blessings out of him. Let us give everything to Christ through his church. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus." (Col. 3: 17.)

From H. R. Daniel, Elkton, Ky.: "The Srygley-Neal debate was held at Jordan Springs, Tenn., beginning on December 20. Four propositions were discussed, as follows: (1) "The kingdom or church was set up on the first Pentecost after Christ's resurrection." (2) "The Holy Spirit operates on the sinner's heart independent of the word, as well as through it." (3) "Baptism to a penitent believer is in order to, or for the remission of, past or alien sins." (4) "When a person is truly converted, it is impossible for him to fall away and be lost." Brother Srygley affirmed the first and third propositions. To say that Brother Srygley did the debating is to say it was well done. I have attended and read several debates in my life, but never heard a man that could pervert the Scriptures and misrepresent his opponent as badly as Neal did. Before they agreed for Brother Srygley to have the first and last speeches, they challenged him to debate the general church question. He told them no, he was going to debate these four propositions first, then would debate the others later. Brother Malphurs went to them and accepted their challenge, but does not think they want any more debates."

J. D. Tani, of Quitman, Ark., will begin a four-days' debate with A. N. Dugger, of Strasburg, Mo., at Russellville, Ala., on February 15. Dugger is an Adventist.

John T. Smithson, under date of January 28, 1922, says: "Our work here is moving along well. We have had three to confess their sins and come back to the church, and two to take membership this month."

From M. C. Cayce, 143 Wacaster Street, Jackson, Miss., January 27: "Our work here is doing nicely. One lady was baptized at our prayer meeting Wednesday night. That is as it should be. We need not wait for a protracted meeting."

Jesse S. Bills, Farmington, Tenn., is working to secure a set of Matthew Henry's "Commentary on the Bible." He expects to send twenty-five subscribers soon. He says: "The Gospel Advocate is the greatest paper in the world. I take much pleasure in helping to swell the circulation."

From Lee Warren, Wetumka, Okla., January 24: "Last Lord's day I was at Valley View. We had a fine day. The work of the Lord is growing some in that community. I have changed my address from Wills Point, Texas, to Wetumka, Okla. I wish the Gospel Advocate could go into every home."

From H. M. Phillips, Chattanooga, Tenn., January 22: "Two splendid services here to-day. Two restored and two confessions; one hundred and sixty-five in the Bible classes. A get-together meeting of the churches of Christ of Chattanooga each night this week. Enlarging of the church house is proposed for spring."

From T. M. Carney, San Angelo, Texas, January 23: "The church here is working better than at any time since I have been laboring at this place. We have had better attendance at the midweek services, Sunday school, ladies' Bible class, and regular services in this month than any previous month of my ministry at this place. Pray for us."

From W. T. Lynn, Indianapolis, Ind.: "I am preaching out in the suburbs of the city, and sometimes walk, and on my return home the first Sunday in November was struck by an automobile and my ankle badly wrenched and fractured, and have been unable to do very much of anything for several days. I like the Gospel Advocate and read it all I have time to, and hope it will have an increased number of readers. It is doing great good in keeping the minds of people stirred to a more careful reading of God's Book."

C. Delight Garrett, Cleveland, Ohio, writes: "I would like to say a word in regard to wrangling and contention in your columns by some who may imagine they have been wronged or criticized too harshly or have had their 'feelings hurt.' I am always heartsick and disgusted with such childishness. When a person is hungering and thirsting after righteousness, he does not relish such reading. Personal attacks should never appear upon the pages of a religious paper. It was for this reason that I discontinued the Apostolic Review, and I regret that I find reading of the same class in the Gospel Advocate."

B. C. Hammons, Covington, Ky., says: "I wish to commend the management of the Gospel Advocate for the wholesome Christian teaching which it is furnishing its readers and the effort to make it better. My wife and I are isolated here among digression, among Protestant people and the idolatry resulting from Roman Catholicism, with not many of God's true people to associate with, and for this reason we welcome the Advocate and take consolation and hope from each issue. There is a great mission field around here, but the faithful here are too weak in numbers and finance and too far away from any loyal gospel evangelists to have the gospel preached, except that which in my humble way I am able to do for them."

From O. M. Reynolds, Plainview, Texas, January 19: "Horace Busby, of Fort Worth, Texas, one of Texas' most successful evangelists, closed on Sunday night a nine-days' meeting for the Plainview church. Large audiences attended throughout; interest was the best; the sermons, both to church and sinners, were plain, pointed, practical, and full of love for God and man, and brought conviction to the alien and erring. The church is rejoicing and is evidently on 'higher ground.' Nineteen were added—thirteen baptisms (one a Baptist), two from the 'progressives' restored, and others by commendation. Brother Busby will be with us the first two weeks in February, when we expect another harvest. I begin a ten-days' meeting at Bledsoe Schoolhouse to-morrow."

From H. N. Mann, Riverside, Tenn., January 23: "During the year 1921 the Lord blessed me with health to go to services each of the fifty-two Lord's days, and to fill all

regular appointments, and to visit and worship at the following places: Morrow's Valley, Mount Hope, Cave Spring, and Topsy, in Wayne County; Hohenwald, Riverside, Grindler's Creek, Seiber's Chapel, Salem, and Gorsburg, in Lewis County; Brush Creek, County Line, Goss and Center Schoolhouses, in Lawrence County; Centerville and Pine Branch, in Hickman County; Red Boiling Springs and Walnut Shade, in Macon County, Tenn. Baptisms, eight; restorations, two; funerals, five; marriages, five. Other preachers did good work in this field with more visible results. May we continue to work and pray for more and better work."

O. E. Billingsley, Conway, Ark., sends the following report for 1921: "During 1921 I held meetings at Swifton, Knobel, Tuckerman, Walnut Ridge, England, Palatka, Apin, Gay, Kenyon, Jonesboro, Charlotte, Pocahontas, Newark, Ark.; Star, Mo.; Wayne, Okla. I also preached at other points. I held more meetings and preached to more people than ever before during any year of my life. Near two hundred persons were baptized and many restorations were had during these meetings. Most of the meetings were short—too short. Some had only one Sunday. The first baptizing was in March and the last was on Christmas Day. I feel very thankful to God and to my friends and brethren for being allowed to have a part in the good work and for the great encouragement in many ways. The brethren and friends have been very kind and good to us. I enter the new year with much courage and many appointments. May God bless the Gospel Advocate and make it still more useful. God's eternal truth is having its way with many."

From Earnest C. Love, Nashville, Tenn., January 20: "I am just back in the Gospel Advocate office from a trip to Chicago. I had just about made up my mind to try to do some religious work in that great city, but my father grew worse and sent for me. I am on my way home now. It is always a pleasure to visit this office, as one is sure to meet many brethren whom he has learned to love for their work's sake. I find Brother McQuiddy ill, but not so poorly as when I went away. All things are moving smoothly in the Advocate office, but we all miss A. B. Lipscomb, who has put in many years in this office. On my way back I visited brethren in Covington, Greencastle, and West Union, Ind., and at Louisville, Ky. William Ellmore is now in a Bible reading with the West Union congregation, near Greencastle. He is an efficient teacher, and does the brethren good wherever he goes. If one has an idea the war is not over yet, and that there is a 'feeling' between the North and South, he has only to visit among the brethren in the 'Hoosier' State. To-day in the office I met for the first time S. H. Hall and C. C. Merritt and wife. Brother Hall labored a while in the Western field, but I never had the pleasure of meeting him before. I enjoyed making his acquaintance, and hope to get better acquainted with him. Brethren, let us try hard to get the Advocate into as many homes as possible."

From T. B. Thompson, Huntsville, Ala., January 24: "I am glad to note that Hardeman's sermons are to appear in permanent form. I thought I would add my suggestion to that of J. W. Brents' suggestion to that effect a couple of issues back, but neglected to do so. Hardeman is a great preacher, and I feel that putting his sermons into permanent form will be a worthy contribution to our religious literature. Things are moving along fairly well here in Huntsville, and we are hoping to be able to say they are moving along splendidly soon. I have never, in my career as a preacher of the gospel, labored among a people who, as a whole, appreciated my efforts so well as these people do. They are never forgetful of me or my family, but are constantly doing something to show their appreciation of our presence. We feel quite unworthy of so many acts of kindness, but are hoping that in the future we may, to some slight degree, make them feel that we would reciprocate if only we could. If the time for the Tabernacle meeting has been arranged, I have not noticed it, and would be glad for such time to be arranged as soon as possible, so that arrangements can be made, where possible, for preachers to so arrange their work as to be able to visit this meeting. I feel that it will be encouraging to Christian workers from different parts of the country to have opportunity to visit that meeting for at least a few times. You see, there are so many Elias who need to be impressed with the fact that there are many thousands who have not bowed the knee to the Baal of this world. To visit this meeting will encourage some of us, no doubt, to return to Israel and institute more effectual proceedings against the Ahab's and Jezebel's of the land. I believe this meeting will be a good thing, and now it is up to the Nashville brethren to spread themselves and show us how they can do things."

Current Comment

BY A. B. LIPSCOMB

Here follows in poetic form a burning question for all Christians to consider:

They are dying by tens! Do you know it?
Dying without the light!

They know not Christ as their Savior;
His cross is hid from their sight.

They are dying by hundreds! O, hear it!
In chains of ignorance bound!
They see not the need of a Savior,
The Savior whom you have found.

They are dying by thousands! Believe it!
O, what are you going to do?
Your Savior cares for these lost ones,
And longs to bless them through you.

They are dying by millions! O, see it!
All over the world's wide lands;
In India, Japan, and China.
Can you sit with idle hands?

Dying while you are all sleeping,
Dying while you are at play,
Dying while you laugh and chatter,
Dying by night and by day.

Every speaker appreciates a good audience, and, perhaps, the preacher with the old-fashioned gospel message, most of all. But we make a sad mistake if we persuade ourselves that the big crowd is a sure sign of success along the lines of spiritual growth. The strength or weakness of a church cannot be determined by counting noses. The presence or absence of the crowd is not necessarily indicative of the vitality of a cause. Vox populi is not always the voice of God, neither is an enthusiastic gathering always the sign of good intentions. It was a big crowd that cried out against Jesus, "Crucify him!"—the same big crowd that seven days before had cried "Hosanna" while spreading their garments along his pathway. We should not overlook the disposition to float hither and thither, moved by the passing mood or interest. Hence, the editor of the *Homiletic Review* observes:

It is the steady-going, serious folk who count. The crowds were in the temple while Jesus was training the twelve on the hills. The crowds were at the dedication of the Colosseum in the year 80 A.D., and the Christians of Rome—where were they? Gathered, perhaps—a little company—in some obscure place. But that great blood-stained structure has for centuries been a ruin, while the Christian church has permeated the life of the world.

The small company where there is no vital faith is indeed negligible; but the little company in which a living fire of conviction and devotion is burning has within it a force to be reckoned with. The real question is not: How many were at church this morning, or at the prayer meeting last week? Was the Spirit there?

Brethren, let us rejoice at every favorable indication that the truth is being received by the people, but speak and write modestly of ourselves and the size of our audiences. A spirit of braggadocio is bad enough in anybody, but in the Christian it is unexcusable.

Whatever men may think or say about the guilt or innocence of Eugene V. Debs, who had the unique distinction of being a Presidential candidate while serving a term in a Federal prison, one can but admire the spirit of cheerfulness he manifested while in prison and the way in which he came out, smiling and resolute upon doing a man's work. Surely every Christian should share with him the determination to blot out cruel war and use his influence to that end. In Ecclesiasticus 2: 5 (one of the noblest of psalms not included in the Bible) we are told that "gold is tried in the fire, and acceptable men in the

furnace of adversity." Surely this is a great truth that all need to learn. Happiness is the graduating point in the school of life; but the most important teacher in the faculty is not joy nor freedom from responsibility, but the angel of suffering. If we would only remember that the trial of our faith is a precious thing, how it would help us in time of trouble and sorrow! No doubt that is one reason why the wicked seem to prosper far above the righteous. They are not worth the trial to which the righteous must be subjected in order to be purified, a trial more precious than gold. Said Newell Dwight Hillis in a recent sermon:

Nineteen days out of twenty will bring you health, success, victory; but after that comes the storm with the winds which seem contrary and the doors will close for the prisoner of hope! For "the fire" is made ready—ready for what? Mud is tried in the fire? No! Not mud! Wood and hay are tried in the fire? No! Rags are tried in the fire? No! It is "gold" that is tried in the fire. And what about "this furnace, adversity?" Bad men are tried in the furnace of adversity? No! Selfish men are tried in the furnace of adversity? No! Traitors and liars and thieves are tried in the furnace of adversity? No, no! A thousand times no! There is nothing in them to justify the patient care of the divine Goldsmith. Who, then? It is acceptable men, the true, the brave, the loyal, who are tried in the furnace of adversity. Who are these in bright array? "These are they who came out of great tribulation and have washed their robes in the blood of the Lamb."

Does it not help wonderfully to know that when God tries us in the furnace of adversity it is a vote of confidence in our ability to withstand the trials and to come forth better men and women? "Wherefore comfort one another with these words."

A few weeks ago I wrote a paragraph on this page under the caption, "Justice to the Negro." Somewhat to my surprise, this brief article has appeared in a number of negro publications with words of appreciation for its contents. We only stated what was fair to the negroes, making mention of the local population and some things which they had accomplished in the face of a handicap and urging the white brethren to seize the opportunity of helping them. It is my observation that the majority of the colored people in Nashville are honest, ambitious, and very deserving. They have not claimed any more rights and privileges than are due them as American citizens. Of course there are some profligates and ne'er-do-wells, but the same is true of our white population. Our duty in helping the negro to educate himself along the most useful lines is plain enough. Our efforts will not be in vain. See what education did for one little negro boy as shown by The Exhibitor:

A little negro slave boy on a Southern plantation had one single garment, a coarse flaxen shirt, his only covering; he had never slept in a bed—not he; who his father was he never knew, nor his own age. He once went as far as the schoolhouse door with his little mistress, to carry her books, and had the feeling that "to get into a schoolhouse and study would be the same as getting into Paradise."

After the emancipation proclamation he was a boy of ten or twelve years of age, working in the salt mines of West Virginia, but with an intense longing for an education; a little later attending night school. Again we see him on his way to Hampton Institute, a distance of five hundred miles, with scarcely any money to buy clothing or pay his fare; sometimes begging rides, sleeping under the sidewalk or in any shelter he might find, to save his money; reaching Hampton, at last, with just twenty-five cents in his pocket and looking like a tramp.

Later we see him a student, doing janitor's work to help pay his way. Here, for the first time, he ate from a tablecloth, learned the use of napkins, toothbrush, and the bath, also of sheets; the first night he slept under them both, and the next night on top of both. At length, graduating with honor, he becomes a teacher; is called back to deliver a postgraduate address, is tendered a reception in Richmond at which two thousand colored people were present, in a hall not far from the place where he slept under the sidewalk. Beloved and respected by both white and black was Booker T. Washington, president of Tuskegee.

Gospel Advocate

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

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

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Editorial

Church Government.

BY J. C. M'Q.

I have been requested to give some consideration to the present administration of the kingdom of heaven. It will not be denied that during the personal absence of the King he has committed the management of this kingdom to stewards. "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. . . . Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 32-36.) Thus we see that Christ, the head of the church, has been exalted to the right hand of God in heaven, from whence, as the head of the church, he directs and controls the church. (Col. 1: 18.) His under shepherds, or stewards, into whose hands he has committed the management of the body of Christ, are not permitted to direct the body only as guided by the written word of God. At first God gave the management of the kingdom of heaven into the hands of the apostles. Next to them were prophets; next, teachers; then, assistants or helpers. Besides these, many persons possessed of miraculous powers—gifts of healing and speaking in tongues—were employed in setting up and putting in order the communities composing the kingdom of heaven. Angels were also used and are now employed by the great King in ministering to them who are heirs of salvation. For

Christ now, as Lord of all, has the Holy Spirit at his disposal, and all the angels of God, and these are employed by him in his kingdom. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." (1 Cor. 12: 28.) "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4: 11.) "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1: 14.)

Christ delegated all authority to the apostles as his ambassadors. Hence, everything pertaining to the kingdom of God was first taught and enjoined by them. They were the first preachers, pastors, teachers, ministers, overseers, in the kingdom, and had the direction and control of all its affairs. "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Cor. 3: 6.) "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." (2 Cor. 5: 18-20.)

The communities collected and set in order by the apostles are called the congregation of Christ. All these congregations of Christ have the word of God, are under the law of God, and enjoy all the blessings of the present salvation. Christ, their head, is in heaven, but present with them by his Spirit in their hearts and in all the institutions of his kingdom.

Every obedient believer in Christ is a free and full citizen in the kingdom of God, and entitled to all the privileges and honors of that kingdom. All who meet together regularly in one place in obedience to Christ, for the observance of the Lord's Supper and all the institutions of Christ, compose a congregation of Christ.

Now, in forming and setting in order the congregations of Christ, the apostles during their lifetime had, and by their writings still have, the sole right of legislating, directing, and disposing of all things. It appears that the apostles directed and controlled all the affairs of the church in Jerusalem until it was not pleasing to Christ for them to forsake the word of God to serve tables. Hence, the twelve "called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands upon them." (Acts 6: 2-6.) Here is authority for appointing deacons or public ministers of the congregation, who, under the direction of the overseers, were to manage the temporal affairs of this congregation of Christ. The apostles also appointed elders, or bishops, in every city, town, and country where a congregation of Christ was collected. This they did for the usefulness, edification, and influence of the congregations. "And when they had appointed for them elders in every church, and had prayed with fastings, they commended them to the Lord, on whom they had believed." (Acts 14: 23.) "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Tit. 1: 5.)

But, as all Christians are free men under Christ, they all have a voice in the selection of the persons whom the apostles appoint to be elders. The apostles still appoint all persons so selected, possessing the qualifications which the Holy Spirit has prescribed. It is, indeed, the Holy Spirit, and not the congregations, which selects elders and deacons. The Spirit gives the qualifications, and, speaking to the congregations through the Bible, commands their appointment to the work. Alexander Campbell very truly says: "And if a congregation will not elect to these offices the persons possessing these qualifications; or if, by a waywardness and selfishness of their own, they should elect those unqualified, and thus disparage those marked out by the possession of those gifts; in either case, they despise the authority of the ambassadors of Christ and must suffer for it." ("Christian System," page 173.)

As the Holy Spirit appoints elders and gives the congregations the qualifications that an elder must possess in order that the congregation may not err in the selection, we are not warranted in concluding that elders have no work and place in the present administration of the kingdom of heaven. The Spirit is not so unwise as to give the qualifications of elders when there are none. For the qualification of bishops, or pastors, I will ask you to read 1 Tim. 3: 1-16; Tit. 1: 5-10; Acts 20: 28; and 1 Pet. 1: 1-4. I have not the space to devote attention to all the qualifications of an elder, but will notice some things pertaining to their fallibility and the character of their rule.

No one can read the qualifications of elders as given by the above passages and regard them as inspired men. They are frail, fallible men, subject to the weaknesses of the flesh as are other men. Those who come the nearest to the divine pattern for a perfect elder are the best men in any congregation. It is as difficult to find a Christian who measures up perfectly to the divine standard as it is to find an elder who fills perfectly the divine pattern for an elder.

An elder is not to take the oversight of the congregation because he is inspired or infallible, but because he lives a life of humility, is an ensample to the flock, and is the best qualified man in the congregation to govern the congregation, "not of constraint, but willingly, according to the will of God." His rule must not be as *lording it over the charge allotted to him, but according to the will of God.* In other words, the truth must rule through him. He should know and love the truth, should "be apt to teach," and he must be one who is "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." He has an infallible rule only as he obeys perfectly the infallible word of God. When an elder departs from the truth, the congregation should not follow him in his error. The congregation is to obey the elder who leads its members by the truth. The Holy Spirit commands: "Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. . . . Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13: 7, 17.) Just as the child is to obey the parent *in the Lord*, so the congregation is to obey the elder *in the Lord*. (Eph. 6: 1.) The elder should be a great and faithful servant in leading the church to do the will of God; but when he departs from the truth, he shows himself unworthy of his trust and an unfaithful servant, and should be so treated. The elder has absolutely no authority outside of the word of God; hence, the scripture that says, "Obey them that have the rule over you," simply means to obey the word of God as taught by the elders.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again. —Whittier.

A Request for Publicity.

BY F. W. SMITH.

Brother W. H. Book, of Columbus, Ind., who ministers to what is known as the "Tabernacle Church of Christ," addresses the following note to this journal:

Columbus, Ind., January 18, 1922.—My Dear Brother: Will you not give us a little publicity? This is genuine New Testament missionary effort. No society manages this.

Fraternally, W. H. Book.

You are at liberty to publish any or all of this story.

This note is accompanied by two leaflets bearing the title, "The Publisher," and is, I presume, a weekly bulletin of the Tabernacle Church. In the body of the note it will be observed that the author refers to something he terms "genuine New Testament effort." He further says: "No society manages this." Then in his postscript he says: "You are at liberty to publish any or all of this story." As no other matter save that mentioned accompanies our brother's note, I presume the story to which he refers is contained in these bulletins. Now, if Brother Book and the church to which he ministers have abandoned the society and its methods and is really on New Testament ground, this journal will not only accord him and the church all the publicity desired, but here are our heart and hand in fellowship and work for the Master. W. H. Book is a tower of strength when it comes to what are termed the fundamentals, and he will fight to the last ditch over baptism—its subjects, action, and design. He has no compromise to make with that advanced element among the society brethren who are wanting and practicing what is called "open membership," evolution, rationalism, and "infant dedication." The senior editor of the Gospel Advocate, David Lipscomb, now gone to his reward, was always willing and made it a rule to extend his hand to and encourage any one who had his face turned toward the truth. The paper he edited so long still maintains this policy, and, in accordance with that spirit, will encourage Brother Book and the Tabernacle Church in every "genuine New Testament missionary effort" without any "society management."

The bulletin refers to Z. T. Sweeney's sermon on "Open Membership," as being unanswerable, and I heartily agree to that statement, for I heard Sweeney deliver that sermon in the Vine Street Church, Nashville, Tenn.

As a sample of "advanced thought," I give the following from the bulletin:

WHAT R. C. FOSTER SAYS.

While discussing the State convention (our congress was called to protest against just such) may I note in passing that while W. J. Bryan was offering his marvelous defense of the Bible at the Auditorium, the pitiful little group who still come to our State conventions to hear radical speakers who are insistently put forward by the little radical clique who have captured the machinery of so many of our conventions and missionary organizations were assembled in Dr. Powell's church and heard Joseph D. Armistead, of Cynthiana (just back from Yale and anxious to expose his wares), open up with a scathing attack on the Bible and on Jesus. He even asserted that the moral standards of Jesus are a back number. We have gone beyond them. We believe in prohibition. Christ made intoxicating (?) wine at the marriage feast. (He did not attempt to prove this charge against Jesus; neither can he prove it.) Dr. Powell says much about the simple creed that Jesus is the Christ, the Son of God. But Mr. Armistead recently discarded this creed at Cynthiana and simply asked the boys and girls who came forward the question: "Do you love God, and do you want to grow to be like him?" There is nothing distinctly Christian—nothing about Christ at all in such a creed. God may even be nothing more than a philosophical concept.

This man Armistead is not the only one among the liberal (?) element that gives utterance to such blasphemy against Christ. As to the havoc such men have played in the society ranks, witness again what R. C. Foster says:

"Do the Disciples want a creed?" asks Dr. Powell. I do not belong to what he discusses—a denomination called

"the Disciples." I am simply a Christian. But I would say that every follower of Christ must have a creed. We want that creed to be "Jesus the Christ, the Son of God." We want that creed to be the Christ of the New Testament, and not the so-called Christ of Messrs. Darwin, Renan, Strauss, Wellhausen, Harnack, etc. We want men in our Bible colleges and in the employ of all our missionary agencies who are outspoken in their faith in Christ and his word. May the good Lord deliver us from the traitors who are disrupting our churches, destroying our educational and missionary institutions, and overturning the gospel of Jesus, and from the time-serving politicians who aid and abet them. May he give a little more conscience and courage to the timid preacher who is following the course of least resistance and keeping his people in darkness as to the corruption that sits in the high places. God give us men!

The congress at Louisville has been pronounced the most epoch-making gathering among us in the last twenty-five years. By the time we have a score such during the next few months, our brotherhood is going to be shaken from center to circumference. The rank and file are going to find out what has been going on under cover and to dislodge the politico-religious machine which threatens to overrun us with rationalism. Then there will be possible some peace and progress in our Zion.

What a pity these brainy men cannot discover the cause, the very taproot from which all their troubles have grown! To disrespect and set aside the word of God in the smallest matters will, if persisted in, educate and train people to do just what these advanced thinkers (?) are now doing. To take liberties with the Bible in seemingly small matters is a very dangerous thing and will in time bear just such fruit as is troubling the society people at this time. Each bulletin our brother sends begins as follows:

LORD'S DAY, JANUARY 15, 1922

ORDER OF WORSHIP

MORNING

Prelude	Brosig
Processional	
Invocation	
Hymn 358	
Responsive Reading	
Prayer—Response	
Hymn 121	
Communion	
Offertory	Alex. Von Fielitz
Anthem—"Calvary"	Rodney
Sermon	
Hymn 62	
Benediction	
Recessional	
Postlude—Allegro	King

EVENING

Voluntary—Arioso	Frey
Processional	
Songs 61, 93	
Prayer	
Hymn 107	
Offertory—Melody in G Flat	Cadman
Anthem—"Savior, Like a Shepherd"	Neldinger
Sermon	
Hymn 73	
Benediction	
Recessional	
Postlude	Vincent

Now, if Brother Book and the Tabernacle Church had as genuine New Testament order of worship as he says his missionary efforts are, it would be still better. But since he and the church are out from under the society and are on New Testament ground in mission work, let us hope that they will soon be on the same ground in their order of worship. This journal will gladly make note of every step that Brother Book and the Tabernacle Church make toward the New Testament, and we trust that our brother will keep us posted regarding such progress.

Kindness goes a long ways lots o' times when it ought ter stay at home.—Kin Hubbard.

The Banner Month.

January, 1922, is leading any preceding month in amount received for the Gospel Advocate in many years. By the time this paper reaches our readers we expect many to be at work to secure the one hundred dollars or one of the other amounts that we are giving to our workers. To those who enter the contest and mail us new subscribers from February 1 to July 1, 1922, in the order of most subscribers sent, we will give the following amounts:

First gift	\$100.00
Second gift	50.00
Third gift	25.00
Fourth gift	15.00
Fifth gift	10.00

Subscribers must be taken at the price of \$2 a year. Two six-months subscribers will be counted as one new subscriber. Write us at once for sample copy and subscription blanks. Write name and address plainly.

We are still continuing our Fountain Pen offer. Two new yearly subscribers, accompanied by four dollars, will entitle you to the pen. One new subscriber, accompanied by \$3, will get the pen. We are receiving a number of letters, from persons who are making up clubs of twenty-five in order to secure Matthew Henry's Commentary on the Bible.

The following letter explains why we are now receiving so many renewals and new subscribers. Others would do well to follow the example of Brother Ezell. Read the letter he is sending to his friends:

Cookeville, Tenn., 611 Washington Avenue, January 20, 1922.—Dear Brother: The Gospel Advocate has been a very important factor in getting the truth as it is in Jesus Christ before the people, as is evinced by the fact that in the city of Nashville, where it was founded by David Lipscomb and E. G. Sewell more than fifty years ago, we have about forty congregations who worship God "as it is written."

These congregations have agreed to go into a meeting together in March, at the Ryman Auditorium, with Brother N. B. Hardeman doing the preaching and Brother C. M. Pullias leading the song services. This meeting will eclipse any effort of Christians since the days of the apostles. You will want to read the reports in the Advocate. It will be worth the price of the year to read the March issues.

The price for 1922 is reduced to \$2 per year. Every Christian home ought to have good, wholesome literature. Boys and girls ought very early in life to become interested in the church, what it is doing, etc., lest their minds be concentrated upon the things of this life. The Gospel Advocate is not only a disseminator of the principles of the gospel of Christ, but also of the news of the churches and the preachers of your acquaintance. These things are worth while; and for the sake of these things and for the good that I can do, I am launching this effort among my friends to increase the circulation of the paper.

If you are not a subscriber, won't you send me your name and address and a check for \$2, specifying on the check, "For one year to Gospel Advocate?" Or if you are behind one or two or more years, won't you to-day send me a check at \$2.50 for each year that you are in arrears, with an added check of \$2 for one year or \$4 for two years in advance?

Have you some friends and neighbors in whom you are interested? Why not send the Gospel Advocate to them for one year, and watch and pray for results?

For several years I have given some time in the interest of the Advocate, and to the distribution of Bibles, Testaments, song books, religious books and tracts, and I find that such a work aptly coincides with my work as a preacher of the gospel.

If, therefore, you desire to subscribe or renew to the Advocate, or if you are in need of Bibles, religious books, etc., and will favor me with your order for same, I shall greatly appreciate it and shall look after the matter carefully and promptly.

The price you pay me is exactly what you pay the editors and publishers of books, Bibles, etc., and it would only be a matter of personal preference or friendly favor that you would secure same through me, and for this reason I appreciate it the more.

I am, gratefully and sincerely,

Yours in the faith,

J. PETTEY EZELL.

Home Reading

Adding Up the Baby.

One mouth, one nose, and two blue eyes
As blue as any summer skies;
Two ears so very pink and small,
One dimpled chin—and that's not all;

One head of curly golden hair,
Two cheeks so very pink and fair,
Eight teeth, and—well, almost a half
When'er she gives a hearty laugh;

Two arms, eight fingers, and a pair
Of thumbs that wander everywhere;
Two legs, and, last of all, ten toes,
That stand straight up when'er she crows.

That makes just "forty-two," you say,
If added in the usual way.

But not to us—it makes, we think,
Just one good baby, plump and pink!

—Children's Magazine

The Princess and the Bird.

Once there was a princess who had as a pet the smallest bird in all the world. She tied one end of a golden cord round the bird's leg, and fastened the other end to her wrist. At night she put the bird into a jeweled cage, the bars of which were pure gold. But the little bird was not happy, for it wished to go free among the garden flowers. "O, let me go," it pleaded.

But the princess shook her head. "I love you," she said.

"If you did love me," replied the bird, "you would wish me to be happy. I can never be happy till I'm free."

Still the princess shook her head. "You are the smallest bird in all the wide world," she said. "If I were to let you go, you would have no golden cage. Where would you find shelter and food?"

"I should find the open sunlight better than a golden cage, and my food should be the sweetness of the flowers," the bird pleaded.

"O, little bird, you would never return to me!"

"No," said the little bird, "I should never come back, for I do not love you. You bound me with a golden cord."

Then the princess thought: "If the bird does not love me, I will not keep it against its will. I love it so much that I wish it to be happy. Perhaps, if I let it go, it will love me a little in return."

So she cut the cord and let the bird out into the wide world where the trees and flowers grow.

Then its happiness was as wide as the wind. It flittered hither and thither in the sunlight all day. Its little feathers that had been brown turned into emerald, and ruby, and amethyst, and sapphire, and topaz, for those were the colors of the flowers it visited. But one day, as it went from flower to flower, it came upon a rose. In the heart of the rose there lay a tear that was like crystal. "The princess passed this way," said the rose. "She mourns because she is lonely without you. I have kept her tear to give to you."

"Poor princess," said the little bird, "I do love her! She gave me the sunlight and the flowers. I will go back, and I will see if I can comfort her. I shall miss my freedom, but I shall have her love."

So the little bird flew back to the princess. "It was your love that brought me," said the bird. "I have been happy in the sunlight and the flowers. See! Where I have dipped into the flowers, all the feathers about my throat have become emerald, and ruby, and amethyst, and sapphire, and topaz; for the flowers are the jewels of the wide, wide world, and I have found their magic."

The princess did not bind the bird with golden cord. It was ever after as free to come and go as the wind, and both the princess and the bird were happy.

Some day when you go into the garden, you may see the little bird. It is the smallest that there is in the wide, wide world, and the feathers about its throat are like jewels. As the bird goes from flower to flower, it hums a song about the princess and her love, and that, perhaps, is why it is called the humming bird.—Youth's Companion.

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Misplaced Things.

"Be careful, Aunt Nancy—O!"

The warning had been a second too late. Aunt Nancy carried her seventy years like a girl; you could hardly speak quickly enough to catch her, once she had started. She had started in this case to seat herself in young Nancy's big chair. She was up like a flash at the sound of something breaking; she and Nancy, the girl, looked ruefully at the fragments of the lovely shell comb.

"It's my fault; I had no business to put it there," Nancy acknowledged. "I tossed it there when I dropped down on the couch. I knew I ought to get up and put it on my dressing table."

Great-Aunt Nancy, with the pieces of shell in her careful, withered fingers, answered slowly. Her keen eyes had noticed Nancy's red lids.

"So much of the trouble of life comes from things' being out of place," she said.

"Clothes—yes'm; and dishes—I seem to remember frantic searches for missing pans and bowls. But still, I wouldn't call those troubles, would you?"

Nancy was "playing up" pluckily; her voice strove for its usual sauciness.

"Of course I realize that dishes and clothes incidents sometimes have unpleasant consequences.

For want of a shoe a minute was lost,

For want of a minute a car was lost,

For want of a car an appointment was lost,

For want of an appointment a position was lost.

Only, you know, it doesn't often really turn out so important as all that, except in fiction, where authors, poor things, are bound to make everything have consequences."

"No, I didn't mean that, precisely," Aunt Nancy's keen eyes smiled back at her namesake. "I was thinking of other things: the lost time put on things that aren't worth it; letting a real talent go to waste while you are busy with fads that last a month; letting a good mind get cluttered up with rubbish; putting a fine friendship in a place where fine friendships don't belong—those are the real misplacements of life. There child, I think I can get this mended, after all."—Selected.

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His Heart in It.

A manufacturer in Philadelphia once told a friend the story of one of his superintendents.

"Twelve years ago a boy applied to me for work. He was employed at low wages. Two days later the awards of premiums were made to manufactories at the Centennial Exposition.

"Passing down Chestnut Street early in the morning, I saw Bob poring over the bulletin board in front of a newspaper office. Suddenly he jerked off his cap with a shout.

"What is the matter?" some one asked.

"We have taken the medal for sheetings!" he exclaimed.

"I said nothing, but kept my eye on Bob. The boy who could identify himself in two days with my interests would be of use to me hereafter.

"His work was to deliver packages. I found that he took a real pride in it. His wagon must be cleaned, his horse better fed, his orders filled more carefully and more promptly than those of the men belonging to any other firm. He was as zealous for the house as though he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm has added to its capital so much energy and force."—Exchange.

Query Department

A brother whose name is withheld for prudential reasons inquires to know how a brother should treat his wife who is a Baptist or a Methodist. "Should he pay her preacher, who he believes is teaching error and not the truth on some subjects?"

A Christian will treat his wife right, will love her as Christ loved the church and gave himself for it, and will seek to teach her "the way of the Lord more accurately." By leading a life of godliness and holiness, he will influence his wife to do likewise. No, he should not give to support error, but he should remember that the wife is in a partnership with him and that she has a share in the funds of the partnership and should pay "her preacher" out of her own funds. By giving his wife her own, by dealing generously and justly with her, he will be in position to teach her the gospel as it is in Christ, and with better prospects of influencing her to see the truth as he sees it, than he will by giving her to understand that all both make is his and that he is graciously paying her preacher. The Christian will not withhold from his wife her just dues, neither will he assume her responsibility.

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W. H. Riley, Caney Spring, Tenn., is interested in the judgment and inquires to know when it takes place. He says: "I have asked some preachers this question, and will now ask you: When is the judgment day? Is it the last day as we count time, or is it after time is no more with us? Is man judged just after death? If not, where does he go? He went to paradise before Christ shed his blood and prepared the place for the redeemed, but I do not know whether he goes there or not."

Paul tells us that the judgment is after death. "And inasmuch as it is appointed unto men once to die, and after this cometh judgment." Men generally die, but Enoch and Elijah did not die. Men die but *once* and will be judged but *once*. The general judgment will be when Christ comes the second time. "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25: 31-33.) This is what Paul calls the revelation of the righteous judgment of God. "But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works." (Rom. 2: 5, 6.) In the general judgment God is vindicated by a revelation of his righteous judgment. It is true that man's destiny is fixed while he lives, and in this sense judgment is passed upon him. "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36, 37.) "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." (John 12: 48.) The man who rejects the word of God while living is judged by it, and it will condemn him in the great judgment day and reveal God's righteousness in so doing. The righteous go to Jesus when they die, as is indicated by a number of scriptures. Lazarus went to Abraham's bosom. "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the

Lord." (2 Cor. 5: 8.) "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." (1 Thess. 4: 14.) "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." (2 Cor. 5: 1.) "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." (John 14: 1-3.) To be with Jesus will be heaven enough for all. Jesus comes to every Christian when he dies.

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T. D. Plummer, Trion, Ga., requests an explanation of 2 Cor. 12: 1-5. "I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory; but on mine own behalf I will not glory, save in my weaknesses."

Paul was caught up to "the third heaven," which is a Jewish expression for that heaven which was (1) beyond the air and (2) beyond the sun and stars; the secret place of Jehovah. "The third heaven" and "Paradise" evidently mean the same. As the second Corinthian letter was written in A.D. 57, Paul must have been caught up into Paradise in about A.D. 43. This is about the time Paul was at Antioch with Barnabas, or at Tarsus. (Acts 9: 29, 30.) He did not know while in Paradise whether he was in the body or out of the body. According to Paul's view, a person could be caught up into Paradise, see and hear, without his body. He would not glory of himself, but in his infirmities. It was distasteful to him to speak of himself; it was more pleasant to dwell upon the man caught up into Paradise.

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J. J. Allen, Tharpe, Tenn., wishes an explanation of Rev. 11: 3, 8, 9. He says: "Who were these two witnesses? We have had much talking here on the subject."

The passages are: "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb." No one can know with certainty who the two witnesses are. There is a wide disagreement concerning the meaning of the two witnesses. B. W. Johnson thinks the two witnesses are the Old and New Testaments. They testify for the Lord; and since a day in prophecy is the symbol of a year, the twelve hundred and sixty days which they are said to prophesy represent twelve hundred and sixty years. War was made upon the Bible. France would worship no gods but reason and liberty. For twelve hundred and sixty years the Bible had been partly suppressed. After three years and a half the Bible regained its influence and the French nation began to recover from its madness. I do not know that this is correct; it is only the view of a man, and I give it as such. We may with profit devote our time to more practical things.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Smith-Nichol Debate.

BY C. R. N.

Mr. Smith is a member of the Missionary Baptist Church and has an ambition to be a debater—to be able to defend the faith of which he is an exponent. Granting his claim to conscientiousness, his desire to be able to successfully present his doctrine and logically as well as scripturally meet all objections, as well as expose false doctrine, is laudable. From my viewpoint, Mr. Smith does not possess the necessary qualifications by nature or by acquisition to make what is termed a successful man in the field of polemics.

The debate was near Gainesville, Texas, January 3-6, 1922. There were a number of very interesting developments in the debate, but such is the case in most discussions.

I am certain there is great good derived from all discussions when they are properly conducted. I have never known a debate, where the preacher of the gospel conducted himself properly, that there has not been a congregation established following the debate, if there was not one at the time of the discussion.

To me, it is not encouraging when I find some of our ministers decrying discussions and striving to make their sermons such that they never oppose, actively or pointedly, the false doctrine of the denominations. When one of the denominations hears me through a series of sermons, if I do not make him feel uncomfortable in his human religious affiliation, I am ready to review my sermons or question my ability to successfully present the truth.

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The Parable of the Vineyard.

BY W. P. SKAGGS.

The use of the parable was the Savior's select method of teaching. It is indeed a most excellent way of imparting instruction. But, in using or applying a parable, we should be careful to use it as intended. We should not compare where no comparison was intended, nor apply where the application was not intended. By failing to heed this lesson we may make any parable ridiculous and destroy the beauty and usefulness of the lesson taught.

In this parable (Matt. 20: 1-16) the Savior says: "The kingdom of heaven is like unto a man that was a householder." In this, as in all parables, we should note both the elements and the scenes through which these elements pass. Thus we may acquire the lesson intended. First, then, we note the elements, which are (1) the householder, or owner of the vineyard, (2) the vineyard, (3) the laborers, and (4) the market place. Next we would notice the scenes through which these elements pass—(1) the employment of laborers, (2) the agreement as to wages, (3) the different hours at which they enter the service, and (4) the close of the day, or the settlement.

In application, I am persuaded that the householder is Christ. He owns the church (a) by right of builder (Matt. 16: 18), (b) by right of purchase (Acts 20: 28), and (c) by right of being its head (Col. 1: 18). Christ, then, is the householder, and the church is his vineyard. It is the working place for all his people and for all their religious works. "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever." (Eph.

3: 21.) "To the end that ye should walk worthily of God, who calleth you into his own kingdom and glory." (1 Thess. 2: 12.) In the church and as humble Christians we may do all of our benevolent and charitable works, all of our missionary works, and all of our mutual developments may be accomplished in the church of the living God. The laborers surely are those who hear the call of the Son of God and, turning from the perishable things of this life, gladly enter into the service of the "King of kings." The market place is surely the world, where men are living lives of idleness; for any life that we may live out of the church of the living God is in his sight a life of idleness.

You will notice the generous spirit of the householder, how he goes to those needing employment and offers it to them. And it is made our duty to go to those on the downward way and plead with them and offer them the elevated life of an heir of heaven—offer them the salvation that is in the Christ. I am so rejoiced to note the awakened interest in doing more and more of this real missionary work. He goes very early in the day, then at the third hour, at the sixth, at the ninth, and even at the eleventh hour, and offers all employment for the remnant of the day. This evidently refers to the day of natural life. And in the early life the Lord calls for those ready to serve him to enter his kingdom and work; others hear the call as they are budding into manhood and womanhood and enter his service; others at middle life, and others in extreme old age. At whatever hour they come, Jesus is ready and willing to save.

But you will notice that not a second offer was made to any one. All accepted the first offer. To none was there an offer of employment after the day had closed. This would have been necessary in order for it to fit Dawnism. My friends, from the cradle to extreme old age each hour is marked by the graves of those who have passed on at that hour. *The present hour is the time to enter the service of the King.* God has declared: "To-day is the day of salvation." (2 Cor. 6: 2.) To-day if you will hear his voice, you may enter his service and win for yourself a crown of life. God has never promised the second opportunity of life nor a second day of service. If in this life a second opportunity comes our way, it is but another proof of the wonderful mercy of God. No one will ever have the opportunity of entering his service after the day of labor closes.

The blessings of Christianity are more than sufficient to make up the difference in the time spent in his service. Those who enter his service in early life and give a long life in faithful service are more than repaid by the great joy and comfort received in the knowledge of services faithfully performed. Christianity more than repays itself in this life and a home in heaven for all who labor faithfully here.

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More About the Colley-Tyndall Debate.

In closing his report of the recent Colley-Tyndall debate on instrumental music, at Clarendon, Texas, a report of which has already been given on this page, Brother A. O. Colley says: "This debate was held in the same town where I held one seven years ago, on the same subject, with D. A. Leak. There was much difference, however, in the surroundings in the two debates. In the first one I could hear of but four or five members favoring the relation to the question that I occupied. In this one we were in a very fine house that was built as a result of the first debate and some good work of the members enlisted in the Lord's cause at that time, having as helpers our strongest preachers, among whom were Thomas E. Milholland, the preacher for the Clarendon church, and C. R. Nichol, one of the ablest debaters among us, and as fine a set of young preachers as it has ever been my pleasure to be with. In

the other debate I had to lead every song that was sung during the debate. In this one some of the sweetest singers I ever heard lead a song were there, a number of them; and with the help of these, we were able to tell them how the Lord wanted us to do and then *show them*. In the first debate, or soon after it was over, they borrowed forty dollars from me to help hold an option on an old school building to worship in for a while. In this one they paid me nicely for my services. The church at Clarendon is one of the best churches I know of now, when we consider its trials and sacrifices for the truth."



Personal Notes.

From T. S. Bain, Muskogee, Okla., January 23: "Attendance and interest increasing with the church on East Okmulgee Avenue. A number of new members who have moved to this city are meeting with us. A. M. Foster preaches twice each Sunday for us. Joe H. Blue, of Morrilton, Ark., has been engaged to hold a meeting for us, beginning on February 19."

J. E. Wainwright, Sinton, Texas, writes: "The gospel is spreading over South Texas as the waters cover the sea. Five additions to local congregations this month—two by primary obedience. I spent a week at Papalote, baptized three, and expect to set in order a congregation at that point shortly. I am very busy preaching at neighboring schoolhouses through the week and to exceptionally large crowds at home each Lord's day."

From C. H. Smithson, Texarkana, Texas, January 20: "I spent last Lord's day with the faithful at De Queen, Ark.; but we were not permitted to meet, as the town was quarantined. Still we had some from the country to come in, and we had the communion at L. Poindexter's home. Cleveland Brooks and wife, for two years classmates of mine and for ten years collaborators with me in the work of the Lord at Heath, Texas, but now living at Locksburg, Ark., came twenty miles and spent the day with us. When Brother Poindexter moved to De Queen, nearly seven years ago, he found no church there, but found a few brethren and started the work in his home, and has continued it until now, and, with the assistance of others that have come to his rescue, the cause is now on an upward move. I go next Lord's day to Stephens, Ark., and then to Haynesville, La. I aim to do evangelistic work this year, and am able to answer calls anywhere."

Tice Elkins writes from Fort Worth, Texas, January 23: "There were two additions to Southside church of Christ yesterday. In the afternoon the singers from several congregations in Fort Worth met with us at Southside for a 'singing,' which was greatly enjoyed. These singings are held each Lord's day from place to place, and are building up that part of the work rapidly. I wish to announce that I cannot fill the calls for protracted meetings that I am receiving for the coming summer and fall, only during the month of August. All other promised work I will be compelled to cancel. The church here has decided to continue my labor with the work in Fort Worth, and offers me a vacation during the month of August. All other brethren except those to whom I have promised time for that month will please excuse me and arrange with other preachers for their work. I regret this, and will be glad to send a good man to any place where I should have gone, if the brethren will write me."

First and Last.

So long ago it was remarked, and so often it has been said that woman was the last at the cross of the crucified Savior and the first at the tomb of the risen Lord, that the saying has become common property. The proverb suggests more than it declares.

Can we imagine woman's failing in either of these marks of devotion? Not while we remember Simon's feast and the alabaster cruse, the Magnificat and the touching of His garment's hem! The whole history of the church follows the same order. The names of men have been blazoned large in official records and formal history, but woman's faith and love have all the while had the chief place in keeping the church of Christ alive in the world and effective for its mission. History in general is written after the same fashion; its pages are filled with the names of kings and generals, battles and other catastro-

phes; but the real current of the world's life has been kept moving in the right direction by its preachers, teachers and poets, and largely by its women. In each individual life it is the same way. The first potent influence in the building of character is the mother's; the last word as the soul departs for eternity is more often than otherwise spoken by wife or mother, sister or nurse.

As it has been in the past, we may expect it to continue in the future. More honor belongs to woman than she has ever yet received; more responsibility rests upon her than she has acknowledged. She is preëminently the teacher. It is in its formative years that life is intrusted to her. If from the cradle she glorifies war, destruction will continue to sweep the earth; if in the nursery she magnifies wealth, men will continue to barter their souls for gain; if before the infant she exalts the proud and mighty, the child grown to manhood will not take seriously the Sermon on the Mount. It is a terrible responsibility and a supreme privilege that is given to womanhood. We have been accustomed to feel that the greatest fool in the world is the woman who discourages her husband's generosity and devotion to the kingdom of God. We must recognize even more clearly that the greatest failure in the world is the mother who neglects to implant in the infant's mind the ideals and standards of the world's Redeemer, woman's Emancipator, childhood's Champion. Equally clear must be our discernment that motherhood is far more than a physical relationship, and so that the mother who allows the natural instinct of concern for the physical welfare of her offspring to limit her responsibility and privilege has practically failed, and that every woman by the very fact of her womanhood, whatever her relationship may be, bears an indispensable and inescapable part in the mothering of the race. When the physical mother has failed, the spiritual mother must achieve. Where the individual mother stops by the compulsion of circumstances, the composite mother, the race mother, must carry on.

If nothing more than the growing civilization of our own country were involved, this would mean a far larger task for the womanhood of North America than it has yet seriously undertaken. But upon America and a fraction of Europe rests the added responsibility of bringing redemption and education to all the rest of the world. And here, again, woman must be the first to see and the last to falter; first to dare and last to surrender; first to give and last to withhold.

If the highest motives are not sufficient, let us remember the terrible certainty of the alternative. In every failure in morality and religion, woman is the first to suffer, the last to find relief; in every lapse of civilization into savagery, woman must again be the first to pay the penalty, the last to recover the peace. Fifty-six million young men went gayly into the world war, but left their women broken-hearted at home. For the ten million who perished, the agony was quickly over, but their homes are still draped in mourning. The sixteen million who returned maimed and broken are more or less reconciled to their lot—they do not see themselves; but how can mother, wife, or sister look upon them daily without the iron sinking anew into her very soul?

It rests with the women of North America to say whether the whole earth shall be transformed into heaven by the gospel of Jesus, or into hell by the primal passions of humanity. The birthday of Mary's Son approaching while representatives of the nations deliberate over the problems of peace defines the issue again and sounds forth the challenge anew. God guide the diplomats; but God save the world through its women, whether the rulers will or no!—World Call.

In character, in manner, in style, in all things, the supreme excellence is simplicity.—Longfellow.

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"Being Dead, Yet Speaketh."

When—as from time to time it does—the onward march of human knowledge ruthlessly wipes out a theory, an institution, a code of ethics, a system of philosophy, or a once popular book, it is not unusual to hear it spoken of as being "as dead as Queen Anne." And yet there exists to-day, in ordinary use, a monumental work, written when Anne sat upon the throne of England, which the intervening two and a half centuries have failed utterly to obliterate or relegate to the limbo of forgotten things. That work is old Matthew Henry's "Commentary on the Old and New Testaments."

The last representative of the Stuart monarchy—a breed of rulers which, with great profit to the people they so shamefully misgoverned, had well ended much earlier—died in 1714. The famous English commentator died in the same year. Yet who among us ever thinks of Queen Anne these days? And who, excepting, possibly, an historian, remembers a single thing she ever said or did? Yet among English-speaking peoples Matthew Henry is still a household word, and his "commentary" constantly used by hundreds and thousands of Christian workers. Here we have the work of a single man, extending to more than eight million words, retaining its freshness and stimulating quality for more than two hundred years! Of what other work of such magnitude can such a statement be truthfully made?

Even before the death of its author, the racy English style of Matthew Henry's "Exposition" had secured for it the foremost place among works of its kind. In a certain, yet very definite sense, that place it still retains. A vast amount of expository and exegetical water has flowed under theological bridges since 1700. Critics, commentators, expositors, exegetists, have come and gone; and, in the main, their work has gone with them. But, like the Tennysonian brook, Matthew Henry goes on forever. He has withstood both the assaults of critics and the winnowing of Time. And in this year of grace, 1922, he occupies a highly-valued, unique, unassailable place among expositors of Holy Scripture.

This statement is no far-fetched hyperbole or advertising "blurb." It is a statement of plain, literal fact. Preachers and teachers do still use Matthew Henry's "Commentary," and that continually; and using it, find in it a wealth of spiritual insight, of sound logical expository excellence, much clear thinking and stimulation for their own mental powers.

"No matter what may be asserted to the contrary," said Dr. J. D. Jones, of

Bournemouth, England, one of the greatest of living Congregational preachers, in a New York pulpit, less than a year ago, "It is simply arrant nonsense to talk of dispensing with Matthew Henry. He is more stimulating, more suggestive, when, in the light of present-day Biblical criticism, one might be tempted to consider him wrong, than any modern commentator is when one may feel inclined to regard him as being right." This word of testimony, given spontaneously, sums up the whole case for Matthew Henry. Almost everywhere preachers wearied of the hairsplitting, commencing "anise and cummin" methods of the modern exegetical school, turn with relief and gratitude to the old English divine for suggestion, counsel, and guidance in the preparation of their work.

Through succeeding generations Matthew Henry's "Commentary" enjoyed a steady, continued sale. Edition after edition was placed upon the market by many publishing houses. Then came the establishment of the practice of printing books from plates; but as the years wore along plates were worn out or destroyed and the sets existent, either in England or America, became fewer and fewer.

During the last four or five years, however, "Matthew Henry," in common with other works of perennial importance, has suffered from the complications and difficulties which have beset and afflicted the publishing business. As a consequence, no new edition of the "Commentary" has been put to press since 1917. With the partial clearing of the commercial outlook, opportunity has served for the preparation of a large new edition (Revell). This edition furnishes a new and valuable opportunity for preachers, teachers, and Christian workers to come into possession of a work with which few, if any, can afford to dispense, and none, except in a spirit of simulated superiority, affect to ignore.

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During the last quarter of 1921 I forwarded to Miss Lillie Cypert, Japan, for personal use, \$300; for Girls' School, \$6.25, for traveling fund, \$41.25; and to others, \$30.

I hate to have to report it, and have put it off as long as possible, but Sister Cypert's funds are short. No, she has not been handicapped by the shortage, for I have sent \$100 regularly each month whether I received it or not. I believe that the least we can do for our noble missionaries is to give them a regular support; so, acting on this principle, I advanced the following amounts: In July, \$20; August, \$15; October, \$14; December, \$35. Total, \$84.

If you were to change places with the missionary or the one forwarding the funds, would not a situation such as this worry you? While we are making rapid advances in missionary work, and churches all over the country are supporting one or more missionaries entirely or in part, there are still many who have not embraced the opportunity to coöperate with our missionaries in the work they are doing, and it is to such that I extend this opportunity to contribute regularly or "once and again" as you are able. If you wish this coöperation, it will give me great pleasure to receive and forward your gifts to Sister Lillie Cypert, in Japan. It is a debt of honor.

"A man puts money on a horse, and finds that it finishes among the 'also rans.' He pays up his losses, for he has incurred a 'debt of honor.'"

"A man spends half the night over cards, and loses money by the handful. It means impoverishment, but he pays up; for he, too, has contracted a 'debt of honor.'"

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If you wish to coöperate with our missionaries, if you wish to pay this "debt of honor," please mail your gifts to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas, and they will be forwarded promptly.

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Keeping Young.

At one of our colleges the writer saw some beautiful art work done by a student, and upon inquiry he was told that the student was over seventy years old. Some women give up when they cross the age of sixty, while others decide that the last of life ought to be its best because it builds upon the foundation of all the experiences of the past. The psychologist says that many folks never get a new idea outside of their own occupations after the age of thirty, yet here was a grandmother who had started to learn painting after she had passed seventy. God bless such a vigorous mind as that! And, good ladies, here is a secret! The writer saw that artist and does

not think she looks fifty years old. If you want to keep young, keep growing, keep developing new interests. Have your children all left your home to build homes of their own? Why not take up the study of something brand-new?—Harry Clark.

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Field Reports

Ashland City, Tenn., January 25.—I filled my regular appointments at Antioch and Mount Hebron, in Dickson County, last Sunday. Good attendance and interest. The mission work at Thomaston, Ga., has been postponed until May. This will give more time for arrangements. I would be glad to hear from some one to help in this work and conduct the song service.—B. W. Davis.

Meaford, Ontario, Canada, January 24.—My meeting continues here, with increasing interest. I am enjoying my sojourn here with these good people. I find a good working church here, with Brother C. G. McPhee, an old pupil of mine, as their preacher. There are many loyal hearts here who love to hear the gospel preached with earnest simplicity and genuine kindness.—H. Leo Boles.

Beamsville, Ontario, Canada, January 22.—The brethren at Selkirk held their business meeting recently to arrange their work for the year, upon which we have entered, after which an invitation from the sects was sent to both Brother Firth, of Toronto, and to me, to continue our labors with them indefinitely. During the past year Brother Firth and I have been speaking for these brethren on the first and third Sundays in each month, respectively. We are having good meetings. May God bless them.—W. F. Cox.

Denton, Texas, January 24.—I had quite an enjoyable little trip extending over last Saturday, Sunday, and Monday. Leaving Denton on Saturday morning and going by way of Fort Worth, I reached Hillsboro at about midday. The afternoon was spent in Hillsboro, and this time was most pleasantly passed in talking to some friends and in meeting with quite a number of brethren in the Lord. My destination being Bynum, Hill County, I left Hillsboro with several of the members of the church at Hillsboro in an automobile and reached Bynum in time for services Saturday night. I preached twice at Bynum while there, Saturday night and Sunday, and my efforts were apparently acceptable to the congregation. The visit was a very pleasant one to me, and I shall be glad to meet with these good people again. My return was by way of Hillsboro, where I spent the night with brethren. I returned home Monday afternoon.—R. D. Smith.

Ridgely, Tenn., January 24.—The congregation at Ridgely has gradually been decreasing for the past three years. Some have moved away and death has claimed some. Though few in number, our band is still faithful. We meet every Lord's day. Brother Wright held our meeting last September. We had no regular preaching during the year. Brother Hassell, of Trenton, Tenn., is to preach for us on the third Lord's day in each month this year. He was with us on January 15, and his sermons were enjoyed by all. Our house is not out of debt. Last fall we asked for help through letters, and received twenty-six dollars, for which

we want to thank the congregations. We paid the interest on the note, leaving an indebtedness of twenty-two hundred dollars. Our members, twenty-four in number (only eight men), are not rich in this world's goods. But we shall continue in the faith. We ask the prayers of all the brethren.—Mrs. S. H. Gore.

Oklahoma City, Okla., January 23.—The special meeting of preachers and elders held at the Tenth and Francis Streets Church, January 17-20, was a fine one. We had during the time some thirty or more preachers from Oklahoma and Texas. Brother F. L. Young, of Paris, Texas, was chairman for the first three days. Brother Oscar Hays, of Ada, Okla., presided the last day. Brother Templeton, of Altus, Okla., made a twenty-minutes' talk on the last evening, and then Brother Jesse P. Sewell, president of Abilene Christian College, Abilene, Texas, concluded the program with a speech of about an hour's length. He spoke on the plea that we as a religious people make and its relation to religious institutions about us. The meeting was undoubtedly a success in more than one way. We had the house of worship practically full yesterday morning. Five identified themselves with us and two made the good confession. They were baptized at night.—J. A. Hudson.

St. Louis, Mo., January 16.—The church is now having excellent meetings, with good attendance. An outline of the work for the year was presented and unanimously agreed upon at a meeting on January 15, each one manifesting an unusual interest and desire to do the "work to be done that no one can do but you." Plans are well under way for the construction of our meetinghouse in the spring or early summer, and we hope to be able to make an announcement of complete details in a short time. The congregation meets at Hall No. 3, Eagles' Home, corner Lafayette and Jefferson Avenues, Sundays at 10 A.M. and 7:30 P.M. Midweek meetings at present are at the homes of various members, but we are making arrangements to have these meetings at one of the halls at the Eagles' Home within the next week or two. If there are any who know of brethren or friends living in St. Louis who are not attending these services, if they will send their names and addresses to Brother W. A. Sevedge, 6006a Virginia Avenue, we will be only too glad to visit them and make an effort to get them interested to attend. All who may pass this way are requested to make it a point to stop over and visit with us. The mutual interest of the brethren in the work, not only here, but everywhere, is to be much desired.—W. W. Moody.

Buffalo, W. Va., January 20.—We had a good day here last Lord's day. Although sick and hardly able to get up to the meetinghouse, I conducted the meetings both morning and evening. As a result, I am now almost prostrate. We have as yet no fully developed leaders, and this makes it so hard on me in my present state of health. I am not willing to give up until I am obliged to do so. We are poor here and not yet out on the house of worship. I wish the brethren would help us to pay off our last lumber note.

A little from each one would soon settle it, and then we could do something. As to myself and wife, we have been forced to put our scanty living into the house. We now have over three hundred dollars in it. No one but God knows fully of our sacrifices here. If I had the above amount in hand now, I could supply present needs and secure treatment for my present trouble. I could also arrange to do more evangelistic work this year than last—that is, if I get stronger. I am giving my friends an opportunity to help me back to health and usefulness; and if they do not do it now, I realize that my last hope is gone. I am not able to consult a specialist without help. Please address me at Buffalo, W. Va., Box 81. Kindly state what your offering is for.—F. P. Fenner.

Lecanto, Fla., January 19.—I have just returned from a very fine trip through a portion of Florida. I was at Bradentown on the second Lord's day in January. I preached twice on Lord's day to large audiences. The church at Bradentown and two other congregations came together for the purpose of employing an evangelist to evangelize the county. The preachers present, besides myself, were Brother Hoover, of Tampa, and Brother John Hayes, of Bradentown. Brother Hoover preached in the afternoon, and several good talks were made by the brethren. The sisters spread dinner on the ground. The congregations seem to be very much of the same mind, and want to do more for the Master's cause this year than in time past. Brother Hayes is a tireless worker, willing to devote all his time to evangelizing. Any one that will help support him will render a good service. I preached at Mango a few nights while on this trip. The congregation at Lecanto moves along very nicely. We are having two Bible drills a week. The attendance is very good. I will go to Oxford on the fifth Lord's day to be with the brethren in an all-day meeting. Several of the preaching brethren will be there. I will be back in Tennessee from the first to the middle of March, the Lord willing.—R. E. L. Taylor.

Imboden, Ark., January 23.—The meeting at Alicia, Ark., is in the past. On account of sickness, I failed to get there for the beginning; but on my arrival I found Brother Greer and my brother, J. N. Porterfield, hard at it. The people received us well. We visited the homes of the varied sects and had some heart-to-heart talks with them in regard to their salvation. We had large audiences throughout the meeting, splendid attention, and good interest. One lady made the good confession and was baptized. We found the people very susceptible. They said they had never seen such large crowds at any gathering there. Many told me that they never heard a gospel sermon prior to this meeting. They pleaded with us to stay longer. One Methodist lady said: "I wonder why it is that we can't have such good preaching as that." If the brethren had made it possible for us to have stayed two weeks more, no doubt we could have established a good congregation there. We found four families in town who claimed the Name, but were not meeting for worship. Some are willing to meet now, while others are not.

Some from out in the country will meet with them. We are not satisfied with the visible results, and will go back as soon as it is made possible. Dr. Gibson and his good wife showed no little kindness toward us while there. Sister Gibson was reared a Catholic and never knew anything else till a short time ago, when she heard Brother McDonald preach. Brethren, this is a fine mission point. Shall we succeed in planting the cause there in good condition? "Think on these things?"—A. H. Porterfield.

UNUSUAL VALUE FOR 15 CENTS

Washington, D. C., Special.—Magazine publishers of New York and Chicago are astonished at the wonderful success of the Pathfinder, which has grown until it now has over 400,000 subscribers. This great illustrated national weekly is called the Ford of the publishing field. The Pathfinder interests and pleases every member of the family. The editor is anxious to have a half-million subscribers, and he offers to send his paper on trial to interest new readers. You can read and enjoy it three months—13 weekly issues—if you send 15 cents, coin or stamps, to the Pathfinder, 144 Langdon Station, Washington, D. C. The editor says the 15 cents does not begin to pay the cost, but that he is glad to invest in new friends.

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Report of Work for 1921.

BY J. D. DERRYBERRY.

Beginning on the third Sunday in February at Needmore, in Montgomery County, Tenn., I assisted in fifteen protracted meetings during the year.

Four of these meetings were in East Tennessee. At two of these places, Riceville and Calhoun, the brethren have houses of worship, and about fifteen or eighteen members meet regularly for "Bible study" and Lord's-day worship. At Lenoir City, in Loudon County, we found a few members, who were not meeting, but before we left there we had arranged for a place in which to meet, and about eighteen agreed to meet regularly for Bible study and communion service, and have been meeting regularly ever since. At Niota we found only about six members of the one body not meeting, as they had no one to take the lead. They have a nice lot (paid for) and have started a building fund, and they hope to build in the near future. Two young ladies made the "good confession" and were baptized during this meeting. East Tennessee is a mission field that should be worked. At Lenoir City and Niota, Brother R. C. White did the preaching. For this four-weeks' work we received little more than enough to pay our expenses. We have agreed to do some more work up there this year, and hope to get more visible results than we did last year, as the good seed has been sown, and we feel sure a bountiful harvest will be reaped in the future.

At Riceville and Calhoun, I was with Brother G. W. Farmer, of Cleveland. He is making a great sacrifice for the cause in East Tennessee, and should be encouraged by the churches of Middle Tennessee. In Meigs County and Monroe County—two good counties—there is not an established congregation. Brother Farmer is making an effort to locate a good man in one of these counties, and Brother T. C. Fox has agreed to go, but will necessarily have to depend on Middle Tennessee churches for support. Already two or three congregations in Nashville have agreed to help. If others would do the same, a great work could be done and no one be overburdened. Why go to India or Japan to do missionary work, and neglect the work at home, when there are so many of our near neighbors who have never heard the gospel of Christ preached?

I was with Brother W. M. Oakley in several meetings, some of these at places where there were only a few members. I was also with Brother S. P. Pittman, at Fountain Run, Ky., where we have a good congregation, although not a large one. At Shiloh, in Humphreys County, Brother H. M. Phillips did the preaching. At Cal-

leoka, in Maury County, I was with Brother J. W. Brents, a nephew of Dr. T. W. Brents. At Water Valley, in Maury County, Brother F. C. Sowell did the preaching. I hope to be associated with all these again in the good work this year.

As visible results of the year's work, about fifty-two were added to the one body. For my work in these fifteen meetings I received freewill offerings to the amount of about \$325. Several of the meetings continued two weeks; others, only eight days. The year's work was pleasant, and I trust that good was accomplished that eternity alone can tell.

I have time from now until my summer's work begins that I can devote to singing classes or leading the song service in meetings, and would be glad to hear from any congregations needing my services. Address 1803 Russell Street, Nashville, Tenn.

Try Renwar for Rheumatism.

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

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In answering advertisements, please mention the Gospel Advocate.

Serving and Trusting the Lord.

BY J. D. TANT.

For thirty-five years I have been doing the work of an evangelist, averaging about one month at home each year. I have gone into the highways and hedges, in storm and sunshine; have walked long distances many times to reach my appointments; have had to swim as many as seven times to reach a single appointment. But the last year, I think, has been the busiest year of my life.

After holding meetings in Texas, Arkansas, Oklahoma, Alabama, Tennessee, and North Carolina, I closed my last debate with J. N. Clark in West Tennessee, on December 10, and started for home. As we had located at Quitman without any church there, and wife had been writing me how lonely it was for her and the children to worship alone in our own home on Lord's day among strangers, I thought if it was the Lord's will I would get to spend one month at home with wife and children; but when I reached home, I learned that wife had been gone two days under a rush call to carry our youngest boy to a sanitarium in Cleburne, Texas, to be operated on for tuberculosis of the bone. The next day a telegram from wife stated that the Yater doctors and Dr. Self, of Cleburne, had taken six inches of leg bone out of my little boy's leg above the knee. While we hope he will get well, yet it is not certain that we can save his leg. So all our expected happiness was turned into sorrow. While wife is patiently watching our little darling, Austin, in the sanitarium many miles away, three other children and I are keeping house at home.

On the last Lord's day in December I preached the gospel to a large congregation in the Methodist church home at Quitman, cut wood all Christmas week, and started the new year by preaching the gospel to the church of Christ at Searcy, Ark.

So our fondest hopes and greatest desires are often blighted. But all will be well in the end. The day dawns after the darkest night, the longest lane will turn, and I have only a few more mountains to climb, only one more river to cross, and all will be light and happiness "over there." It is grand to be a Christian!

Wife will remain in Cleburne with the boy for some time yet, perhaps three months, as the doctors tell her they will have to do the second operation in March. To try to save the leg, two operations are necessary.

As soon as possible I shall get into the work again. If I can find some friend or brother who is blessed with money, who will lend me two hundred dollars to bridge over and meet present

emergencies till I can get into the field again, I shall be glad. If I do not, I shall fight it out alone, and let those I owe wait till I get on my feet again. God only knows what is best, and I am willing to wait, fight, and pray, and leave results with him.

The Practice of Goodness.

The supreme work to which we need to address ourselves in this world is to learn Love. Is life not full of opportunities for learning Love? And the one eternal lesson for us all is how better we can love. What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. If a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fiber, no beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character—the Christlike nature in its fullest development; and the constituents of this great character are only to be built up by ceaseless practice.—Henry Drummond.

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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

The reader cannot know of my disappointment and great astonishment at not being able to find just one mention of the Methodist Church in the Bible. I had been reared in the teaching of Methodism; in fact, my grandfather was a Methodist preacher, and naturally I thought he knew all about the Bible.

Facts are stubborn things and will not bend or warp to our greatest desires. To say that I suffered in mind is but true. My hatred for "Campbellism" was only increased; for it was from that source I learned that I was wrong, had been mistaken all my life.

"Drowning men will catch at straws." So I sought advice and comfort from those older than I, in an effort to find some way out of my great difficulty. I found none; only bitter and scathing denunciations (sad, but true); willful misrepresentations of the people who claimed to be Christians only—"only this and nothing more." I was told that my trouble grew out of the fact that I was ignorant of the teaching of the Methodist "Discipline" and was advised to read it and thereby have my faith increased so as to remain a stanch Methodist.

Most gladly did I take up the "Discipline" and begin to read. The very first sentence in the "Discipline," like Brother Wilson's first objection, only increased my trouble. Here it is: "We esteem it our duty and privilege most earnestly to recommend to you, as members of our church, our Form of Discipline, which has been founded on the experience of a long series of years." Recommend the Bible? No, but recommend the "Discipline." Founded on the Bible? No, but founded on the "experience of a long series of years." All my life I thought that Methodism was founded on the Bible and not on the experience of

worse and worse grew my

In fact, I was fast becoming

al; I could find no solid ground on which to stand.

Man's extremity is God's opportunity." Then and there I fully decided in my mind if truth could be found, I would accept it.

Brother J. H. Roulhac, the man the Methodists would not debate with, came to our place to preach a series of sermons. I went to hear what he had to say. For many years Brother Roulhac was a leading lawyer at Hickman, Ky. His knowledge of law as well as the Bible and his method of handling a witness was superior to any one I have ever heard since.

Brother Roulhac took up the Methodist "Discipline" and compared it with the teaching of the Bible and showed beyond any doubt to an honest

mind where there were plain contradictions. Not only this, but he made very plain the danger and sinfulness of unholy alliances with religion, politics, secret fraternalism, voting and holding office, marriage, etc., by which the people of God, in a large measure, have lost or surrendered their "distinctive peculiarities." Much of the preaching to-day has nothing in it to differentiate it from the preaching of sectarian preachers.

After hearing Brother Roulhac, I decided that I would read the Bible for myself and see if I could learn the way of salvation taught therein. Brother Isaac Sewell was the first to teach me how to properly divide the word of truth, or the proper divisions in which the Bible is naturally divided. This once learned, all was plain to me. I kept on reading. In July, 1876, Brother Roulhac began another series of meetings at our place, and on Saturday night, July 29, I made the "good confession," and on Sunday evening, July 30, was "buried with my Lord in baptism." My wife, who was still a member of the Methodist Church, said: "You need not think I will join the 'Campbellites' because you did." Wonder if she did?

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The Creed of the Church.

BY G. C. BREWER.

Sometimes members of the church of Christ say: "We have no creed." But that statement is incorrect. It is impossible for a religious body to exist without a creed. It is just as impossible as it would be for a political party to exist without a platform, or without some well-defined and clearly announced principles upon which the party stands and for the advocacy of which the party is organized. The church of Christ is not a party in the sense of being only a part of God's children—a few Christians banded together by certain rules that distinguish them from other Christians and also wearing a distinguishing name; for the church, being the "household of God" (Eph. 2: 19), contains all of God's children. It contains all Christians, regardless of color or race or social position, because the same thing that makes a man a Christian makes him a member of the church. Therefore, in becoming Christians, men become members of the church, which is the body of Christ. (Acts 2: 38-41; Eph. 1: 23; Col. 1: 18, 24; Gal. 3: 26, 27; 1 Cor. 12: 13.) But because the church is not a "Christian denomination," or a denomination composed of Christians or those who profess to be Christians, is no reason that it is not a body or party with definite principles. The church is a party, established to oppose other parties, too. It is opposed to all evil, and is distinct from and opposed to all other religions or churches—non-Christian religions, such as Buddhism, Confucianism, and Zoroastrianism. Has this church, then, no principles that distinguish it from non-Christian parties? Do its members have no rules of life that differentiate them from worldly people—nonchurch members? Is there no difference between the Christian and the atheist? The answer to this question is ready in the mind of every reader. The atheist is an unbeliever and the Christian is a believer. But a belief is a creed. Whatever, therefore, a Christian believes is his creed. When a man says that the church of Christ has no creed, he means that it has no human creed; that its members do not submit to any ecclesiastical laws made by fallible men, such as pope, priests' or bishops' conferences, to govern their consciences or to stultify their faith

The New Church, however, has a creed. We are ready now to inquire.

What, then, is the creed of the church? In considering this question, let there be no misunderstanding as to what church we are talking about. We are not thinking of "our denomination" or of the "Campbellite Church" or of a denomination known as the "church of Christ." All denominations have their headquarters and their governing officials to whom we could easily appeal for information concerning their organization and rules of faith and practice. In fact, we could get their creed or a statement of their faith from their publishing houses. But we are not just now concerned about what any denomination believes. On the contrary, we are endeavoring to learn what was the creed of the New Testament church—what was the creed of the disciples of Christ in the days of Peter and Paul and Phillip and Stephen. Their creed should be our creed, and the creed of the church then should be the creed of the church now.

The word "creed" is from the Latin verb *credo*, from which we also derive our words "credit," "creditable," "credible," "credence," etc. The verb *credo* means *I believe*. What, then, did Christ and the apostles require people to believe? Is there any stated requirement? Is there no example of a man's saying, "I believe —," in the New Testament? We all remember that when Phillip had preached "Jesus" unto the eunuch and the eunuch demanded baptism, Phillip required him to believe first. He did not say what the eunuch must believe, but it was evident that Phillip meant he must believe what he had heard—what Phillip had preached unto him. Therefore, the eunuch responded (quoting from the Latin version): "*Credo Filium Dei esse Jesum Christum.*" Or, from the English Bible: "I believe that Jesus Christ is the Son of God." (Acts 8: 37.) Upon this statement of his creed, or his "I believe," Phillip baptized him. On the day of Pentecost, Peter required the people to believe confidently, or to "know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2: 36.) Paul required the jailer at Philippi to "believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) And to the Romans Paul clearly stated what is to be believed: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10: 9.) And to put the matter beyond all question, John said: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe [Believe what, John?] that Jesus is the Christ, the Son of God: [with what result, John?] and that believing ye might have life through his name." (John 20: 30, 31.) It is clearly settled by these passages that the creed of the New Testament church was: "I believe that Jesus Christ is the Son of God." Upon this confession of faith, without any further vows or promises, persons were baptized into Christ, or into the church.

But it is sometimes said that this confession or creed is not sufficient; that those who desire to become Christians or to enter the church should be put under obligations and solemn vows to live righteous lives, to support the church, and to submit to the counsel of the brethren. But those who raise this objection fail to see what the confession

means. Of course, when a man desires to become a member of any denomination, it is but natural that the denomination should want him to be loyal to it, to support all its departments of work and to submit to its ruling authorities; for how else could the denomination exist? No doubt, then, our denominational friends are ready to ask: Does a man agree to submit to no authorities, to be governed by no laws, when he enters the church of Christ? Most certainly he agrees to submit to the authorities of the church. Then the question arises, What is the governing authority of the church of Christ? Christ is the Head of the church. (Eph. 1: 23; 5: 23; Col. 1: 18.) Therefore, to acknowledge Christ means to submit to the Head of the church, and then the acts of obedience by which a man enters into Christ, or into the church, which is his body, declare the man's surrender and submission. When he is buried with Christ by baptism, he vows his allegiance to Christ; thereby is proclaimed his death to sin and his resurrection to righteousness. Such a person has died in the likeness of Christ's death, has been buried with him, and has been raised in the likeness of his resurrection. As death has no more dominion over Christ, sin should have no more dominion over the Christian. (Read Rom. 6.) Thus it is seen that the steps that put a man into Christ—into the church—constitute a very solemn and impressive dedication of the life to Christ. A person who is in this manner dedicated to Christ is, of course, under promise to follow in the footsteps of Christ, to obey all his commands. But in order to follow in the footsteps of Christ, he must be acquainted with Christ's life, and this can be learned only from the Bible—the New Testament. To obey Christ's commands, the Christian must know them. These, too, can be found only in the Bible. The conclusion, therefore, that the Bible becomes the Christian's Law Book and Guidebook is inevitable. And it is all-sufficient. The Bible was given for this very purpose, and is perfect for all the needs of the man of God. (2 Tim. 3: 16.) While Christ was here on earth he spoke many things that were intended to govern the lives of his followers. These things were after his death confirmed unto us by those who heard him. (Heb. 2: 1-4.) For Christ had strictly commanded them to teach us to observe "all things whatsoever I have commanded you." (Matt. 28: 19-20.) But Christ could not make known his complete will while he was on earth, for his disciples were not capable of receiving it until the Holy Spirit came upon them. Jesus said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." (John 16: 12, 13.) Therefore, that portion of Christ's will that was not made known by him while here on earth was afterwards declared unto the apostles by the Holy Spirit and through the apostles made known unto us. And Jesus said to his apostles: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Luke 10: 16; Matt. 10: 40; John 13: 20.) Nothing is clearer than this: In order to please Christ—to obey Christ—we must be governed by all that is taught by Christ and the apostles, hence by the New Testament. And all that is included in the creed.

Sometimes young members of the church are heard to ask: "What does our church teach on this or that?" Or, "Does our church allow dancing?" Or, "What do we believe about divorce?" Such persons should know that the church of Christ has no laws that may be suspended, repealed, altered or amended according to popular demand or to satisfy the whims of its worldly-minded members. A young lady, on being asked to obey the gospel, replied: "No, I am going to join the Episcopal Church, because they permit their members to dance." Of course, when people are taught to "join the church of their choice," they are going to "choose" the one that has the things, and prac-

tices the things, they prefer. If some church would make "free love" or promiscuous sex cohabitation one of its tenets, thousands of people would "choose" it. But, according to the Bible, we have no choice, except to obey Christ and be saved or to disobey him and be eternally lost. Instead of asking, "What does our church teach?" or, "What do we believe?" young people must be taught to ask: "What is the will of Christ, my Lord, the Head of the church, and to whom I gave my life, in reference to these things?" That simple question without any answer at all is sufficient to knock all ideas of dancing and other sinful practices out of the minds of really conscientious young Christians.

But our denominational friend is ready to ask: "Why do you not include these things in your creed and catechize young people when you take them into the church?" But what he does not understand is that Christ and the apostles made the terms of admission into the church of the Lord and we have nothing to do with it. We cannot make any other requirements for membership in his body. But those things are included in the creed, and we should always make that plain to persons who desire to obey the Lord. "Do you mean to say," our objectors ask, "that the simple statement that 'I believe that Jesus Christ is the Son of God' embraces all these things? Why, everybody believes that." We reply that the "good confession" (1 Tim. 6: 12) includes all that we have mentioned and very much more. In fact, it is impossible for the finite mind to comprehend all that is included in that creed or confession of faith. If everybody believes that Jesus Christ is the Son of God, then everybody is born of God; for John says: "Whosoever believeth that Jesus is the Christ is born of God." (1 John 5: 1.) Such a person is born of God because to believe that, as we have shown herein, means to surrender to Christ and to obey his will. John knew that every one who sincerely believes this fact has submitted to the terms of pardon as they were tabulated by Christ (Mark 16: 15, 16; Acts 2: 38) and has enthroned Christ in his heart as Lord of his life. That is what it means to believe in Christ, and that is why this simple creed is sufficient. But in order to see something of what this confession includes, let us hear John again: "He that confesseth the Son hath the Father also." (1 John 2: 23.) And again: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." (1 John 4: 15.) Let the objector ponder that and tell us its full meaning if he can! But John says further: "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5: 5.)

In view of what the pen of inspiration has here said about this simple yet wonderful confession, the following quotation from Alexander Campbell seems appropriate. Commenting upon Peter's confession, "Thou art the Christ, the Son of the living God," Campbell said: "Here, then, is the whole mystery of the Christian institution—the full confession of the Christian faith. All that is peculiar to Christianity is found in these words; not merely in embryo, but in clearly expressed outline. A cordial belief and clear conception of these two facts will make any man a Christian. He may carry them out in their vast dimensions and glorious developments to all eternity. He may ponder upon them until his spirit is transformed into the image of God—until he shines in more than angelical brightness in all the purity and beauty of heavenly love. Man glorified in heaven, gifted with immortality and wrapt in the ecstasies of eternal blessedness, is but a mere result of a proper appreciation of and conformity to this confession."

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

—Whittier.

Current Comment

BY A. B. LIPSCOMB

Why the Prejudice Against Doctrinal Sermons?

Some folks seem to have a prejudice against what they call "doctrinal sermons." Perhaps, if the truth were known, they do not desire to hear the whole counsel of God. They have their favorite doctrines, and would have us silent on all besides. Spurgeon told of a Scotchman who, after hearing a sermon, said: "It was very well if it hadna been for the trash of duties at the hinner end." When the preacher sets forth the duties and shortcomings of his hearers, there is likely to be some complaint against the sermon. The scriptural term "doctrine" includes a great deal more than the average person thinks. It includes *knowledge or learning*. The prophet Isaiah inquires: "Whom will he teach knowledge? and whom will he make to understand the message?" In the same sense the term is used in Proverbs: "For I give you good doctrine; forsake ye not my law." It includes *tenets, opinions, and traditions*. It is thus used in Matt. 16: 12: "Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees." The term may refer to the *truths of the gospel in general*. In the letter to Titus servants are exhorted to "adorn the doctrine of God our Savior in all things." On the other hand, "doctrine" may refer to *some specific truths* in connection with the gospel. It is thus used in Heb. 6: 1, 2: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." The term may also designate *instruction, teaching, and confirmation in the gospel*. It is so used in the familiar passage: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Paul says: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." Again, doctrine may refer to the *manner of teaching*, as well as to the matter. This is noted in Matthew's comment on the Sermon on the Mount: "And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching; for he taught them as one having authority, and not as their scribes." Finally, the term may refer to *God's institutions as opposed to the teachings of men*. In this sense we find it in Matt. 15: 9: "But in vain do they worship me, teaching as their doctrines the precepts of men." We note from these passages that the term "doctrine" as scripturally employed enjoys a wide latitude. It not only includes the doctrine of God, of Christ and the apostles, but also the doctrine of Balaam, of the Nicolaitans, and devils; it includes good, evil, sound, strange, and contrary doctrines. Certainly no one can declare the whole counsel of God and fail to mention these themes.

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The Substantial and Essential Part.

The doctrinal part of a sermon is usually the substantial part of it. Certainly that is not the part to leave out. Upon being asked if Doctor So and So had not preached a very spiritual sermon, a thoughtful woman said: "O, yes, it was all spirit; there was no body to it at all." There must, indeed, be some "body" in every discourse, some real sound doctrine, or else the time is wasted.

Positively speaking, it is our duty to accept and continue in the doctrine of the New Testament. The early disciples

"continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." They received the teaching of the apostles as Christ's inspired representatives. We, too, should ground our faith upon their word as recorded in the New Testament and thus build "upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Not only should we accept, but we should propagate the apostles' doctrine. "They that were scattered abroad went everywhere preaching the word." While it is not specifically stated, we may depend upon it that they preached what they had heard from the lips of the apostles, the gospel which they themselves had obeyed. When we get away from the apostles' doctrine, we get away from the heart of the Christian religion. Newton said: "I can conceive a living man without an arm or a leg, but not without a head or a heart; so there are some truths essential to vital religion."

Furthermore, we should use good judgment in the presentation of the truths of the gospel. We may learn certain doctrines from the New Testament and then act as if we had learned enough and there were no further room for progress. Paul rebukes this disposition clearly. To the quarrelling Christians at Corinth he wrote: "I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able." The injunction here in Heb. 6: 1, 2 is not against the preaching of baptism, but against carnality and lack of growth. The modern preacher is not as wise as Paul. He cannot size up his audience, and is apt to neglect some important teaching and to over-stress another. Here, again, we quote another observation from Spurgeon: "A man's nose is a prominent feature of his face, but it is possible to make it so large that eyes and mouth and everything else are thrown into insignificance, and the drawing is a caricature and not a portrait. So, certain important doctrines of the gospel can be so proclaimed in excess as to throw the rest of truth into the shade, and the preaching is no longer the gospel in its natural beauty, but a caricature of the truth; of which caricature, however, let me say, some people seem to be mightily fond."

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Look to the Pattern.

Negatively speaking, it is our duty not to depart from the true doctrine. Moses, we are told, ascended into the holy mount, where God gave him the table of the commandments and minute instructions for the building and furnishing of the tabernacle. God said to Moses: "Look that thou make them after their pattern which was showed thee in the mount." Just so Christ, our divine Lawgiver, has built the greater edifice of the true tabernacle, the church of the living God. The gospel law has been proclaimed from Mount Zion and the pattern for the church has been divinely revealed. John writes: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son." And again: "Beloved, believe not every spirit, but prove the spirits, whether they are of God." Paul says: "Prove all things; hold fast that which is good." To guard against apostasy from the truth, there should be careful reading and study of the Scriptures, independent of human interpretation.

After all, the question is not whether a doctrine is beautiful, but whether it is true. When we want to go to a place, we do not ask whether it is a pretty road, but whether it is the right road. In the same spirit let us ask for and walk in the old paths.

We may forget God or ignore him, or keep our minds from dwelling on the thought of him; we cannot be entering into peace with him while sin is kept undealt with, cherished in our hearts.—Francis Paget.

Our Contributors

The Church Treasury.

BY H. LEO BOLES.

The church has or should have a treasury—that is, a common fund which has been contributed by all the members of the local congregation. Each member should be interested in it, as each member is to contribute to it. Some have objected to the term "treasury," and say that there is no scriptural authority for it; others claim that Paul authorized a treasury when he gave instructions: "Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come." (1 Cor. 16: 2.) Macknight translates this verse as follows: "On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come, there may be then no collections." The "Living Oracles," H. T. Anderson's translation of the New Testament, and others emphasize the church treasury. Other authorities could be given for this interpretation of Paul's language. Even those who claim that there is no authority for a church treasury virtually have one. Each local congregation has its treasury. It is frequently and too often empty.

I am not considering in this article how money is to be collected and put into the treasury. I have been asked to suggest some thoughts on how the money should be spent or used after it has been put into the church treasury. It is, indeed, interesting and profitable to study the resources of the church treasury, or the channel through which the money comes into the treasury. It is also profitable to study how the money is to be used, or the channel or outlet through which the money passes from the church treasury. Who has not been impressed with the careless use of the Lord's money? Of course, every dollar that a Christian uses should be "a righteous dollar," and a righteous use should be made of all material things. In a special sense all money and all material things belong to the Lord, and Christians are only stewards. They must give an account to the Master for their stewardship upon earth. Since all material things belong to the Lord, we must seek to know how the Lord would have us to use them. It seems that in a peculiar and restricted sense that money which has been put into the church treasury should be used as the Lord directs. It seems to be a greater crime to misuse that money which has specially and prayerfully been set apart to the Lord. All of the animals under the Jewish economy belonged to Jehovah, but in a special sense those which have been set apart or sanctified for sacrifices belong to him. So the money which has been put into the church treasury peculiarly and exclusively belongs to the Lord's work. What a crime to misappropriate it!

Who has control of the church treasury? Who has a right to spend or use it? Who should direct the spending of it? Who has a right to draw on the church treasury? For what purposes may the church treasury be drawn upon? Has the Lord directed in spending the money put into the treasury? These are questions that provoke serious thought and should be answered cautiously. Can the church treasury be drawn upon to support entertainments, Christmas trees, Sunday-school picnics, and young people's socials? I think that we are safe in saying that *it is wrong to use the Lord's money from the church treasury for any selfish gratification of the flesh.* Some of the things mentioned above may not be wrong within themselves when properly conducted, yet should they be supported by the church treasury?

The Scriptures teach clearly that the poor should be looked after and the needs of the poor provided for from the church treasury. Paul gave instruction to the church at Corinth, and also included the churches of Galatia, that the poor should be attended to—and this, too, from the church treasury. Of course, no one limits the care for the poor only from the church treasury; personal and individual efforts should be made. The only point here made is that the church treasury may be drawn upon to relieve the poor and distressed. Again, the gospel is to be preached, and those who labor in word and doctrine should be supported from the church treasury. The church at Philippi and other churches helped to support Paul in preaching the gospel. Paul says to the church at Philippi: "For even in Thessalonica ye sent once and again unto my need." (Phil. 4: 16.) Again, he said: "When I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only." (Phil. 4: 15.) This clearly shows that the church treasury could be drawn upon for the support of the gospel. Paul gives instruction to Timothy in regard to caring for widows "that are widows indeed." He says that if they are not of this class of widows, "let not the church be burdened." (1 Tim. 5: 15.) This shows that the church treasury may be drawn upon to help support a certain class. James (1: 27) tells us: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." This shows that widows and orphans are to be looked after, and it may be inferred that the church treasury is to be drawn upon in visiting them "in their affliction."

God's people are to meet for worship; they are to assemble to praise the Lord, study the Scriptures, eat the Lord's Supper, and for mutual edification. This implies a meeting place. Every congregation should have a comfortable, convenient, and respectable place or house for meeting. This implies an expense. The necessary and legitimate expense for meeting places and carrying on the work of the Lord must be met by the church. This implies drawing upon the church treasury and is included in the work of the congregation. Christ and a little band of disciples that followed him during his personal ministry had their treasury. Judas carried the bag. This example gives authority for bearing the expenses of a congregation in doing just what that congregation is instructed to do.

Churches and brethren should be very careful in the way they use the Lord's money. A righteous use of the money put into the treasury encourages liberal giving. Many times the mistakes that are made with the Lord's money are used as an excuse for not giving. Surely, if there is a conscientious doubt or objection by members of the congregation to a proposed use of the Lord's money, the treasury should not be drawn upon. Let every dollar that goes out of the treasury be prayerfully and scripturally used in a way that will please the Lord.

A Letter from an Old Reader.

I have for many years been a constant reader and supporter of the Gospel Advocate, and I have innumerable praises for it and for the good men who make it what it is. But for the steadfastness to the principle of the early reformers, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," and for the Advocate's able editorial staff, we, too, with our "progressive" brethren, might have long since been lost in the Babylon of sectarianism. I thank my God that I am a beneficiary of so priceless a heritage. In my humble judgment, just as able writers adorn its pages to-day as have ever been its contributors, and it gives me pleasure to thus testify.

But, along with the good things I am saying, I have a

HARDEMAN'S TABERNACLE SERMONS

Beginning March 28, 1922, the churches of Christ in Nashville will engage in a meeting to be held in the Tabernacle of this city, the preaching to be done by N. B. Hardeman and the song service to be led by C. M. Pullias, of Murfreesboro, Tennessee. The meeting will continue for twenty days. The sermons will be printed and bound in a book of 320 pages. Hardeman's ability as a gospel preacher is a sufficient guarantee as to the character of the sermons. The book will appear about May 1, 1922. The price of the book is \$1.50 a copy. You should send in your order at once, so the brethren will know how many to print. Mail your order to-day, so as to be sure to get a copy.

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criticism to offer against the editorial policy of the Advocate. You are, in my judgment, allowing to creep into its pages too many personalities, too much of the vindictive between brethren, and in some cases it amounts to real venom. That is how it looks to some of us readers who are so very much interested in brethren dwelling together in harmony. We would not compromise the truth, but we want more love among the followers of the Prince of Peace and for the principles for which the Advocate so long has stood.

No article, no matter how meritorious some of its contents, should ever be allowed to appear if it contains personal thrusts or even uncharitable references to a brother. The secular press has learned that this is good business policy and will not allow its clientele to vent its personal spleen toward each other through its columns. Then, too, this opportunity is denied the patrons for fear of lowering the moral tone of the publication. If such care on the part of the management of an ordinary newspaper is commendable, why should it not be indispensable in our religious journals?

To illustrate (and I speak with the utmost charity to all concerned), Brother Flavil Hall's article, "Was It Lack of Courage?" aimed against Brother M. C. Kurfees, should have been censored, taking out every unkind insinuation toward the brother, or, perhaps better still, should have been returned to Brother Hall for revision along this line. The English language is sufficiently flexible to write what ought to be written without causing wrangles. Possibly Brother Kurfees' reply should have been rewritten. On afterthought, each of these brethren, and all, for there are many others airing their worst sides through your columns, would thank you for your course.

In this connection I wish to commend Brother F. W.

Smith's style of treating the recent review of Mark Collis' writing on the iniquities of the American Mission Co-operation; for he, too, is sometimes less cautious than is advisable.

I would suggest that the facile pen of these gigantic writers be turned loose in full force on apostasy, digression, rationalism, sectarianism, innovations, and all sorts of iniquity. Attack issues and institutions, rather than expose to public gaze the weaknesses of our own loyal brethren. When your readers have been fed a few columns each week in which one or more of our most exemplary brethren have had their integrity assailed, ere long a layman begins to wonder if the whole church is bad and your reader is the poorer for it. I think the noble aim of the splendid old Advocate is being defeated by these unnecessary expressions.

I sincerely trust that you will appreciate the spirit in which this is written, and not conclude that I also am a victim of that which I am opposing. Let us "prove all things" and "cleave to that which is good."

May the year nineteen hundred and twenty-two be the best year of the Gospel Advocate's history, and may the Father's richest blessings rest upon both readers and editors.
Montgomery, Ala. N. L. WALKER.

If there is evidence of a plentiful repentance outside the church, there is ample room for repentance within it. The kingdom of heaven awaits the onslaught and the onset of a determined, earnest, united church; but no church which does not gladly give of its heritage, and as gladly receive what others have to offer, is in a position either to lead or to follow.—Selected.

Nashville (Tenn.) Notes.

BY S. H. HALL.

The song drills being conducted weekly preparatory to the revival at the Ryman Auditorium, beginning on March 28, are growing so in interest that the larger auditoriums must be used. It was first thought that these drills would be conducted in every section of the city, but only those auditoriums that will seat above one thousand will suffice. It was estimated that we had above twelve hundred at Russell Street last Wednesday night (January 24), and there were at least thirteen hundred packed in the West Nashville auditorium last night (January 31).

The first month of the new year was a good one for the Russell Street workers. Eight were added to our number, and the regular collections went close to six hundred dollars, besides special collections of considerable amount.

A CALL TO THE THOUGHTFUL AND UNPREJUDICED.

With this issue, and for the consideration of those who are *thoughtful* and *unprejudiced*, I am beginning a series of articles on some questions of vital importance. You are asked to read carefully what is said, then mail to me at 920 Russell Street, Nashville, Tenn., whatever criticism you think should be made on any position that shall be taken, remembering that I am representing and defending no paper nor any set of men, but simply putting before you the course I would be compelled to take in some matters that have been discussed and some that have not been discussed.

I think there is such a thing as *individual* responsibility before God. "So then each one of us shall give account of himself to God." (Rom. 14: 12.) And in Gal. 6: 4, 5 it seems we have a stronger statement still that man must not lose sight of his own individual responsibility: "But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden."

Quite a bit has been said in the last few years about the scripturalness or unscripturalness of schools in which the Bible is taught. Let it be understood now that I am not defending any school known to me in which the Bible is taught except that school with which I am personally connected, and just now I am not personally connected with any school commonly known as "a Bible school or college." Those who establish schools must defend them, as they know better what they are doing than those not connected with them. I am granting the right to establish schools for the purpose of allowing the Bible its rightful place in the education of our sons and daughters. But I am defending only what I am doing as a Christian, and would do were I only making school-teaching my calling in life. I would defend no local church of Christ except the one with which I stand personally connected, hence for the scripturalness of which God will hold me to account, and even then I would not defend all the local church does, unless I could succeed in getting it to do as I understand the Scriptures to teach. Many local churches go wrong, do things that the Bible forbids, and fail to do what our Lord expects of them. This was true of the local churches even in the days of the apostles. Some went very far wrong. But this does not prove it wrong to establish local churches. I think it has been said that some of the schools in which the Bible is taught are doing things they cannot defend. This may be true. But pointing out the mistake some school has made falls the width of the heavens short of proving it wrong to have schools in which the Bible is taught.

The question that I am putting before you is this: *Show me how I, as a Christian, could establish a school and leave the Bible out.* As matters are with me now, I could not think it has been said that some of the schools in which it. I would lose my own self-respect as a Christian. I am

continually teaching that there is no book so great and good as the Bible. I am continually teaching that there can be no such thing as true education without a knowledge of the Bible. If school-teaching were my calling in life, and were I to establish a school of my own, a school in which I would have the sole right to say what should and what should not be taught, will some one please tell me how I could leave the Bible out? Just drop that twaddle that I think I have heard—viz., that you can teach the Bible in the school, provided it is not one of the expressed purposes to teach it when you establish the school; for it would be one of my expressed purposes to teach the Bible. The Bible will never follow me into anything by accident or as an afterthought. It is one of the expressed purposes of my life to let it ever abide with me. And don't bother your heads in arguing that it would be wrong for me to let the Bible in my school. Be contented to show me how I can leave the Bible out of my school and not sin in so doing. Remember, there is but one question before you—viz.: *Can Christians who have chosen school-teaching as their calling in life for a living, in establishing schools of their own, leave the Bible out?* Can they afford not to let one of the expressed purposes of the school be to teach the Bible? Most certainly they could find a place in some of the State schools or private schools run by the sects or men of the world, in which case others would choose the course of study for that immediate school. And I will not say a Christian has no right to teach in such schools. I had rather not do so, but am not condemning those who do. But when our teachers are left free before God to choose their own course, tell me how they can leave the Bible out of the course of regular study. Is it not a fact that in things in which the child of God is left free there *must* be something to distinguish his work from those of the world? Must our brethren in the Lord, in establishing schools, follow the pattern laid down by the State and infidels, or shall they follow Him who is the head of every man—viz., *the Lord Jesus Christ?* (1 Cor. 11: 3.)

It will hardly be questioned that we have the right to choose school-teaching as an honorable calling in life; and we can do so in the name of Christ and as an act of obedience to him. Here is what I mean by this: The command is positive: "And let our people also learn to maintain good works [“profess honest occupations”—marginal reading] for necessary uses." (Tit. 2: 14.) This command is found also in verse 8: "Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works"—or, "profess honest occupations." These words have direct reference to that calling in life upon which we depend for our own living and that we may have to give to others. And whatever honorable calling we take up should be done in the name of Christ and for the purpose of glorifying Christ. If not, why not?

We have brethren who are making teaching their life's work. Tell me how they can own and control a school or college and leave the Bible out as one of the books to be taught.

You say it is the church's business to teach the Bible? Exactly so. And for this very reason every member of the church *must* teach it whenever the opportunity presents itself, and we are duty bound to make opportunities when it is possible for us to do so. If not, why not? There is one command in the Bible the obedience to which is boundless as to season—viz., "Preach the word;" for the very next breath of the Holy Spirit declares for us to do this both "in season" and "out of season." Have you read it? "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: *preach the word; be urgent in season, out of season;*" (2 Tim. 4: 1, 2.) Just what preaching the word "in season" means, and what preaching it

"out of season" may mean, is not for me to settle now. But there is one thing I do know—viz., that the doctrine that it must not be the *expressed* purpose of each child of God to teach others whenever he can is of the devil. It is said that our brethren who are making teaching their life's work may establish schools of their own, just so they do not let one of the expressed purposes of the school be to teach the Bible. But the child of God can have but one purpose in life, whether expressed or unexpressed—viz., *go to heaven, and get all you can to go with you.* "No man can serve two masters," declares our Lord. "Ye cannot serve God and mammon." (Matt. 6: 24.) Will some one tell me what this means? I can follow no calling in life, let it be ever so honorable, simply for the money there is in it. If so, tell me how. My only scriptural reason for doing anything is to serve God. And listen, please: it does not become unscriptural just because you express it. If the Bible teaches anything, it teaches that I am not my own; that if I see myself as Christ would have me, I must consider myself sold out to Christ, absolutely so, and that he must control me. What does Paul mean when he says, "Ye are not your own?" (1 Cor. 19: 20.) Here he means our bodies, our all. What does he mean when he says: "Whether we live therefore, or die, we are the Lord's?" (Rom. 14: 8.) By virtue of this very fact, when I establish a school, the Bible must be one of the books the students under me will study, unless some one can show me that Christ says *leave it out*. He owns me and has the right to give orders. Who will say Christ orders his people to leave the Bible out of the course of study we give our children? But you say Christ does not say leave the Bible out absolutely; that he only says that we may establish schools and have as the expressed purpose to teach geography, arithmetic, etc., and may teach the Bible incidentally after the school is established, but we must not let it be one of the purposes of the school to teach the Bible. Well, as I establish and enter my school work, it must be understood that it is to serve God or mammon. Which must it be? Must I look at the school purely as a business calling for the money I get out of it? If so, I am serving mammon. If I consider it that course in life that enables me to make an honorable living and at the same time convert as many people to Christ as possible, I am serving God. But how can I have this latter motive without intentionally letting the Bible go with me in that school as the leading book to control us in seeking a true education and giving it to others? Tell me how. Christ says the eye must be "single." (Matt. 6: 22.) Tell me how to establish a school and keep my eye single and make not the one purpose of the school to save souls and glorify God. The Christian's life has but one purpose, if I understand the Bible correctly.

Of course, let it be understood that when I establish a school and this school interferes with local church government, that school is wrong. But I know of no school that does this. But dismiss this from your mind and show me how to establish a school over which I have control and leave the Bible out. Never could I meet an infidel and hold my head up in an effort to defend the grand old Book, should Satan succeed in getting me to do such a cowardly act. No, the Bible goes with me in every school I establish.

The Manuscripts.

For the information of our readers we republish the following from H. Leo Boles, which appeared in the Gospel Advocate of June 19, 1919:

There are many great manuscripts of the New Testament which have come down to us from the fourth century. The International Standard Bible Encyclopedia, published in 1915, states that there are about four thousand manuscripts, in whole or in part, of the Greek New Testament which are now known. These manuscripts furnish abundant evidence for determining the reading of practically the entire New Testament, while the evidence for the

Gospels and most important Epistles is unprecedented for quantity and for clearness. They are usually divided into two classes—uncial, or large hand, and minuscule, or small hand. The uncials comprise about one hundred and forty copies extending from the fourth century to the tenth century; the minuscules include the remaining manuscripts and all between the ninth century and the invention of printing.

There are six great manuscripts of the Greek New Testament belonging to the uncial class.

Codex Sinaiticus, found by Tischendorf at Saint Catherine's monastery on Mount Sinai and now in the Imperial Library at St. Petersburg. It belongs to the fourth century, and is the only uncial which contains the whole New Testament.

Codex Alexandrinus, so named because it came from Alexandria, and was presented to Charles I. in 1627. In 1757 it was presented to the Royal Library and is now in the British Museum. It belongs to the fifth century, and contains the entire New Testament except portions of Matthew, John, and First Corinthians.

Codex Vaticanus belongs to the fourth century and is thought to be the oldest and the best of the New Testament. It is now the chief treasure of the Vatican Library, and has been in this Library since 1481. It contains all the New Testament except portions of Hebrew, Philemon, and Revelation.

Codex Ephraemi—in other words, Scriptus—was brought to Italy from the East in the sixteenth century and was later carried to France and is now in the National Library in Paris. It originally contained the whole New Testament, but now approximately about half of every book is lacking, and Second Thessalonians and Second John are entirely gone. It belongs to the fifth century.

Codex Bezae was obtained by Theodore Beza in 1552 from the monastery of St. Irenaeus at Lyons. In 1581 he gave it to the University of Cambridge, where it is now to be found. It is a very important manuscript, since it is written in Greek and Latin. It belongs to the fifth century, and contains only the Gospels and Acts with a fragment of Third John.

Codex Washingtoniensis is now in the National Library (Smithsonian) at Washington, D. C. It belongs to the fourth century, and was obtained by C. L. Freer, of Detroit, in 1906, from Egypt. It was edited by Prof. H. A. Sanders for the University of Michigan Press in 1911.

Immortality.

BY L. M. A.

Though sinks the sun behind the hills,
Where our eyes behold it not,
We know somewhere, beyond those hills,
The radiant sunbeams linger still.

When those dear o'erstep the sunset bars ahead,
To wander on a stranger, fairer strand,
Why, O why mournfully pronounce them dead?
They have only strayed beyond the hills of mortal sight.

Though unanswered is the anguished call;
Unheeded are the sighs, vain the tears;
Yet we know somewhere the souls immortal
Live, though past the scope of mortal view.

PELOUBET'S NOTES FOR 1922 NOW READY.

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

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

At Home and Abroad

A. B. Gunter is teaching a singing school at Totty's Bend.

W. R. Hassell, of Trenton, Tenn., began a meeting at Coble, Hickman County, Tenn., on the first Sunday.

W. S. Morton, of Columbia, Tenn., began a meeting at Kimmins, Lewis County, Tenn., on the first Sunday.

Frank L. Cox, Norman, Okla., says: "The Gospel Advocate has a fixed place in our home and heart. We always await its visit."

Born, to Mr. and Mrs. Eugene L. Pearson, of Cedar Hill, Tenn., on January 31, 1922, a fine boy—Buford Bryant Pearson. Congratulations.

L. L. Brigance, of Henderson, Tenn., will begin a meeting in Centerville on the second Sunday in July. Brother Brigance has held several very successful meetings there.

J. R. Armstrong writes: "C. E. Holt was with the church at Town Creek, Ala., on Sunday, January 29, and preached two fine sermons. Two middle-aged men took membership. We rejoice at the cause advancing here. 'Praise God, from whom all blessings flow!'"

B. W. Davis preached at Scottsville, Ky., last Sunday and Sunday night. Two large audiences. He reports the church at Scottsville as doing very well. Brother Davis expects to begin a meeting there, with J. D. Derryberry as song leader, on the first Sunday in April.

Our colored brother, Alonzo Jones, preached last Sunday for the colored people of the Pleasant Union congregation, in Maury County, Tenn. He will preach at Jackson Street Church next Sunday. Brother Jones expects to spend much of his time this year in evangelizing.

From T. B. Clark, Gallatin, Tenn., January 30: "January has been by far the best month for the congregation since I came here in October. We have had good interest in every line of work. The last Sunday of the month was a test for the work, there being very many sick with colds. All services were well attended."

From J. H. Horton, Tusculum, Ala., January 30: "The services at Tusculum were very good yesterday. One lady who had been a Baptist for fifty-five years decided to be simply a Christian; also one young lady made the good confession and was buried in baptism in the afternoon. We are beginning the new week with renewed strength in Him."

From W. R. Willcut: "On February 20, at 10 A.M., we will begin a joint discussion at the Christian Church in the town of Hackleburg, Ala., on points of Scripture upon which we do not agree. The same points shall be considered that were expected to be discussed in December. The Baptist man is C. C. Clark, and I will represent the church of Christ."

From H. M. Phillips, Chattanooga, Tenn., February 1: "The get-together week of the churches of Christ in St. Elmo and Chattanooga was a success. The work is on the increase here. One hundred and seventy-five in our Bible classes on Sunday. Two were baptized and two placed membership with the congregation. We now have seven services a week."

From P. G. Potter, Dibrell, Tenn., January 30: "Our attendance at our Sunday school and church meeting is improving. Some in attendance that have not heretofore attended the worship. We are always glad to have them. Elder L. G. Gribble, one of our well-informed elders, made a very impressive talk Sunday. We are liking the new Quarterlies for this year fine."

Earnest C. Love writes, under date of January 30: "Yesterday I preached twice for my old home congregation at Shady Grove, in Hickman County, Tenn. It was a pleasure to meet again former schoolmates and friends and brethren in the Lord. The church there seems to be doing well. It would have taken me over three weeks to have eaten all the dinners I was invited to."

Brother Freed writes from Avon Park, Fla., February 3: "The meeting is moving on with good interest. There are many faithful brethren here. There are dwelling in Avon Park tourists out of almost every State in the Union. When we noised this meeting abroad, many came together. We are

delighted with this land of sunshine and flowers and with the earnestness of the church. We hope for great things for the cause of the Master here."

From M. S. Mason, Springfield, Mo., February 2: "Since writing I have visited Rogersville, Mo.; Turner and Ramsay Streets, this city; Center Point, near Rogersville; and Dale and Johnson Streets, this city. I will visit Rogersville again next Lord's day. I find the cause in fair condition at all these places. I will begin a Bible reading at Center Point next Tuesday, which will embrace twenty days' study and cover the entire New Testament. I will begin evangelistic work for 1922 on or about March 25. Christian love to all Gospel Advocate readers."

A. L. Wilson writes from Mayfield, Ky.: "I have just read the suggestion of my schoolmate and brother, J. W. Brents, that Brother Hardeman's sermons to be delivered in Nashville be published. I look on N. B. Hardeman as one of the most polished and powerful preachers in the church. Brethren, be sure to get his sermons in a book, that they may live after he is gone. Again, thousands have never heard him and will never hear him. Give them the benefit of his sermons. I obligate myself for twenty-five volumes of Hardeman's Tabernacle Sermons."

A special-delivery letter from J. B. Nelson, Dallas, Texas, brings the sad information that James S. Dunn died at his home in Dallas at 1 A.M. on February 3, 1922. His death resulted from pneumonia and was unexpected, as he had been confined to his room only a few days. He was cut down in the prime of life, being only forty-five years old. He was well known as a minister and active in the work. Though the worker dies, his influence will live after him. In his death the church suffers a distinct loss. We will expect some one to prepare a more extended notice for publication in the Gospel Advocate.

L. C. Taylor writes from Mineral Wells, Texas, January 29: "The church of Christ that meets at the Odd Fellows' Hall is doing fine. The members are at peace with each other. They meet every Lord's day for Bible study under the direction of the elders. They are continuing steadfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayer, and all manifest love for each other. We would like to have a good young preacher to locate here and work in the town from house to house during the week and preach on Lord's day some here and out at destitute places in the country. We do not want a 'one-man pastor,' but want a man to work, and we will support him. Address the elders of the church of Christ, Odd Fellows' Hall, Mineral Wells, Texas."

Fred M. Little, of Montgomery, Ala., writes: "N. L. Walker, treasurer of Catoma Street church of Christ, Montgomery, made his annual report to the congregation on January 15, which showed that four thousand six hundred and sixty-seven dollars and sixty-eight cents had been taken up in collections according to the New Testament. Except a small balance on hand, it had been spent for repair of the church house, helping other churches, charity, preaching the gospel locally, sending a young brother to nearby destitute places, and sending to foreign mission work. Though financial conditions are not so good as in 1921, the church proposes to do even more in 1922. We have made a good start, the collection for January 15 being one hundred and twenty-eight dollars. The Lord's plan does work, if we will but work his plan. We do not submit this report to boast, but rather to encourage others. This church has not done any more than its duty, if, indeed, it has come up to its duty."

"Doing nothing through faction or through vainglory, but in lowliness of mind each counting others better than himself." Sometimes it looks like preachers cause about as many divisions as they can. It is about the easiest thing in the world to cause a faction or division in a congregation, and vainglory is one of the main causes which brings this about. If we look to our own secret faults—faults, perhaps, that our brethren do not have, and that we do not know that others have—it is easy to esteem others as better than ourselves. The best men among us are the ones the best qualified to see their own faults. The more of the light of the teaching of Christ that shines into the life, the better we are able to see our own faults. Just as the sunlight that streams into our rooms reveals to us each particle of dust that floats in the air, so the light that shines into our hearts through the word of God reveals to us more clearly the defects that are there. A knowledge of our own weakness will enable us to esteem others better than ourselves. In our efforts to condemn our brethren, let us not overlook our own faults. Any one can find faults in others, but it takes a good man to see his own.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

My Mother's Death.

Let me express my thanks to the great host of friends who have sent me messages of sympathy and encouragement on the occasion of the death of my mother, which occurred on December 21, 1921.

I know no greater compliment to pay my mother than to say she was a Christian—and when her children learned that she was dangerously sick they rushed to her bedside.

I cannot recall ever seeing my mother when she was not full of hope and had some word of encouragement and cheer for those she met. I think she did not have an enemy in all the world.

It was mine to be with her through an operation in the Baptist Hospital, Memphis, Tenn., and the month which followed, in that institution, before she passed from this lapsed state. It was the first time I ever saw her confined to her bed.

I have often said to my parents: "I will never live long enough, I will never be able to do enough to repay you for the sacrifices, trials, and toils you have passed through for me." I never felt this more keenly than I do this day.

I think we are never quite ready for our loved ones to leave us, even when there is not a shadow across our faith.

When Death, with his keen sickle, enters the family circle, and with the icy finger kisses to sleep the eye of some loved one, and bears him or her from us, we bow our heads like the ripened grain; we array ourselves in mourning; the heart is sore and the voice is broken; smiles are banished from our faces and joy from our homes. I am no exception to my fellows. I never see one under the clouds that my heart does not go out in sympathy and the tear unbidden flow. But deep in my heart is that which masters my life and makes itself heard through the tears. To the Christian, death is not a calamity; it is but the gateway, the vestibule to the eternal home, where pain, sorrow, and disappointments incident to this life are wholly unknown. Death but breaks the little dark prison house in which the man dwells, and allows the spirit, the personality, to unfold its golden pinions and "fly away" to those celestial mansions that the Lord has prepared for those who love him. Let us not think of our departed ones as the infidel when he tells us that it is all of life to live and all of death to die, nor as the modern Sadducees, who teach that man ceases to exist at death, but rather let us remember that "to be absent from the body is to be present with the Lord."

As I stood by and saw the death of my mother, I could but say:

"My life is a brief, brief thing,
Full of sunshine, sorrow, and care.
Let me brighten some life,
In the hard world of strife;
Let me do it to-day;
To-morrow I pass away;
For my life is a brief, brief thing."

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Nichol-Whittaker Debate.

Near Jacksboro, Texas, beginning on January 13, I met Mr. I. P. Whittaker in discussion. Mr. Whittaker has espoused the doctrine taught by Charles T. Russell. He is a very pleasant man to meet in discussion, in that he maintains a pleasant spirit.

I think he realizes his weakness, as well as the weakness of his position. He is not an educated man, nor is he

possessed with the ability to be critical in the examination of a position advanced by the opposition.

Possibly Mr. Whittaker can do as well for his position as any man. The weakness of the position of such men will render the strongest man a weakling in the hands of a man with the truth.

The Adventists who have not revised their position that the kingdom has not been established are slow now to affirm that it has not been. The position when first advanced was new to many of our people and they were carried off their feet by it; but so soon as they began to become informed on this particular form of infidelity, they repudiated the doctrine, and the teachers among us who have espoused the doctrine began to "restate" their position.

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Personal Notes.

C. R. Nichol is to begin a meeting in Louise, Texas, on February 10.

The church at Tipton, Okla., with which R. F. Whitaker has labored for the past ten years, has recently had Roy E. Wallace, Jr., in a series of meetings, with thirteen baptisms.

Two additions recently with the Armstrong Avenue Church, Denison, Texas, where M. C. Cuthbertson labors. The average attendance for the past quarter in the class work was two hundred and fifty-six.

From Frank L. Cox, Norman, Okla., February 1: "The work at Norman is getting along nicely. Several additions since I last reported through your paper. S. E. Templeton, of Altus, Okla., will be over to assist us in a meeting the latter part of February. Of course we are expecting lots of good to result from the meeting."

From Ira Wonnack, Sulphur, Okla., January 28: "I am preaching once a month at each of the following places: At Paul's Valley on the first Sunday; Byars, second Sunday; Ardmore, third Sunday; Stratford, fourth Sunday. My school will close in March. I would like to hold some meetings in Tennessee in June, as I expect to visit my old home there in May or June. Brethren at any place desiring my services should write to me as soon as they can."

From G. W. Cannon, Muskogee, Okla., February 1: "Two more who recently moved here placed membership with the Okmulgee Avenue congregation last Sunday. Things look very encouraging for a good and profitable year's work here. Almost every service sees new faces present. Brother Blue, from Morrilton, Ark., will begin a meeting with us on February 19. A. M. Foster is preaching a series of wonderful sermons from the book of Revelation each Sunday night. Pray for us in our labor for the cause of Christ at this place."

K. C. Moser, who labors with the church in Wewoka, Okla., writes: "The work with the Wewoka church for 1921 was satisfactory, but we are not contented with what has been done. We expect to do more in 1922. Our membership now numbers seventy-seven. Seventeen were baptized in 1921, and we spent four thousand one hundred and ninety-two dollars for the work. None of us are rich, but we are not afraid to give. When a man gives nearly fifty per cent of his income for the Lord's work, he has about done his duty, so far as giving is concerned. The work at Stuart, Okla., is growing also."

From J. H. Lawson, Houston, Texas, February 1: "The work with the First Church of Christ at Houston is progressing nicely, with additions at almost every service. I recently baptized two persons. The attendance is now better than it has been during the more than two years that I have been with this church, and we are expecting still greater things. I have a training class for the men of the church, and in this class I am developing some material that will make fine preachers. I am teaching them how to perform any kind of church work, giving special attention to speaking and arrangement of sermon matter. We now have about twelve men who can and will do any kind of work they are called on to do, and they know how to proceed. I feel that if all the churches would train the men in the work, that we would soon have a host of men who would be of great service and that there would not be a dearth of prepared men for the work of the churches. Warren E. Starnes, of Dallas, has accepted the work with the Central Church, and he is a true yokefellow; and with Brother Smith with the Heights, and all working together, we hope to accomplish much for the Lord. Correspondents will please note that my address is now 821 Yale Street."

Gospel Advocate

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Editorial

Review of O. E. Payne's Book on "Psallo."

BY M. O. K.

CHAPTER VI.

THE "PSALLO" AND "BAPTIZO" CONTROVERSIES FURTHER COMPARED—MR. MORRISON'S BOOK.

It has rarely, if ever, been my lot to examine a book which contained as much unfair handling and misrepresentation of authorities as is found in the one here under review. In fact, this defect is so prominent and of such frequent occurrence in its pages that the task of exposing it has become, so far, at least, as I myself am concerned, positively distasteful, and my only reason for continuing it any further, or for any further review of the book at all, is the expressed judgment of intelligent and serious persons as explained in the opening chapter. Its suppression of the language of Thayer in the attempt to show that the great New Testament lexicographer furnishes no more proof of a change in the meaning of *psallo* than he furnishes of a change in the meaning of *baptizo*, and that of Sophocles in which were suppressed the very words of the eminent lexicographer of the Roman and Byzantine periods which mark the distinction between the classical and modern meanings of *psallo*, were duly exposed in former chapters.

Now, exactly parallel to these, and again on the meaning of *psallo* and *baptizo*, I have discovered, by making proper investigation and comparison, another case of equally gross misrepresentation. It appears in the attempt to show

that my treatment of *psallo* in my book, "Instrumental Music in the Worship," and Mr. C. C. Morrison's treatment of *baptizo* in his book, "The Meaning of Baptism," are the same and lead in principle to the same result. That is, the author of this book, as we shall see, attempts in effect to make the impression that, on the same principle on which my book makes out the case that *psallo* changed from meaning to play an instrument in classic Greek to meaning to sing in the New Testament, Mr. Morrison's book makes out the case that *baptizo* changed from meaning immerse in classic Greek to meaning pour and sprinkle in the New Testament; that my logic on *psallo* is his logic on *baptizo*; that if it sustains me on *psallo*, it sustains him on *baptizo*; and, vice versa, if it will not sustain him on *baptizo*, neither will it sustain me on *psallo*. He knows that practically all his readers on both sides of the music controversy will be ready to resent the thought and repudiate the position that *baptizo*, though meaning immerse in classic Greek, changed and came to mean pour and sprinkle in the New Testament, and that if he can make it appear to them that Mr. Morrison, by following my plan on *psallo*, makes out, in the same way, his case that *baptizo* once meant immerse, but changed and came to mean pour and sprinkle, then they will be equally ready to resent the thought and repudiate the position that *psallo* changed.

It must be confessed that this attempt to draw a parallel between the treatment of the two words is a rather clever and ingenious stratagem in the *psallo* controversy. Moreover, its author is so completely obsessed with it that, in one form or another, he strings it out through numerous pages over a large part of his book. In fact, although he says of me, "It is far from my purpose to review him" (page 246), yet, for some reason, he strangely finds it necessary to devote to me and to my book a very large part of the space between page 10 and page 260, with the specific mention of my name more than forty times! Perhaps I should take to myself the comfort offered by Lord Byron in "English Bards and Scotch Reviewers:"

"'Tis pleasant, sure, to see one's name in print;
A book's a book, although there's nothing in't."

However, in the language of one of John Ray's proverbs, "It is a long lane that has no turning;" and while the proper exposure of this misleading case will require several quotations from the Morrison book, I have, nevertheless fully determined that our readers shall have the facts.

First of all, I give, in his own words, this man's representation of the case: "The position of those who hold that the meaning of *psallo* changed is the same as that of C. C. Morrison regarding *baptizo* in his recent book, 'The Meaning of Baptism.'" (Page 21.) Again: "Mr. Morrison's book, 'The Meaning of Baptism,' but follows in the steps of *Instrumental Music in the Worship*, borrowing its plan, and building upon its deductions. Both escape the obvious meaning by having the hated word accommodat-ingly change its meaning—*psallo* in Mr. Kurfees' book; *baptizo* in Mr. Morrison's." (Pages 256, 257.) Now, while I do not know that *baptizo* is not "hated" by Mr. Morrison nor that it is, and do not see how this man can know such a thing; yet I do know that *psallo* is not "hated" by me, notwithstanding this generous charge! But please note that, in his adroit statement, he does not say, in so many words, that Mr. Morrison's book holds that, just as my book claims that *psallo*, though meaning to play an instrument in classic Greek, came to mean to sing in the New Testament, so Mr. Morrison's book claims that *baptizo*, though meaning immerse in classic Greek, came to mean sprinkle or pour in the New Testament; but, nevertheless, that is the exact impression which he attempts to make and does make upon his readers. For aught I know, he may think that he represents Mr. Morrison's book correctly. My only point here is to make perfectly clear to our readers what

It is that he represents it as teaching. Here is the proof in his own words: "If you prefer to trust the unsupported word of a man in his book, instead of the word of God in His book, that the meanings and actions of *baptizo* and *psallo* conveniently changed just before the New Testament was written, Mr. Morrison and Mr. Kurfees will accommodate you." (Page 260.) Please observe that he here says the "actions" of these words, *psallo* and *baptizo*, according to Mr. Morrison and myself, "conveniently changed." But what new "action" does he charge Mr. Morrison with attaching to *baptizo* in the New Testament? Again, his own words furnish the answer in clear and explicit terms when, on their treatment of *baptizo*, he specifically puts in the same class "Ditzler, Rice, Morrison and affusionists generally." (Page 86.) That settles it. "Affusion" means "pouring upon or sprinkling" for baptism. (See Webster.) Hence, he thus tells his readers that Mr. Morrison, applying to *baptizo* my treatment of *psallo*, shows, in the same way and with the same logic, that *baptizo* changed and came to denote the "action" to pour or to sprinkle in the New Testament. Furthermore, in expatiating on this alleged parallel between my treatment of *psallo* and Mr. Morrison's treatment of *baptizo*, he attempts to add odium to my book by making an invidious comparison of its author with this "affusionist" teacher and charging that I lutionized to accommodate Mr. Kurfees, we dare not con- am "making common cause with" him! "If *psallo* revolute that *baptizo* would do less to gratify Dr. Strong and Mr. Morrison." (Page 69.) "Think of Louisville linking up with Chicago! Of M. C. Kurfees making common cause with C. C. Morrison, and loaning him his *psallo* penknife (Jer. 36: 23) with which to cut *baptizo* out of the Scriptures! Yet, that is exactly what Mr. Kurfees has done." (Page 256.) Well, we shall presently see whether "that is exactly what Mr. Kurfees has done." In any event, one thing is now conclusively and definitely established—namely, this man represents Mr. Morrison's book as teaching that, just as my book teaches that *psallo* changed from meaning to play an instrument to meaning to sing, so, in the same way, Mr. Morrison's book teaches that *baptizo* changed from meaning to immerse to meaning to pour or sprinkle.

But does Mr. Morrison's book teach that *baptizo* meant immerse in classic Greek, but changed and came to mean pour and sprinkle in the New Testament? Does his book teach that pour and sprinkle are correct translations of *baptizo* in the New Testament just as my book teaches that sing is a correct translation of *psallo* in the New Testament? When I first read this representation, I had never even seen a copy of Mr. Morrison's book and knew absolutely nothing of what it contained. Hence, deciding to examine it for myself, I procured a copy and have carefully read every word of it. There is not a solitary statement in it that says *baptizo* meant immerse in classic Greek, but changed and came to mean pour and sprinkle in the New Testament. On the contrary, we shall see that the very reverse is true to the extent that it teaches that immersion was practiced in New Testament times as the "action" expressed by *baptizo*, and that it should be practiced now. With him, the institution—the thing—called baptism is something more than either immersion, pouring, or sprinkling—something more, indeed, than any "physical act" at all. Here are his own words:

"Before the writers of the New Testament appeared on the scene the word *baptisma* was commonly used to denote the ceremony of initiation of a non-Jew into the Jewish state and church. This initiation was practiced by the total submersion of the proselyte's body in the water. At the first the word *baptisma* no doubt applied only to the physical act by which the initiation was signalized. Gradually, however, the term gathered to itself the total psychical import of the ceremony or ordinance, and was used to denote not the physical part of the ceremony alone, but the whole significance of the ceremony itself. The name of

the sign had become the name of the thing signified. *Baptizo* came thus to have a technical or specialized meaning. To baptize a convert to Judaism meant thus to confer upon him the religious and political status of a Jew. The significance of the word is not rendered at all in such a context by translating it 'immerse.' The proselyte's 'baptism' was administered by immersion in water, but the baptism was not the immersion. The whole meaning of the religious ceremony had grafted itself upon the word which primarily had meant only the physical act by which the ceremony was performed." (Pages 32, 33.)

Mark the words: "*Baptizo* came thus to have," not a different "action," but, in this particular use of it, "a technical or specialized meaning" of its action. With Mr. Morrison, "the term gathered to itself" in the New Testament use of it "the total psychical import of the ceremony or ordinance, and was used to denote not the physical part of the ceremony alone," the immersion, "but the whole significance of the ceremony itself."

We will now hear Mr. Morrison's book in further detail on the subject. On page 35 he says: "There is, we repeat, no English word that satisfies" as a translation of *baptizo*. On page 42 he says: "It connoted the rite of induction into the church, a rite whose essential meaning was found elsewhere than in the particular physical act by which it was solemnized." Again: "The word, however, in its New Testament usage, . . . refers primarily to the function of initiation and only incidentally to the particular physical act." (Page 48.) Still again: "Reference is here made to these illustrations of the Jews and other peoples . . . to suggest how natural it was that the particular physical act of immersion in water came to be employed as the formal sign of the baptismal act." (Page 50.)

Thus, instead of teaching that there was any such change in the word as that from immersion in classic Greek to sprinkling in the New Testament, he distinctly says "the particular physical act of immersion in water" was "employed" in that volume. Then, listen to this: "The attempt to make *baptizo* mean 'sprinkle' or 'pour' has even less ground to sustain it than had Mr. Campbell's attempt to make it mean 'immerse.'" (Page 23.) How does that statement sound in the face of the representation that Mr. Morrison's book teaches that *baptizo* changed and came to mean sprinkle or pour? Again: "Baptism is neither affusion nor immersion," and "any English word denoting only a physical action for the word 'baptize' involves a sacrifice of not only a part but the essential part of the meaning of the sacred text." (Page 24.) Still again, after saying on page 35, "The best reason, and the only true reason, for our English scholars not translating the word in their versions of the New Testament is that it could not be translated," he then, as if purposely to prevent the very misrepresentation in question, distinctly declares: "'Sprinkle' has not an iota of justification." Once more: "By baptism is not meant immersion, nor affusion, nor any physical act whatsoever, but the moral act of uniting oneself with those who are of like mind with oneself concerning Jesus Christ." (Page 89.) Again: "Baptism in the New Testament is not immersion at all, nor, of course, sprinkling, nor any physical act whatever, but the social and moral act of initiation into the church of Christ." (Page 206.) He calls it "the rite of initiation into the church of Christ." (Page 215.) On page 34 he says: "We have been using the word 'initiate' as the best English equivalent of this social or religious meaning of *baptizo*. This word, however, is not wholly satisfactory. It suggests to our mind somewhat more elaborate formalities than an accurate translation should convey. 'Induct' is in this respect a better word. We have no single English word that expresses with complete precision the meaning of the Jewish use of *baptizo* at the time of John. Our difficulty is all the more marked when we come to the term in its full Christian signification." But when we "come to the term in its full Christian signification," he distinctly teaches in so

many words that immersion was the "action." "Under Paul's hand, immersion received a specific and distinctive symbolism. . . . 'We are buried with him in baptism into his death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life.' This imagery was suggested to Paul, without doubt, by the act of immersion in water by which the ceremony of baptism was administered. . . . 'This very immersion,' he would say, 'shows forth the Lord's death, burial and resurrection. That he died and was buried is pictured by your burial in the watery grave; that he arose again from the dead is symbolized by your being raised again from the water.' In this way Paul made of immersion a monument to the great facts of historic Christianity." (Pages 179-181.) Again: "Regularity in the administration of the rite of initiation into the church of Christ—historical regularity, dating back to apostolic practice—demands that the candidate be baptized by immersion in water." (Page 215.)

But does not Mr. Morrison teach in his book that baptism or "the rite of initiation into the church of Christ" may be performed, as among the Presbyterians, by pouring and sprinkling? Yes, he does; but on the same page, 215, he distinctly says of such a "baptism" that "it was *irregularly performed*," and not that *baptizo* had come to denote that "action," and the italics are his own. Again, so far is he from teaching that *baptizo* changed from immerse in classic Greek to sprinkle in the New Testament, that he not only says, as we have seen, that immersion was practiced in New Testament times and should be practiced now, but he distinctly *counsels against substituting sprinkling or any other "action" for immersion*, in these words: "Immersion is seen to possess a dignity and richness of content which should give pause to the church that would substitute anything else for it." (Page 195.)

To sum up the whole argument, instead of Mr. Morrison's book teaching that *baptizo* "revolutionized" from meaning immerse in classic Greek to meaning sprinkle in the New Testament, just as my book teaches that *psallo* "revolutionized" from meaning to play an instrument in classic Greek to meaning to sing in the New Testament, and instead of using my "*psallo* penknife" or any other instrument "with which to cut *baptizo* out of the Scriptures," he both leaves *baptizo* in "the Scriptures" and distinctly declares that the "action" therein expressed by the word is immersion: "The particular physical act of immersion came to be employed;" "under Paul's hand immersion received a specific and distinctive symbolism;" "that he died and was buried is pictured by your burial in the watery grave, that he arose from the dead is symbolized by your being raised again from the water;" "regularity in the administration of the rite . . . demands that the candidate be baptized by immersion in water;" and "sprinkle has not an iota of justification." Was there ever a more complete misrepresentation of a book than these facts disclose?

Now, I do not believe Mr. Morrison's doctrine about "the social and moral act" of baptism (page 206); that "it is not a physical act" at all (page 89); that it may be "validly solemnized by other forms than immersion" (page 88); and that those who received sprinkling were "baptized," only "it was *irregularly performed*" (page 215)—I do not believe, according to the New Testament, that they were baptized at all; and much else that he teaches on baptism I do not believe; but, nevertheless, my disagreement with him on all these points, or on any other points, has nothing whatever to do with the fact that he does not teach, as represented by the book here under review, that *baptizo* meant immerse in classic Greek, but changed and came to mean sprinkle in the New Testament. The purpose of representing the Morrison book as getting *pour* and *sprinkle* out of *baptizo* by following exactly the

same plan that my book follows in getting *sing* out of *psallo* is to make the latter, like the former, odious to the readers. But the author of this representation should have taken time to consider the fact that, even if Mr. Morrison or any one else should attempt to draw such a parallel by claiming that the "action" of *baptizo*, like that of *psallo*, changed and came to mean *sprinkle* just as the former changed and came to mean *sing*, there is *proof* for the change in *psallo*, already presented in this review, that no living man can produce in favor of a change in the "action" of *baptizo*. But, as the case really stands, there is not only no attempt in the Morrison book to show any such change in the "action" of *baptizo*, but there is not even the claim that there is any such change. Hence, not only would the argument, even if founded on a real attempt to draw such a parallel, be worth nothing, but, in this particular case, it does not even have the merit of resting on a correct representation of the facts, and, therefore, both the representation and the argument built on it utterly fall to the ground.

Hence, finally, no matter how honest and sincere the author of the representation may be in making it, nor whether it be the result of misinformation or what not, that has nothing whatever to do with the fact that the representation, not being correct, is incontestable proof that any other representations in the book here under review, unless otherwise known to be correct, are untrustworthy, and that, therefore, the book itself is unreliable.

Mission Work.

BY J. C. M'Q.

When all authority in heaven and on earth had been given to Christ, he commanded his apostles, and through them the command comes to us: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) The religion of Christ is a taught religion; hence, disciples should go everywhere preaching the word. "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 44, 45.) The man who has experienced the joy of the Christian religion is hungering to tell others about it. Every Christian is a missionary. The more one suffers for Christ, the more does he want to tell others about the rest that Christ brings to the weary soul. The soul that drinks at the fountain of divine love is not content until it leads others to satisfy their thirst at the same fountain. The soul is dead that proclaims not the gospel of Christ to those who know it not. It is wrong to call a Christian an *antimissionary*. No one who knows what is God's power unto salvation will oppose preaching the gospel anywhere and everywhere. There is no *foreigner* with God, but all human beings are precious to him—yea, so precious that he gave his Son to die for them. "And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring." (Acts 17: 26-28.) The Christian realizes with Paul that the gospel is God's power unto salvation to every responsible creature, and with him he says: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) As Paul said to the Romans, "So, as much as in me is, I am ready to preach the gospel to you also

that are in Rome," even so will the Christian be ready to preach the gospel to every creature. In Paul's day the gospel was preached in all creation under heaven. (Col. 1: 23.) Should the church do less to-day?

We have the command to preach the gospel to the whole creation, and from him who had the right and the authority to command. The message that we are commanded to preach is the greatest and most important that was ever sent down from heaven. The greatest issues depend on the reception or rejection of the message. Life eternal and eternal death are at stake. We have the command to go; we are told what to preach—the gospel; and we are told to whom to preach—every creature. With love and respect for our Commander, with confidence in him and the message, and with fidelity to the trust committed to us, we will make the necessary sacrifices to preach the gospel to the whole creation. Some people may not consider the support of the church as obligatory; but all Christians know that it is "the light of the world," "the salt of the earth," and, realizing its Heaven-born mission to the world, they are giving to the church their best service and the best of all they have. To them it is a delight to sing:

I love thy kingdom, Lord,
The house of thine abode.
The church our blest Redeemer saved
With his own precious blood
I love thy church, O God;
Her walls before thee stand.
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my pray'rs ascend;
To her my cares and toils be given,
Till toil and cares shall end,
Beyond my highest joy,
I prize her heav'nly ways;
Her sweet communion, solemn vows:
Her hymns of love and praise.

Jesus, thou Friend divine,
Our Savior and our King,
Thy hand from ev'ry snare and foe
Shall great deliverance bring,
Sure as thy truth shall last,
To Zion shall be giv'n
The brightest glories earth can yield,
And brighter bliss of heaven.

The early Christians loved the church. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) We also read: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) Paul admonishes the Corinthians: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) In the face of such teaching, it is hard to understand how any one who has any respect for the Bible can publish with approval what is here clipped from the Literary Digest:

The pew has come into power, and its attitude is the attitude of industry, of commerce, of business—that is, of civilization. It cannot be coerced by fear, or by any of the "Thou shalt not's," for the time when churchgoing was considered the dividing line between the sheep and the goats is dead. There is no social ostracism for the unchurched. The country people no longer take religion to be inevitable, nor the utterances of the clergy on trust, nor consider the support of the church as obligatory. They do a lot more questioning than they used to, and they believe only by conscious effort. The new emancipation of the race means a rejection of authority, religious as well as political, *except that which comes through service.*

There are two possible results of this emancipation as it affects the church. Either the church will be transformed

into a democratically ruled club with a president instead of a pastor, or the pulpit, through a high type of service that the pew cannot refuse, will train itself for the leadership that is so much needed. The time has come when the pulpit must make good to the pew.

The Bible says nothing about "social ostracism for the unchurched," but it holds out no promise to the person who is not in the church or kingdom of God. We all as Christians should give "thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1: 13.) Men who believe the Bible will not reject the authority of Christ, neither will they repudiate the church of which he is the head. (Col. 1: 18.) The pulpit will make good to the world by preaching the gospel, which is the power of God unto salvation. The church of Christ will survive when democratic clubs and presidents shall have been forgotten. The preacher is culpable if he fails to preach the gospel in simplicity and power. He shows a lack of faith in Christ and a lack of confidence in the efficiency of the gospel when he repudiates it and turns to the wisdom of the world for the conversion of sinners. Christ says: "Go ye into all the world, and preach the gospel to the whole creation." The word of God is the seed of the kingdom. The seed is to be sown broadcast and not all in one spot. When we fail to go in obedience to the command of Christ, it is because we lack faith. Faith will remove mountains of difficulty out of the way. If we have faith in Christ and believe in the efficiency of the gospel, we will leave nothing undone to make disciples of all the nations.

Relative to the Tabernacle Meeting.

BY E. W. SMITH.

Much interest is being manifested in the prospective meeting to be held in the Ryman Auditorium, beginning the latter part of March. Numbers of people who live in the country and smaller towns are making inquiries about the meeting and expressing their intention to be in attendance as much as possible. A brother who has not written for publication and who lives in a country town quite one hundred miles away has the following to say:

Brother Smith: In looking over the Gospel Advocate this evening, I noticed the contemplated meeting at the Ryman Auditorium. I am so glad to note this, and I trust the Nashville churches will not let anything prevent it. Do not let the meeting be too short, if interest keeps up. If Brother Hardeman cannot stay longer than the time mentioned, get Brother G. C. Brewer to go on for a week or two, or some other able preacher. Then *advertise* the meeting. Preach through the Nashville papers, daily or every other day. Tell the Bible story in display advertisement; and while preaching to Nashville audiences, preach through the press to vastly larger numbers. The people who are tired of modernisms, and the simple old-new story of the Bible will tell and touch the deeper, finer feelings of the heart. O, I hope there will be such a union of effort by our brethren then as will stir Nashville as nothing has ever done before. You will have the prayers of the churches wherever the fact of the meeting is known. I want to attend some myself.

There are a few suggestions in this letter which need to be emphasized, and the first to which attention is called is the *length* of the meeting. Such a meeting should not be cut short, "if," as the author of this letter says, "interest keeps up." One of the best meetings that prince of evangelists, James A. Harding, ever held in Nashville in point of additions to the church was in South Nashville, at the College Street Church. Brother Harding had preached for weeks without having an addition and had begun to feel somewhat discouraged (a rare thing for him to do), but he held on, and they began to come until about one hundred and twenty people were added to that congregation. Brother David Lipscomb attributed much of Brother Harding's

success as an evangelist to what he called "the gift of continuance." So long as there was the slightest evidence of success, Brother Harding would stay by the meeting.

In the second place, as the letter suggests, if any emergency should arise demanding Brother Hardeman's presence elsewhere at the end of the three weeks, some other evangelist should be pressed into service and the meeting continued; but it is hoped that if the interest should demand a continuance beyond the time set, that Brother Hardeman will be free to continue his work in the meeting. The moving spirits in this meeting seem determined to make it a success in every particular, and I feel sure they will welcome any suggestion that may be helpful to that end.

In the third place, our brother's suggestion relative to the advertising feature is a fine one; and if it could be arranged to give daily a full synopsis of the sermons, it would be money well spent. I have no idea how much free advertisement the secular press will give the meeting, if any at all. This is strictly an age of advertising, and the space in the daily papers is so very valuable to the publishers that, from a financial point of view, they cannot afford to give much free advertisement. However, such a method would be productive of much good in the way of getting the position of those who wish to be known simply as Christians before such a vast number of people who have never heard it. People will read a sermon in a secular paper who would not read the same sermon in a religious paper with the name of the publication before their eyes. The religious people who make the plea for a return to the New Testament and the primitive order of things are woefully lacking in the distribution of tracts, pamphlets, and other forms of literature setting forth their plea. Mormons, Christian Scientists, Adventists, Russellites, etc., are flooding the world with free literature in the propagation of their teaching, and the racks in railway stations, hotels, and nearly all public places are filled with this free literature; but those who have the truth are practically making no effort at all to get it before the people, beyond a few religious journals and periodical evangelistic efforts.

Finally, our brother gives the assurance that this effort will "have the prayers of the churches wherever the fact of the meeting is known," and this is by no means the least factor in the work. The great Paul besought the church at Thessalonica to pray for him and his fellow laborers. He said: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you." (2 Thess. 3: 1.) That there is some connection between the prayers of the saints and the success of the gospel ministry, no one can deny in the light of this passage. Never mind now about our understanding just how this is; but that it is, is a fact that cannot be denied, and our duty is to do the praying and let God take care of the other part. The very fact of thousands of saints praying for Brother Hardeman and the success of the meeting will be a great stimulus and inspiration to him.

The Outlook Is Encouraging.

BY J. C. M'Q.

February starts off well. Many of our readers are paying up back dues and renewing for another year. Others are sending us new subscribers. E. C. Love is in the field at work among the churches and reports a good interest with fine results. C. R. Nichol is busy and is arranging to make an active campaign in Texas and Oklahoma. A number are beginning to work in order to secure the one hundred dollars that we will give to the successful worker. Those who are at work should not fail to let us know that they are at work. Send in the names and addresses of subscribers with the cash as you receive them. We must have the name and address of every one who is working for a

cash gift. We cannot consider those who fail to furnish us name and address. We must have the names of all who are working for a cash gift not later than March 15, 1922. Names not received on or before that date will be barred from the contest. The standing of no worker will be made public until after July 1, 1922. To those who enter the contest and mail us new subscribers from February 1 to July 1, 1922, in the order of most subscribers sent, we will give the following amounts:

First gift	\$100.00
Second gift	50.00
Third gift	25.00
Fourth gift	15.00
Fifth gift	10.00

Subscribers must be taken at the price of \$2 a year. Two six-months subscribers will be counted as one new subscriber. Write us at once for sample copies and subscription blanks. Write name and address plainly.

We are still giving away a first-class self-filling Fountain Pen to the person who will send us two new yearly subscribers, accompanied by \$4. For one new yearly subscriber, accompanied by \$3, we will give the pen. This pen is fine and will cost you from \$2.50 to \$3 in any store. This offer will be withdrawn when the present supply is exhausted. If you want a pen, you should be prompt.

Every student of the Bible should have a copy of Matthey Henry's Commentary. A number are making up clubs for it. This Commentary is very valuable to preachers. The churches would do well to give a copy to their preacher. The Commentary may be bought for \$17.50.

There are many Christians who are not reading any religious paper who would be greatly benefited by reading the Gospel Advocate. All our people should be encouraged to read good papers instead of vicious journals. Parents should not be unmindful of the reading of their children. Bad reading nullifies much good training. Churches and preachers should cooperate with us in furnishing the people good reading. The paper stimulates the churches to greater zeal and spirituality and is helpful to the preacher in his work. Prompt action on the part of all will be very encouraging and helpful just now. I have found that, as a rule, people who read the Gospel Advocate read their Bibles more than those who do not read the paper. If you have not already begun work for the paper, begin to-day.

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The first copies of "Consolation," a new book edited by Brother A. B. Lipsecomb, are off the press. It contains a carefully selected collection of the choicest gems of comfort from the greatest poets and prose writers of the ages. Each selection is a masterpiece. It is safe to say that in this book you will find a bringing together of the most comforting messages ever written in artistic and convenient form. Besides the Bible, there are quotations from about seventy authors. It is attractively printed, with special decorations.

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Query Department

The following questions were sent to this department for answer: "(1) What is the blasphemy against the Holy Ghost in Matt. 12: 31? Can one commit this sin to-day? (2) What is the 'sin unto death' in 1 John 5: 16? Is this sin one or many?"

Matt. 12: 31 reads: "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto man; but the blasphemy against the Spirit shall not be forgiven." The language in 1 John 5: 16 is as follows: "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request."

In answer to the first question and passage given, I quote E. G. Sewell's answer to the question, "What is the sin of blasphemy against the Holy Spirit?" as given in "Queries and Answers," by Lipscomb and Sewell, pages 638, 639:

(1) To blaspheme is to speak impiously or reproachfully of God or of the Holy Spirit. To speak irreverently of the Spirit or his work would be blasphemy against him. To attribute the revelations of the Spirit to demoniacal power, or to place these revelations of the Spirit upon a level with the mutterings of departed spirits in spiritualism, or demons, would be to treat the Spirit of God with impiety—would be blasphemy. Hence, those who regard modern spiritualism and set the teaching of God aside for that, if not guilty of blasphemy, are next-door neighbor to it. I presume there is not a spiritualist on earth that believes in modern spirit revelations (so called) that places a particle of sacred regard upon the revelations of the Holy Spirit in the New Testament.

(2) The scribes and Pharisees who accused the Savior of casting out devils by the prince of the devils certainly did blaspheme, did sin against the Holy Spirit, as defined by the Savior in Mark 3.

(3) I have no doubt but that it may be committed now. Men may as easily blaspheme the Spirit in his revelations to-day through the word of truth as they did his developments in the days of the Savior. The Spirit of God in the New Testament brings the last message from God to sinful men, and the only message whereby sinners can be saved; and the man that attributes any other origin to the New Testament than to the Spirit of God is guilty of the blasphemy against the Spirit of God.

But there is something else more widely dangerous to Christians than this, and that is the fact that any sin willfully persisted in to the end of life becomes unpardonable. I do not suppose that any who believe the Bible and are humbly trying to serve God will ever commit the sin of blasphemy against the Spirit of God; but I fear that very many so-called "Christians" will be lost in eternity for not obeying the words of the Spirit in the New Testament. I think the danger here much greater than blasphemy. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

In answer to the second question, I quote David Lipscomb, who says ("Queries and Answers," by Lipscomb and Sewell, pages 606-607):

We have never been able to reach a conclusion as to the meaning of this scripture. Most commentators refer it to the spiritually gifted. They connect it with James' direction to the elders to anoint the sick with oil, pray over them, and they shall be healed, and refer both to the age of miracles. It has always seemed to us unnatural and strained to take two or three verses out of scriptures directed to all Christians and for all ages and apply it to a specific class in one age. This gives great license for many evils. Macknight thinks that mortal diseases were brought upon people in that age for sin. The spiritually gifted could discern it. "To encourage those to repent who by their sins had brought on themselves mortal diseases—these were in the first age persons who, being endowed with the gift of healing diseases miraculously (1 Cor. 12: 9), were moved by the Holy Ghost to heal the sick, who had repented of the sins which had brought on them the diseases under which they were laboring. We may, therefore, believe that

when John directed any one who saw his brother sinning a sin not unto death to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man endowed with the gift of healing diseases; and that the brother for whom the spiritual man was to ask life was not any brother who had sinned, but the brother one who had been punished for his sin by some mortal disease, but who, having repented of his sin, it was not a sin unto death; and that the life asked for such a brother was not eternal life, but a miraculous recovery from the mortal disease under which he was laboring." That explanation is not satisfactory to me, as I see no reason for confining this to the miraculously endowed and applying the remainder to all ages and people. To give men license to thus set aside scripture as inapplicable to us that does not seem clear and possible, goes a long way toward setting aside the authority of scripture.

But I have no clear and definite idea as to the meaning of the scripture, or how we can tell which sin is unto death and which not. Yet in that age there were clearer distinctions as to sins of this character than we have. Paul states Christ was of none effect to those who went back to Judaism. These were fallen from grace. (Gal. 5: 4.) Again, for him that sinned willfully there was no more sacrifice for sin. These sins for which there was no forgiveness were better defined in the apostolic days than now. Our failure to keep a clear distinction comes somewhat from our altered surroundings and somewhat from loose habits of thought into which we have fallen. I think the life and death referred to are spiritual and not bodily. When he gives life to the prayer, it is the spiritual life of those who sin. They are forgiven, and are said to be given him who prayed for them, as they were forgiven in answer to his prayer. Lying is certainly not classed among the minor sins in the Bible.

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G. W. Craft, El Centro, Cal., sends the following: "I desire for the sake of information to ask some questions on Matt. 7: 13, 14. Here two ways are spoken of—the narrow way and the broad way. Is being in the narrow way equal to being in Christ? Is being in Christ equal to being in his body, the church? I understand to be in Christ is to be in Christ's church, or kingdom. I understand, too, that it takes a birth to take us into the kingdom of Christ. Now the question: Can we by transgression get out of Christ's kingdom in this life; or, in other words, do we cease to be a son in this life? Has any one the power or authority to put one out of the church of Christ? Will there be any lost who are in the narrow way?"

A man must be in Christ to walk in the narrow way. We get into Christ by obedience to the gospel. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) The saved are in the kingdom of God. "He that believeth and is baptized shall be saved." (Mark 16: 16.) Hence, he that believeth and is baptized is born of water and the Spirit. We are nowhere commanded to cast a man out of the kingdom of Christ, but we are commanded to withdraw from the disorderly walking. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.) While a son may always be a son, he may also be a disinherited son. Because a man has entered the kingdom is no evidence that he is in favor with God. The son must be obedient till death and through many tribulations must enter into the kingdom of God. (Acts 14: 22.)

The Friend of Christ.

O that my tongue might so possess
The accent of His tenderness,
That every word I breathed should bless!
For those who mourn a word of cheer;
A word of hope for those who fear;
And love to all men, far or near!
O that it might be said of me,
"Surely thy speech betrayeth thee
As friend of Christ of Galilee!"

—Selected.

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Field Reports

Albertville, Ala., February 1.—I preached at Berea, in Cherokee County, last Sunday. One was baptized. I preached at Piney Schoolhouse on Sunday night, and at Menlo, Ga., on Monday night, to good audiences.—R. N. Moody.

Berry, Ala., February 1.—I preached for the home congregation last Lord's-day night. Large and appreciated crowd. Our meeting, with Brother J. D. Tant to lead in the strong drive for the school and to strengthen the things that remain, will begin on February 26 instead of March 5 as previously stated. Be sure to come.—Frank Baker.

Jackson, Miss., February 2.—Last night at our midweek prayer meeting a noble young man made the good confession and was baptized "the same hour of the night." I believe as large a per cent of our membership here attend prayer meeting as any congregation I have been with. I have heard it said that a prayer meeting is a good place to judge the zeal and earnestness of a church.—M. C. Cayce.

Burkburnett, Texas, January 31.—The weather was very unfavorable last Sunday, but we had a very good meeting. One business man was out to hear me preach both morning and evening, and gave the church twenty dollars to help repair our house. We started the work this morning. The brethren here have a mind to do things for the Lord, and we hope this church here will be what the Master wants it to be.—D. S. Ligon.

Bradentown, Fla., January 31.—On the second Lord's day in this month we had an all-day service. Brother R. E. L. Taylor, of Tennessee, preached at 11 A.M. and 7:30 P.M. Brother George B. Hoover, of Tampa, preached at 3 P.M. I wish every one would read G. C. Brewer's article in the Gospel Advocate of January 26. It alone is more than worth the price of the paper for one year. I am to begin a mission meeting in Brooksville, in the courthouse, next Lord's day.—John Hayes.

Washington, D. C., January 30.—A heavy snow of about twenty-seven inches covers our beautiful city now, and all car service was at a standstill on Sunday morning, yet a number of our most faithful members were at their post of duty. One lady was baptized, and we held three services. We have not been able to put in a baptistery on account of heavy notes that are yet to be met, so we walked about five miles in the snow to do the baptizing. I like to see a person willing to go any distance and do anything to obey God's commands. Let those who desire to help some one to find the place of worship here remember that it is Fourteenth and Meridian Place, N. W., and all Fourteenth Street cars will bring you almost to the door. Get off at Fourteenth and Newton.—W. S. Long.

Lecanto, Fla., January 31.—The church here moves along very nicely.

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One baptism, a young lady who had been a member of the Methodist Church. I was at Oxford on the fifth Lord's day. The brethren there had invited the congregations of the county to be present, that they might stir up the congregations to support an evangelist and keep him busy all the year evangelizing in this State. The spirit of the meeting was good. Every one seemed to lend a helping hand. The preaching brethren present were: Brother Claus, of Valdosta, Ga.; Brethren J. O. Barnes, S. W. Colson, David Martin, Brother Humphrey, and the writer. Several brethren from different parts of the county made good talks. Brother Barnes preached on Saturday night; I preached on Lord's-day morning and Brother Colson on Lord's-day night. Several of the Lecanto brethren were present. Brother John King, one of the elders of the Lecanto congregation, and Brother Austin Allen, one of the deacons, made excellent talks. I believe the meeting has done much good and that the brethren will take on new life and the work for the Master will grow.—R. E. L. Taylor.

East Lake, Tenn., January 30.—I have just returned from Florida, where I had a very pleasant short stay with the brethren in Lakeland, Plant City, and Jacksonville. I preached to two good audiences at Rossville, Tenn.-Ga., yesterday, and visited the brethren at Chickamauga in the afternoon. Very fine work is being done there. Brother Hugh Garrett recently baptized two at that point. We are planning greater work in this section. The Rossville congregation is moving on in about the same old way. Reports from the other congregations in this section are very encouraging. Brethren Phillips, Martin, Hoover, and Boyd are busy in their various territories, and we expect good work from them all.—Aruna Clark.

Clarendon, Texas, February 2.—I spent some very pleasant and profitable days in Lexington, Okla., the last half of January. I baptized four splendid young men. Three others placed their membership with the local church. The superintendent of the high school said: "I am almost persuaded." Some Methodist people said they were coming out to the mid-week Bible study conducted by Brother Mansur, the local preacher. I promised to return and assist them again as soon as I can find the time from my home work. Since the debate all is quiet around home. Brethren Nichol and Colley will be long remembered and appreciated for their good work with us—Brother Colley, for the splendid manner in which he conducted his part of the debate; Brother Nichol, for the splendid sermons he preached, as well as his association in the debate. If Brother Tyn-dall gets to hungering and thirsting for another discussion, I understand these two brethren are ready to accommodate him. My next places: Quanah, February 6; preachers' meetings last week in February; Abilene lectures; then on to Winfield, Texas, for a meeting.—Thomas E. Milholland.

Pasadena, Cal., January 23.—Our congregation is four weeks old and has an enrollment of one hundred and eight members. Last Lord's day we had one hundred and fifty-six present, the contribution amounted to fifty-six dollars and sixty-seven cents, and there were eight additions—six by letter and two confessions and baptisms. A finer lot of workers I have never seen, and all are interested in spreading the gospel in this great city of nearly seven hundred thousand people. Brother Witty is doing some able work with us, and we trust the time will soon come when we may have many churches of Christ in this city. We are glad to hear of the great work and success of the Russell Street Church, Nashville, Tenn., through the efforts of Brother S. H. Hall. Brother Hall labored with us here in Los Angeles for a year and a half with great results. He is a man who believes that the work of the church is the greatest work on earth, and that the church can succeed wherever the members will cooperate with their minister in doing personal work as well as attending the regular church services. We predict success for any church with whom Brother Hall is affiliated, with his untiring efforts.—Floyd S. Lee.

Denton, Texas, January 23.—Some one said to me the other day: "Broth-

er Ligon, why don't you write more?" Well, I have been pressed financially, and, with sickness and other things to demand my time, I have not had time to say much in the papers. My son, who is now in the government sanitarium at San Angelo, is, I think, doing very well. The government is now helping him, which is a relief to us. His wife is also sick, which makes it doubly bad. Pray for them. On Christmas Day I preached at Burk-burnett, Texas, to a fair hearing. One brother confessed his wrongs and the church was made to rejoice. On the second Lord's day I preached there again, and the brethren asked me to assist them in building up the cause of the Master in and around the town. I accepted the invitation of the church to stay among them for a time and preach the gospel as best I know how. The third Sunday was a cold day, but we had a fair crowd out; and last Sunday we had more to hear us than at any time before both at the morning and the evening services. The church at Burkburnett has had a hard struggle, but is now taking on new life. We are arranging now to paper the house of worship and repair the building and make it more comfortable and inviting. Mail will reach me quicker by addressing me at Burk-burnett, Texas, Box 122.—D. S. Ligon.

SORES

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

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

Use

Eucapine
Salve

Antiseptic Analgesic Antiphlogistic

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

For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.

Eucapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary troubles it is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.

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Clinton, S. C.

Rheumatic Pains Aches

are quickly relieved by **CAPUDINE**. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.

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Name "Bayer" on Genuine



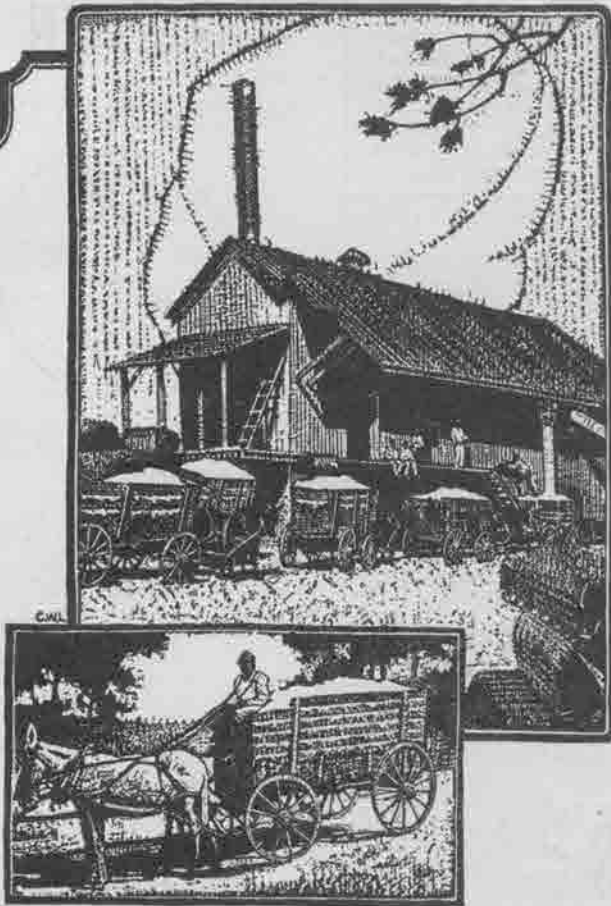
Beware! Unless you see the name "Bayer" on package or on tablets, you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for colds, headache, neuralgia, rheumatism, earache, toothache, lumbago, and for pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. "Aspirin" is the trade-mark of Bayer manufacture of Monoaceticacidester of Salicylicacid.



What This Buffalo Physician Has Done For Humanity

The picture which appears here of Dr. Pierce of Buffalo, N. Y., was taken in 1910. As a young man Dr. Pierce practised medicine in Pennsylvania and was known far and wide for his great success in alleviating disease. He early moved to Buffalo and put up in ready-to-use form, his Golden Medical Discovery, the well-known tonic for the blood. This strength-builder is made from a formula which Dr. Pierce found most effective in diseases of the blood. It contains no alcohol and is an extract of native roots with the ingredients plainly stated on the wrapper. Good red blood, vim, vigor and vitality are sure to follow if you take this Alternative Extract. Dr. Pierce's Golden Medical Discovery clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This Discovery corrects the disordered conditions in a sick stomach, aids digestion, acts as a tonic and purifies the blood. Write Dr. Pierce's Invalids Hotel in Buffalo, N. Y., and receive confidential medical advice without charge. All druggists sell Discovery, tablets or liquid. Send 10c for trial box.

In answering advertisements, please mention the Gospel Advocate.



Your Cotton Plants Need Food

UNFERTILIZED COTTON is an easy prey for its enemies—Boll Weevil, Rust and Wilt. Having poisoned the weevil, why let the hungry Cotton plant be destroyed by Rust or Wilt?

From 25 to 50 pounds per acre of actual Potash is the right and only remedy. Use 500 to 1,000 pounds per acre of a fertilizer containing

5 per cent Actual Potash

or the same quantities of 3 per cent Potash fertilizer and 75 to 150 pounds of Kainit per acre with it.

Restore the Potash to your soil now while it is cheap.

Whatever may be done to limit acreage, it does not pay to reduce the amount of the right kind of fertilizer per acre.

POTASH PAYS

SOIL & CROP SERVICE, POTASH SYNDICATE

H. A. HUSTON, Manager

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New York

The Work in Mississippi.

BY H. D. JEFFCOAT.

The old year, with its joys and sorrows, has passed silently into history and the new year is now before us. At such a time one becomes more thoughtful of the rapid flight of time, more mindful of the preciousness of friendship, and more appreciative of the value of kind words. The year 1921 was a good year with the work here in Mississippi, but we are trying to make 1922 a better one.

I assisted in eight meetings, which resulted in fifty-three additions, and had one debate with a Primitive Baptist, which I hope did some good. Some have said a gospel preacher would starve to death here in Mississippi, that the church here would not support him; but that has not been the case with me. The Lord through his church has supplied my needs. I believe our Lord will give us what we need and will use to his glory and our good. So when I get a call to hold a meeting, if I can go, I go without asking what the support will be, believing that God will see to that part of the work.

More faithful preachers are needed here, the kind that can sympathize with the unfortunate people that are blinded by the isms—"the doctrines and commandments of men"—that are taught here. I do not know of a single strong congregation south of the Southern Railroad—fifty-eight counties. A good preacher is needed at Cleveland, Miss., about one hundred miles southwest of Memphis. Brother David O. Griffith has been there three or four years, but has gone to Texas. They are now left as sheep without a shepherd. They do not need a "big preacher," but just a plain man that lives the truth and is able to teach others to do the same. I have promised to assist in fourteen meetings this year.

Brethren, let us all work like it all depended on us, and pray like it all depended on God. Don't forget the faithful workers in Mississippi when you pray.

UNUSUAL VALUE FOR 15 CENTS

Washington, D. C. Special.—Magazine publishers of New York and Chicago are astonished at the wonderful success of the Pathfinder, which has grown until it now has over 400,000 subscribers. This great illustrated national weekly is called the Ford of the publishing field. The Pathfinder interests and pleases every member of the family. The editor is anxious to have a half-million subscribers, and he offers to send his paper on trial to interest new readers. You can read and enjoy it three months—13 weekly issues—if you send 15 cents, coin or stamps, to the Pathfinder, 144 Langdon Station, Washington, D. C. The editor says the 15 cents does not begin to pay the cost, but that he is glad to invest in new friends.

Send us a new subscriber to the Gospel Advocate

Among the Colored Folks

Gladly Doing Service.

I wish to say to the readers of the Gospel Advocate that at the beginning of this new year I am glad that I am blessed, laboring in the Master's vineyard. I am as busy as I can be. Last year I preached for four churches regularly one Lord's day in each month. On every fifth Lord's day I visited some new field. My being poor in this world's goods has hindered me from visiting many places where I see the gospel needs to be preached. I have resigned the work at Henderson, Tenn., where I have preached on the second Lord's day in each month for the last four years. I now use the second Lord's day at Thyatira, Miss.; the third, at Hernando, Miss.; the fourth, at Tuscumbia, Ala.; and the first, at Tishomingo, Miss., at 11 A.M., and at Corinth (my home) at night. The work at Corinth is better now than it ever has been. We have in our church one member who was one hundred years old on December 25, 1921. She has been a member of the Christian Church about forty years. We are glad to have our white brethren to visit our church. They are a great help to our work.

J. HANNON.

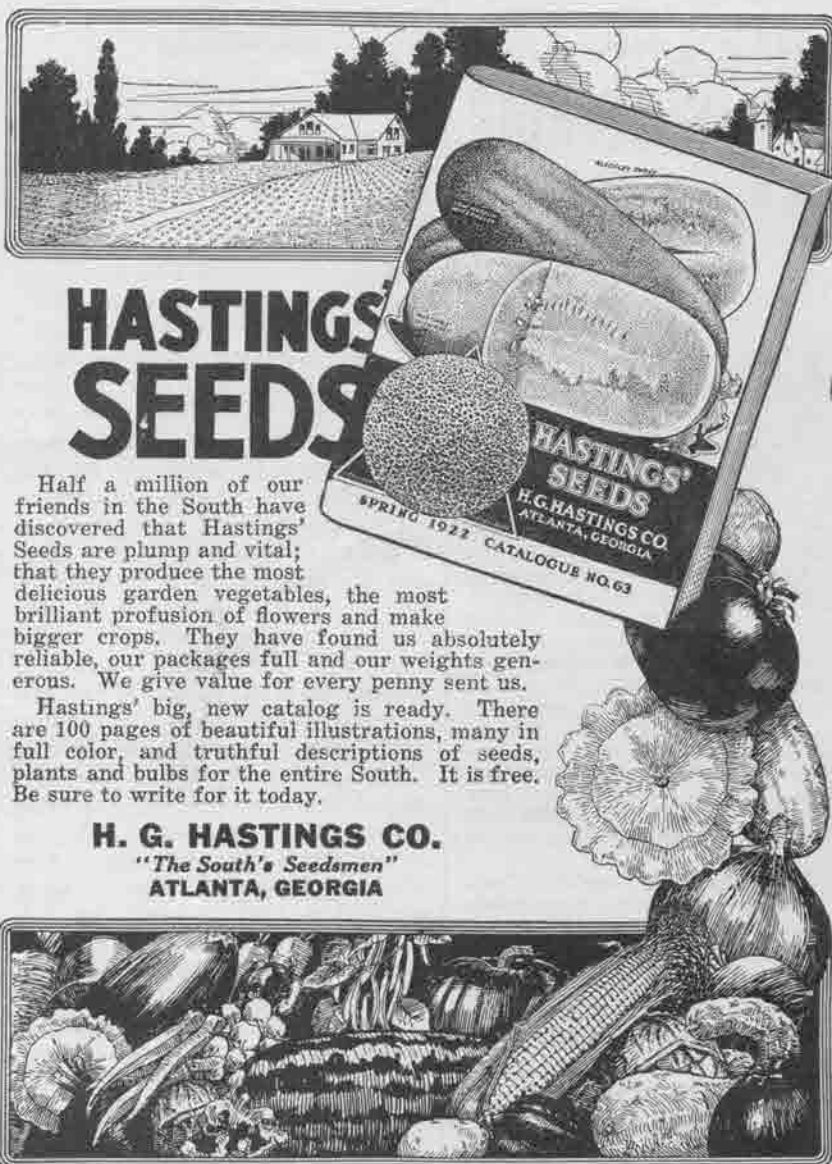
The Day of the Doer.

There is growing up a feeling among men who are conscious of the dignity of life that no job is worth doing unless it accomplishes something good, or helps to steady life or wisely reorganize it. Perhaps that is why government or political positions are held in less esteem than formerly, and are sought more by the oratorical, the social set, the leisurely. The old idea of office being an "honor" instead of an opportunity possesses them. This idea is flaming up for the last time. Men who want to do things are not hankering for office, because office is a hindrance to achievement. The day of the Doer is here; he will soon be in charge everywhere.—Henry Ford.

Spiritual Life.

Burden sharers be ye all,
Great and small,
Where another shares the load,
Two draw nearer God.
Yet there are burdens we can share
with none,
Save God;
And paths remote where we must walk
alone,
With God.
For lonely burden and for path apart,
Thank God,
If these but serve to bring the burdened heart
To God.

—John Oxenham.



HASTINGS SEEDS

Half a million of our friends in the South have discovered that Hastings' Seeds are plump and vital; that they produce the most delicious garden vegetables, the most brilliant profusion of flowers and make bigger crops. They have found us absolutely reliable, our packages full and our weights generous. We give value for every penny sent us.

Hastings' big, new catalog is ready. There are 100 pages of beautiful illustrations, many in full color, and truthful descriptions of seeds, plants and bulbs for the entire South. It is free. Be sure to write for it today.

H. G. HASTINGS CO.
"The South's Seedsmen"
ATLANTA, GEORGIA



Stop that Pain!

It's spoiling your enjoyment and ruining your health.

When you're suffering from headache, neuralgia, sciatica, rheumatism, earache, toothache or any other pain.

Dr. Miles' Anti-Pain Pills will bring relief without unpleasant after effects.

Buy them of your Druggist.

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for \$1.75; 1000 for \$3.25. By express, charges collect, \$2.25 per 1000, cash with order.

William C. Geraty Co., Box 1, Yonges Island, S. C.

TETTERINE for the COMPLEXION

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

MONTHS OF SUFFERING

How a Baltimore Girl Recovered Her Health

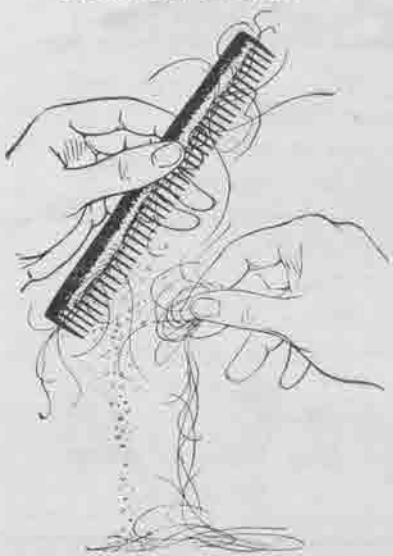
Baltimore, Maryland.—“For several months I suffered with severe backache and general weakness. I could not sleep comfortably at night for pains in my back. I found your book at home one day and after reading it began at once to take Lydia E. Pinkham's Vegetable Compound. I have had very good results and some of my girl friends are taking it now. You may use this letter to help other girls, as the letters in your book helped me.” — ROSE WAIDNER, 3018 Roseland Place, Baltimore, Md.

That is the thought so often expressed in letters recommending Lydia E. Pinkham's Vegetable Compound. These women know what they have suffered, they describe their symptoms and state how they were finally made well. Just plain statements, but they want other women to be helped.

Lydia E. Pinkham's Vegetable Compound is a medicine made from medicinal roots and herbs, and without drugs, to relieve the sickness women so often have, which is indicated by backache, weak feelings, nervousness, and no ambition to get anything done or to go anywhere. It has helped many women. Why not try it?

DANDERINE

**Stops Hair Coming Out:
Thickens, Beautifies**



STANDARD FOR 50 YEARS
**WINTERSMITH'S
CHILL TONIC**
NOT ONLY FOR CHILLS AND FEVER
BUT A FINE GENERAL TONIC.

Report of Work for 1921.

BY R. V. CAWTHON.

During the year just closed I was extremely busy and worked harder than ever before. Some of the results were very gratifying and some very discouraging, which is naturally expected, and which is best, after all. If all our efforts were successful, in all probability we would soon forget the Lord and become independent, which would mean a downward course.

I conducted the services for eighteen protracted meetings. Some of these were mission fields, and some were very weak congregations and others very strong. At Grandview Heights, Nashville, I had the most visible results—one hundred and eighteen. Tracy City, Tenn., was a fine place, and the congregation is growing under the teaching of Brother W. Clarence Cooke, who is one of the most godly men I know of. Antioch, near Lewisburg, Tenn., is one of the best places I have labored for old-time Christianity. Big audiences and good singing. Cookeville, Tenn., is the best place I have ever been, so far as being supported is concerned, with Laguardo and Cedar Grove next. These would be at the head of the list financially, if we were to consider the size of the congregations, which are very small; but all of them are “true blue.”

Smithville is the most responsive congregation I have ever labored with. Their contribution five years ago ranged from two to seven dollars on Lord's day. The last quarter for 1921 was eleven hundred and seventy-eight dollars and sixty-five cents, which I consider a wonderful improvement, besides developing some splendid preachers of their own. Dr. Mason, Judge Drake, Brother Chambers, John High, Bernice Potter, Dr. E. A. Conger, Carolyn Moore, Trab Martin—all these can and do make instructive talks, which is commendable. Mount Juliet, my home congregation, is the dearest of all, as it is home. I have been preaching for them the last twelve years regularly, besides conducting many meetings for them. Had it not been for this congregation and Smithville, both sending me my regular support whether I was present or not, my family would have almost suffered.

During these eighteen meetings I baptized one hundred and sixty-three persons, forty-five were restored to the fellowship, and thirty-one were received by letter, making a total of two hundred and thirty-nine.

My support was nothing like so good as the previous year. In fact, it was a very hard year for me to meet my financial obligations. But I know others were hard pressed, and I will not be one to turn back; but if the

Lord lets me live, I expect to put forth a greater effort this year than ever before.

My first meeting this year will be in March, at Cookeville, Tenn., and I am looking forward to that time with pleasure. My last meeting will be at Pleasant Hill, near Donelson, where I have been laboring for the last twelve years; and I always look forward to it for many reasons, but especially because of the dear old home I make mine. This is the home of Sister Margarette Worrell, J. H. Worrell (her son), and Brother Will Goodwin and wife, all of the old-time type, which I greatly admire.

Brethren, “laborers” are badly needed. Let us not slacken, but put forth a greater effort than ever.

\$13.95 Goodyear All-Weather Coat FREE

Goodyear Mfg. Co., 952-R, Goodyear Bldg., Kansas City, Mo., is making an offer to send a handsome, Rain-proofed, All-Weather Coat to one person in each locality who will show and recommend it to friends. If you want one, write to-day.

Salesmen Wanted IMMEDIATELY

**Live Wires for Permanent,
Dignified Position—Spare
or Full Time—Big Money
Writing Orders—Liberal
Commissions.**

Not just an “ordinary” selling offer—this is an **OPPORTUNITY** such as big, successful men are quick to see and grasp. Take orders for beautiful memorials by simply showing handsome catalogs—no hard selling necessary—every family desires a memorial—all you do is help them select the best—you will be welcome in every house—make \$40 a WEEK and UP in SPARE time.

Don't hesitate if you have never sold before. We send you full instructions—and the memorials practically **sell themselves**. There's some one going to get the appointment in your section. It might just as well be YOU.

A little spare time is one qualification—the desire to make money the other. If you have both, clip and send us, **TODAY**, the coupon.

—Clip Here for More Money—

Coggins Marble Company,
31 Main Street, Canton, Ga.

Gentlemen: I have spare time and I want extra money. You say that's all I need. Please rush details without obligating me.

Name.....
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Westall
A VAPOR REMEDY

A proven Remedy for
Catarrh, Asthma, Tuberculosis,
and similar troubles. For terms
and testimonials write to

J. L. WEST REMEDY CO.
Mt. Sterling, Ky.

Renew your subscription to the Gospel Advocate.

Letter from Florida.

BY S. F. MORROW.

Leaving Nashville, Tenn., on January 28 for Tampa, Fla., Mrs. Morrow and I reached Atlanta, Ga., at 8 P.M. Through the kindness of Brother S. H. Hall, Brother B. C. Goodpasture met us in his nice car and soon placed us in the good home of Brother and Sister Harwell. To add to our joy, we found a lot of sweet children. Every one seemed to know his or her place. Brother Goodpasture, on leaving, wanted to know if I would not talk for the West End Avenue congregation at the morning service. After due consideration, I did, with great pleasure. I had been wanting to go to Atlanta from the time Brother Hall commenced his labors there. Some of the members wanted to know if I knew Brother Hall. I told them our labors commenced when he was a young preacher. Some of the best meetings of my life were when Brother Hall did the preaching. I was made to rejoice to learn how they appreciate his work with them, also to learn that Brother Goodpasture is held in high esteem. As it had been stated in recent issues of the Gospel Advocate we wanted to double the subscription list, I only thought it necessary to mention it in Atlanta, knowing that where S. H. Hall goes he always works for the paper, and that B. C. Goodpasture is very active in securing names for the Advocate. I have often wondered why all of our elders and preachers did not get the members to read some good religious paper. In this way we keep in touch with each other and many good lessons are learned. Correction in the spirit of Christ is good for all. Solomon says: "Correct a prudent man, and he will love you; but a foolish man will hate you." Our Heavenly Father chastises those he loves. "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.) Before leaving Atlanta on Sunday evening, with Brother Goodpasture and wife and son, B. C., Jr., and with Brother Harwell, we were carried to see our beloved J. H. Harding and family. He is a great man of faith in the word of God and the hope of eternal life in Jesus Christ our Lord.

One thing I must not fail to mention. The church in Atlanta is comparatively young to many of our congregations in Tennessee, but has a preacher in the field sowing the seed of the kingdom all the time, supporting him well. What would it have meant if all our congregations had begun as the Atlanta church has? But it is not too late so long as the goodness

of a loving Heavenly Father permits us to live. Will not every congregation in the land commence this work at once? Secure a good, faithful, godly man, send him into some State where the truth is scarcely heard of, look after the work, and keep him there till others can carry on the good work and send it on to others. This is the way Paul did it. The Belmont Avenue church of Christ in Nashville is considering such a work. We hope and pray that it will do so soon. What is an automobile worth that will only carry a chauffeur? What is a congregation worth that will build a nice house, hire a big preacher (pastor) to preach every Sunday and tickle their ears, and all die together, and, I fear, be finally lost? Jesus did not do this way, neither did Paul. Where did we get this practice from? Not from God's word. Read your Bible and see if you can find it; if not, quit it and follow Jesus, Paul, Peter, and John.

Who Do Things.

There are men who say things,
And men who do;
The latter who make playthings
Of me and you,
If we idly musing,
Let them go on,
And we make no choosing
Till they are done,
For, then, all the "picking,"
They've made their own.
Too late, then, our "kicking,"
In vain we'll moan.
So, let us "a move on,
Get," while we can,
And each of us prove on
The test, "a man!"

—Robert H. Harris.

We all seek happiness so eagerly that in the pursuit we often lose that joyous sense of existence and those quiet daily pleasures the value of which our pride alone prevents us from acknowledging.—Exchange.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

BOOK OF COMFORT

Specially designed gift for the bereaved. Contains choicest gems of comfort from greatest writers. Each selection a masterpiece. Memorial record page for the deceased. Beautifully decorated. Flowers fade, but "consolation" may be cherished for years. Price \$2.00, postpaid. Send to McGullday Printing Company, Nashville, Tenn.

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Double your earning ability by taking the Draughton Training. You can take it at college or at your home. Thousands have attained success through taking this training. Let us send you, FREE, our book, "Guide to Business Success." **DRAUGHTON'S BUSINESS COLLEGE**, Dept. Z, Nashville, Tenn.

Pimply Skin? Try Mastin's Yeast Vitamon Tablets

**The World's Standard
Used By Millions**

To Banish Disfiguring Eruptions, Beautify Complexion, Build Firm Flesh, Increase Energy, Strengthen the Nerves, Aid Digestion and Help Correct Constipation.

The name MASTIN'S on the yellow and black package is your protection.

Only when you see this name are you getting the original and genuine



Mastin's VITAMON Tablets are fully guaranteed in every respect, and thousands upon thousands of satisfied users can best attest to their health-building value. At all good druggists.

Stop Itching

Skins with Tetterine

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

Dodson's Liver Tone

Killing Calomel Sale


Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel, which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach, and bowels better than calomel without making you sick. Fifteen million bottles sold.

CABBAGE PLANTS—Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail, postpaid: 100 for 30c.; 500 for \$1.10; 1,000 for \$2.00, postpaid. By express: 1,000 to 4,000, at \$1.50 per 1,000; 5,000 to \$9,000, at \$1.25 per 1,000; 10,000 and over, at \$1.00 per 1,000. Order now. Satisfaction guaranteed.

P. D. FULWOOD, Tifton, Ga.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum

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



"Cutting teeth is made easy"
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
 At all druggists
 Non-Narcotic, Non-Alcoholic

Oakland, Nebr., Feb. 28, 1920
 Anglo-American Drug Co.,
 Gentlemen:

I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us a moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. *Cutting teeth is made easy* by the use of Mrs. Winslow's Syrup. Most sincerely,
 (Name on request)

ANGLO-AMERICAN DRUG CO.
 215-217 Fulton Street, New York
 Gen. Selling Agents: Harold F. Ritchie & Co., Inc.
 New York, Toronto, London, Sydney

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use



Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 10 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

FRECKLES

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

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

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

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

Renew your subscription to the Gospel Advocate.

Obituaries

Harden.

On December 26, 1921, our dear sister, Lora Mai Harden, crossed over the river of death. She was the daughter of Brother and Sister G. W. Harden and a granddaughter of Brother and Sister M. T. Harden, of Earl, Ark. Sister Lora Mai was born on October 5, 1910. She obeyed the gospel on November 21, 1921. Her stay on earth was short, and her smiles and kind words are missed so much by her friends and relatives. We weep not as those that have no hope, for the dead in Christ shall come forth. I would say to the family and friends: Let not our will, but the will of the Lord, be done in all things we do or say, and some day we will all meet where there shall be no separation. We extend our sympathy to the bereaved family.

L. W. HINSON.

Smith.

Sister Nevada Comer was born in Macon County, Tenn., on August 10, 1854. Her father moved to Tompkinsville, Ky., when she was small. At the age of seventeen she obeyed the gospel. She was married to J. N. Smith on November 4, 1879. Eight children resulted from this union; all are still living. With her husband and children, she moved to Fort Gibson, Okla., in 1902. Sister Smith remained faithful to the church unto the end, which came on January 28, 1922. Funeral services were conducted by me in the Methodist Church at Fort Gibson. The house was filled to overflowing with sorrowing friends to pay their respects to her memory. The church house was borrowed for this occasion because the brethren had no house large enough to accommodate the crowd.

J. G. ALLEN.

Womack.

Brack Womack, a highly respected citizen of Warren County, passed away at his home in McMinnville, Tenn., on January 4, 1922, aged sixty-two years. He was a member of the Christian Church. He leaves his wife, four daughters, and one son to mourn his departure; but he has gone from this world of sorrow to join the heavenly band where sorrow never comes. He died of typhoid fever, and bore his sickness with patience till death relieved him. He told them the end was near and that it was so sweet to be prepared when it should come. He leaves a host of friends and loved ones, and all who knew him loved him. May God bless his wife and dear children in their bereavement. Funeral services were held by Brother H. P. King, of McMinnville, and the body was laid to rest in the Bethlehem Cemetery at Yager.

MRS. DELL SIMRELL.

Balley.

Robert Balley was born in Cannon County, Tenn., on January 3, 1836, and died at Mount Calm, Texas, at the home of his grandson, in his eighty-seventh year, from severe burns, living only a few hours after being burned. His body was laid to rest in

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-F I T S-

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Perie Hill Cemetery, at Mount Calm. Funeral services were conducted by Brother Miller. He was married to Miss Parizalle Cummings on December 9, 1855. He and his wife obeyed the gospel and were baptized by Brother Jesse Sewell in 1859. His wife passed to her reward on March 1, 1917. Brother Bailey went to Hubbard, Texas, a few years ago, to make his home with some of his children. He leaves behind three daughters, one son, and several grandchildren. Brother Bailey and wife were faithful and much beloved by all who knew them. We should not weep as those without hope.

P. G. POTTER.

Curtis.

On Monday, January 16, 1922, the sweet spirit of our dear Eva went to the eternal home above. It is sad to part, but how sweet it will be to meet in that home above, where there is neither pain nor sorrow! She was a good wife and mother and was always ready to help those in need. She was loved by all who knew her. She was born on November 3, 1887, near Fort Deposit, Ala., and moved to Montgomery, Ala., in 1888, with her parents, Mr. and Mrs. T. R. Hicks, where she was reared. She obeyed the gospel in 1902, being baptized by Brother J. M. Barnes, and lived a faithful, Christian life. She was married to H. S. Curtis on April 24, 1910, in Selma, Ala.; moved to Auburn, Ind., where she lived for two years; then went to Los Angeles, Cal., where she and her family made their home until a few months ago; then moved to Bradentown, Fla., and hoped to make it their future home in order to live near her mother. She is survived by her husband, two stepsons, mother, four brothers, and one sister. Her body was laid to rest in the Bradentown cemetery. Brother John Hayes conducted the funeral services.

MOTHER.

Harris.

On January 19, 1922, Mary Lou Harris was fatally burned, and, as a result, her spirit went to God who gave it. Little Mary Lou, the daughter of Glen and Gladice Harris, was only six years old at the time of her death. She left father, mother, three brothers, and many relatives to mourn her death. She is gone, but not forgotten; "not dead, but sleeping." May God bless the heartbroken father and mother and help to bring the little brothers up in the nurture of the Lord, that some sweet day they may all meet in that "home of the soul" where neither sorrow, pain, nor death can come. Little Mary Lou was standing near the fire, when her dress caught on fire and she was burned past recognition. When her Grandfather Harris reached the room where she was, she said: "I can hear my grandpa talking, but I cannot see him." In that glory world she will be able to see grandpa again, and the flames will never touch her any more. It is beautiful to think of the innocence of childhood and to know that sin had never touched little Mary Lou's heart. May all the loved ones who suffer from this separation be comforted by the words of the Master, who said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

A RELATIVE.

"THEY SAID I HAD T. B. AND WOULD NOT LIVE THREE MONTHS"



Mr. Harold W. Schmidt, Box 98, Breese, Clinton Co., Ill., believes he has reason to praise Dr. Hartman's Remedy for Catarrhal conditions.

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Field Reports

Lubbock, Texas, January 31.—Last Lord's day was a great day for the church in Lubbock. We have just completed the basement of our new meetinghouse at a cost of eight thousand dollars, and moved into it last week, enabling us to conduct all the services there on Lord's day. Verily, we were all delighted. An auditorium that will comfortably seat four hundred or four hundred and fifty people, easily heated, and with acoustics as fine as can be. The attendance in the Bible classes was the best we have ever had. At the hour for preaching and worship the house was well filled, and five members who have recently moved here came and formally identified themselves with the congregation. In the evening we were greeted by another large audience and much interest was manifested. The Lubbock church was never in such an excellent condition. Peace and love prevail among all the members. We are planning greater things for this year. Brother Early Arceneaux will hold our meeting, beginning the first Sunday in August. We are to support Brother Alexander Campbell (colored) in a meeting here for our colored people the latter part of July. We are trying to get to the point where we can support an evangelist in this Western mission field for all of his time, and we believe that, with the spirit of cooperation and liberality which characterize this church, we will soon reach that point. Pray for us, that we may "go on to perfection."—John T. Smith.

Dinuba, Cal., January 30.—During this month I have visited about fifteen hundred homes and distributed about five thousand tracts on different religious themes. Brother Faqua, of Fort Collins, Col., generously supplied the most of this literature. I make it convenient to visit each home in Dinuba and adjacent towns twice a month and leave tracts. When it comes to this kind of work, we have made the Russellites and Adventists ashamed of themselves, and they have ceased the distribution of their papers. Brethren, it would be superfluous for me to say we are getting results. We are stirring the town. A few Sundays ago when the congregation met in business session to raise the 1922 budget, it was suggested that a designated amount of money be expended each month for literature and for advertising. What the Dinuba congregation of only fifty-five members can do, other congregations can do. Brethren, we believe in giving. But some one may ask, "Do you ever preach on money?" Yes, I believe in declaring the whole counsel. Nothing affords me more genuine pleasure than to preach about a dozen money sermons to a stingy, close-fisted, nonmissionary congregation. "Do they ever accuse you of preaching for money?" Yes, but what do I care? I am like my brother-in-law's mule—I have a thick skin and a short memory. Brother, what is your congregation doing? Are you supporting the preacher and his sacrificing family while they preach the word from house to house? Are you

scattering free literature in your town? Are you supporting the orphan homes? Are you doing any foreign missionary work? What are you doing? For God's sake, brethren, let us wake up. Precious souls are going down to eternal perdition every minute. Save one to-day.—William P. Walker.

Warm Your Blood.

A poet has said that "the owl for all his feathers was a-cold." Some people for all their wraps are a-cold whenever they are out of doors, even in normal winter weather.

It is plain that they need the warmth there is in pure, rich, red blood, which reaches through artery and vein, from head to foot, all over the body. They could be told by many people, from experience, that to have this good blood they should take Hood's Sarsaparilla. This great medicine has really made it possible for many men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and its benefits are as lasting as those of any tonic possibly can be.

If there is biliousness or constipation, which often occurs as a result of the torpidifying effect of cold, Hood's Pills may be taken. They are perfectly compatible with Hood's Sarsaparilla, and are gentle and thorough.

Methinks we do as fretful children do.
Leaning their faces on the window-pane

To sigh the glass dim with their
own breath's stain
And shut the sky and landscape from
their view.
O, man, my brother, hold thy sobbing
breath
And keep thy soul's large window free
from wrong. —Mrs. Browning.

RECIPE FOR GRAY HAIR

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

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NASHVILLE, TENN., FEBRUARY 16, 1922.

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Sermonettes

BY G. C. BREWER

COVERING A SUNDIAL.

A missionary once gave a sundial to some savages. So desirous were they to honor and keep it sacred that they shut it away from the sun—closed it up in a dark room.

That is the way some people look upon Christianity. They hold it too sacred for daily and practical use. They carefully lay it aside for Sunday and special occasions. They think it is all right for women in the home or for preachers in the pulpit, but that it has no place in the office or shop or factory. No wonder they lose what little faith they have. Use your religion. Grow by exercise; that is the law of growth in anything. Let your faith inspire you to noble deeds.

HUMILITY.

There is a plant called "sensitive plant." You breathe on it and it instantly droops its head; you touch it and it withers away. Humility is of that character. It cannot safely be brought out on exhibition. A man who thinks he is humble is self-deceived. Moses knew not that his face shone. A snaky kind of Uriah-Heep effort to appear humble is disgusting. Sometimes a man's egotism is seen in his efforts to appear to be not egotistic. A studied endeavor to be indifferent to other men's ways of doing things, an apology for being odd, are evidences of egotism and are meant to call special attention to self. When humility speaks of itself, it vanishes. It consists not in thinking meanly of self, but in not thinking of self at all.

WHAT DO YOUR CHILDREN READ?

Would you like for your child to associate with people of low breeding, people that are coarse and vulgar? Then do not let him read the writings of such people. Would you

like for your boy to get his knowledge of manhood and womanhood and the correlation from some depraved libertine who respects morality or decency? Then do not allow him to read literature that disregards such laws and associates men and women in "exciting situations" that places them in "exciting situations" a sensual nature. Would you like for your daughter to have the speech and manner and look of a prostitute? Then do not allow her to pattern after them in her dress and "make-up." Do not allow her to read literature that abounds in their phrases and expressions. Do not allow her to sing songs that originated in their dives and that, with vulgar dances, always characterize their places.

Low, obscene, and corrupt literature will poison the mental and moral system as quickly as arsenic will poison the physical system, and there is no antidote. Bad literature is worse than whisky, as a taste for whisky can sometimes be eradicated, but a taste of bad literature and the impressions made by it can never be removed. We need a law to prohibit the publication of such trash as now floods the market.

Parents, guard your children against this evil. Help them to cultivate a taste for high-class literature. Supply them with books of biography, poetry, and history. If they read the newspapers, teach them to read the editorials and other articles of worth and not to spend their time with the sporting, society, and theater news. Furnish them with good magazines and religious papers, and, above all, teach them to study the Bible.

DO NOT BECOME DISCOURAGED.

Are you inclined to become discouraged and give up when you see so much indifference, inertia, spiritual torpidity, and even hypocrisy among church members? Is your congregation burdened with sensitive, cranky, whimsical, disagreeable, or even disorderly members? Does that dampen your ardor, discourage you and make you less faithful? Does the conclusion intrude itself upon you as it did on Elijah that all of God's faithful are dead? Cheer up! There are thousands of true, loyal Christians yet remaining. True, there are tares among the wheat, but that is no more than our Savior said should be. There never was a congregation of perfect Christians—nay, there never was but one perfect Man. Jesus chose twelve apostles, and one of them betrayed him. The mother church at Jerusalem had its avaricious liars till the Holy Spirit freed it through the discipline of death. The church of God at Corinth had dissension and fornication among its members. Even the apostle Peter—Petros, the rock—dissembled. And jealous preachers? Why, Diotrephes would not let his church see the apostle John's letter; talked ugly about him; would not let other preachers come to his place; and if any of his members showed them courtesy, he even cast them out of the church. If all this happened in the apostolic age and among churches with inspired leaders, we need not be either surprised or discouraged if we have such things now. There would be no need to be "long-suffering" if there was nothing to bear. If there are unpleasant and disagreeable things in your congregation, do not become discontented and cause strife, but be long-suffering and forbearing, thus "endeavoring to keep the unity of the Spirit in the bond of peace."

Our Contributors

Are the Forces of Righteousness Holding Their Own?

BY R. C. ROOPASTURE.

Perhaps the times through which we are passing lend some superficial encouragement to the religious pessimist. War and death have held high carnival at the expense of the impoverished nations. They have reveled in the undoing of the world. In their desolate wake followed a wholesale disregard for the rights of property, life, and happiness. Some are wondering if the armies of righteousness and peace have been put to flight. Others are doubting that Christians are the "salt of the earth." They fear that the world is on the verge of moral putrefaction. But those who would doubt, disbelieve, and despond on account of the present state of affairs signally fail to compare conditions as they now are with what they would have been if the influence of Christianity had not been in the world. They do not allow Christianity a seeming reverse during the long conflict of the ages. Suppose it has sustained some losses during the recent period of war, does that mean its ultimate defeat? Did it not, in the apostolic age, sustain losses at the hands of pagan Rome? And did it not later crush the power of paganism throughout the Roman empire?

There is something wrong with the person who feels that Christianity is inadequate to cope with the problem of this or any other age. It must be that he, like Peter, has lost sight of the Master while looking at the wind and the waves. (Matt. 14: 30.) No one who rightly considers the Captain of our salvation can doubt the final issues of the conflict.

"THE CONQUERING CHRIST."

Under the foregoing heading, The Expositor quotes an interesting story from the Youth's Companion. The article follows:

Richard Morris was hesitating between the ministry and the life of a business man.

Richard's father was a minister, and one evening he frankly confessed his growing distrust of his personal faith, and especially of the real power of Jesus in a world that is full of tremendous evil.

The father was a wise man. He calmly said: "Will you honestly accept proof that Christianity is the greatest power in the world to-day if I can give it to you?"

"I certainly will, father; that is what I want."

"Well, then, do we have any terrible sins or vices here on earth now that were not here when Jesus was born?"

The young man hesitated.

"I don't know of any."

"When Jesus was born, there were drunkenness, slavery, impurity, greed, cruelty, child labor, trampling on womanhood, war, and every phase of human selfishness. Does not history show that?"

"Yes, beyond a doubt."

"Is it not also true that, although these wrongs still exist, there is a deep and earnest protest against every one of them?"

"Yes, that is so."

"From whom do those protests come?"

The son was silent. He had studied history carefully, and saw what his father's argument was.

"Does it not come almost entirely from Christians, from people who have known the name of Jesus? Can you think of a single group of suffering humanity anywhere to-day that some other group is not trying to help, to lift up, to heal?"

"No, father, I cannot."

"At the heart of the world's best life you will always find the spirit of Jesus Christ. Once there was no protest, or very little, against the wrongs that are done in the world. Now there is a mighty protest. Christianity has wrought this miracle. It is creating new standards of life among men. You cannot account for all the wonderful changes in the heart of man except through Jesus and the religion he taught."

And after a long silence the son answered quietly: "I see that, father."

"To this end was the Son of God manifested, that he might destroy the works of the devil." (1 John 3: 8.) Jesus, our Captain and King, will lead his legions unto complete victory. "For he must reign, till he hath put all his enemies under his feet." (1 Cor. 15: 25.) "Evil men and imposters" may "wax worse and worse," but still the forces of right will finally win.

THE TRIUMPHANT CHURCH.

The church of the Lord Jesus Christ is perfect. Inspired men have found faults with men and local congregations, but never have they voiced a word of criticism against the church as an institution—the church universal. To doubt that the church will emerge victorious from its conflict with sin is to disbelieve the wisdom and power of God. If Jesus as King "must reign, till he hath put all his enemies under his feet," then the church, his kingdom, must be triumphant in the end. At the great marriage supper of the Lamb, the bride, the church, will be arrayed in "fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19: 8.) "The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4: 18.)

NEWS ITEMS.

Hugh E. Garrett preached at Rockmart, Ga., yesterday (February 5). He will be among the South Georgia churches for the next few days.

Brother McCampbell, of Rome, Ga., recently held a meeting at Jacksonville, Ala., in which there were four additions. He is now in a meeting at Alabama City. Until the first of the year Brother McCampbell worked in a barber shop; but now the Rome church is able to keep him preaching all the time. This is fortunate for the church in Rome and for the Georgia field.

Don Hockaday reports one baptism at South Pryor Street last Sunday.

Changing Missionary Fields.

After fifteen years in missionary work in Colorado—constant, patient, and persevering mission work—I find myself facing the necessity of making a change for health's sake. While my own health is weakening, due, I think, to "wearing the climate out" here, the move is principally due to Mrs. Fuqua's condition of health. She is compelled to go to a lower altitude as soon as possible. This is a regret to both of us, as we never intended leaving this field, hoping to be buried here where our greatest work has been done. We have incessantly labored here, bearing and suffering much, and at all times facing one of the greatest missionary problems on this continent, which required great faith and perseverance and fortitude. But we feel that "the ice" is sufficiently "broken" on this field now to admit of its rapid and permanent development by other brethren; in other words, if I may say it, we feel that we have done our part by this field, since, at least, it appears to be the Lord's will that we depart to other fields. We leave reluctantly, sadly, but of necessity in the providence of Him whose we are and whom we serve. Though health is this time, as when we came to this State, made the cause of the move, we believe it is His will that we move for this cause; for if this cause led us into the Colorado work fifteen years ago, this cause may lead us into a greater work in some other clime. We, therefore, bow to what seems the inevitable.

Missionary work in California loudly calls us now, offering us the climate and altitude we seek and need. Northern California, Oregon, and Washington represent a mission field even greater than Colorado now. I go to that "raw" field in full confidence that the Lord will use me there as here. There may I be buried—among the humble disciples it may be my privilege to make.

I am not tired of missionary work and seeking lighter work in any milder field, but I go from this to a harder field of stubborn new ground with all of its accompaniments. Brethren in California write me in such a vein that, were I not hardened to such work, it would scare me in the opposite direction from California. But Colorado has steeled me for any task, though I am weak and unworthy of the tasks that have been laid upon me. Through faithful performance of extra hard work I hope to yet win a crown, through the grace of God.

It is my purpose to get to California in early spring, or before, if possible. I shall continue the work here meanwhile, and that up to the very day I leave this field. Transferring my work to another part of the mission field is all I am doing, that I may have health to continue the work I so dearly love as long as possible. I am not divorcing myself from the Colorado work; but whenever occasion demands, I expect, the Lord willing, to return and do what I can to further aid the field upon which I have labored so long; but I will have to make my residence in another climate, or my throat will again give down entirely, I fear, as when I left the South for Colorado.

I cannot leave this field without expressing my grateful thanks to the brethren and congregations that have so loyally stood by me here, holding up my hands while I did this work, and who still appear to be unflagging in their loyalty to the work in my hands. With me they shall richly share in the rewards given in that day. If they follow me to the new fields, to which I go as I came to Colorado—without earthly promise—I shall exceedingly rejoice in the hope of doing a great work there through their co-operation, as I will be “a stranger in a strange land” there and dependent upon some means of providence for holding up my hands, as during the fifteen years in Colorado. My one ambition is to do better work there than I have done here, and more of it, the Lord giving me strength.

I have a little “home” here in Fort Collins, but I have never paid a dollar on it, and seriously fear that I cannot sell it for a dollar more than I owe on it. I have lived on this property by paying the interest on the mortgage. I, therefore, see no way to get to my new field without humbly asking for a little assistance from such brethren as would really like to assist in this move. After fifteen years’ work here, I have nothing that is really mine. I owe very little—about three hundred dollars—but will have to have help to pay this little, as I will not leave owing a dollar to any man here. My total assets after fifteen years’ work here will not amount to more than what I owe, which makes me “break even” with the field. I came here without a dollar, and thus will I leave, and thus will I be happily content. But there will be expenses that must be borne if I am to reach my new field out of debt, and for that I make known this condition to those brethren who may desire to assist in the work of moving and getting to work again on the new field—California. If any would assist in this, please do so within the next thirty days, so I can make arrangements as early as possible. Address me, Box 177, Fort Collins, Colorado. E. C. FUQUA.

It is with feelings of sincere regret that we have to give up, even temporarily, Brother E. C. Fuqua as a worker in the Colorado mission field. His long and faithful service as a pioneer in the field, his thorough acquaintance with its needs, and his willingness to make sacrifices for the cause of Christ make him a very valuable asset, and we give our consent to his removal to another field with great reluctance. His faith, zeal, and indomitable energy have made him indeed “a workman that needeth not to be ashamed.”

During all these years our associations have been very intimate. We have advised together, planned together for what we considered the best interests of the work, and I

have ever regarded him as a “true yokefellow,” “ready to spend and be spent” in the service of his Master. His labors have been in the face of many difficulties, much persecution, severe trials and disappointments, but “none of these things” have moved him or caused him to swerve from his determination to “contend for the faith which was once for all delivered to the saints.” Few, if any, gospel preachers with whom I have been associated preach the old-fashioned gospel with more power than he does. He has won many victories in his discussions with the various sects with whom he has “measured swords.”

While it is a matter of profound regret with us all that it becomes necessary for him and his family to change fields, we congratulate the brethren in California who may be associated with him as a worker in that field, and we heartily commend him to their care and bid him Godspeed in his work with them.

In this connection I trust the brethren who have always manifested an interest in his work in Colorado will stand behind him in his new field and provide the funds necessary to cover the expenses of his trip, etc., at the earliest possible moment.

JOHN D. EVANS.

Reminiscence.

BY ATTIE M. FLINTOFF.

I was about ten years old when I first heard the name “Campbellite.” My father had been to Nashville that day, and, in conversation with my mother, said: “I heard two men on the street to-day discussing religion. Well, if the Campbellites don’t know the Bible, I don’t know who does. That one got the other man so trumped he couldn’t say a word.” I was silent, of course—children in those days were taught to be quiet when older people were talking; but the remark made a lasting impression on my mind. I thought: “If they know the Bible, that is right. That’s what I want to be—a Campbellite!” It was three or four years later when I heard the name again. I was sitting with my good Methodist grandmother when she received a letter from her good Methodist daughter, who wrote: “Our meeting closed Sunday. The Campbellites were holding a meeting at the same time and got the people all stirred up about their doctrine.” I asked grandma: “Who are the Campbellites?” “Well, they are a kind of religious sect who think they are right and nobody else is.” I thought: “They know the Bible, for *pa* said so!”

When I was about sixteen, I went to Louisville, Ky., to school. I went with my aunt and uncle to the Christian Church, of which they were members. At the first opportunity I asked aunt: “What does your church teach?” In her own sweet, gentle way she told me the gospel plan of salvation! “Why,” I said, “that is just what the Bible says!” “Certainly, that is what we claim to do—speak where the Bible speaks, be silent where the Bible is silent.” Well, I had been reared with Methodists, attended Sunday school since I could remember, but that was the first time I ever heard the plan of salvation told as given in the New Testament. In our conversation she said: “Some people try to ridicule us by calling us ‘Campbellites.’” “O,” I exclaimed, “are you Campbellites?” I well remember how she laughed at my amazement. Then I told her what I had heard about them. Before I left Louisville, Brother Knowles Shaw held a meeting in the church house at the corner of Fifteenth and Jefferson Streets, near us. I attended, made confession, and Brother Shaw baptized me in the name of—Campbell? No—into the name of Christ, and I became a child of God, a Christian only, and happy to wear the name of Christ instead of a human name with the fens and schisms attached.

To-day, as my mind is roaming in the long years of the past, I see the hand of God leading me to a people who tell a sinner what to do to be saved just as plainly as the apostles tell it in the New Testament. O, the wonderful love of God!

An Open Letter to the Congregations in Nashville

Dear Brethren: Many of you I know personally and love sincerely. Having labored with several congregations in Nashville, I have thought for years that just such a meeting of all the congregations as you contemplate conducting soon would prove a blessing to the cause, not only in Nashville, but the cause at large, if the move be prosecuted wholeheartedly. May every individual in every congregation in Nashville that worships God "as it is written" be at his post at every service in that which should be the greatest meeting in the history of the cause of primitive Christianity in the past hundred years. I believe such a meeting will bring many souls to Christ, cement the congregations closer together, foster the spirit of coöperation, and glorify our Father who is in heaven.

Humbly, lovingly, and hopefully yours,

T. Q. MARTIN.

Both the Interest and List Grow.

The list clerk is kept busy recording new names and renewals to the Gospel Advocate. More preachers are working to secure Matthew Henry's Commentary, and we are mailing out many sample copies to workers. Our "Field Editor," E. C. Love, is doing a great work and is mailing to us a large list of subscribers from almost every church he visits. The churches he visits will do well to have him preach to them. He is a preacher of ability and loves the truth. His sermons will do good. We bespeak for him a cordial reception by all the churches. All in all, the work never looked more encouraging. The receipts for the Gospel Advocate are showing an increase each month over the corresponding month of the preceding year.

Many of our readers are sending us new subscribers to the paper because they believe it is a good work to circulate it. The Lord will reward them for their work. It is a good work to coöperate with others in teaching sinners the way of salvation. The Gospel Advocate has been instrumental in leading many to Christ.

It is thought best to withdraw the gift offer. So don't overlook the fact that the offer to give away two hundred dollars in cash gifts is discontinued. It appears that most of our readers prefer not to charge anything for the time spent in securing subscribers. This is commendable. There are others who devote more time to the work who elect to work for the Matthew Henry Commentary or the Fountain Pen. In order to meet the demands of all our friends, we now make the following offers:

1. For twenty-five new yearly subscribers to the Gospel Advocate, accompanied by \$2 each, we will give a complete set of Matthew Henry's Commentary, composed of six volumes, handsomely and substantially bound. This is a new and large-type edition.

2. For two new yearly subscribers, accompanied by \$4, we will give a first-class, self-filling Fountain Pen; or for \$2 sent with one new yearly subscriber we will give the pen. This is a guaranteed pen, and is much better than is usually used as a premium pen.

3. Four four new yearly subscribers, accompanied by \$8, we will give a copy of "The Gospel Plan of Salvation," by Dr. T. W. Brents. This book has had a large sale and is one of the ablest and best books published.

4. For two new yearly subscribers, accompanied by \$4, we will give a copy of "The Teacher's Testament with Notes," and also with an Introduction to each book by a ripe scholar. Many of our readers have received this Testament and are delighted with it. Any one or all of these offers are liable to be withdrawn soon. All who act promptly will be able to receive whatever premium in the above list is preferred.

We are now at work selling stock for the Gospel Advocate Company. While all the stock is not sold, yet the charter will probably be issued in a very short time. It is not

my purpose to cease to work for the paper so long as I can be of real service to it, but my age and health both warn me that a younger man should be trained for the active management. So soon as some one is ready to manage the new company efficiently, I shall be glad to dispose of all my stock and write for the paper as thought best by the directors. I would be glad to hear at an early date from any conservative, loyal brother who will take stock in the company. The stock is being sold at one hundred dollars per share. You will be responsible only for the amount of your stock. Write me for prospectus and fuller particulars.

J. C. McQUIDDY.

The Hardeman-Pullias Meeting.

BY JAMES A. ALLEN.

For many years it has been an earnest desire of the many thousands of disciples of Christ in Nashville and vicinity to see a preacher appear in some central auditorium before the general public and preach the primitive gospel of Christ as it was preached by the apostles and inspired men in those days when "the disciples were called Christians first in Antioch." Each of the many congregations in Nashville and the surrounding districts, who have no creed but the Bible and who preach and practice the identical things that were preached and practiced by the church of Christ in New Testament times, annually conducts a great protracted meeting with splendid gospel preaching for the benefit of their particular locality. And now the leading members of many of these congregations feel that the time has come to hold a great protracted meeting at the Ryman Auditorium for the benefit of the whole city.

Realizing that for such an undertaking all of the disciples must heartily coöperate together, and yet recognizing that the Scriptures require each congregation to maintain its own independence, messengers of these congregations have assembled from time to time to plan for the meeting.

As already known to readers of the Gospel Advocate, Brother N. B. Hardeman, of Henderson, Tenn., has been secured to do the preaching, and Brother C. M. Pullias, who is not only one of our very best preachers, but who is equally talented as a song leader, has been secured to conduct the song services. The Lord willing, therefore, what indications would seem to point to as certainly the largest, if not the greatest, meeting in which the gospel is preached as inspired men preached it, and in which Christians sing as the early Christians sung, will begin at the Ryman Auditorium, Nashville, Tenn., Tuesday night, March 28, and continue twenty days.

Not a single collection will be taken from the public during the entire meeting. The expenses of the meeting will be borne out of funds contributed by the disciples in their own congregations "upon the first day of the week."

It is the desire of many to have the sermons of Brother Hardeman reported by a competent stenographer and published in book form. Arrangements have been made for the McQuiddy Printing Company to bring out the book.

Headquarters for the various lines of work in connection with the meeting have been opened at Room No. 234, Maxwell House, Nashville, Tenn. All inquiries and communications should be addressed to Hardeman-Pullias Headquarters at this address. Brother Paul W. Miller is in charge of advertising the meeting.

"Do all things without murmurings and questionings." Many children will obey their parents and yet murmur and complain. They start to obey with a complaint and end with a growl. Such obedience is not much appreciated by the faithful parent. God demands that we obey him without complaint. "God loveth a cheerful giver." This is as true when we give time as it is when we give money. Brother, don't complain and grumble over your work as a Christian. Don't question what God has commanded, but do it without questioning.

HARDEMAN'S TABERNACLE SERMONS

Beginning March 28, 1922, the churches of Christ in Nashville will engage in a meeting to be held in the Tabernacle of this city, the preaching to be done by N. B. Hardeman and the song service to be led by C. M. Pullias, of Murfreesboro, Tennessee. The meeting will continue for twenty days. The sermons will be printed and bound in a book of 320 pages. Hardeman's ability as a gospel preacher is a sufficient guarantee as to the character of the sermons. The book will appear about May 1, 1922. The price of the book is \$1.50 a copy. You should send in your order at once, so the brethren will know how many to print. Mail your order to-day, so as to be sure to get a copy.

McQUIDDY PRINTING CO.

NASHVILLE

TENNESSEE

Another View.

BY W. H. CARTER.

I have just read, under the head of "Miscellany," in the Gospel Advocate of January 13, 1921, what an unknown preacher says on the question of the churches doing more work, and of "indifferent churches," of preachers who "have to give six days to secular work and then on Sunday preach for some church that is able to support for full time," and of the importance of keeping the preachers busy, etc. Now, I am not writing to criticize or call in question what he says, but to express my own thoughts. This question has been under consideration for a long time, and few, it seems to me, have been digging after the real cause. One disposition in most of us is to place the blame on the other fellow. We preachers have been too much disposed to lay all the fault on the churches. I do not believe the churches are free from fault, but I have an idea that we are more to be blamed. We have followed the denominations in preaching for churches on Sunday and doing nothing through the week, and expect the churches to give us enough to support us during the six days of idleness. I am not sure but that it is right for us to have to engage in secular work for a support. If Paul gave God's law, it is, "that if any would not work, neither should he eat." (2 Thess. 3: 10.) It is the laborer that "is worthy of his hire" (Luke 10: 7), is worthy of his reward (1 Tim. 5: 18). In the country, the farmer only expects to pay a laborer for the days, or the time, he works. He does not feel himself under obligation to pay a man enough for one day's work to support him in idleness the other six days of the week, and many have the same idea about a preacher. I do not contend that the churches are altogether right, but I do believe that the preachers are mostly responsible for present conditions.

When I look back over more than forty years' experience, I find that when I did real evangelistic work, was engaged in preaching all the time, I was well supported; but when I preached only on Lord's days, my support was not so good. I made no public complaint. Now I have concluded that I got all I was worth, if not more. Let us begin the reformation at home, among ourselves, by setting the example of constant work before the churches, and many of them will fall in line. I cannot condemn the churches for not supporting preachers who are idling away six-sevenths of their time. If a preacher is not going to preach through the week, then he should not set the example of idleness and complain of nonsupport, but have some honest and useful employment. We need to crawl out and get to work.

Good Time for Reading.

Winter weather, especially in the country, affords an excellent opportunity for reading. What an admirable thing it would be if the father or mother should provide books suitable for the various members of the family and encourage the reading of them! If new books cannot be secured, no doubt there are books on the shelves that have been there so long that they are considered old and out of date. But it is also probable that they are good books that have not been read by some members of the family and have been read so long ago by others that they have been forgotten. They should have the dust brushed off and be read again. Neighbors can often accommodate one another by exchanging books that they have. In this way a book may be read many times. It will be a great help and a safeguard to children if parents will first read books intended for them, to see if they are of a kind that will not prove injurious. By such reading the long winter days and evenings will pass pleasantly and profitably.—Selected.

Nashville (Tenn.) Notes.

BY S. H. HALL.

The fourth song drill preparatory to the Hardeman-Pullias revival, due to begin at the Ryman Auditorium on March 28, convened in the Russell Street house of worship last night (February 7) and was a glorious success. Brother Pullias was at his best; and at the close of the service one soul confessed his faith in Christ and is to be baptized to-night. E. W. Smith favored the meeting with a brief and stirring address.

Orders were taken for one hundred and eighty-two copies of the book that is to contain Brother Hardeman's sermons in permanent form. Let each reader give this thought, and remember that though you—many of you—are too far away to hear the sermons as delivered from the rostrum, you may read them by ordering now a copy of this book. Read the advertisement in this paper and order accordingly.

A CALL TO THE THOUGHTFUL AND UNPREJUDICED.

In last week's issue of the Gospel Advocate you were asked the following question: *Show me how a Christian who has chosen teaching as his calling in life can establish a school or college over which he has absolute control and leave the Bible out.* Some are opposed to those schools among us known as "Bible colleges." About this opposition I am but little concerned just now. If I were making this line of work my calling in life and should establish a school of my own, the Bible would have to go in if I were to have a good conscience before God. I cannot see my way to leave it out. Kindly show me how to leave it out.

I know the argument is made that it is the work of the church to teach the Bible; and for this very reason the Bible would have to go in. I know well the statement: "Unto him be the glory in the church and in Christ Jesus." (Eph. 3: 21.) But for this very reason the Bible would have to go in with me, unless some one has brains and scripture-sufficient to show me that I am "in the church" and "in Christ Jesus" only on Sunday when the church assembles in one place, and the rest of the time I am "out of the church" and "out of Christ Jesus." But who would dare this undertaking? Undoubtedly, much that is said by some about all things having to be done in the church is not understood by the parties who say it.

God's law to the church has the congregational application, and it also has the individual application. That is, congregations, as such, are given certain rules by which to work and worship, and the individual disciple, because of his relation to the church, is given the rule of life. The individual disciple must take this rule in the consciousness that he is a member of the family of God and that he must "adorn the doctrine" of our Lord at all times, and that if his "eye be single" his "whole body shall be full of light;" that he must ever serve God, not mammon, and that the very moment he begins to serve mammon his service to God ceases. (Matt. 6: 21-24.) If some one will show me how I can enter the school work as a Christian and not make the controlling motive in that work to glorify God, then you can change my conscience on this subject. And the one reason for my making the controlling motive of my school work to glorify God would be my relationship to the church and my Lord and Savior—viz., I am *in Christ* and *in the church*, hence must be governed by the rule the Head of the church has given the members to live by. I could never let making money be the leading motive. If so, I would be serving mammon. If not, why not? And when serving mammon I am not serving Christ. Some one tell me some reason for my leaving the Bible out. Please tell me why I should not have the teaching of the Bible in mind when I establish it. Tell me why the teaching of the Bible has to be an afterthought. Tell me why I can purpose to teach other things in this school, but can-

not purpose to teach the Bible. Tell me why I can tell people I will teach the branches taught in other schools, but must not tell them I will also teach the Bible. What is there about God's law to me as an individual Christian and about his blessed Book that compels me to make the teaching of this good Book a secondary matter in that school? No, the devil has terribly deceived me on some points in the past, but I am determined that he will never blind my eyes again and lead me to put obstructions in the way of God's own "going everywhere preaching the word." Those who in Acts 8: 4 went about preaching the word were people who labored with their hands for a living. Why does our Lord fail to tell us their trade? Instead thereof, he says: "They went about preaching the word." Is it not because "the preaching of the word" must be the first thought in the Christian's life, and food for our bodies matters of secondary importance? If not so, what does Christ mean when he says: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you?" (Matt. 6: 33.)

"Glorify Christ in the church?" Exactly so. But do we not so glorify him in our individual conduct as well as in the local church assembled? What does Paul mean when he says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God?" (1 Cor. 10: 31.) Let the glory of God be ever before you. Let this be your controlling motive in all you do. Even the manual labor servants do for their masters must be work done "heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ." (Col. 3: 22-24.) As stated last week, we are not our own; we belong to Christ, and must keep this thought ever with us.

Yes, *teach or preach the word, in season, out of season.* This is what the Book says we must do with it. If you say in the schoolroom is in season, then I must teach it. If you say in the schoolroom is out of season, then I must still teach it. This is one duty that is boundless as to season. Show me how to establish a school and leave it out. Somebody has made a season God has not made.

Faith in the Word.

BY H. C. FLEMING.

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.)

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 1-3.)

My heart is often sad at the lack of faith in the word by many of our time. But God has said his word shall not return unto him void, but shall accomplish that which he pleases. (See Isa. 55: 11.)

Do we believe these statements? If not, our unbelief cannot effect his purposes; for he will not lie, nor, like some men, make statements that he does not intend to fulfill.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Rom. 14: 11, 12.)

There will be a vast difference between bowing and confessing to God in the day of judgment and in doing the same thing in this life. Doing it now will lead to eternal life; if delayed till then, it will avail nothing.

Dear friends, take warning. Look how faithful God was to every promise he made to the Israelites, and how every punishment was inflicted upon them for disobedience. We have no way of knowing what God will do, only by what he

has done and what he says he will do. "The word of God is sharper than any two-edged sword."

There is nothing that has so much to do with us in this life as our habits and surrounding influences. When men gather together in little groups about any center, what is their conversation? "Out of the abundance of the heart the mouth speaketh." They speak of the neighborhood gossip, prospects for business, the coming elections, the world war, etc. But if some one speaks of God and his power, there is an uprising of almost indignation against the things spoken of in the Bible. Such influences affect the young, also some of the old, and sometimes even professed Christians, turning them away from the living words of the living God. Why do men thus act? Because they know the word condemns them, and they wish to persuade themselves that it is not true. Such should understand that truth is truth and facts are facts, no matter who does not believe them.

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 11, 12.)

The sinful pleasures of this life have a tendency to make men want to reject the restraints the word places upon them. If such would call to mind the destruction of Sodom and Gomorrah, the old cities of Babylon, and Jerusalem, and many nations of people, for their wickedness and sinful pleasures, it would have a tendency to check their unbelief. But—alas!—when men become very corrupt, nothing but a visible demonstration of the power of God will turn them from evil ways. But when that time comes, it will be too late to turn.

Field Notes.

BY EARNEST C. LOVE.

On January 30, I started for Centerville, county seat of Hickman County, to begin putting the Gospel Advocate into more homes. I found many friends at Centerville, who helped me much. Brother Charles Tidwell, a good preacher and a good man, lives there. He spent much time in showing me around. Others helped also. I preached at night.

My next step was at Etna. This place is financially depressed, as the iron mines, upon which the people depend, have been shut down for several months. But this depression does not check their enthusiasm for spiritual things. I said it before and will say it again, they have as fine a bunch of young Christian boys and girls as I ever saw.

From Etna I went to Hohenwald and preached at night, and partially canvassed the town with the help of Brother A. H. Daniels. While there I was called on to conduct a funeral service over Brother John Marsh's aunt, who had come over from England. Also I had the pleasure of visiting Brother S. Houston Proffitt, who is not only a good preacher, but a very efficient high-school teacher. He is principal of the high school there, and he has a fine school. I gave a lecture at their chapel service, and a finer bunch of pupils one seldom sees.

At Riverside I was met by Brother Horace N. Mann and entertained in his home. He also assisted me in getting subscribers. I preached at night to a very attentive audience of good brethren, and left at 3 A.M. for Centerville to finish my work there. Brother Mann is a sure-enough "man," and one of God's noblemen. His influence is felt far and wide. He preaches every Sunday in some of the schoolhouses in Lewis and Wayne counties. He does not have many baptisms, but "preachers" that follow him have good results. We have four preachers at Hohenwald—L. W. Hinson, J. B. Campbell, C. A. Lancaster, and S. H. Proffitt. The first three are farmer or carpenter preachers,

and the last a teacher preacher. The three first named were also well spoken of by the brethren, and should be encouraged in their good work of carrying the gospel to those out-of-way places. The work that they do would go undone if they did not do it. Evidently some souls would be lost were it not for their labors. May God bless them and their families.

At Dickson I was met by Brother E. P. Watson, the regular preacher there. I preached three times, as I had to spend over two days canvassing the town. Brother Watson showed me every kindness and assisted me in every way possible. He has a definite knowledge of the town, and the names and addresses of every one I cared to visit. Besides this, he dropped everything and went right with me till my work was done. Brother Watson is a careful and thorough worker, and is increasing the attendance and efficiency of the church, and seems to be much loved by all the brethren I met. Several I found promised to take the Advocate a little later, and I think perhaps Brother Watson will make an effort to get the twenty-five new names and get the Matthew Henry Commentary. If he does, I sincerely hope his brethren will help him get it.

Here I met Brother and Sister R. H. Benedict, formerly of Oakland, Cal. Brother Benedict is now a chiropractor, and seems to be doing good work in Dickson.

There can be no doubt that the Gospel Advocate is a great paper. I have found only three or four who had any serious criticism to make of it, although I found many who had been taking it for from twenty to forty years. I heard several say they thought it was better now than ever before.

Address: 317-319 Fifth Avenue, North, Nashville, Tenn.

* It is at the point of human despair that one is nearest to victory, even as the apostle Paul, as he exclaims: "O wretched man that I am; who shall deliver me?" receives the immediate response of faith: "I thank God through Jesus Christ."

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers."

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of \$2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding. If you wish to pay cash, the price for the six volumes is \$17.50, not prepaid. When sent as a premium, we pay all charges.

PUBLISHERS GOSPEL ADVOCATE

At Home and Abroad

A. J. Bachman will begin a meeting at Hundred, W. Va., on February 21.

C. E. Holt began a meeting last Sunday at Waterloo, Ala. He compliments the Gospel Advocate, and is very much pleased with G. C. Brewer's work on the paper.

Information Wanted.—Can any one tell me of members of the church of Christ in or near Omaha, Neb.? Please write me at once. Address W. S. Long, 1319 Harvard Street, N. W., Washington, D. C.

Harvey Scott writes from Floresville, Texas: "The church here is growing in grace and in the knowledge of the truth. We are planning to do more this year than we have done in any three years previous."

Two good services at Russell Street Church, this city, last Sunday. Six were added to the congregation by statement. S. H. Hall will preach next Sunday night on "Why We Do Not Use Instrumental Music in the Worship."

J. V. A. Traylor writes: "I preached to a very attentive audience last Sunday (February 5) at Shelbyville, Ky. The few members there are working hard to build a meeting-house. They already have the lot on which to build, but they need help. R. A. Craig is laboring with them. Send them a contribution."

S. M. Spears preached to large audiences at Twelfth Avenue, North, this city, last Sunday, morning and night. One restoration at the morning service. There were three additions the Sunday before. This congregation will build an addition to their house of worship soon. H. Leo Boles will preach there next Sunday.

F. B. Strygley preached at both services at Lawrence Avenue, in Waverly Place, last Sunday. He had a good audience, as usual, at the morning service, but better at night than common. Brethren and sisters go to meeting Sunday morning because they believe they have to, and they stay at home Sunday night because they know they want to.

Beginning in an early issue, there will appear in the Gospel Advocate a discussion between H. W. Jones, disciple, and a Mr. Marrs, Adventist. The proposition for discussion is: "Has the kingdom of God been established on earth by Jesus Christ, or will it be in the future?" This discussion is to appear also in the Bible Advocate, a weekly Adventist paper.

From O. M. Reynolds, Plainview, Texas: "I rejoice in the great good the plain, strong, wholesome articles in the 'old reliable' Gospel Advocate have done, also the good material used in publishing God's truth, and the high plane upon which it is being conducted. I am for the Advocate because it is for the 'old paths.' May the Lord lead you on to even greater victories for the cause of the truth."

M. G. Curtis, Brinkman, Okla., Route 1, in renewing his subscription to the Gospel Advocate, says: "I think the Gospel Advocate the best paper I have ever read. I read it from the first to the last page. I like Brother McQuiddy's articles on 'Handling Aright the Word of Truth.' They are edifying and instructive. I also like the articles by Brethren Smith and Lipscomb. Don't let me miss a copy of the paper."

C. H. Smithson writes: "Since last report I have been to Stephens, Ark., where we had two fine services. The church gave me a warm welcome, and I feel sure that it will do a good work this year. I am to begin a meeting at Bloomburg, Texas, on February 4, and hope to do much good while there. I am also looking meetings for the year, and can answer calls anywhere. I will spend part of my time in Tennessee, and can take care of some more work. If interested, write me at once."

From C. C. Nelson, Clemmons, N. C., February 3: "In the Gospel Advocate of December 15 and December 22 there were some appeals made for the Nelson Preparatory Industrial and Orphan School, at Clemmons, N. C., by Miss Clara Warner and W. L. Reeves. I shall now make a report of what has been contributed as a result of these appeals. First of all, I want to say to those who have so generously contributed to our needs that I am unable to express the gratitude I feel for that which has been given. The building which was burned was not a fine or expensive one, yet it

represented about all that I had been able to save since I have been in the school work and ministry. These donations, coming as they do in this time of need, cause me to take new courage, realizing that, after all, there are a host of interested friends who are willing to help. All the contributions amounted to two hundred and ten dollars and thirteen cents."

"For our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ." "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God." This is a great household or family, and every child of God should consider it an honor to be a member of such a family. Let us not bring reproach on the family name. But we are fellow citizens of a kingdom. Our King is in heaven, but his laws are here for our government. And let us remember that this is an unlimited monarchy. The law of the King is supreme. The apostles are his ambassadors, and their teaching as expressed in the New Testament is his law. We have God in Christ, Christ in the apostles, the apostles in the New Testament, and the New Testament in the world. This is the only law the King has, and every subject of this heavenly kingdom should strive with all his might to be faithful to this King.

J. W. Grant reports the work as progressing nicely at Lakeland, Fla. At the end of six weeks of his work in that little city the enrollment, including tourists, winter visitors, and delinquents, is about eighty-five. About sixty members is the average number to meet each Lord's day. The attendance at the night services is not so many. The program, beginning the first Lord's day in February, is: Bible study, preaching, and communion every Lord's-day morning, and preaching at night; prayer meeting on Wednesday night—all at the rented hall (Woman's Club and Library, 210 South Massachusetts Avenue); and cottage meeting, with preaching, every Friday night at the home of some member. The interest is evidently growing slowly, but steadily. He has hope of good success in firmly establishing the church in Lakeland and securing a good and commodious house of worship. Brethren and sisters coming to Florida are urged to come and worship with the Lakeland congregation. It is suggested that Lakeland is a fine place to live and to make a home.

From John T. Smithson, 2060 Preston Street, Louisville, Ky., February 7: "I have just received a letter from H. Leo Boles, written from Meaford, Ontario, Canada, in which he gives the following bit of news: 'I learn that Jorgenson is to come to Toronto to work with the Bathurst Street congregation when Brother Harding leaves, which is the last of March.' Now you have it. The congregation for which Jorgenson is going to work should be notified about him. That congregation, as well as all others elsewhere, should know that he not only is completely lined up with R. H. Boll in his speculative teaching, which has done so much harm to the congregations where it has gone, but that he is one of the ringleaders in dividing the church here in the Highlands. It should come out in the Gospel Advocate strong and clear that Jorgenson is marked and turned away from by all true and faithful brethren in obedience to Rom. 16: 17. This is a matter which all churches should know." The Gospel Advocate very cheerfully gives space to Brother Smithson and commends his effort to warn the churches against those who are causing division.

From Will J. Cullum, Rockwood, Tenn., February 11: "The month of January was mixed with joys and sorrows for the church at Rockwood. We had three additions to the church and one death, this being the first death since the church was set in order last October. This congregation now numbers ninety-three and is not yet four months old. Congratulations to the Bible class at Rome, Ga.; they are doing fine. We would be glad to have them visit Rockwood and see our class of two months, which now numbers seventy-nine. Our Sunday school attendance is one hundred and twenty-five and our Sunday-night attendance not less than two hundred. This week we had the pleasure of the presence of George W. Farmer, who preached two most excellent sermons to a full house. We were delighted to have him with us, knowing that it was through his efforts that the congregation, with a splendid new house of worship, is now at Rockwood. I trust that the churches who have in the past been contributing to the East Tennessee work will do all they can to interest others in having fellowship in this needy field. I am sure that every dollar sent to Brother Farmer will be used in the way that will accomplish the greatest amount of good according to his judgment. We hope to have him with us in the near future for a meeting."

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Looking Toward Better Things.

BY J. E. WAINWRIGHT.

The "get-together" meeting held in Sinton, Texas, is now history. "Overcome evil with good" was the slogan throughout, and the united efforts of those present were crowned with success. The cause in South Texas has been greatly abused in times past, and feelings existed among the brethren that were deplorable. The motive of this meeting was to wipe out this condition with a better understanding, and now we wish our brethren to hear and rejoice with us.

D. F. Draper, of Fort Worth, acted as moderator. Dave can't be beat.

F. G. Speck, of Abilene, after hearing our able young men through the day, would be at his best for evening work.

D. C. Williams, of Mission, our "bachelor boy," was right on the job with splendid thoughts concerning the "Home."

J. W. Hedge, of Bishop, assisted by his efficient new helpmeet, proved the importance of Christian homes.

Arthur Slater, of Corpus Christi, who has been preaching only nine months, proved to be one of our most profound young thinkers.

Harvey Scott, of Floresville, directed our excellent quartet, a strong argument to sing and not play.

H. B. Gist, of Argenta, made use of every opportunity at the "question box." He is anxious to do things right.

W. R. Swinney, of Oklahoma, is trying to locate in the valley. He is a singer, a preacher, and a Christian gentleman.

J. N. Cowan, of Corpus Christ, experienced in polemics, enabled the young preachers to use Bible and logic.

The great work down here is just blooming. It could not be in the hands of purer, nobler, or abler young men. Their zeal and devotion will attract the attention of all honest people, and their efforts will certainly be productive in the cause of our Lord Jesus Christ.

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Proselytes.

BY C. R. N.

Possibly there has never been a time when a more tranquil feeling existed among the churches—all denominations—than at this very present. It is a boast of most preachers and other church members that they do not believe in proselyting. The idea prevails pretty generally that if one is satisfied with his church affiliation he should not be disturbed.

The hackneyed expression, "One church is as good as another," has been so oft repeated that it has come to be accepted by many folks. If by this expression reference is made to the churches founded by mere men, I would not feel sufficiently interested to even register a protest; but when the church of Christ, the bride of Christ, is put on a level with the man-made, human organizations, I make no effort to suppress my protest; rather, I seek an opportunity to teach the party better.

If I thought membership in the church of Christ—being a member of God's family, one of the number which constitutes the body of Christ (Acts 20: 28; 1 Tim. 3: 15; Eph. 1: 18-22)—was not necessary for the lost to be saved, I would give myself no concern about any of the churches.

Brother, if the church of which you are a member is only one of the many human organizations, being on a par with the others in origin and organization, with no necessary blessing for humanity, it should cease to exist. If the message that the church of which you are a member brings the people and accepting that message brings no greater blessing than the message of the other churches brings, the church of which you are a member fills no necessary place in the world.

When but a child I heard the lamented J. M. Kidwill preach a sermon in which he appealed to men to be Christians only—to cease to be votaries of human creeds and man-made churches with their unscriptural doctrine and unauthorized practices.

If one must be a member of the family of God, which is the church of God (1 Tim. 3: 15)—and he must, to be saved from sin—you should use your best endeavors to induce men to cease to be members of man-made churches.

When Jesus called his disciples, they were members of the old Jewish Church, and had been from their birth. Nicodemus was a teacher in the Jewish Church, and Jesus taught him that he would have to be born again to be saved—to enter the kingdom of God. (John 3: 1-5.) Paul was a very zealous member of the old Jewish Church. The scribes and Pharisees, priests and elders, were members of the old Jewish Church, but think of the great number of them who were proselyted to the Christian religion. (Acts 6: 7.) They were proselyted from the Jewish Church. Had it not been for proselyting, Jesus would never have had a disciple, the church he builded could not have existed.

In every meeting I hold, in every sermon I preach, I strive to get the people to be Christians only—I try to proselyte people from all errors they hold.

Are we thoroughly indoctrinating the members of the church of Christ with the very fundamentals of the gospel? Is there not a tendency toward courting favor with the sects at the sacrifice of the truth—that is, are we suppressing some truth for fear we will offend some sectarian friend or become unpopular with the sects?

It will be a sad day for the church of Christ, should that day ever come, when the members entertain the view that it makes no difference to what church one belongs.

Jesus and the apostles were proselyters.

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Personal Notes.

C. R. Nichol will begin a meeting with the church in Gorman, Texas, on February 26.

Coleman D. Nichols reports the work in Rising Star and Gorman, Texas, in a splendid condition, with the outlook bright.

M. C. Cuthbertson reports three hundred and thirty-five in the Bible classes on January 22. The congregation is enlarging their space in the substory by the addition of some more classrooms, which, when completed, will give them fifteen classrooms.

C. A. Gardner, superintendent of the public schools in Ferris, Texas, writes: "The Lord's work at Ferris is gradually improving. Recently the congregation seems to have taken on new life. Dr. E. V. Wood, of Dallas, spoke three times here the fourth Lord's day. He brought some good messages. O. E. Phillips delivered an interesting discourse on the third Sunday. G. A. Klingman is to preach for the congregation on the second Lord's day in February. One of the best educational movements we have helped to put over is now in full swing in Ferris. Each Friday morning the school children are dismissed for a period to attend Bible classes conducted at all the churches. The public school will give full credit for this work. A. O. Colley, of Dallas, is teaching the senior class for our brethren, and the outlook is very encouraging. The young people seem anxious for a knowledge of the word of God. Never before was there such a pressing need as instructing the young in the wisdom of Jehovah. The writer spends some Sundays with brethren at near-by points, who appreciate the assistance given. One of the crying needs is strong and earnest teachers and ministers who are thorough students of the Book, keeping in the lead the constructive and practical needs of the church."

Gospel Advocate

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

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Editorial

Mission Work—The Order of Going.

BY J. C. M'Q.

After Christ had commanded his apostles to make disciples of all the nations, he instructed them: "But tarry ye in the city, until ye be clothed with power from on high." Just before his ascension, and the last words spoken by him on the earth, he said unto them: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) He had given them the promise to be with them always, even unto the end of the world (Matt. 28: 20); and, best of all, he tells them to witness for him in Jerusalem, all Judea and Samaria and the uttermost part of the earth. He first commands them to go, and next he instructs them as to the order of going. The implicit obedience of the apostles is encouraging. They wait in Jerusalem for the baptism of the Holy Spirit. Having received the baptism of the Spirit, they begin their witnessing for Christ in Jerusalem. The first seven chapters of Acts of Apostles are devoted to the work and preaching of some of the apostles in Jerusalem. At this time Peter was the principal speaker. He was the center of action. As the work of the apostles began in Jerusalem, even so the work of Christians to-day should begin at home. Father and mother should teach the story of the cross to their children. They should "nurture them in the chastening and admonition of the Lord." Their first duty is at home. With more Christian training in the home, we would have fewer jails and penitentiaries. If all mothers would obey Christ, by bearing witness for him first in their homes, there

would be fewer vicious boys and girls. The apostles did not begin in the uttermost part of the earth, but they began in Jerusalem. Our first duty is to let our light shine at home and not in China. If our light is bright enough at home, it may eventually reach to China. The brightest light at home shines the farthest away. If our work is well done at home, it will not stop there.

Beginning with the eighth chapter of Acts, we learn that there arose "a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . They therefore that were scattered abroad went about preaching the word." Being scattered throughout the regions of Judea, they preached the gospel in that region. Christ's command was their authority, and persecution was the stimulant that led them to evangelize all Judea. Some persecution and not all fair sailing would be helpful in preaching the gospel to-day. The disciples having preached the gospel throughout the regions of Judea, we are informed: "And Philip went down to the city of Samaria, and proclaimed unto them the Christ." (Acts 8: 5.) The order prescribed by the Christ was: Jerusalem, all Judea and Samaria, and the uttermost part of the earth. Next we find Philip going to Gaza, or the regions beyond. Soon we find Paul going to the uttermost part of the earth. Start with him in the thirteenth chapter of Acts and go with him on his three missionary journeys and note the churches he established. There is the church at Corinth, Ephesus, Galatia, Thessalonica, Philippi, Colosse, and others. Paul's career ended in Rome. Matchlessly did he and other disciples obey Christ. Not only did they make disciples of the nations, but in their going they followed strictly the order prescribed by Christ.

No one can read Acts of Apostles, no one can go with Paul on his three missionary journeys, and conclude that a missionary society was sending and supporting Paul on these journeys. Without any missionary society the apostles preached "In all creation under heaven" (Col. 1: 23), and "their sound went out into all the earth, and their words unto the ends of the world" (Rom. 10: 18). They fulfilled the words of the psalmist David: "Their line is gone out through all the earth, and their words to the end of the world." (Ps. 19: 4.) If the apostles, without any human machinery or missionary societies, preached the gospel to the inhabited earth, Christians should be able to do the same thing now. Christians with the same zeal and love that animated the apostle Paul would do wonderful things for Christ. Some Christians are depending more on organization than they are on the word of God. God was not in the strong wind, the earthquake, nor the fire, but in the still small voice. With a consuming zeal for the salvation of souls and an abiding love for the truth, Christians will extend the kingdom of God with an astonishing rapidity. It must be done by adopting the wisdom of God and not the wisdom of man. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1: 21.)

The Lord called Barnabas and Saul to a certain work. The Holy Spirit separated them for the work whereunto the Lord had called them. The church at Antioch sent them away, as did also the Holy Spirit. It would be interesting to follow them on their journeys, but space forbids. Suffice it to say that after enduring many trials, being sorely persecuted, and making many disciples, they returned "to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples." (Acts 14: 26-28.) If some missionary society had

been sending and supporting them, they would have reported to it and not to the church at Antioch. They called together the church that had sent them forth and rehearsed to it all things that God had done with them, because they knew the Christians at Antioch were fellow laborers with them. They also understood that the church of the living God was the pillar and ground of the truth. It is also the light of the world. The church of God is complete and efficient and thoroughly equipped for the evangelization of the world.

After Paul had completed his second journey, he went down to Antioch and spent some time there. In the Epistles we learn how the apostle Paul was supported and by whom, especially on the second journey. In writing the Philippians, he says: "Howbeit ye did well that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 14-17.) If a missionary society had been supporting him, he could not have seen the Philippian church through the general board. Those who are sent and supported by the missionary society do not know what churches are fellowshipping them in the work. But Paul knew the only church that had sent an offering to him in the beginning of the gospel. The Thessalonians also sowed the seed of the kingdom of God. He writes to them: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak anything." (1 Thess. 1: 8.) The Thessalonians, as well as the Philippians, supported the gospel just as every church should do now. But Paul was not so abundantly supported by the churches that he did not labor in order not to be a burden to others. "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God." (1 Thess. 2: 9.)

The only plan (if it be a plan) that I find revealed in the New Testament for doing mission work is this: Christ commands Christians to go and preach the gospel. It is the duty of the churches to support the missionaries in the field. A lack of faith in God and a failure to rely on his promises will lead to failure on the part of both the missionary and the church. More zeal and earnestness are needed in doing the work.

Brother Flavil Hall Insists on Further Explaining His Ugly Charge.

BY M. O. K.

In our issue of January 12, 1922, Brother Flavil Hall was cheerfully allowed, as we felt was due him, to make his own statement in his own way in explanation of the charge he had made in "The Christian Leader." When it appeared in print, he was not satisfied, and on January 14, 1922, he wrote asking permission to be heard again. In reply, the management wrote him:

"As suggested in the comments on your former article, we do not see our way to have any further discussion of the matter in the Advocate. No injustice has been done you in its columns and nothing more in them is called for on that score."

But this did not satisfy him, and on January 20, 1922, he wrote another urgent letter insisting on being heard further, to which the management again replied:

"You were allowed to state and explain your case fully before our readers, and if you do not agree with our judgment of and comments on the matter, that of course is your privilege, and we will not entertain the slightest unkind feelings toward you as a result of it, but we also have our judgment of the matter and trust you will also be

generous enough to grant us the same privilege with the same result. . . . Neither Brother Kurfees nor I nor any one else connected with the Advocate entertains the slightest unkind feelings toward you over the matter, and since it has come to be a mere difference of judgment as to what was and what was not proper, surely we can all afford to drop the matter."

But even this did not satisfy him, and on January 28, 1922, with the same persistence, he wrote five pages more, still insisting that he be heard in another statement, and the management this time turned it over to me for decision. It is due our readers to have these facts as our apology or explanation to them for permitting anything further in our columns on the subject. While I do not think that the publication of such a statement as he has seen fit to prepare, a statement so radically different from the charge he made in the Leader, will help Brother Hall's cause, but will likely have an effect quite to the contrary, still, purely in deference to his persistent request repeatedly sent to our office, we publish the statement, which is as follows:

NO REFLECTION UPON BROTHER KURFEES.

BY FLAVIL HALL.

No matter how great and good a man an editor is, some of his individuality and ideas will be seen in whatever work he edits. Some things will be used and some things omitted according to his ideas of what is best for the public. I might seriously differ from him, but it could be no reflection upon his honor to say a certain subject should have been embodied that I thought was not embodied.

I told Brother Lipscomb that I should have been glad to have seen some things in Brother Shepherd's collation that were omitted. Yet I thought the latter had done a great work and did not think of reflecting upon his honor. And so I thought about a subject I thought was omitted from Brother Kurfees' collation.

I corrected my misstatement with gladness and with thorough clearness. I was sorry of the misstatement, and had I known that it required this to give satisfaction I would certainly have said it. But I thought this had to do with me and the Lord and that a correction of the mistake was what concerned Brother Kurfees. All that I have said additionally has been said kindly and was brought out by Brother Kurfees' strictures.

Now, beyond all question, that is a kind, brotherly, and perfectly respectful statement, to which, I gladly assure our brother, no one on the Gospel Advocate or anywhere else could properly have offered a word of objection; but that is not what he said in the Christian Leader. It is the width of the heavens from it. I am not in the habit of taking up a matter like this until I know the ground on which I stand and know what I am saying. He says: "It could be no reflection upon his honor to say a certain subject should have been embodied that I thought was not embodied." Of course not, and neither I nor any one else on the Advocate would have ever dreamed that such a statement was a "reflection" upon anybody's "honor," but again that is not what our brother said. "I told Brother David Lipscomb that I should have been glad to have seen some things in Brother Shepherd's collation that were omitted. Yet I thought the latter had done a great work and did not think of reflecting upon his honor." Exactly so, and neither "Brother Shepherd" nor "Brother Kurfees" nor anybody else could properly have said a word against such a statement, for it is perfectly respectful and has not the shadow of a "reflection" upon anybody's "honor," but that is not what Brother Hall said. Of course there could be nothing wrong in anybody's merely saying, as he puts it now, that certain things were "omitted" from my collation that ought to be "embodied." I myself may yet discover things that will lead me to think and say the same thing.

No, no, not one of the nice things he now says is the objectionable thing he said in the Leader; but here it is, exactly what he did say—namely, "It is strangely significant that" I had "suppressed" from my collation "David Lipscomb's invulnerable teaching" concerning "the Chris-

tian's relation to war and government." To "suppress" is "to conceal; prevent publication or revelation of; as, to suppress the truth." (See Webster.) Thus, he not only made the underhand insinuation that I do not want David Lipscomb's writings on this subject circulated, but directly and specifically made the ugly charge that I actually "suppressed" them! To say that doing such a thing is my "individuality and ideas" only makes the matter worse than ever. Were I guilty of the dishonorable thing, brethren everywhere ought to condemn me, and to claim, as in the heading of his statement, that such a charge is "no reflection upon Brother Kurfrees," is preposterous in the extreme. If I could not conscientiously collate David Lipscomb's writings in a way properly to represent them, it was my duty to decline to undertake the work when called to it; but to accept the position and then do as charged in the Leader would be unprincipled. I did not do the ugly thing charged, but, on the contrary, would be glad to see all of David Lipscomb's writings circulated around the globe.

Moreover, his attempt to cover it with euphemistic and smooth-sounding terms by merely calling it a "mistake" or "misstatement" does not in any wise change its character; and since it is his idea that being "sorry" for false and injurious charges against brethren is not a matter between them and him at all, but is exclusively between him "and the Lord," as he puts it, I am exceedingly glad to say and to publish it to the world that I do not agree with him. Furthermore, for some reason, according to his own admission in our issue of January 12, 1922, he strangely rushed before the public with the unbrotherly indictment when he had spent only a "little time" examining my book, and before he could possibly know whether his charge was true or not. I agree with him that it would be "strangely significant" for any Christian man to do such a dishonorable thing, and no man guilty of it would be fit to be entrusted with the collation of David Lipscomb's writings, or the writings of anybody else. And whether "it is strangely significant" or not, it is at least strange that Brother Hall attempts now to substitute an entirely proper statement for the one he made in the Leader.

Finally, since, instead of simply withdrawing the charge with proper apologies, our brother has seen fit in two efforts to try to defend his course, it would be improper to protract such a discussion, and our readers may understand that this ends the matter so far as any further discussion of it in the Gospel Advocate is concerned.

"A True Story."

BY F. W. SMITH.

Our readers will call to mind a request from Brother W. H. Book, of the Tabernacle Church, Columbus, Ind., for some publicity relative to what he termed "genuine New Testament mission work" in Africa. He failed to inclose the matter which he desired to be given the readers of this journal, but has sent the following note, accompanied by the leaflet:

Columbus, Ind., February 2, 1922.—My Dear Brother: Evidently I failed to inclose the tract in my letter with the church bulletin. When I asked that you give a little publicity, I meant it to be for the tract rather than the bulletin. I now inclose the tract. This is independent work, and it is proving a great success. I shall appreciate any assistance you may give in the way of publicity to the work that this man is doing in Africa.

Fraternally, W. H. Book.

This is the story in full:

A TRUE STORY.

A NATIVE HEATHEN AFRICAN FINDS THE LIGHT AND WALKS THEREIN.

A little more than twenty years ago three lads in Inham-bane, Africa, heard some travelers tell of the gold and diamond fields in South Africa. They were thrilled with the

spirit of adventure and determined to visit them and make for themselves a fortune. They left their homes without the consent of their heathen parents. They had never heard of the living God. They worshiped gods made out of wood and stone. They did not know how to count and could not tell their ages. They walked across the continent. It was a long and tiresome journey. They went four days without water. At night they used flints and dried sticks to create fire to keep the wild beasts off of them. After months of travel they reached the long-desired spot. They could not speak a word of any of the dialects spoken by the people—everything was strange to them. The Boer War was in progress, and a decree had gone forth that all foreigners must be sent to their homes. Those in authority declared that these three lads were too young to be sent back to Inham-bane. One boy by the name of Thomas Bambesi Kalane was adopted by a Canadian. He was taken into his home and made to act as a nurse or errand boy. He was sent to school and soon learned to speak six dialects. He was six years in South Africa, and that long in the school. One day he picked up a newspaper in the Kaffir language, and his eyes fell upon a story telling of Booker T. Washington and his school. He had heard a street preacher tell of the true God. At first this new doctrine made little impression on him. He continued to go, and by and by was converted. When he saw the account of the school in America, he went to his boss and offered his resignation. His boss tried to persuade him not to go to America. He told him he could not speak the language of America. He said: "I couldn't speak language when I came here. God taught me to speak, and he will teach me to speak when I get to America. I go to America, and I resign." The Canadian gave him his money and a letter of introduction to one in New York.

One day the writer came home, and his wife said: "A negro was here to see you." I said: "He'll come back again if he wants to see me very badly." He came. He was to me a peculiar-looking chap. Black, straight as an arrow, keen black eye, and rather magnetie. I shall now tell you his story as he told it to me.

"I am a student in Wilberforce University in Ohio. I am learning to be a missionary to my people. I left them when a little boy and have not heard a word from them in sixteen years." He told me how he made his way to South Africa, his experience in the Canadian's home, how he learned of the true God, and of his trip across the ocean and what happened in New York. He said: "When I got to New York, I gave that letter to a man. He looked into a big book (directory) and then called for a man over the telephone. The man came. They talked. I could not understand what they said, but have learned that they decided it would not be best to send me to Booker Washington's school, but to Wilberforce. They put me on a train and I came to Wilberforce and have been there nine years. The first word in English I could speak was 'Wilberforce.' I have had two years in Greek, two years in Latin, four years in Hebrew, and four years in Theology. I have been in that school nine years. You can write and ask the president about me. I want to speak in your church and take an offering to help me in my school. I want to go back to my people and tell them about God."

The following conversation took place:

B. "To what church do you belong?"

K. "I don't belong to church; I'm just a Christian."

B. "How were you baptized?"

K. "Preacher took water and put it on my head."

B. "Did you say you could read Greek? If you can, tell me what the word 'baptizo' means in Greek."

I gave him the New Testament and asked him to read the account of the baptism of Christ and tell me what was done in his case.

K. "It means to go under." (He demonstrated how it was done.)

B. "Tell me, if that is true, why did the minister put water on your head?"

K. "He said, 'That will do.'"

B. "It is not a question of what the minister said; what does Christ say?"

K. "I see you again."

He was told that he might speak at the prayer meeting.

Usually I am slow in taking hold of a stranger, but something told me that this man was sincere and that I could trust him. He visited our prayer meeting and told his story. It made a good impression. He came to see me again, and this is what happened:

K. "What is the difference between you and the Baptists?"

I told him the best I could.

K. "How did all these denominations come?"

Now I had a real job on my hands when it came to answering this question. I simply preached a sermon on the origin of the church, how it apostatized, the efforts on the part of the reformers and the work of the Campbells to restore the church. His eyes fairly danced and his face was wreathed in smiles. When I reached my climax, he exclaimed: "I see it! I see it! I see you again."

One day the telephone rang. Kalane was calling over the telephone, saying that he was coming to my house to see me.

When he came, he said: "I go back to my people to be missionary. I want truth. If I preach error, somebody knock error down; but if I preach truth, nobody can knock truth down. I want truth. I be baptized."

B. "When?"

K. "Now."

In the presence of one of my elders I went down into the waters of baptism with this dark-skinned African and buried him with his Lord in baptism. I wish you might have seen the expression of joy on his face when he came up out of the water. I then took his hand and said: "Kalane, I covenant with you and with God to see you through college and back to Africa."

I took him to the College of Missions and in the presence of those in charge told the story, and they said: "It is wonderful!" I offered his services, but they could not take him. He wanted to go to East Africa, and they had federated, and it would never do to send a man into that field. I took him to the ministerial meeting in Indianapolis. He made a brief talk. They marveled, and T. W. Grafton said: "It is wonderful." I tried to persuade the Foreign Society to take him, but they could not send him to Inhambane. Federation prevented it.

I told him to go back to his college and that he could give his full time to his work and that his expenses would be provided for.

I met the president of the school, and this is what he said: "Ten thousand miles from home, and how he got here, God only knows!" He told of his powers of leadership and of how the student body believed in him and loved him.

Christmas came. I said to Mrs. Book: "I must send Kalane a little Christmas gift. It is not much, only five dollars." When I got to the post office, I saw a letter in my box. I opened it, and this is what I found: "Inclosed find fifty dollars for your negro." The money came—more than we needed—and he graduated from that institution with honors. An account of his graduation was told in the Indianapolis News. I then persuaded him to go to Edwards, Miss., and spend a year. He spent two years with me in my study, and would go out and fill appointments in churches. He got money for his work in Africa and brought it to me to place in the bank for him. He longed to go home. The World War was raging, and he could not get his passport. He was not idle. Many were converted under his preaching. When he got ready to sail, he created a board in the Tabernacle Church of Christ to handle his money. W. B. Treadway was made secretary and treasurer, or, as he says, "the chief."

On the way to England he preached on the ship. He was delayed a number of weeks in England. He preached many times while there, and good reports came from his work. He preached on the ship that took him from England to South Africa. He found that all of his family, with the exception of a sister, had died. He began work in Kimberley and soon taught a number of the members of sectarian churches the way of the Lord more perfectly. A minister was converted; we have had a letter from him. His name is Sibanya. A church has been established and house secured, we understand, in Kimberley. Kalane says: "People come to the diamond fields from all parts of the continent. If we can establish a school in this city and plant churches of Christ, we can reach the natives who come, and send them back to their people with the gospel." He has gone into the interior and is negotiating with a chief for twenty-five acres of land where he wants to establish a school.

His last reports show that this man in one year has had nearly seven hundred conversions and established seven or ten mission stations. He believes in the gospel. He has no use for denominationalism. He hates federation, which he terms religious clans. He is a hard worker, a man of great faith and deep consecration.

He leaves it with the board of Columbus to say how much he should spend on himself. He wants to build a school, and he says it will take eight thousand dollars. Brother Treadway is giving his time, and he does it gladly. All that is sent goes direct to the work; no overhead expense and no salaries. It goes to the support of New Testa-

ment Christianity. The people are sending in the money. Already one thousand dollars has been sent for the school and is in the bank in Kimberley. We have between three and four thousand dollars in Irwin's bank in Columbus. Brethren, remember that this is a work of faith. God must work through men and women. Will you not respond?

Kalane is trying to find some way to have all property in his charge deeded to the church of Christ at Columbus, Ind.

W. H. BOOK.

Columbus, Ind., January 10, 1922.

It will be observed that what is called "Federation of Churches" prevented this native African from being under the society. As I understand the matter, "church federation" means that if one denomination is at work in a certain territory, all the rest are pledged to keep out. And since the so-called "Christian Church" joined the federation movement, it is pledged not to send a missionary into the territory of any sister (?) denomination; hence, they could not send this native where he wanted to go, because the field was preoccupied by some other denomination. No doubt that the Columbus church is on the right track in standing behind this missionary, and so long as this mission remains independent of all human organizations and is conducted upon New Testament teaching it is worthy of the moral and financial support of all who are trying to stay by the divine record. I feel sure that if Brother Book and his congregation will pledge themselves to maintain this mission free from the control of any society or board other than the board of elders in the Columbus church, it will receive the support of those who contend for the New Testament order. I have thought for a long time that one converted missionary trained in this country and sent back to his people is worth more than a dozen sent from other lands and tongues.

Faith is an everyday commodity. It is not intended merely for great occasions and special works, nor is it the gift of those only who are called of God for some special service. It may be the daily possession of the humblest child of God and should be applied to the commonest and smallest things of life. Many persons look for the Lord in great dangers and trials and in the large affairs of life who never think of finding him in the small affairs which are their lot day by day. A life of trust recognizes the presence of God at all times, sees him in all things, and leans upon his arm for strength and succor every hour of the day. O, the sweetness of such a life as this!—Selected

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Current Comment

BY A. B. LIPSCOMB

On the Wrong Road.

A sentence taken from "The Guardian," a religious journal printed in Manchester, England, strikes me very forcibly. It reads: "It is becoming increasingly evident that the world has taken a wrong turn, which, if persisted in, may lead to the destruction of civilization." It occurs to me that here in America we are facing the same crisis. There are daily reminders that times are growing better, and much is said concerning "social uplift" of one kind and another. But we should not form our conclusions too hastily. We are accustomed to use the money market as the barometer of our progress. When it goes down, the times are hard; and when it goes up, the times are better. But no man can tell whether he is rich by turning to his ledger; it is the heart that makes a man rich. Paul says: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." A serious question confronts us when we ask how the men and women of this country are using the riches they have. When we find the answer to that question, we will get a good view of the heart of the nation and can tell whether it is rich or poor. Do you say this is pessimistic blatter and that at the bottom there is nothing wrong with our country? Then read carefully this extract from Zane Grey's story, "The Call of the Canon," now running in the Ladies' Home Journal:

Listen: Nothing wrong in you or life to-day, nothing for you women to make right? You are as blind as bats, as dead to living truth as if you were buried. Nothing wrong, when thousands of crippled soldiers have no homes, no money, no friends, no work, in many cases no food nor beds? Splendid young men who went away in their prime to fight for *you* and came back ruined, suffering! Nothing wrong when sane women with the vote might rid politics of partisanship, greed, crookedness? Nothing wrong when prohibition is mocked by women, when the greatest boon ever granted this country is derided and beaten down and cheated? Nothing wrong when there are half a million defective children in this city? Nothing wrong when there are not enough schools and teachers to educate our boys and girls? Nothing wrong when the mothers of this great country let their children go to the dark motion-picture halls and night after night in thousands of towns over all this broad land see pictures that the juvenile court and the educators and keepers of reform schools say make burglars, crooks, and murderers of our boys and vampires out of our girls? Nothing wrong when these young, adolescent girls ape you and wear stockings rolled under their knees below their skirts and use a lipstick and paint their faces and darken their eyes and pluck their eyebrows? Nothing wrong when great magazines print no page nor picture without its sex appeal? Nothing wrong when the automobile, so convenient for the innocent little run out of town, presents the greatest evil that ever menaced American girls? Nothing wrong when money is god, when luxury, pleasure, excitement, speed are the things striven for? Nothing wrong when some of your husbands spend more of their time with other women than with you? Nothing wrong with jazz, where the lights go out in the dance hall and the dancers jiggle and toddle and wiggle in a frenzy? Nothing wrong in a country where one of the greatest colleges cannot report the birth of one child to each graduate in ten years? Nothing wrong with race suicide and the incoming horde of foreigners? O, there's nothing wrong with America except that she staggers under a Titanic burden that only mothers of sons can remove! You doll women, you parasites, you toys of men, you silken-wrapped geisha girls, you painted, idle, purring cats, you parody of the females of your species, find brains enough, if you can, to see the doom hanging over you and revolt before it is too late.

Without giving sanction to the writer's suffragette views, the observant reader knows that there is more truth than fiction in this striking paragraph. It depicts conditions as they actually exist in most of our cities and towns. Perhaps we could not better describe the age in which we are living than to call it the "Jazz Age." The pity of it is that the young people are encouraged in their riotous living by their elders who should have exercised a restraining influence. We are not greatly surprised to read how the superintendent of the public schools in one of the large Southern cities is threatened with the loss of his position *because he won't stand for dancing in the schools*. One of the leading professors in Princeton University has stated publicly that unless the young men who attend his classes are deprived of their automobiles there can be no real scholarship among them. "Back to normalcy" should mean more than the restoration of prewar values and prices. The slogan should go further and beat us back to the Bible and to God's ideal of doing things. Undoubtedly this country of ours is on the wrong road, and, like Paul when he stood before Felix, Christians of to-day must stand up before a riotous and drunken and jazz-seeking world and reason concerning "righteousness and self-control and the judgment to come." Just here there is great comfort in the Master's assurance that a little leaven can leaven the whole lump.

♦ ♦ ♦

The New Pope and the Roman Catholic Religion.

Artemus Ward once said: "It isn't so much people's ignorance that does the harm as it is their knowing so many things that ain't so." This quaint saying is capable of wide application. There are many things that men and women profess to "know" that are not the truth. For example, there are sectarians who are sure that their church is invulnerable because it is so respectable. They cling to certain creeds as if they were family heirlooms. The ability to endure through the ages, they think, presupposes a vitality that belongs to truth. But we should not overlook the important fact that error is just as aged as truth, and often survives the truth, as weeds and briars often flourish after the cultivated plants are dead. History shows that the Roman Catholic religion is noted for its endurance. It has lived through fifteen centuries of portentous change. The Popes have witnessed, and have survived, three mighty transformations of the face of Europe. They had hardly issued from their early obscurity and lodged themselves in the fabric of the old Roman civilization when this fell into ruins; but they held firmly, amidst the ruins, the scepter they had inherited. One by one the stately institutions of the older world—the schools, the law courts, the guilds of craftsmen, the military system, the municipal powers and commercial routes—disappeared in the flood of barbarism which poured over Europe; but this institution, which seemed the least firmly established, was hardly shaken and was quickly accepted by the strange new world. A new polity was created, partly under the direction of the Popes, and it was so entirely saturated by their influence that religion gave it its most characteristic name. Then Christendom, as it was called, passed in turn through a critical development, culminating in the Reformation; and the papacy begot a counter-Reformation and secured millions beyond the seas to replace the millions it had lost. The third and last convulsion began with the work of Voltaire and Rousseau and Mirabeau and has grievously shaken the political theory with which the papacy was allied and the older religious views which it had stereotyped. Yet to-day the Roman Catholic religion has some thirty-five million followers in the three greatest Protestant countries—the lands of Luther, of Henry VIII., and of the Puritan Fathers. Strenuous efforts are now being made to quicken the political power of the papacy. Pius XI., the new Pope, we

are told, will devote his energies to the reconciliation of church and State. The way in which the American press featured all of the details of the Vatican proceedings, even to the kissing of the feet of the dead Pope and also of the live one, was disgusting in the extreme. References to "his Holiness" and "the mighty pontiff" do not set well with those who have been taught to call no man "Master." save Jesus. But thus it is that our civilization fawns upon a hoary religious system, utterly forgetting the error, treachery, and bribery that have made its endurance possible. We should not venerate the old merely because it is old, but we should accept and cling to the truth whether it be an old, old story or something that we have just ledger; it is the heart that makes a man rich. Paul says: will ruin and damn us in the end. Sooner or later every one of us must face and acknowledge God's truth. Borrowing a bit of wisdom from a flour sack: "Eventually, why not now?" Solomon said: "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

James Sterling Dunn Is Dead.

BY T. W. PHILLIPS.

At 2:45 A.M., Friday, February 3, Brother G. A. Dunn called me by long-distance telephone from Dallas and said: "Brother Phillips, Brother Jim died this morning at one o'clock, and we want you for the funeral." This was so sad and so unexpected. It was unexpected by even the immediate family. He had been sick with a cold for several days, but no one thought him seriously ill. He died as he had lived—preaching the gospel; and his subject was, "The Faith of Abraham." He was delirious at times during the day Thursday before his death, and during each time he preached "the word" with as much clearness and power as he could have done when at his best. He dropped off to sleep, and was gone!

James Sterling Dunn was born on March 30, 1874, and was the middle child of nine children born to Thomas Franklin and Levisa Elizabeth Dunn. His father died when J. S. Dunn was only eight years old. A little sister passed away at the age of five. His mother, four brothers, and three sisters survive him. Besides, he leaves his wife and three children to mourn their sad loss. His wife and Louise, Sterling, and Claudia are left alone now. Two of the sisters were present at the funeral, and his four brothers, G. A., John E., J. W., and Dr. J. F. Dunn, were all there. All of the four brothers are gospel preachers, as well as the finest character of men. His sisters are all noble women, and his dear old mother is a princess among women. Her foreparents were from Penrith County, England, and they first settled with "The Virginia Colony" in coming to this country. Scotch Tom Nelson was one of the signers of the Declaration of Independence. Our own J. B. Nelson was raised by the mother of these Dunn boys, and of his aunt he says: "She seemed more like my mother to me than she did my aunt." No wonder J. B. is a great man and a great preacher.

The funeral services were held in the Pearl and Bryan Streets Church, in Dallas. After a number of select songs were sung, Brother Pullias, of the Oak Cliff Church, read the scripture lesson, and Brother A. O. Colley led us all in prayer. Then this writer preached from the text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." (Isa. 26: 3, 4.) After such comments as were deemed proper to make, and speaking of the trustful and hopeful life of this great man of God and paying tribute to his aged mother and faithful wife, we joined with the poet and said to the bereaved ones, as well as to the sympathizing friends:

Trust your ever loving Savior, when the waves of doubt
assail,
And your feeble bark is tossing in the world's tempestuous
gale.
Trust him, trust him, fully trust him: he will guide you
safely through,
Trust him when your soul is laden with a heavy load of
care;
None but he, the Man of Sorrows, knows the grief you have
to bear.
Trust him when your friends forsake you, those in whom
you would confide,
And turn away so coldly from you, walking no more by
your side.
Trust him when the dark mists gather, and your eyes with
tears are dim;
Trust him when you cannot see the pathway, 'tis all well
known to him!
Should a wondrous gleam of sunshine come to make your
life more sweet,
He alone has been the giver; thank him, kneeling at his
feet.
Trust him now, and trust him ever, till you lay life's burden
down;
Then he'll give to you the new name, raiment white, and
throne and crown!

I had known Brother Jim Dunn very intimately for many years. We had lived close neighbors for years, and grew to love each other like Jonathan and David, and so addressed each other in conversation. I shall miss my dear comrade so much; but—O, alas!—how much more will he be missed by that lonely wife and children! Yes, and by the dear old mother, and the sisters and the brothers, and a great host of fine Christians all over the land. But Brother Dunn has crossed the river and gone on to the paradise—rest—to await our coming. And we are coming, dear "David," to join the "ransomed host" after a while. "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "Blessed are the dead which die in the Lord." They rest from their labors, but their works will follow on and on and on. "Wherefore comfort one another with these words." Brother J. S. Dunn cannot come back to us, but we can go to see him in the sweet after-while. The Lord bless and keep his dear family from harm, and unite them in heaven around the great white throne, in my prayer.

The unfolding of God's plans—that is all that the Christian need ever to be concerned to know and to follow. God is sovereign, and God is all-wise, and God is all-sufficient. His work never fails; and if we are ready to let our work be his work only, we have his personal pledge that he will glorify himself through the fruit bearing.—Sunday School Times.

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Obituaries

Legg.

On January 20, 1922, Brother Clyde Legg, oldest son of J. M. and Lillie Legg, departed this life and thus began to rest from his labors. He was born in Delaware County, Okla., on December 13, 1900. Clyde obeyed the gospel in October, 1911, and lived an exemplary Christian life. He was loyal and true to his parents, to his friends, and to God. He practiced that religion that is pure and undefiled; and when he died, no one lost an enemy. In the presence of a host of friends his funeral was conducted at the church of Christ at Centraffa, Okla., by Brother Walter Teague. J. O. Nix.

Gibson.

Mrs. Ida Jackson Gibson, wife of Brother J. W. Gibson, of Henderson, Tenn., died at her home on Second Street on December 23, 1921, after an illness of several weeks. She was born on February 26, 1864, in Henry County; married on January 19, 1905; and became a member of the church of Christ in 1907. While not having any children of her own, she was a mother to a large number of boys and girls who have boarded in her home and attended the Freed-Hardeman College. Sister Gibson was a woman of genuine convictions, of the purest character, and of true devotion to her home, her friends, and the church. She was indeed a practical woman, a keeper of home, and a friend upon whom one could well rely. Her remains were shipped to Paris, Tenn., and tenderly laid to rest in the land of her youth. Funeral services were conducted, at her request, by the writer. N. B. HARDEMAN.

Wallace.

Mrs. Nancy Wallace, wife of Mr. Henry Wallace, deceased, died at the home of his daughter, Mrs. Carter Geer, Bridgeport, Ala., on Saturday, January 21, 1922. In her eighty-first year, I was intimately associated with Mrs. Wallace for several years, and she was always kind to me and seemed to love me, and I loved her. Her husband was a mountain preacher and teacher, a good man, and she had a happy home during his lifetime. Her

oldest son, Mr. Webb Wallace, died some time after his father's death. Mrs. Wallace had lived with her daughter, Mrs. Carter Geer, since 1912. Why should we weep? Mrs. Wallace was a Christian, and I am sure she tried to do her duty to the best of her ability. The church, her neighbors and friends, and her nurse, Mrs. Lula Jones, did everything possible for her during her sickness. "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

(Miss) MATTIE HOLDER.

Craig.

At 3:30 in the morning of February 1, 1922, Mrs. Eugenia Jameson Craig, wife of Mr. Woodford T. Craig, passed away at the home of her daughter, Mrs. J. T. Carpenter, Nashville, Tenn. Mrs. Craig, before her marriage, was Miss Eugenia Jameson, member of a prominent Sumner County family, where she was born near Gallatin, June 3, 1846. She was married to Mr. Woodford T. Craig, of Nashville, on December 15, 1869. The burial took place in Nashville. Beautiful and impressive services were held at the home by the minister of her church and the Daughters of the Confederacy, of whom she was an honored member. For many years Mrs. Craig lived in Dyer County; some years were spent in Hickman, Ky.; but the latter years of her life she made Nashville her home. She was the mother of eight children; one child died in infancy, and a daughter, Mrs. James P. Sandling, died in Dyersburg some years ago. She is survived by her husband; one brother, H. C. Jameson, of Texas; and the following children: James T. Craig, of St. Louis, Mo.; W. H., of Dyersburg; Woodford B., of Nashville; Mrs. H. Y. Coker, of Dyersburg; Mrs. J. T. Carpenter and Mrs. W. F. Blair, of Nashville. Mrs. Craig obeyed the gospel early in life and spent the years of her active life in the service of the Master. To those given the privilege of knowing her, her faith was an inspiration. A devoted mother and wife, generous and sympathetic to all who needed her, she gave herself freely, and ever held to the highest and noblest ideals of life. Her life was one of service to God and her fellow man. It can be said she possessed to an unusual degree "the Supreme Gift." She was tenderly loved in life and honored in death by the presence of the old friends who followed her to the grave. Death did not quell her spirit nor chill her soul, but calmly and sweetly she entered into life. WOODFORD T. CRAIG.

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

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

CHURCH OF CHRIST

LOS ANGELES, CAL.

The Sichel Street Church meets for Bible study on Lord's day at 10 A.M.; communion, 12 M.; preaching, 11 A.M. and 7:30 P.M. Prayer meeting or Bible drill, Wednesday, 7:30 P.M.

For further information, address G. W. Riggs, 3319 Barbee Street, Los Angeles, Cal., or call Lincoln 2583 upon reaching the city.

GIRLS! LEMONS

WHITEN ROUGH

CHAPPED HANDS

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough, or chapped hands. This homemade lemon lotion is far superior to glycerine and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate.

In answering advertisements, please mention the Gospel Advocate.

Field Reports

Union, S. C., February 8.—The work in this field is holding up well under adverse circumstances and conditions. The Sunday-morning services are well attended and the cottage meetings continue with some interest. We have been badly handicapped on account of some very serious illness, but I am glad to report that all are getting along nicely at this time and the prospects are good for great results this year. We have greatly enjoyed our comfortable building this year, but we lack about two thousand dollars having enough to pay us out of debt and complete the building and seat it. This done, we will have a good home for the family of God in this neighborhood.—Thomas H. Burton.

Shelbyville, Ky., February 8.—Last Sunday I was at Bohon, in Mercer County, and spoke to large and appreciative audiences. Brother Traylor was at Shelbyville. The work at Shelbyville is looking up, and we feel that the interest will continue to grow. There were forty in attendance there last Sunday. We feel that this speaks well for a mission point, especially when sectarian prejudice is so high. We are badly in need of funds to erect our building; and if the churches will come to our rescue, we will be able to begin next spring. We have the most desirable lot in the town, with the deed fixed so that speculative theories and innovations cannot creep in. Brethren, rally around this work and let us make it a glorious success. Send all donations to me, at Shelbyville, Ky.—R. A. Craig.

Lake City, Fla., February 4.—Continuing my work from Maytown, I began preaching with the church at Mims, with eight members and one other grown person present. The next night the attendance was greatly increased, and increased in numbers and interest until the end of the meeting. The church was awakened to greater zeal for God and a determination to do better work in the future than in the past. I went from Mims to Oxford to be with the churches in a fifth-Sunday meeting, and met many faithful brethren and preachers who came together in a cooperative movement to stir up a greater spirit of evangelizing the country. I then came on to Gainesville and listened to a good discourse delivered by Brother G. E. Claus, of Valdosta, Ga., and then on home to Lake City.—J. O. Barnes.

Lecanto, Fla., February 6.—There will be a meeting of two days' duration at Lecanto, to begin on Saturday before the fourth Lord's day in February at 10:30 A.M. The Saturday meeting will last two hours. Preaching on Saturday night by Brother Colson. Preaching on Lord's-day morning by one of the preaching brethren from Southern Florida; dinner on the ground; and preaching in the afternoon and at night. The church of Christ at Lecanto extends to every one in this county an invitation to attend these meetings; also, a special invitation is extended to each congregation in adjoining counties to attend and take an active part. There will be plenty to

eat. The church invites all of the preaching brethren in the State to come. We are expecting Brother Humphrey to be with us to lead the song service. He is a promising young preacher that needs to be in the evangelistic work all the time. Brethren, will you cooperate with this worthy brother sufficiently to support his family?—R. E. L. Taylor.

Bible Lecture Week at Abilene Christian College.

BY JESSE P. SEWELL.

The fourth annual Bible lecture week of Abilene Christian College will be held this year, as formerly, during the last week in February—February 19-25. This is one of the educational and inspirational features of our college work. Each year some of the outstanding Christian men in public service are brought together here to speak on these wonderful themes. The addresses delivered this week are published later in permanent form.

While this feature of our work is intended primarily for our students, we make a special effort to have as many others here as possible. Every one has a hearty invitation to attend. The churches of Christ of Abilene rejoice to act as host to as many as come. We are glad for our friends to come; for this is their institution—it is your institution.

Will you write us when you will arrive? Those who notify us in advance will be met at the station and conducted to some good, Christian home in the city.

UNUSUAL VALUE FOR 15 CENTS

Washington, D. C., Special.—Magazine publishers of New York and Chicago are astonished at the wonderful success of the Pathfinder, which has grown until it now has over 400,000 subscribers. This great illustrated national weekly is called the Ford of the publishing field. The Pathfinder interests and pleases every member of the family. The editor is anxious to have a half-million subscribers, and he offers to send his paper on trial to interest new readers. You can read and enjoy it three months—13 weekly issues—if you send 15 cents, coin or stamps, to the Pathfinder, 144 Langdon Station, Washington, D. C. The editor says the 15 cents does not begin to pay the cost, but that he is glad to invest in new friends.

BOOK OF COMFORT

Specially designed gift for the bereaved. Contains choicest gems of comfort from greatest writers. Each selection a masterpiece. Memorial record page for the deceased. Beautifully decorated. Flowers fade, but "consolation" may be cherished for years. Price \$2.00, postpaid. Send to McQuiddy Printing Company, Nashville, Tenn.

Rheumatic Pains Aches

are quickly relieved by **CAPUDINE**. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.



Frost Proof Cabbage Plants

Prices, by Express, 1,000 to 4,000 plants at \$2.00 per thousand; 5,000 to 8,000 at \$1.75 per thousand; 10,000 at \$1.50 per thousand and special prices on larger lots.

We guarantee count, safe delivery, prompt shipment and satisfaction. Plants grown in open fields and guaranteed Frost Proof. We have all varieties. The earliest, Early Jersey Wakefield; next earliest, Large Type Charleston Wakefield; late varieties, Succession and Late Flat Dutch. Plants now ready for shipment.

Cash, money order or express money order with all orders.

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CHILL TONIC

Not Only For
Chills and Fever
But a Fine General Tonic
Wards Off Malaria and Restores Strength. Try It

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.



Splendid for every sort of external ache and pain, rheumatism, neuralgia, sciatica, lumbago, stiff joints and sore muscles, sprains and strains, and the after effects of weather exposure.

Sloan's penetrates without rubbing. At all druggists, 35c, 70c, \$1.40.

Keep it handy
Sloan's
Liniment (Pain's enemy)

ASPIRIN

Name "Bayer" on Genuine



Take Aspirin only as told in each package of genuine Bayer Tablets of Aspirin. Then you will be following the directions and dosage worked out by physicians during twenty-one years and proved safe by millions. Take no chances with substitutes. If you see the Bayer Cross on tablets, you can take them without fear for colds, headache, neuralgia, rheumatism, earache, toothache, lumbago, and for pain. Handy tin boxes of twelve tablets cost few cents. Druggists also sell larger packages. "Aspirin" is the trade-mark of Bayer manufacture of Monoaceticacidester of Salicylicacid.

For the **HAIR—**

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

TETTERINE

50c at your druggist's or from the SHUP-TRINE CO., Savannah, Ga.

Sure Relief



Report for 1921.

BY J. R. BRADLEY.

During 1921, and beginning with the first Sunday in May, I visited the following congregations, preaching two sermons at nearly all the places, and with dinner on the ground at two or three of them: Greenwood, Odd Fellows' Hall, New Providence, Cool Springs, and New Zion, in Giles County, Tenn.; Robertson Fork, Wilson Hill, Bluff Spring, Cornersville, and Ostella, in Marshall County; State Line and Chestnut Ridge, in Lincoln County; Richmond, Culleoka, Columbia, and Smyrna, in Maury County; Lawrenceburg, Lawrence County; Decherd and Beulah, in Franklin County; and Woodville, in Jackson County, Ala. I visit Smyrna monthly. I also preached three sermons at Elora (my home) during the past year. For a start into the new year, I have this month (January) preached four sermons at the following times and places; Smyrna, third Sunday; Culleoka, fourth Sunday (two sermons); and at home, yesterday, fifth Sunday. During 1922 I hope to be able to visit all of these places again. They have remembered us right well in a substantial way, as well as otherwise. I have passed the seventy-fifth milestone toward the grave and the future state, but am holding up well and right active for that age. We have a new man, a Brother Borden, just moved into the Elora community, who is a fine song leader. He is a great help to our congregation. Pray for us.

Johnson-Dixon Debate.

BY R. H. JOHNSON.

The debate between Thomas H. Dixon and myself was conducted at Welcome Home Baptist meetinghouse, three miles northwest of Appleton, Ark., beginning on December 6 and closing on December 8. The general church question was discussed. We had two sessions during the day and also a night session, giving each speaker six thirty-minute speeches each day. I took the affirmative first and used part of the time. Mr. Dixon affirmed the last two days. We had a nice debate. Mr. Dixon is a Freewill Baptist and has quite a following in the country around Welcome Home. Many people who heard the debate said they learned much about the Bible. My brethren were pleased with my efforts. Some of the Baptists were not satisfied and talked about wanting a stronger man. I held two short meetings near where the debate was held; so preaching the gospel was the direct cause of the debate. Six noble souls obeyed the gospel before the debate. I hope to get back and preach some more for these people and

A FRIEND IN NEED A FRIEND INDEED

Writes Mrs. Hardee Regarding
Lydia E. Pinkham's Vegetable
Compound

Los Angeles, Calif.—"I must tell you that I am a true friend to Lydia E. Pinkham's Vegetable Compound. I have taken it off and on for twenty years and it has helped me change from a delicate girl to a stout, healthy woman. When I was married I was sick all the time until I took Lydia E. Pinkham's Vegetable Compound. I was in bed



much of my time with pains and had to have the doctor every month. One day I found a little book in my yard in Guthrie, Oklahoma, and I read it through and got the medicine—Lydia E. Pinkham's Vegetable Compound—and took eight bottles and used the Sanative Wash. I at once began to get stronger. I have got many women to take it just by telling them what it has done for me. I have a young sister whom it has helped in the same way it helped me. I want you to know that I am a 'friend indeed,' for you were a 'friend in need.'"
—Mrs. GEORGE HARDEE, 1043 Byram St., Los Angeles, California.

Let Lydia E. Pinkham's Vegetable Compound be a "friend indeed" to you.

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IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

FRECKLES

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

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

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

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

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants; if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for \$50; 500 for \$1.75; 1000 for \$3.25. By express, charges collect, \$2.25 per 1000, cash with order.

William C. Geraty Co., Box 1, Yonges Island, S. C.

Renew your subscription to the Gospel Advocate.

reap some more harvest. I conducted twelve meetings last year, not counting some three or four days' meetings, and baptized and restored about one hundred persons. I held four mission meetings. I missed preaching only one Lord's day during 1921. I have time for some fall meetings. Address me at Morrilton, Ark., Box 314.

From Japan to the United States.

BY NELLIE STRAITON.

When I made an appeal a few weeks ago for funds to bring Sister Lillie Cyfert from Japan to her home over here for a much-needed furlough, I received a prompt response from a few. The first two gifts came from Alabama, the next from Tennessee, then one from Georgia, two from Texas, one from Florida, one from Missouri, another from Alabama, one from Indiana, and two more from Texas. These gifts amounted to \$41.25.

Some of those who have contributed to the special traveling fund have also been given to Sister Lillie Cyfert's regular support; others saw the notice of this need in the paper, and, being interested in the work Sister Cyfert is doing, and realizing that she was looking forward eagerly to a visit to her home, gave as they were able.

If one hundred persons were to send five dollars each, or five hundred persons would send one dollar each, I would have more than enough to complete the fund. Send what you can, whether it be one or five or ten, so that I may forward the money promptly to Sister Cyfert. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

Our Meeting at Berry, Ala.

BY J. D. TANT.

I am called for a two-weeks' meeting at Berry Christian College, at Berry, Ala., commencing on the fourth Lord's day in February.

It seems that the desire of this meeting is not only to arouse an interest in the church to teach the gospel in Berry, but it is to arouse a general interest among the people all over Alabama and see if we shall build up a first-class educational institution in Alabama where our boys and girls who go from home to a school can have religious influences and Bible training while preparing themselves for usefulness in life; or shall we spend our money to build barns for our horses, sheds for our cows, and pens for our hogs, and let our children drift on the infidel wave that now permeates many of our leading schools.

Brethren, there are enough of your boys and girls wanting to make life a success to put four hundred students in Berry College each year, and enough

money spent by my brethren for moonshine whisky and tobacco to keep them there, and we hope to make some change for the good of all, and we plead with the brethren in reach of Berry to attend this meeting and let us see what can be done.

Rheumatism Relieved

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

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Go into your dealer's store. Play a Gulbransen. Make the three tests shown below. You'll realize the pleasure a Gulbransen will bring you and—further than that—you'll understand why the Gulbransen encourages the interest of children in good music, and music study.



"They're still talking about the Gulbransen and me"

"Some friends came over the other night—all music critics. They were expectant—they had heard about our new Gulbransen."

"I played Grieg's 'To Spring'. It's rather difficult, you'll admit."

"Everyone listened attentively until I finished—and then what applause!"

"I—who, until a week before, had been denied the pleasure of playing—holding the interest of my musical friends! The same friends who were prejudiced against player-pianos, I was proud of my accomplishment—I was a real musician."

"And here's a little secret: I could never have done it without Gulbransen Instruction Rolls. Four simple rolls—and the right player-piano—that's all. Just like making a wish and having it come true!"

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The Gulbransen Instruction Rolls show you how to play well long before you could learn scales by hand—but remember: only on the Gulbransen can you obtain the full results of the Instruction Rolls.

The Pedal Touch (achieved through Gulbransen Inventions) enables you to put individual expression into playing. See how easy it is, when you make the three tests shown above.

"New Book of Gulbransen Music" Free on Request. Check Coupon

Check here if you do not own any piano or player-piano.

Check here if you want information about having a Gulbransen player action installed in your present piano (or player-piano).

Write name and address in margin and mail this to Gulbransen-Dickinson Co., 818 N. Kedzie Avenue, Chicago.

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DR. H. JAMES' CANNABIS INDICA
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IN USE FOR OVER FIFTY YEARS

An old and well-tried remedy for the relief of **Bronchial Asthma, Catarrh, Colds, Etc.** A two-weeks' treatment, one pint bottle, \$2.50. Send for circular of information. Address **Craddock & Co., Philadelphia, Pa.**

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant

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Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach, and bowels better than calomel, without sickening or salivating you. Fifteen million bottles sold.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for \$1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

Special Offer.—For a limited time we will send one copy for \$1.00 (or stamps) to readers of this paper. Guaranteed, money back if not satisfied. Address Medical Press, 640 1/2 Washington Street, Buffalo, N. Y.

Don't Wear a Truss



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

C. E. BROOKS, 443G State St., Marshall, Mich.

In answering advertisements, please mention the Gospel Advocate.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THE HAPPY CHANGE IN MY HOME.

In November, 1876, after my obedience to the gospel in July, Brother J. H. Roulhac and W. T. Shelton came to our place to conduct another meeting.

Wife and I had been reading the New Testament together, but she said but little about what we read. This led me to believe that she was still holding on to her faith in the Methodist Church.

She had me to invite the preachers to take dinner with us on Monday, which I did, and they accepted. I told them she was still a Methodist; so they said they would say nothing to offend her.

They came. She had prepared such a dinner as a poor housewife could prepare, and they certainly enjoyed it; at least, they said they did. Everything passed off very pleasantly.

On Monday night we both went to preaching, but still she said nothing. Tuesday we went again; and when the invitation was given, to my great surprise and to the surprise of all, she went forward in answer to the invitation. That evening at three o'clock, while a blinding snow was falling, Brother Shelton buried her with her Lord in baptism. Ours was then a happy home.

We attended the worship on "the first day of the week" regularly. When a man and his wife obey the gospel, they should make it a practice to meet for worship regularly, or they will soon grow careless, indifferent, and in a short time will cease to go only during the protracted meeting, and then, perhaps, only about one Sunday during the meeting.

In April, 1883, I was licensed to practice law before the magistrates and county court of Obion County. As there was a great deal of litigation in those days, I was kept busy nearly all the time looking after the legal interests of some troubled soul. I was urged by the attorneys of the county to prepare for admission to the general legal bar of the State. Major J. G. Smith (long since dead), one of the foremost lawyers of our county, took quite an interest in me, and, under his instructions, I took up the study of law in regular form. He kept me studying Blackstone for quite a while, when finally I asked him why he kept me so long in old English law—why not give me something more modern? I shall never forget his answer. He asked me: "If you should go to a dentist to have an aching tooth extracted, would he pull the crown of the tooth off, or would he go deep—get hold of the roots of that tooth?" I saw the point. He said without a

Hot Springs Waters Wonderfully Successful in the Treatment of Rheumatism

The peculiar properties of the waters of the Hot Springs of Arkansas are due to radio activity, found in them to an exceptionally marked degree, and their equal has never been known in the treatment of rheumatism, and all uric-acid troubles. These springs are owned and controlled by the United States Government.

The cost of living at Hot Springs may be regulated to suit any purse, accommodations varying from moderate-priced boarding houses up to the most fashionable hostilities.

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For Fever Headaches and Neuralgic Pains



An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains, and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 25c per package at your druggist's or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

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CHURCH, CHIME and PEAL
BELLS
Memorials
a Specialty

knowledge of Blackstone no one could possibly be a first-class lawyer. "Always go to the root of the subject," said he. So I pass this advice on down to every young preacher, and hope they may get the same benefit from it that I did.

During all this time I had thought that I would like to be a preacher of the gospel, and on one occasion I spoke to the elders of the congregation about it; but they gave me no encouragement, as I thought, so I let the matter rest. Later I learned that they had decided that I should preach, but wanted to see how I would act under discouragement—only a trial, you see. Another "probation." For a definite decision to be made on an important subject, it must be made against what others say about it.

In due course of time I was unanimously called by my home congregation for evangelistic work. I told them that I had suggested that two years before and they gave me no encouragement. They told me then why they did not encourage me at that time—just to try me. For two years they kept me on probation, like when I first tried to get into the Methodist Church; but, unlike the Methodist probation, this was ended favorably.

Next, "The Trial of Decision."

An Appeal for Seymour, Texas.

About one year ago, under the leadership of Brother Cypert, working missionary for the congregation here, the brethren began meeting for worship and work at Seymour. They are few in number and not rich. At first they rented a building. Later they could not get this. They were forced to buy or give up the work. A chance came to buy a Presbyterian house—a good brick house, well located—for two thousand dollars. This must be paid—one thousand dollars right away and the balance in one and two years. They are doing what they can, and we are helping them what we can, but more help is needed at once. Won't you please send a liberal contribution to A. J. Samsill or J. W. Beaver, Seymour, Texas, just as soon as possible? These are good people and deserve help.

[Signed] George A. Klingman, J. P. Sewell, J. R. Collier, W. A. Sewell, C. T. Hutchinson, G. C. Helvy, J. F. Cox, J. S. Arledge, P. D. Speck, R. C. Bell, elders West Abilene church of Christ.

BOILS

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

Gray's Ointment

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

Field Reports

Wellington, Texas, February 6.—Our work here is getting along fine. The interest in all lines seems to be growing. I preached at Afton, in Dickens County, on the fifth Sunday in January, and at Crowell on the first Sunday in this month. We have a good congregation at Afton, but only a few members at Crowell, and they are meeting at the home of Brother Smith each Lord's day. However, if they continue faithful, they will soon build up the cause there.—Lee Sanders.

Springfield, Mo., February 7.—After a year's pleasant stay in Athens, Ala., I began work with the Madison and Evans Streets church of Christ, this city, on January 1. One month has passed, and it has been a pleasant, busy month. There are three congregations here, all in very good condition. The lamented O. L. Hardin formerly lived here and did work which still lives. Brother Young, whom I knew in the Bible School, lives here, and is farming and preaching acceptably. There are a number of preachers living here who devote their time to the work of the ministry—Mason, Packer, Wilkerson, Hardin, Fields, Amos, and Moore. There is much to be done in this large and wicked city. There were a number of additions in January.—J. W. Brents.

Fairmont, W. Va., February 8.—Brother T. Q. Martin, of St. Marys, W. Va., has just closed a two-weeks' meeting here, which resulted in two baptisms. Good interest and attendance prevailed during the entire meeting. A good impression was created, which will do much toward strengthening the cause here. Brother Martin is a gentle, likable, Christian gentleman, and his sympathy and love for humanity are revealed in his preaching. This is the kind of preaching that wins souls for Christ. The church here seems to be making some progress. The cause is weak in this section of the country; hence, this is really a great mission field. We are planning to do some mission work this summer. The cause can be built up here by hard work and sacrifice.—H. C. Denson.

Avon Park, Fla., February 7.—I am with the church in Enterprise, Ala., for a few days. The weather has been very unfavorable—rains and then cold. The city was also visited Sunday morning about two o'clock by a cyclone which damaged a considerable portion of the residence section, killing one person and injuring six or eight more. I was with my wife Friday at the infirmary in Dothan, and many will rejoice with me to know that she is able to sit up some and anticipates the pleasure of soon being able to return with me to Southern Florida. She also hopes to have strength to put into words her gratitude to more than a hundred who sent sunshine and love to her while a "shut-in" and sufferer at the hospital.—A. T. Hamiter.

A Warning. To feel tired before exertion is not laziness—it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

MOTHER, QUICK! GIVE CALIFORNIA FIG SYRUP FOR CHILD'S BOWELS

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated or if your child is listless, cross, feverish, full of cold, or has colic, a teaspoonful will never fail to open the bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste from the tender little bowels, and gives you a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child to-morrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on the bottle. Mother! You must say "California," or you may get an imitation fig syrup.

SONG BOOKS FAMILIAR SONGS OF THE GOSPEL

83 Songs, words, and music, 12c each in lots of 100. Less quantities, 15c each. Sample copies, 25c each.

161 Songs, words and music, 18c each in lots of 100. Less quantities, 20c each. Sample copies, 25c each. Round notes only. We do not pay express charges on quantities of 50 or more. The songs we know and love to sing. This is the cheapest and best book on the market to-day.

E. A. K. BACKEETT, Pub., Fort Wayne, Ind.

CABBAGE PLANTS—Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail, postpaid: 100 for 30c; 500 for \$1.10; 1,000 for \$2.00, postpaid. By express: 1,000 to 4,000, at \$1.50 per 1,000; 5,000 to 30,000, at \$1.25 per 1,000; 10,000 and over, at \$1.00 per 1,000. Order now. Satisfaction guaranteed.

F. D. FULWOOD, Tifton, Ga.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach, and heart; purifies the blood; strengthens the entire system.

Write for Free Trial Treatment. COLLUM DROPSY REMEDY CO., Dept. E-43, Atlanta, Ga.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

CANCERS CURED AT THE KELLAM HOSPITAL.

The Kellam Hospital cures Cancers, Sores without the use Burns, and Chronic Tumors, Ulcers, X-Ray of the knife, X-Ray, Radium, Acids, or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.

1617 West Main St.

Richmond, Va.

Cuticura Soap
—The Safety Razor—
Shaving Soap

Cuticura Soap shaves without mug. Everywhere 25c.



A Mother's Advice

Health is Vital to You, Mothers!

Birmingham, Ala.—"After becoming a mother my health gave way. I suffered severely with a pain low down in my right side. My sister-in-law, having been cured of a bad case of feminine trouble by taking Dr. Pierce's Favorite Prescription, advised me to take it, which I did. I am now starting on my third bottle and the pain has all left me. My husband said to me the other day, 'That Favorite Prescription must be a wonderful medicine, I don't hear you complaining any more.'"—Mrs. Ruth Williamson, 4016 First Avenue.

You should obtain this famous Prescription now at your nearest drug store, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

TETTERINE

Drives Away Pimples

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

Try This

For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

Eucapine Salve

Antiseptic Analgesic Antiphlogistic
(Prevents Infection) (Relieves Pain) (Allays Inflammation)
50c the jar at your druggist's or by mail from
Piedmont Laboratories, Inc.,
Clinton, S. C.

Denver (Col.) Notes.

BY JOHN D. EVANS.

The books for the new year are now open. The audit of the old has been made, the profit-and-loss column adjusted, the trial balance taken. No use now to worry over the footings. Take a new start. "Every day is a fresh beginning." The last year must be always the best. In the spirit of true Christian optimism let us set ourselves to the tasks of 1922. There remains "much land to be possessed"—some in Colorado. "The field is the world," of which the great State of Colorado is a part. The foundation has been laid. Let us go on with the building. The time is short. What we do must be done quickly.

Just here it may be in order to submit a brief summary of some work done during last year. At Denver the work was greatly strengthened by the visit of Brother N. B. Hardeman, of Tennessee, and the association of Brother J. C. Estes as one of our prominent workers. We had also frequent visits from Brethren E. C. Fuqua and James H. Bailey. Additions to the congregation from all sources, twenty-seven. Besides taking care of our general expenses, building debt, charities, etc., we contributed three hundred dollars to the building fund of Colorado Springs and Boulder. We hope to grow in this grace now that our own home is free of debt. During the early part of last year I visited the congregations at Boulder and Colorado Springs to confer with them in regard to building a home for each of them. I had learned both by experience and observation that when a small congregation waited until they had money enough in their treasury to complete a building, they rarely ever had a home. I submitted them a proposition by which the work could be financed without placing any heavy burden upon any one, and which would insure a home of their own while paying for it. The proposition was this: That I would advance five hundred dollars each toward a building fund, provided they would make up a fund sufficient to cover one-half the cost of the building, and that I would also make arrangements by which they could take care of the balance in monthly installments that would not be burdensome. They readily accepted the proposition, and within a few months both houses were ready for use. It was my privilege and pleasure to be present at the opening service at both places. They were very happy occasions. At my suggestion the following brethren joined me in taking care of the amount advanced: Churches in Marshall County, Tenn.; church at Denver, Col.; church at Sellersburg, Ind.; Norman Davidson, Tennessee;

FREE TO

Pile Sufferers

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

Let Me Prove This Free.

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

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

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

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

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

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

Free Pile Remedy.

E. R. Page.

430-H Page Bldg., Marshall, Mich.

Please send free trial of your method to

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DANDERINE

Stops Hair Coming Out;
Thickens, Beautifies



Thirty-five cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic, you cannot find a particle of dandruff or a falling hair; besides, every hair shows new life, vigor, brightness, more color and abundance.

In answering advertisements, please mention the Gospel Advocate.

Mrs. C. Tatum, Kentucky. The total contributions amounted to eight hundred and sixty dollars, leaving a balance of one hundred and forty dollars, not including interest. Thus by co-operation in a small way two congregations were able to have nice, new homes of their own in one year. In this connection let me suggest that if any brother or congregation feels disposed to do a helpful work, send a contribution to assist these brethren in freeing their homes of any debt. Address A. W. Von Boskirk, 1908 West Pike's Peak, Colorado Springs; James H. Bailey, Boulder, Col.; or the writer, Denver, Col.

During the year it was also my privilege to assist the little band of brethren at Pueblo, Col., to start house-keeping. Brother E. F. Rizer, formerly of Tennessee, is active in promoting the work there in that large and prosperous city. It is our desire and aim to help provide a home for them this year, and thus each year adding one, two, or three young congregations to the list, and thus give permanency to the work done in this field. I will make a more detailed report of the Pueblo work later, and also call attention to the importance of securing a regular Colorado mission fund to take care of the pressing needs of the field. We are looking forward to the completion of some plans to keep one or two evangelists busy in the field all the time.

We want to express our appreciation to all who have by word or deed manifested an interest in our humble efforts to advance the cause of Christ in such a needy yet promising field. Keep us in your thoughts and in your prayers.

Love.

Into our work for others we can take nothing greater than love, for love is a wonderful guide and teacher. Skill and experience are worth little without it, and toil and sacrifice never could make up for its lack. There is courage and healing, strength and inspiration in the mere fact that some one loves us and cares for what we are doing.—Selected.

In the Pilgrim's Road.

We may fail a thousand times; but as long as we are ashamed of our failure, as long as we do not helplessly acquiesce, as long as we do not try to comfort ourselves for it by a careful parade of our other virtues, we are in the pilgrim's road.—Arthur Christopher Benson.

\$13.95 Goodyear All-Weather Coat

FREE Goodyear Mfg. Co., 552-B, Good-year Bldg., Kansas City, Mo., is making an offer to send a handsome, Rain-proofed, All-Weather Coat to one person in each locality who will show and recommend it to friends. If you want one, write to-day.



How's Your Appetite?

Have you lost your appetite? Do you get so tired with the day's duties that you're unable to enjoy an evening with friends or at the movies once in a while? Are you losing your rosy cheeks and your springy step?

Dr. Miles' Tonic

was made to restore health to people in your condition. It has been of permanent benefit to thousands who were afflicted just as you are. Why don't you try a bottle? Get in line for better health—beginning today. Every Drug Store carries Dr. Miles' Medicines.



MCQUIDDY PRINTING CO.
NASHVILLE.

ENGRAVED VISITING CARDS

PLATE AND
100 CARDS

One Extra
Line Lines
\$3.25 \$1.50

1	Mrs. Morris E. Barr		
2	Miss Virginia Haley	5.25	2.75
3	Miss Ruth Heath	3.25	1.50
4	Miss Emma R. Leathers	3.25	1.50
5	Miss Almyra Reams	3.75	2.00
6	Mrs. Carey N. Posegate	5.25	2.75
7	Mrs. Edward Glenn Walker	3.75	2.00
8	Mrs. Helen Simpson Cooper	5.25	2.75
9	Miss Elizabeth Burthell	3.75	2.00
10	Miss Kathleen Vaughan	5.25	2.75
11	Mrs. Justin Potter	5.25	2.75
12	MR. JOHN T. CAMPBELL	4.25	2.25
13	MR. FRANK B. EMMERLING	5.50	3.00
14	Miss Hester E. Bratten	5.50	3.00
15	MR. JACK SWANEY	3.75	2.00
16	MR. WILLIAM A. HUDSON	4.25	2.25

50 Cards reprinted from plate.....\$1.50
100 Cards reprinted from plate.....1.75
100 Plate-Marked Cards, extra......25
50 Mourning Cards from plate.....2.50
100 Mourning Cards from plate.....3.00
Engraves on Copper Plate, per line.....1.25
On orders of 100 Cards, with 50 name only and 50 with address,
charge \$1.25 for each lot of 50.

Charge 25 per cent extra line rate for adding Mr., Mrs., Miss, etc.,
to old plates.

How I Earned Extra Money at Home

—When Jim's Salary Was Cut

By MARGARET GORMAN

All this talk of cutting wages had about as much effect on us as water on a duck's back. Jim was with a big company that would pull through hard times without cutting our income any. We felt sure of that. "And anyhow," I said one night, "how can they reduce you, when it's costing more to live than it ever did?"

The answer to that question came more unexpectedly than anything that ever happened in our lives. Jim came home the next Saturday with discouragement written all over his face. "Peggy, it's happened," he said, throwing his things down in a chair instead of hanging them up as he usually did. "What?" I cried, trying to make him think I hadn't guessed the truth.

"My turn has come for a reduction," he said. "Guess we'll have to get along with less money, or else dig into our little 'sack' at the bank."

Even though I guessed it when he came in, I just couldn't make it seem true—just when we had saved nearly enough to make the first payment on a home. Now it would gradually go for living expenses. All the evening and long into the night I kept trying to figure out what I could do to show poor old Jim that I could really help. "Certainly there must be some way," I thought, "to keep things going without using up our savings."

The next forenoon, while dinner was cooking, I picked up the Sunday paper to try to get my mind off our troubles. The newest thing in winter clothes; a wonderful electric washing machine; the plans and pictures of the sweetest little home—all of these staring me in the face only reminded me that our little home would soon go glimmering for groceries unless I could earn some money to help buy— "O, Jim," I cried suddenly. Look!

And then I find out how to make extra money at home

"Here it is—How I earn money at home"—That's what I'll do. Do you think I could?"

Then we both read every word of it over together. It was the advertisement of the Home Profit Hosiery Company, Inc., of Rochester, N. Y. "Let's send in that coupon and get the whole story," I said. And while I was talking up dinner, Jim addressed the envelope and ran up to the corner and dropped it in the mail box.

When the answer came, I found it even more interesting. Here, at last, was the way to earn money to keep that bank account where it was, and perhaps add more to it. So we sent for a machine.

To make a long story short, we never had to use a penny of the money we had saved. When the Home Profit Knitter came, I did just as they told me and read the instruction book over carefully several times before I ever tried to work the machine. And you'll never know how hard it was for me to keep from trying it before I had learned all about how to operate it, because there was a sock already started on it. But after I had all the instructions, which are illustrated by picture and so simply explained by text, down pat, I started to do a little practice work, and it wasn't long before I was knitting beautiful, warm, woolly socks.

You can't imagine what fun it is to be able to really knit a sock in a few minutes until you've tried it. And the joy of being able to do it just as easily as can be is nothing compared to your feelings when you get your first check from the Home Profit Hosiery Company for the socks you send them. A check for real money that you can use as you please.

You really work for them at a guaranteed piece-work wage. They furnish you with the yarn when they send the machine. When you send them the socks you have knitted, they return an equal amount of yarn and your check by return mail, so that you don't lose a particle of time. And the remarkable part of it is that they guarantee to buy the socks, as many as you can knit, all the year round. And in addition to that, they will also encourage you to make socks for your own home trade. And there's big money in that, too.

If you only knew all the little things I've been able to have that I never could have before I got my Home Profit Knitter, you would order one to-day. If you only knew the pleasure of at last finding a way to make money by your own hands, among the things you love best, nothing in the world would ever keep you from sending in the coupon to-day and finding out more about it.

Any woman in this country who wants to make money at home

pleasantly should know more about the Home Profit Knitter. So many women who don't feel that they would be successful canvassing, going from door to door taking magazine subscriptions, find the Home Profit Knitter just the thing they have been looking for to make that extra money they need for their home or for the little ones they have.

More than once, I can tell you, I look back and wonder if I would be as happy and well as I am to-day if I hadn't had my Home Profit Knitter upon which to earn the money that kept worry away. More than once, I wish I could tell every woman in this country who needs more money the story of my experience just as I am telling it to you.

You too, may want extra money

You may have use for money to buy the things you've longed to have. Those new shoes, that hat or dress you saw in the store window the other day, can soon be yours if you own a Home Profit Knitter.

Thousands of women all over this country are earning money to buy comforts for themselves and those they love by knitting warm, woolly socks at home. You, too, can learn quickly to knit socks for which we pay you a guaranteed price all the year round. You don't have to worry about selling them. We bind ourselves to pay you well for all the standard socks you send us.

Remember this: we furnish the yarn for these socks free. Every time you send us socks we return an equal amount of yarn. At the same time we send you a check for your work. Prompt pay at a guaranteed rate—money that you can use as you please to buy the things you need or start a bank account of your own. If you can use extra money, now is the time to find out more about the Home Profit Knitter. If you want to shake off money worries, now is the time to start—knit your way to independence of such troubles. You learn quickly. We pay promptly.

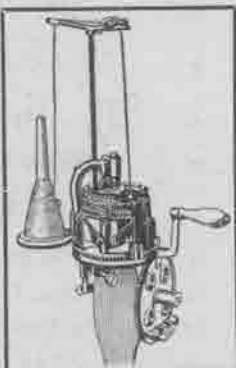
Fill in the coupon now and mail it to-day.

Find out for yourself about this wonderful machine that will mean so much to you. Find out about this company that agrees to pay you a generous wage rate. In short, learn how you can make yourself independent of money troubles by earning extra money in your spare time at home.

Mail the coupon to-day to the Home Profit Hosiery Co., Inc., Dept. 263K, 265 State Street, Rochester, N. Y., and find out why others are so enthusiastic about this plan to make good money at home on the Home Profit Knitter.



"You can't imagine the fun of being able to knit a sock in a few minutes. And you get paid for it generously, too!" says Mrs. Gorman.



HOME PROFIT HOSIERY CO., Inc.,
265-267 State St.,
Rochester, N. Y.

NEW YORK, N. Y., January 24, 1922.

Gentlemen: I want to thank you for your most courteous treatment accorded me on my recent visit to your plant, and let you know what a pleasure it is to investigate an organization which carries out to the letter its every promise.

Your Employment Contract is very clear on what you promise to do, and I feel very favorable to your workers. Your guarantee to refund money if machine is not as represented is a perfectly good one in my opinion, as your machine is the most substantial I have ever seen. Your ten-year guarantee against breakage, because of inferior material or poor workmanship, is very generous. In my opinion this gives your purchasers a better guarantee than usually goes with power knitting machines sold to knitting mills.

What surprised me most, however, was the simplicity with which your knitter is operated. Your instruction book must have been written by a practical expert, for you will remember I took your machine and in a surprisingly short time knit a sock without help of any sort other than the book.

Let me congratulate you upon producing a hand knitting machine of such high standard. Very cordially yours,

(Signed) OSCAR MOFFITT,
Industrial Investigator

(COUPON)

Home Profit Hosiery Co., Inc.,
Dept. 263K, 265 State Street,
Rochester, N. Y.

Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing and I understand that I am not obligated in any way.

Name

Street

City

State

WRITE NAME AND ADDRESS PLAINLY.

Gospel Advocate

Volume LXIV. No. 8.

NASHVILLE, TENN., FEBRUARY 23, 1922

\$2 PER YEAR, IN ADVANCE

Recompense

We are quite sure
That He will give them back—bright, pure, and beautiful;
We know He will but keep
Our own and His until we fall asleep;
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though Heaven be fair—
To so change the spirits entering there that they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair. He will not take
The spirits which He gave and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us—you and me—and be so glad
To meet us that when most I would grow sad
I just begin to think about the gladness,
When they shall tell us about the way
That they have learned to go—
Heaven's pathway show.
My lost, my own, and I
Shall have so much to see together by and by.
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that this, His heaven, will be
Most glad, most tided through with joy for you and me,
As we have suffered most. God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate, mystified—
And meant to break
The quivering threads between. When we shall wake,
I am quite sure, we shall be very glad
That for a little while we were so sad.

—George Klinge.

Current Comment

BY A. B. LIPSCOMB

Wherein Lincoln Was Great.

The memory of Abraham Lincoln seems to be growing more precious to the public mind with each passing year. The anniversary of his birth this week has elicited literally thousands of columns of comment from the daily and weekly papers, and some of the magazines have devoted special numbers in commemoration of the event. If anything, Lincoln's posthumous fame bids fair to eclipse that of Washington, "The Father of Our Country." There are many lessons to be learned by the American youth from a résumé of the great Commoner's career. We often hear a man say what he would have done if he had been given a fair chance to do it. If those who make this complaint would only think of what a poor chance Lincoln had, comparatively speaking, and then think of how much he accomplished before he was cut down by the assassin's bullet, they would be ashamed, cease complaining, and go to work. There are many pictures of Lincoln, but the one dearest to the average American is that of a long, awkward boy spraddled before an open log fire reading a favorite book. He used the hearth fire because candles were too expensive. Compare that picture of a struggling youth with the wonderful opportunity afforded the youth of to-day to get an education, and we will begin to understand how much there is to be thankful for.

Another reason why Lincoln's memory is so much revered is because time has revealed that there have been very few men in public life who possessed the qualities of leadership that this man possessed. This is brought forcibly to mind when we note the large number of incompetents who are filling important public offices. For the most part, they are selfish and unthinking men. Lincoln was not only acquainted with and ready to do the work at hand, but he was big in soul, ever mindful of his trust, and unafraid. It was he who gave to posterity the immortal words: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right." Among the many things that he said about citizenship, perhaps the following is the most worthy conception:

As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.

In the church, as in the affairs of civil government, there is need of the right kind of leadership. Here there is great danger that those who aspire to take the lead may not be worthy. They cannot truthfully say that they have malice toward none, but charity for all, because there have been too many evidences already of their selfishness and unforgiving spirit. Jesus refers to a class of men who are blind guides. "If the blind guide the blind," he says, "both shall fall into a pit." The ideal leader is not Lincoln, but Jesus Christ, the One whose memory the world is apt to disdain. They who follow him shall not walk in darkness, but in the light of God's eternal truth. Men who profess to lead other men without regard to his example will turn out to be miserable failures.

Jesus said that he who would become greatest must be-

come "the servant of all." The reason why Lincoln became great in public life was because he applied this principle of service. Lincoln found himself, he found his place in the hearts of his countrymen, he found his secure niche in the Temple of Fame, because he lived and died to serve. The modern politician, if he be a candidate, has so much to say about what he has done and what he proposes to do that we are apt to forget the country's good in contemplation of the candidate. How different the spirit of Lincoln! Charles R. Brown, in "The Religion of a Layman," says:

The great main issues with Abraham Lincoln were not the fame of political success or personal aggrandizement of Lincoln. The main issues with him were the abolition of slavery, the preservation of the Union, the healing of the breach between the North and the South, the welfare of the entire American people. He desired, not that he might save the country, but that the country might be saved, let the credit for it go where it would. He lived in the spirit of that book which John Hay, his secretary, tells us lay always on his desk, a book in which he was accustomed to read every day. The Book says: "He that saveth his life shall lose it; but he that loseth his life for my sake shall find it."

But great as Lincoln was and great as his memory promises to be, the Christian will never cease to regret that he did not comply with all the simple conditions of the gospel plan of salvation as revealed in the New Testament. "If a man love me," Jesus said, "he will keep my commandments." This is not only the test of friendship with Christ, but of Sonship with God. Sometimes those who pin their hopes of salvation upon their good name and works apart from the church of the living God remind us of the fact that Abraham Lincoln and other famous men lived and died without ever being scripturally baptized. Then follows the question which they regard as clinching the argument in their favor: "Do you say that such a man will be lost?" To which I reply that when you and I stand in the judgment before God, the question will not be, "Did you follow Abraham Lincoln?" but, "Did you follow Jesus Christ?" When Simon Peter asked an inopportune question as to what would become of another disciple, the Savior said: "What is that to thee? . . . Follow thou me."

□ □ □

Who Is Responsible for the Isms?

W. J. Lhamon, writing in the Christian Century, thinks that the Bible is a dangerous instrument if it is to be interpreted by an "untrained mind," and rather suggests that the grand old Book is more of a science than a waybill to heaven. He says:

The interpretation of the Bible is a science quite as much as chemistry or botany or engineering. If the untrained man would read it as the ancient Christians did—that is, simply for its ethical and spiritual guidance, simply as one of the ways of leading to Christ—all might be well. But when the untrained man goes to the Bible for infallible dicta on which to build a creed or a sect, trouble begins. He invariably plays the rôle of the carpenter rather than the interpreter. He selects texts as the carpenter selects boards in a lumber yard. He cuts and splices without regard to context, historical setting, or literary form. In this way the most flagrant isms are built, conflicting dogmas are backed by infallible credentials, and the Bible is discredited in the eyes of intelligent people.

I am inclined to believe that the writer puts the blame for the most flagrant isms and conflicting dogmas at the wrong door. History will show that these things have been built up and are being fostered by the speculative mind that has been educated and trained in the schools of destructive higher criticism. The worst that may be said for the "untrained mind" of the average everyday reader is that it has been too greatly influenced by this show of worldly wisdom. Certainly the minds of the people should be trained in the right direction, but a great deal depends upon who does the training. If the master mind is that of a carpenter, he is more to blame than the dupes who accept his theory and build accordingly. Let us hew to the pattern that God gives us.

Our Contributors

"They Say."

BY L. M. A.

The truth and the right are not the rule
Of Satan's subtle, keenest tool—
The slanderous liar, "They say."

"They say," "They say," the throng goes on
Believing, chanting from morn till morn
The refrain of the liar, "They say."

'Tis the gossips' favored handmaid,
And the tattler's greatest aid—
The tongue of the liar, "They say."

How many fond, tender hopes have lain
In the dust or the mire, ruthlessly slain
By the merciless liar, "They say!"

How many hearts have been bruised and broken
By unjust words maliciously spoken,
And affirmed, by the liar, "They say."

Soon shall be brought to the judgment bar,
There to receive neither crown nor star,
But a just award, the liar, "They say."

You who stand for justice and right,
You who for Truth's standard fight,
Heed not nor aid the liar, "They say."

Field Notes.

BY EARNEST C. LOVE,

Since last report I have visited McEwen, Waverly, Martin, Gardner, and Union City.

We have no congregation in McEwen, but I heard some of the brethren at Dickson say they were thinking of helping to start a congregation there. The brethren in McEwen, some of them, at least, are anxious to have a church there.

We have an old congregation at Waverly, and a protracted meeting is to be held there soon.

At Martin I found a nice membership. Brother Eph. P. Smith, who is a splendid preacher and school-teacher, lives at Martin. He is principal of the public schools, both grammar school and high school. When I arrived in Martin, I did not know a soul. I asked a storekeeper if he knew E. P. Smith. He said: "Yes; he is the Campbellite preacher." I knew then where to place the storekeeper. I found Brother Smith and was entertained in his home, and spoke in his school to over six hundred boys and girls. Fortunately, I also got to hear Dr. Harry Clark, State Secretary of Education, in a short address. Dr. Clark is a bright man, full of enthusiasm, and made exactly the same kind of a talk that was made to us thirty years ago. He took the example of a poor girl who, in spite of various handicaps, overcame every obstacle, obtained an education, and secured a good position, and is now carving out a wonderful career for herself.

This is all very good for some, and we never know who can succeed till we see them try. Even while he was talking, though, my mind went back to one of my teachers when I was fourteen years old—the last teacher I had in the grammar school. Later we were schoolmates in an advanced school. But she had dropped out of my knowledge, but not out of my memory; for I can never forget the lessons of culture and kindness I learned from her. I was happily surprised to meet her at the close of a recent service. She is not so young-looking as she was twenty-five or thirty years ago. But where has she been for all these years? A few simple words explained all. When she was at the very height of her ambition to get more and more learning and to become a teacher, her father died. Her mother was left with several younger children to rear,

This noble girl gave up all hope of an education and a career, smothered the fervent fires of ambition, and went home to "help mother bring up the children" and to be a comfort and help to her in her sorrow and bereavement. Through all these years, while others were pursuing "their favorite phantoms" of joy and pleasure in the wide world, this princess (for she is nothing less) was serving in a humble way the wants of a bereaved mother and orphaned children. When angels write with golden pens on pages fair the glorious deeds of earth's greatest heroines, will they write the deeds of the Jane Addamses and the Frances Willards and leave to forgetfulness this brave act of this young Christian girl who poured out a life's longings upon the altar of obscure service? Every fiber of our being answers no. God will not forget. The angels will remember. Our Savior knows. After all, then, it matters little where and how we spend the few years allotted to us here, so we are adding each day to the sum of human happiness. This is not to be construed as discouraging ambition and a struggle for higher and better things. But in all things we should set love and duty first, and whatever follows in that line, we should say: "Thy will be done."

From Martin I went to Gardner, a small place four miles west. We have some fine brethren there, too. They have recently had a debate between Brother John C. Taylor, of Obion, and a Baptist preacher by the name of Jones. The brethren are certainly well pleased with Brother Taylor's efforts. He is to meet the same man at New Home, a Baptist church four miles south of Martin, beginning on February 27 and continuing six days. Let's try to be there. I want to be there.

Sunday, February 12, I spent at Union City. After services I went home with Brother S. F. Howard, and in the course of our conversation I found out he is a brother to Brother Buck Howard, of Maury County. I preached at Union City in the morning, heard Brother E. P. Smith at Gardner in the afternoon, and got back to Union City to hear Brother F. L. Paisley at night. Brother Paisley is to be located at Martin the coming year.

The interest of the Gospel Advocate is being looked after in Union City by Brother W. S. Long, Sr., father of W. S. Long, Jr., of Washington, D. C. Also, I found that Sister J. P. Thompson, of Centerville, is the daughter of our Brother Long here. I am always glad to see the grand old men who have borne the heat and burden of the day. Their conversation is always inspiring to me.

My work will be in Martin, Fulton, and vicinity till February 17. Then I want to go south on the Illinois Central to Memphis, and back over the Mobile and Ohio. I aim to stop at every congregation. But I may miss some. If there are those who desire a visit, they may address me at Martin any time before February 20.

Relationship.

BY H. C. FLEMING.

We who have the same ancestors are blood relatives. Our relatives otherwise are by the uniting of some of our blood relatives with others not of that line, in marriage. The nearest relationship is that of husband and wife. They twain are one flesh. (Gen. 2: 24.)

If any of our ancestors have been distinguished for their great deeds, we are proud to say that we are related to them. If they have been noted for evil deeds, we are ashamed of them and try to hide the relation as far as possible; we never let it be known, if we can hinder it.

Since the blood is the animal life (Gen. 9: 4), if we are adopted into the family of another of no blood relation, we become related to them by adoption. If this is done in childhood, we receive the care, love, and protection of that family; and by association this tie becomes stronger and stronger, so that we are as one of blood relationship.

Jesus Christ descended from Adam according to the flesh through a long line of ancestors back to Adam, who was the son of God. (Luke 3: 38.) This establishes the blood relation of Christ to all the descendants of Adam—all who have ever lived on the earth and all who are now living on it. Therefore, all have this tie of relationship through the flesh.

By sin the right to live in the flesh was forfeited; and to restore man to that purity that Adam had before he sinned, it became necessary that Christ should descend directly from God the Father. And we have the declaration: "Thou art my Son, this day have I begotten thee." (Acts 13: 33; Heb. 1: 5; 5: 5.)

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21: 7.) Thus through the relationship of Christ to the Father we are permitted to be the adopted sons of God. (Gal. 4: 5.)

Christ, being made perfect through suffering, "became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) His obedience was "unto death, even the death of the cross." (Phil. 2: 8.) He "suffered for us, leaving us an example, that ye [we] should follow his steps." (1 Pet. 2: 21.) He shed his blood (the fleshly life) upon the cross, thereby making an atonement for man; for "without shedding of blood is no remission." (Heb. 9: 22.)

The giving up of the fleshly life is necessary to the eternal spiritual life. "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15: 50.) As Christ suffered the death of the flesh, so must we crucify the flesh with its lusts and die with him by being buried with him in baptism, to rise to walk in newness of life. (Rom. 6: 4.)

If we have been married to him, we should bring forth fruits unto God (Rom. 7: 4), and this will make us closely related unto Him who has all authority in heaven and on earth, and we will be called unto the marriage supper of the Lamb (Rev. 19: 9) and thus be saved from the second death (Rev. 20: 14).

Nashville (Tenn.) Notes.

BY S. H. HALL.

So far as I am able to judge, the preparation for the Hardeman-Pullias revival at the Ryman Auditorium, beginning March 28, moves gloriously onward. All the congregations are interested, and the song drills are one of the greatest treats Nashville has had. May God's presence be in every word and act we speak and engage in preparatory to this great drive. If God is in it and stays in it, success will crown it. But the meeting will be a miserable failure, even if crowds pack the building to overflowing, if God is driven out of our hearts and lives—that is, the hearts and lives of those who are encouraging this work. Let me make this plainer still. If God is to be in this revival, those of us who are talking it, boosting it, must let him into our own hearts and lives *now*. God will be in that revival only to the degree we let him be in us at the time it begins. There are some who should not need the revival so much—viz., those who are daily working and praying for the glorious success of the work that has been announced to begin on March 28. Not that we will not get great good out of it. Yes, indeed, we grow and grow as we work and serve for others. But real Christians need no revival. Revivals are for those who need reviving. Many such Christians, doubtless, have we in and near Nashville. Revivals are not for aliens. Revivals are for such as Paul addressed in Eph. 5: 14 when he said: "Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee." You have heard of one's being "dead asleep." Some of those Ephesian brethren were *dead asleep* spiritually. They were asleep religiously and

did not know it. Are any of us in such a condition? Well, listen: If there is one of us that *hates* a brother, and at the same time we think we are alive to God, we are in such a condition. "We know we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." (1 John 3: 14, 15.) Let me suggest, then, that the Nashville Christians let a revival come on and be over before March 28. Let every one of us "get right with God." If we are conscious of a single thing in which we are out of harmony with him. Then, on March 28, let us start the biggest campaign that has ever been in this city to lead those to Christ who have never known him in the pardon of their sins.

A revival is on at Russell Street Church. Let every congregation start one. Six more souls took a stand with us last Lord's day for the work before us. Will we not put away, as we are commanded, "all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings?" (See 1 Pet. 2: 1.) "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing." (1 Pet. 3: 8, 9.) Let us see to it that we are saved ourselves, so completely so that the joys of salvation the alien can see we have. Then a great work we can do in saving others. David put it right when he said: "Restore unto me the joy of thy salvation; and uphold me with thy willing spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51: 12, 13.)

"He Is Faithful That Promised."

BY B. C. GOODPASTURE.

Nothing can give one greater incentive to fulfill the conditions of a promise than faithfulness on the part of him who has promised. Of course, the things promised furnish mighty incentives; but these amount to nothing if he who promised is untrustworthy and unreliable. On the other hand, nothing can contribute more to the disregard of the conditions of a promise than unfaithfulness on the part of him who has promised. It is also true that the things promised can be so inconsiderable and worthless as to lend encouragement to neglect and total disregard of all conditions.

The unfailing faithfulness of the Lord is made the grounds upon which the writer of Hebrews (10: 23) bases this stirring admonition: "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised." He will not fail. Napoleon broke faith with his wife, the gifted Josephine, and Ahasuerus deposed his queen, the beautiful Vashti; but the Lord never disappointed one who trusted in him. Men may not be able always to perform their promises, but the Lord of hosts is. The fact gave strong conviction and steadfastness to Abraham. Paul, speaking of Abraham's faith in one of God's promises, said: "He wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform." (Rom. 4: 20, 21.) It is also true that some men, even when they are able, fail to keep their promises; but the Lord God does not. Paul, in his epistle to Titus, emphasizes the fact that the promise of eternal life is sure: for he writes "in hope of eternal life, which God, who cannot lie, promised before times eternal." (Tit. 1: 2.) If we comply with the conditions upon which eternal life is promised, we shall certainly receive it; because God will perform his promises—he "cannot lie" through failure to make them good. It is implied here that, if the Lord should fail to make his promise good, he would be

guilty of lying. In other words, if he "cannot lie," he cannot fail to keep his promises.

It is impossible for one to be like God—godlikeness is godliness—who deliberately fails to keep his promises. It is true that men sometimes make promises in good faith, and later developments over which they have no control render them unable to make them good; but I am not speaking of that class. I have in mind those who can, but do not, keep their promises. Are they godly with reference to their promises? Indeed, are they truthful? I heard of an old colored preacher who had an enviable reputation for his ability to raise funds. A young, fellow minister once asked him if he withdrew from his members for stinginess, if they failed to contribute. The old man replied that he first got them to promise to give so much; and then, if they failed to keep their promises, he withdrew from them for lying. Was he right? Did he have sufficient grounds for excommunication? Is it not strange that men will keep promises in matters of purely secular business, when they seem to regard lightly promises pertaining directly to the service of the Lord? Why? Is it because they love their business more than the church; or do they fear the arm of the law as exercised in the business world, while they feel that the brethren in the church will not force collection through legal procedure? There is something wrong at this point. God has instructed us to the "intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." (Tit. 1: 2.) To live "godly," one must keep his promises when it is humanly possible.

Finally, if we would make sure the blessings in God's promises, we must comply with the conditions upon which these blessings are promised. God certainly will do his part. If we fail, the trouble is with us.

NEWS NOTES.

There was one baptism at West End Avenue yesterday (February 12). One came from the Christian Church at the evening service.

Hugh E. Garrett is in the midst of a mission meeting at Moultrie, Ga. The interest was growing at the time of the last report. Let every one who is interested in the field work as being done by Brother Garrett express his interest by sending a contribution for this work to R. L. Harwell, treasurer of West End Avenue Church, 153 Oglethorpe Avenue, Atlanta, Ga.

The big auditorium meeting in Nashville will be a season of refreshing. Will the Nashville brethren secure excursion rates for us fellows who live so far from Nashville? We may not be able to attend if they do not.

Brother C. C. Merritt recently gave the Atlanta churches some good lessons on missions.

The Passing of a Useful Man.

BY F. W. SMITH.

It was with profound regret and sorrow that we learned of the death of J. S. Dunn, who was in the prime of life and great usefulness. The writer knew him when quite a young man attending the Nashville Bible School, and has been associated with him in meetings in his Western homes. To know J. S. Dunn was to love him, because he was a lovable man, and, in my judgment, wholly unselfish. I never labored with a more congenial preacher nor with one more thoughtful and considerate of another's comfort. He was not only a preacher loyal to God's word, but he knew how to present it to the people, and his labors were abundantly blessed with additions to the church and the building up of churches. He was one of the most energetic and tireless workers I have ever known, and a man that could win his way to the hearts of all classes. It was not his custom when he invited a preacher to assist him and the church

for which he labored in a meeting to let the preacher do all the work. He was busy here and there, always helping in some way the meeting, and at times it seemed that he was everywhere. The church has lost a valuable servant in Brother Dunn, but his work will follow him. Our deepest sympathy is extended to his wife and children, brothers, sisters, and to his aged mother, on whom the blow has fallen so heavily.

Field Editor.

BY J. C. McQ.

E. C. Love is in the field securing subscribers to the Gospel Advocate and preaching to the churches he visits. He is furnishing "Field Notes" to the Advocate. He is an able preacher, a plain, earnest Christian, and is well equipped for the work he is doing. We bespeak for him a hearty reception by the churches. Any courtesies shown him will be very greatly appreciated by the publisher and editors of the Gospel Advocate. He is authorized to represent all our publications.

February Receipts Are Ahead.

The receipts for February, 1922, are ahead of the receipts for the same month of 1921. The prospects are bright for making 1922 the best year the Gospel Advocate has had in many years. It should be done.

Many are at work making up a club to get the Matthew Henry Commentary on the Bible. Some have completed their clubs and are ordering the Commentary. Still others are ordering the Fountain Pen, which is a most excellent pen. The gift offer has been discontinued.

We appreciate the effort of our friends and readers. With the hearty cooperation of our workers, we are expecting a very decided increase in the circulation of the Gospel Advocate. Don't wait to secure subscribers, but go to work to-day.

The following offers are still standing:

1. For twenty-five new yearly subscribers to the Gospel Advocate, accompanied by \$2 each, we will give a complete set of Matthew Henry's Commentary, composed of six volumes, handsomely and substantially bound. This is a new and large-type edition.
2. For two new yearly subscribers, accompanied by \$4, we will give a first-class, self-filling Fountain Pen; or for \$2 sent with one new yearly subscriber we will give the pen. This is a guaranteed pen, and is much better than is usually used as a premium pen.
3. For four new yearly subscribers, accompanied by \$8, we will give a copy of "The Gospel Plan of Salvation," by Dr. T. W. Brents. This book has had a large sale and is one of the ablest and best books published.
4. For two new yearly subscribers, accompanied by \$4, we will give a copy of "The Teacher's Testament with Notes," and also with an introduction to each book by a ripe scholar. Many of our readers have received this Testament and are delighted with it. Any one or all of these offers are liable to be withdrawn soon. All who act promptly will be able to receive whatever premium in the above list is preferred.

Those who are in arrears for their paper should pay up at the rate of \$2.50 a year to January 1, 1922, and then renew at the rate of \$2 a year. We have reduced the price of the paper while labor still remains high and has not been reduced since the war. We will not carry subscribers indefinitely. The prompt remittance of all who owe us will be very helpful and greatly appreciated.

GOSPEL ADVOCATE (By J. C. McQuiddy).

What are Christians put into the world for except to do the impossible in the strength of God?—Gen. S. C. Armstrong.

The Folly of the Rich Fool.

BY JAMES E. CHESSOR.

The parable of the rich fool was spoken primarily to supply an immediate need. (Read Luke 12: 13-21.) It seems that two brothers had disagreed about an inheritance, and one of them, being displeased with the portion of goods that had fallen to him, had appealed to Jesus to intervene in his behalf. "Teacher," said he, "bid my brother divide the inheritance with me." Whether he had been defrauded or not is not stated, but there is nothing to indicate that his quarrel was just. I think it probable that he himself was inclined to be covetous, for Jesus immediately warned against that sin.

This quarrel of the brothers about the inheritance is not unusual or surprising, but such has been a very common occurrence in every age. There are many petty fraternal strifes over property nowadays, and not a few of them ultimately are carried to law. As a matter of fact, our chancery courts often are clogged with litigation over contested wills and property disputes, brother being arrayed against brother and sister against sister. Blood is thinner than water in these legal maneuvers to get the lion's share of the estate, the "last will and testament" of father or mother being "broken" without qualm of conscience. Indeed, I have not observed brothers and sisters to be very clannish when it comes to a division of the inheritance; but I have seen them exhibit a cold, independent, selfish attitude toward one another, with set determination to have their "rights." The disgruntled brother who came to Jesus has his counterpart in the querulous man that comes into court with some such plea or plaint as this: "Judge, I've been wronged in the way my father's estate was portioned out; I didn't get my due; therefore, decree a just share to me." Those are not the words, perhaps, for the plea must be couched in legal phraseology, and hence it becomes necessary to employ some exact lawyer to "file the bill" and plead the case in court. And so the legal mill grinds away, the litigants—poor fools!—paying the excessive "toll."

But Jesus let it be known that he was not a divider of property. Indeed, we would do well to remember that the way of godliness is not a way of gain, nor yet a way of strife and litigation. That this murmuring heir to the inheritance should endeavor to enlist the Savior's moral power to his pecuniary advantage shows how low and unworthy was his conception of the mission of the world's Redeemer. He would make Jesus an arbiter of petty quarrels over real estate, a judge of property rights, a divider of inheritances. He would busy the divine Teacher with mere temporal matters, to the neglect of higher responsibilities, diverting his time and energies from the saving of men's souls to the gaining of earthly possessions for them. Jesus rebuked him sharply, "Man, who made me a judge or a divider over you?" Jesus came to seek and save the lost, and lands and goods are trivial and sordid in comparison with souls. It would help us all to remember our prime duty in this life—namely: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Jesus followed up this rebuke with grave teaching on covetousness. "Take heed," said he, addressing the multitude, "and keep yourselves from all covetousness." This solemn warning, if heeded, would save many a soul from hell; but the world, for the most part, has turned a deaf ear to it. Witness the mad chase after the dollar. Though addressing a Jewish audience in Jerusalem, Jesus was speaking to men of all ages; he was striking at an inherent propensity of perverse human nature toward greed and avarice. "Keep yourselves from all covetousness"—guard against every form of greed. He would have men root this evil passion out of their hearts and free themselves from its tyranny. Jesus, the Seer, was warning us of the twen-

tieth century to beware of our besetting sin. For is it not materialism (the tendency to make material interests paramount) that has become the greatest barrier to Christian progress in America? I think so. Certainly the warning of Jesus is timely. Our very prosperity has become a stumblingblock in our path, absorbing, as it does, our interest, engrossing our energies, and monopolizing our time. When materialism gains the ascendancy, spirituality wanes. Christianity, which should be the absorbent of life, cannot have free course in the heart that thinks continually in terms of acres and barns, of stocks and bonds. "Ye cannot serve God and mammon." Paul wrote Timothy to "charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God."

Jesus next denies that life, in the true contemplation of the term, is dependent upon an abundance of goods. "For a man's life," avers the Teacher of Galilee, "consisteth not in the abundance of the things which he possesseth." Since a man's life—his happiness and best interests in time and eternity—is not contingent upon great possessions, why should he covet goods and give place to greed? This is the inference. The word "life" is perhaps the most abused word in our language. It is used in many senses, even in the Bible; but Jesus here employs the term to mean the real in contradistinction to the false. Jesus is speaking of the life that is life indeed. Not life as the worldling or spendthrift sees it; not life as the miser sees it; but life as Jesus, the Teacher sent from God, sees it. There is a life, falsely so-called, that depends upon luxury—the gaudy, artificial, sensual life; but "the end thereof are the ways of death." Indeed, the life of the pampered rich is best described as gilded misery and wretched anxiety, so far removed is it from the happy life. On the other hand, the life that is life indeed does not depend upon a surfeit of goods and luxuries; it does not feed upon husks, and it rises above the sordid things of earth.

What does life consist of, then, if it can dispense with luxury and does not depend for its happiness and success upon riches? What is this life, positively considered, that alone is worthy the term? In brief, it is simply the life that is "hid with Christ in God"—the Christ life, the God life—the hidden life that feasts upon God's hidden manna. It is the life that is "more than the food," whose meat and drink, like that blessed life of Jesus himself, is to do the will of the Father. It is the life of abiding faith that asks no such miserable questions as, "What shall we eat?" or, "What shall we drink?" or, "Wherewithal shall we be clothed?" Rather, it is the life that "trusts and obeys" and "beareth fruit with patience." It is the steady undercurrent that lies too deep to be agitated by tide or buffeted by wind; the life of peace that passeth understanding, of joy unspeakable, of love unfeigned. It is nothing more or less than the humble, consecrated life of the Christian, the life that the poorest of earth can live and claim its recompense.

Abruptly turning from the literal method of teaching, Jesus spoke a parable to illustrate and impress his lesson. A certain wealthy man was the owner of broad acres which were unusually fertile and productive, and his harvests were so rich and abundant that he knew not what to do with his surplus grain. He had big barns here and there on his vast estate, but they had not sufficient capacity to garner all his fruits. Hence, the rich farmer was greatly perplexed. "What shall I do," he asked himself in his anxiety, "because I have not where to bestow my fruits?" But he was resourceful and self-reliant, and, after a little thinking, he hit upon what occurred to him to be a happy solution of the problem. The plan was simplicity itself, but the essence of folly. He would raze his old barns and build new ones with greater capacity and hoard his surplus harvest yield. "This will I do," said he in soliloquy;

"I will pull down my barns, and build greater; and there will I bestow all my grain and my goods." Pleased with the idea of hoarding a great surplus, he looks to the future confidently. "And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, be merry." The complacency with which he planned for future years only deepens the tragedy of his life. His soul was required of him that night. He had builded foolishly. It is important to note some of the elements of his folly.

An outstanding mistake lies in his purpose to hoard his goods. The rich fool was condemned for purposing to hoard a surplus, whereas Dives was condemned for consuming a surplus upon his lusts. In both cases it was *misuse*, and not mere possession, of a surplus, that brought condemnation. If each had used his surplus for the relief of suffering, his beneficence would have called down the divine approbation. But no man, blessed with abundance, as was the rich fool and Dives, shall live unto himself with impunity; he shall not "nourish his heart in a day of slaughter" and go unpunished. "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." Thus it was with Dives when he lifted up his eyes in Hades. Rich men, as stewards in trust, must be rich toward God; they must not lay up treasure for themselves, oblivious to the call of charity. But the rich farmer did the thing Jesus, in the Sermon on the Mount, warned men not to do—"Lay not up for yourselves treasures upon the earth;" he failed to do the thing Jesus admonished men to do—"Lay up for yourselves treasures in heaven." He, therefore, had no good foundation against the time to come, and was called hence utterly unprepared. His mistake of hoarding is typical of thousands of rich men to-day. It seems to me that the world is guilty of a misuse of its surplus: a great portion is being hoarded; a still greater portion is being wasted in riotous living. The right use of the world's bounty would eliminate in large measure the sufferings of mankind. I believe, with Milton, that—

"If every just man that now pines with want
Had but a moderate and beseeching share
Of that which lewdly-pampered Luxury
Now heaps upon some few with vast excess,
Nature's full blessings would be well dispensed
In unsuperfluous even proportion.
And she no whit encumbered with her store."

Another element of his folly was his failure to make preparation for the eventuality of death. He planned to live a long life in mirth and luxury and ease. Death was a contingency he entirely overlooked. There can be no greater mistake on the part of mortal than to reckon without death, to forget that life is uncertain and that death approaches apace. The opulent farmer counted on long life and prepared for it, but he made no provision for its close. "Soul, thou hast much goods laid up for many years." He had the goods, but not the years, and goods without years in which to consume them could avail him nothing. No man plans wisely or builds securely who does not take into consideration the brevity and uncertainty of human life, the imminence of death; who does not realize that he is mortal. It is certainly the height of folly to live as though this life shall never end and as though eternity shall never begin. The rich fool made this mistake, and millions are repeating it. Thoreau, America's poet-naturalist, made this remarkable statement as he lay on his deathbed: "When I was a very little boy, I learned that I must die, and I set that down; so, of course, I am not disappointed now." The rich fool had never "set down" this serious fact; he had staved off the disturbing thought until it haunted him not. With what startling surprise, then, came the declaration, "This night is thy soul required of thee!"

Fundamentally, the rich fool's prime error lay in the

fact that he set his judgment over against *God's judgment*; or, rather, he left God out of his planning. This, indeed, is the very peak of his folly. He did not say, "If the Lord wills;" but he said, "This will I do." He made lavish use of the personal pronoun of the first person. He deliberately sought out the counsel of his own heart. The rich fool spoke first and boastfully; God spoke last and with a solemn finality. "But God said to him, Thou foolish one, this night is thy soul required of thee." God calls him a fool, and such, indeed, he was, the verdict of the world to the contrary notwithstanding. No man can get along without God. To discount his wisdom means calamity.

Exit soul; but who shall fall heir to his vast estate and his hoarded goods? "And the things which thou hast prepared, whose shall they be?" Indeed, whose shall they be? Solomon said a man of means could not know whether a wise man or a fool should succeed to his possessions. Perhaps it mattered little with the rich fool—he was done with earth. All his plans had miscarried. His greater barns, mere figments of his dream, faded into nothingness. Tragedy—death, unbidden and unexpected—had written "finis" to his life. Only behind remain, momentarily, his hoarded harvest as a monumental witness to his supreme folly. He had trusted in the uncertainty of riches. We cannot mistake the lesson.

And, lest you forget, reader, let me remind you that your soul, too, one day or one night, shall be required of you. Remember, it is a fearful thing to fall into the hands of the living God. Beware of the mistake of the rich fool. Put not your trust in riches, but anchor your hope in Jesus, who died for you. Be faithful unto death. Then shall you die in expectation of a blessed immortality and be received into the eternal tabernacles.

Commending the Literature.

"Samples of Sunday-school literature received. Must say that I am well pleased with the work, and will do all I can to encourage the use of the same. I think I can start one class this quarter." (B. W. Davis, Ashland City, Tenn.)

"For some time I have fully expected to write a word of indorsement of the Bible lessons. For many years I have been reading, studying, and teaching the Bible lesson as printed by the McQuiddy Printing Company, and have always enjoyed them very much; but I must say, with justice and brotherly love to all, in my judgment, the Bible lessons prepared by Brethren Smith and Srygley are the very best. I will do what I can to give them prestige in my year's work wherever I go." (Frank Baker, Berry, Ala.)

"I received your literature, compiled by Brethren F. W. Smith and F. B. Srygley, and will say in regard to it, I think it sound and reliable. We use it in my home congregation (Dunlap) and think it fine. I shall take what you sent me to other congregations where they use none at all, and try to influence them to use this. Thank you." (W. C. Baker, Duck River, Tenn.)

"I have just received samples of Sunday-school supplies from the McQuiddy Printing Company, edited by Brethren F. W. Smith and F. B. Srygley. I have looked over the Advanced Quarterly for the first quarter. I like the arrangement and comments very much. Indeed, I cannot see a single thing that I think could be improved." (J. R. Bradley, Elora, Tenn.)

"I have examined with some degree of care the Sunday-school literature for current quarter issued by the McQuiddy Printing Company. I find many commendable features both in arrangement and treatment. I like the topical headings with verse reference in parenthesis, comments on the Golden Text placed at end of lesson, and the clear, pointed questions. The table of contents is a convenience. No doubt all Sunday-school literature will be improved in future in respect to arrangement, etc.; but, for my part, I find very little to criticize adversely in the present Quarterlies. I passed my sample copies on to a destitute congregation in my home county with recommendation that they use them in their classes. We use this literature in our Sunday-school classes in Burritt College." (James E. Chessor, Spencer, Tenn.)

At Home and Abroad

Change of address: Willis H. Allen, from 1651 Rosselle Street, Jacksonville, Fla., to Box 44, Franklin, Ky.

Harry Hayes, of Kenton, Tenn., requests us to announce that he will be in the "song field" again this spring and summer.

H. Leo Boles preached for the Twelfth Avenue congregation, this city, morning and evening, last Lord's day. There was one confession at each service.

From R. W. Stagers, Columbus, Ga.: "I would be glad to have the name and address of any member of the church of Christ in or near Columbus."

Mrs. E. M. Shearer, Monticello, Ky., in renewing her subscription to the Gospel Advocate, says: "I have been taking the Advocate for eight years, and enjoy it so much. I would feel lost without it."

R. L. Ludlam, Jr., of Fort Smith, Ark., will be with the church at Lone Star Schoolhouse on the first Lord's day in March. From that date he plans to give some time to securing subscribers to the Gospel Advocate.

A four-days' discussion between A. G. Freed and J. E. Skinner (Baptist) is arranged to begin at Benton, Ky., on March 21. The design of baptism, apostasy, and the work of the Holy Spirit are the subjects to be discussed.

In the Gospel Advocate of February 2, under "Field Reports," in a note from W. F. Cox, Beamsville, Ontario, Canada, the word "sects" in the sixth line of his report should have been "secretary." We are glad to correct this for him.

Propositions have been signed for a debate between Jesse F. Love (Christian) and Isalah Watson (Missionary Baptist), at Womack, La., beginning on the morning of April 10 and continuing for several days. Apostasy, operation of the Holy Spirit in conversion, the design of baptism, and the church question are the subjects to be discussed.

From J. C. Mosley, Whitwell, Tenn., February 15: "I am now at home, teaching a Bible class at Daus. There were thirty-six in the class the first day. I went to Dunlap and talked at the college yesterday to over four hundred students. I made a talk at the college in Charleston, Ark., to over four hundred students. We had baptizing the last day I stayed in Arkansas, and had a meeting in Bridgeport, Ala., as I came home."

From H. A. Rogers, Estawan, Saskatchewan, Canada, February 16: "Meeting still going on here, with increased interest. When we began here, we planned on only a few meetings, and this is the third week. Since my report of February 7 [see "Field Reports"] five more have been added to the body—four by baptism and one from the Baptists. There is new interest, and we continue a little longer. There are seventeen members here now, brimful of zeal."

From R. E. L. Taylor, Plant City, Fla., February 18: "The meeting here moves along very well. One baptism to date; others expected. C. D. Moore is with me, and he is making many friends here. I will be at Lecanto on the fourth Lord's day in this month, after which I will return to Tennessee. Let any congregation desiring me to preach for them on Lord's days in March write me. I will be glad to visit them. The Lord willing, I will begin a meeting at Spencer, Tenn., the first part of April."

W. L. Neal writes from Frederick, Okla.: "C. C. Fuqua, of this city, desires to preach for the brotherhood in Tennessee or in any other State where his services may be needed. He has preached in seventeen States, held fifty debates, has a good personality, and reports himself well in the pulpit. He would accept a good location in a Southern climate. He is an able preacher and worthy of due consideration. Anything that may be done for him will be duly appreciated." Brother Neal is a member of the church of Christ at Holladay, Tenn.

From M. C. Cayce, 143 Wacaster Street, Jackson, Miss., February 13: "Yesterday was very much like a spring day here. In the morning and at night I preached in Jackson, and in the afternoon at Ridgeland. Three cars from here went to Ridgeland. We had a good audience and fine attention. Several of our members here are now sick with 'flu' or the grip. Calls for meetings continue to come in. This field needs more New Testament preachers. I want to re-

mind our readers that Vicksburg needs and deserves help, that they may quickly build their much-needed house. Mail checks or other remittances to W. F. Hanes, 1201 First North Street, Vicksburg, Miss."

In our issue of February 9, in Brother Kurfess' article, in the first column on page 131, the twenty-sixth and twenty-seventh lines from the top were transposed in handling the type matter after it had been put in page form, by which the sense of the article at this point was utterly destroyed. We regret this very much. The proper placing of these two lines will make the full sentence read as follows: "Furthermore, in expatiating on this alleged parallel between my treatment of psallo and Mr. Morrison's treatment of baptizo, he attempts to add odium to my book by making an invidious comparison of its author with this 'affusionist' teacher and charging that I am 'making common cause with him!' If psallo revolutionized to accommodate Mr. Kurfess, we dare not conclude that baptizo would do less to gratify Dr. Strong and Mr. Morrison." (Page 69.)

From U. G. Wilkinson, Comanche, Okla.: "As a result of my letters making known my condition and needs to the brotherhood, I received through the holidays one hundred and twelve dollars, which has been of great assistance to me. May God bless all who have assisted in my time of need. But expenses are high at this season of the year, and I still am sure I will not be able to do anything until warm weather; but I hope and pray to yet recover, that I may again be with my brethren in the noble work of the Lord. O, if I could respond to the calls to come and help that I receive, what a pleasure it would be! But I cannot yet do so, and I cheerfully submit to the will of the Lord. He knows what is best for all his faithful servants, and just how to reward us all according to our works. I still ask the prayers and assistance of the brethren, and will try to let them hear from me occasionally. May God bless all his faithful children."

From William P. Walker, Dinuba, Cal., February 13: "Yesterday was another great day for the Dinuba church. The largest audiences that we have had since I have been here. There were about twenty-five young people in my Callopan class—a class for young people. This class is working for fifty present by March 1. I am using Brother Smith's Advanced Quarterly—that is, we study the Quarterlies at home. The song service was soul-stirring and soul-winning. There were four additions at the morning service—three baptisms and one restoration. Some preachers say California is a hard field to work. Well, it may be for the indolent preacher; but I find folk here just about like folk back in Tennessee, Texas, and Kentucky. If we go after them, we usually get them. Dinuba believes in everybody working, everybody praying, everybody giving, and everybody a soul winner for Jesus. Brethren, souls are dying to-day, dying without the precious blood of Christ. Did you stop to talk to some poor lost soul to-day? Did you invite some one to the great marriage feast? Please do not wait till Sunday to say your little speech at the Lord's table; tell it to-day—yes, tell it wherever you go. Somebody needs to be prayed for to-day. Somebody needs to be encouraged. Win somebody to-day."

J. W. Grant, Lakeland, Fla., writes: "About the first of last December A. B. Lipscomb published in the Gospel Advocate an appeal in behalf of Alexander Kh. B. Yohannan, who, with his wife and two children, is in desperate straits in far-away Asia, terribly poverty-stricken, as a result of the awful war. Brother Lipscomb suggested that those wishing to help Brother Yohannan should send their donations to me to forward to him. As a result of this appeal, a number of brethren and sisters sent money to me, amounting, in all, to twenty-nine dollars. I sent a postal-card receipt to each giver separately. This morning (February 7) I started to Brother Yohannan a remittance of forty dollars, including in it the twenty-nine dollars above referred to. I pray that he may get it and be able to use it for the needs of his family. I used the best means I know of to get it safe to him in a usable form; but since the war came on there has been some trouble to him in using the funds I sent him after he got them. I sent him twenty dollars last fall, but have not yet heard if he got it and could use it. I sent it, and also this to-day, in accordance with his latest instructions to me as to how to send it. It seems that he has had to leave Persia and is near Bagdad, in Mesopotamia; but his instruction to me since he went there is still to address mail to him at Hamadan, Persia, care of the Imperial Bank. I so directed both remittances, and sent them by registered mail in United States notes. I shall not attempt to send again till I hear from one or both of these, and that he can use them. In his behalf, I thank all who have manifested an interest in his welfare."

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Disciples.

By OSCAR SMITH.

Christians are called "saints" with reference to their purity and consecration to God. They are called "Christians" because they are followers of Christ. They are called "believers" because of their belief in Christ. They are called "brethren" because they are members of the same family, and are, therefore, related to each other. They are called "disciples" because they accept Christ as their Teacher and follow him in all things.

Christ, after his resurrection, met his disciples in a mountain in Galilee and said; "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) The command to "go" indicates an aggressive warfare. They were not told to make great philosophers, but humble babes in Christ. The expression "make disciples" shows that men are made disciples by the simple teaching of the gospel. After they have been taught, they are to be baptized "into the name of the Father and of the Son and of the Holy Spirit."

We are told that during the first century of Christianity heathen nations would say, "See how these Christians love one another." They were held together by strong bands of brotherly love. Disciples of Christ to-day love one another. Jesus says: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.) Without the love of God in our hearts we cannot serve God acceptably. (See 1 Cor. 13: 1-5.)

Disciples are fruit bearers. "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." (John 15: 8.) The desire of the husbandman is to produce strong, vigorous vines, laden with fruit. The aim of the disciple is to let his light shine that others may see his good works, and glorify our Father in heaven.

Disciples abide in Christ's word. "If ye abide in my word, then are ye truly my disciples." (John 8: 31.) To "abide in" the word is to be obedient to the word. James (1: 25) says: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." (James 1: 25.) Only those who study the word of God and obey it have the promise of the blessings of the gospel.

Anciently, Christ's disciples met on the first day of the week to break bread. (See Acts 20: 7.) In the sphere of church activities to-day I find brethren who seem to be satisfied to remain away from the assembly on the Lord's day. If the Bible teaches that true disciples meet on the first day of the week to break bread—and it does (1 Cor. 16: 1, 2)—is it safe to stay away? Brethren, let us measure ourselves by the "divine standard of measurement."

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Personal Notes.

C. D. Crouch reports the congregation in Port Arthur, Texas, in better condition than a year ago, and that he is to remain with them a while longer. He will be glad to hear from congregations desiring to arrange with him for summer meetings.

The church in Denison, Texas, with the assistance of M. C. Cuthbertson, is doing work for the Master which is

being felt in that city. In the Bible-school work last Sunday there were three hundred and eight, and at the hour of worship the house was crowded with those who came to worship and others who came to hear the sermon.

Ben West, who labors with the Southside Church in Fort Worth, Texas, reports one more addition last Sunday and the work progressing nicely, with seven young men in the congregation who preach at some mission point on Sunday afternoons. Among other things, he says: "I heartily agree with you on the need for plain preaching of the simple gospel. Too many want debates to cease, fearing adverse criticism from the sects, as if our work is to please them rather than God."

L. S. White, the popular minister with the church in Sherman, Texas, is to assist the church in Itasca in a series of meetings, beginning on the fifth Sunday in July. Announcement is made thus early that the congregations in reach of Itasca may arrange their meetings for such date as will permit them to attend this meeting in Itasca. The Itasca congregation has the distinction of having in the Bible classes each Sunday morning more students than there are members of the congregation there. W. P. Skaggs, the efficient minister with this congregation, has a date open for a protracted meeting the last of April.

W. P. Skaggs, the much-loved minister with the church in Itasca, Texas, recently visited the saints in Teague. He reports a pleasant stay with them, and that the congregation is devoted, spiritual, and full of good works. J. W. Chism now lives in Teague, being there to see after some business interests he has near that place. Though a busy man in his secular work, Brother Chism has time to do some work in preaching, and is known as one of the strongest men among us. It is our hope that soon he will be in the work again for full time. Such men are needed.

Our hearts go out in sympathy to G. H. P. Showalter, who a few days ago buried his mother. Some years ago when I was called to my Tennessee home by the death of my father, at the same time Brother Showalter was called to Virginia by the death of his father; and now his mother and my mother have both passed to the great overworld, and the summons for each of them came near the same time. Both were Christians, as were our fathers.

Sister E. W. McMillian, the devoted wife of E. W. McMillian, the minister with the church of Christ in Waco, Texas, has been subjected to the necessity of having both of her lower limbs amputated at the hip. Brother McMillian writes me: "With both lower limbs amputated at the hip, my dear companion still prays to live. For two weeks I have prayed that she may be spared to remain as the light and sunshine of my life and the mother of our little girl. But beyond this desire we have agreed together to be happy and satisfied with the outworkings of the Father's good will. So far as science knows, she has little chance to recover, but she and I still believe she will survive it all. My cross is not more than I am willing to bear, but I do crave the touch of the good Father's hand." Wonderful faith and commendable resignation is this on the part of our brother, a young man, one of our brightest and most promising men for usefulness in the work of the Master. For him and his our prayers ascend.

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

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Editorial

Review of O. E. Payne's Book on "Psallo."

BY M. G. K.

CHAPTER VII.

THE PASSAGE FROM LUCIAN.

In accordance with my promise in the early part of this review, I now propose a careful examination of the famous passage from Lucian. It is proper to say, however, at the very beginning, that this examination is by no means called for because the passage itself, in its essential meaning and from the Christian point of view, has any decisive bearing whatever upon the *psallo* controversy, for, as we shall see from the facts in the case, it has absolutely no such bearing at all; but it is deemed proper to give the attention to it that is here proposed because of the great ado made over it and the misleading application made of it in the book here under review. This ado is not only begun by a conspicuous display of the passage on the title-page, but it is continued by numerous and repeated displays of it in the body of the book on pages 66, 135, 129, 140, 142, 167, 178, 253, 278, 286, 287, 305, 316, and 318, and thus it is paraded through fourteen pages besides the title-page. In fact, the author of the book seems to think that the little squib from the Grecian satirist contains a veritable mine of logical wealth, a regular bonanza for the instrumental-music cause; but, like many other things in the book, all that its incorrect and misleading application needs in order to change the situation radically is to appeal to the facts and turn on the light.

Hence, over against this conspicuous ado made about the passage, I unhesitatingly affirm that, so far as the matter of support for instrumental music in Christian worship is concerned, there is absolutely not a solitary thing in it, and I now propose to go to the bottom of it and to demonstrate this fact to any fair-minded person who is capable of sound reasoning and who will properly weigh all testimony in the case. As a matter of fact, when we come to see the real teaching of the passage, this ado over it will not only be seen in its true light, but every vestige of what even appeared, by misapplication, to be an argument for the instrumental-music cause will vanish into nothing.

That our readers may appreciate the criticism here to be made, they should know something about who Lucian is, and particularly his thorough knowledge of the Greek language and his unquestioned ability to write that language correctly. I shall, therefore, first of all, introduce him to them both in his capacity as a Greek scholar and in his attitude toward Christianity. As one of the keenest wits and probably the greatest satirist in all Greek literature, if he could see the novel interpretation put upon his little Greek sentence containing *psallo* and the changes rung on it as a weapon in support of a theological tenet in the numerous pages just cited, he would probably furnish the world with another rare specimen of ridicule, if not, indeed, of biting sarcasm.

The time of Lucian is usually placed between A.D. 120 and A.D. 180. He was born at Samosata, modern name Samsat, a city on the Euphrates in Northern Syria. By mistake he is sometimes confused with another Lucian, the eminent Christian martyr of the same name and born in the same city, but who lived in the fourth century A.D. The latter also is said to have possessed great learning; and, rather than surrender his faith and convictions, he courageously suffered martyrdom by hunger and torture under the Emperor Maximin Daza.

Concerning the Lucian of our passage, I now submit the testimony of leading authorities. *The New International Encyclopedia* says:

"Of Lucian as a literary artist, there can be but one opinion. He is one of the world's greatest writers of prose. His Greek syntax will not bear the microscope of the professional grammarian, but for literary purposes, he writes correct enough Attic. His command of the resources of what was to him a dead language is amazing. He has every word and phrase of Plato, Aristophanes, and Demosthenes at his pen's end, and for purposes of literary allusion, is master of all Greek literature and history." (Volume XIV, page 445.)

The Encyclopedia Britannica says:

"As a satirist and a wit, Lucian occupies in prose literature the unique position which Aristophanes holds in Greek poetry; but whether he is a mere satirist, who laughs while he lashes, or a misanthrope, who hates while he derides, is not very clear. In favor of the former view, it may be said that the two main objects of his ridicule are mythology and the sects of philosophy; in favor of the latter, his bitter exposure of imposture and chicanery in the *Alexander* and the very severe attacks he makes on the "humbag" of philosophy, which he everywhere assails with acrimonious and contemptuous epithets.

"As a writer, Lucian is fluent, easy and unaffected, and a close follower of the best Attic models, such as Plato and the orators. His style is simpler than Plutarch's, and some of his compositions, especially the *Dialogues of the Gods* (pages 204-287) and of the *Marine Deities* (288-327), and, above all, the *Dialogues of the Dead* (329-454), are models of witty, polished and accurate Greek composition. Lucian evinces a perfect mastery over a language as wonderful in its inflections as in its immense and varied vocabulary; and it is a well-merited praise of the author to say that to a good Greek scholar, the pages of Lucian are almost as easy and as entertaining as an English or French novel. It is true that he employs some forms and compounds which were not in use in the time of Plato or Demosthenes, and, as one who lived under Roman rule, has a tendency toward Latinisms." (Volume XVII, page 101.)

Thus, the reader can see that, in the estimation of scholars, Lucian occupies a high place in the sphere of Greek learning. It is true that his "Greek syntax" is sometimes discounted, and he employs "forms and compounds" which were not in use in the time of Plato or Demosthenes, but this is certainly no argument against his learning. It is only about three hundred years from Shakespeare's time to ours, and yet within that time many radical changes in "forms and compounds" have taken place in the English language; but there were five hundred years between Plato and Lucian, and of course there would be many changes in the language within that time. Hence, such

variations in Lucian from the Attic models have no weight against the claim that he was master of the Greek language.

That our conception of him may be complete, I present also his attitude toward Christianity. He was not only not a Christian, but he was decidedly anti-Christian. In fact, he was a skeptic and not even a believer in a future state of existence. *The Encyclopedia Britannica* says:

"Lucian was not only a skeptic; he was a scoffer and a downright unbeliever. He felt that men's actions and conduct always fall far short of their professions, and therefore he concluded that the professions themselves were worthless, and a mere guise to secure popularity and respect. Of Christianity, he shows some knowledge, and it must have been somewhat largely professed in Syria at the close of the second century." (Volume XVII., page 100.)

The Americana says:

"The Christian religion, of which, however, he knew little, and that only through the medium of mysticism, was an object of his ridicule. His writings were once largely studied as textbooks, but his diction is not the best." (Volume XVII., page 717.)

The Encyclopedia Britannica further says:

"The sarcasms on the popular mythology, the conversations of Plato, Hermes, Charon and others of the powers in Hades, show a positive disbelief in any future state of existence." (Volume XVII., page 101.)

Thus, while Lucian had no sympathy with Christianity and we may not expect anything from him in direct elucidation of any of its tenets, he was, nevertheless, an accurate writer of the Greek language, and we may be sure that he would never use such a sentence as that in the passage in question, with the remotest thought of the anomalous construction placed upon it by the book here under review. For the benefit of those who read the original, but have not access to Lucian's works, I here transliterate the passage, word for word, as it is in the Greek of Lucian's *Parasite* 17:

"*Kai hai men allai technai chooris organoon oudamoos tooi kektemenoi hyperetein dynantai; oute gar autein eni chooris autoon, oute psallein aneu lyras, oute hippeuein chooris hippou.*"

It may be rendered as follows: "And the other arts are by no means able, apart from instruments, to be of service to their possessor; for neither is it possible to play a flute apart from flutes, nor to make music without a musical instrument, nor to ride horseback apart from a horse."

The reader will please note that I render *psallo* in this passage "to make music" and *lyra* "a musical instrument." There is, as we shall see, the best of reasons for this rendering in this particular context. In fact, to render the former "to play the lyre" in this passage, as is done in the book here under review (page 139), does not correctly represent *psallo* unless, as we shall see further on, we attach to "lyre" the general meaning of "stringed or musical instrument." It cannot possibly be otherwise, for the simple reason, as we absolutely know, it is possible to *psallein* without a lyre. It is possible to *psallein* with any other stringed or musical instrument; and therefore, so far as the meaning and translation of *psallo* are concerned, instead of translating it here "to play the lyre," we may well ask, why not translate it "to play the cithara," "to play the phorminx," "to play the magadis," etc.? It meant all of these and more, too. Moreover, if Lucian had in his mind *playing the lyre*, and meant that, the verb *lurizo* was at hand and is the very verb to use to convey that idea. If that is what he meant, why did he not use that term? There is simply no escape here. Lucian either meant more than *playing the lyre*, or he did not know what word to use, one or the other. But, being the master of the Greek language that he was, his failure to use *lurizo* is positive proof that he meant more than *playing the lyre*; and this fact, in turn, becomes indirect proof that *lyra*, in this particular passage, means more than the one instrument so called. Hence, instead of limiting *psallo* to the

lyre in translating it here, to which we know it was never limited in any period of its history, it should be rendered in terms which include everything and exclude nothing that is essential to its meaning, and the rendering, "make music," does this in this particular context. When, therefore, we construe *lyra*, in this passage, to represent, not merely the instrument so called, but *stringed or musical instruments in general*, then the passage makes sense and states what is absolutely a fact—namely, "it is impossible to make music without a musical instrument." In order that the passage may state the truth in English, we are simply forced to the alternative of either limiting *psallo* to playing the lyre or to some other single instrument, to which we know it was not limited among the Greeks, or of extending *lyra*, in this particular context, to represent stringed or musical instruments in general; and I know of no authority for the former, but for the principle at least that is involved in the latter, Liddell and Scott, under the term *kitharizo*, distinctly say: "There can have been no great difference between the *kithara*, *lyra*, and *phorminx*." Hence, beyond any reasonable doubt, the rendering here given is a correct English statement of the idea in the Lucian passage.

We are now ready for a careful consideration of two questions which, I think, will put the teaching of the passage beyond all doubt. These questions are: (1) *What does the Lucian passage literally say?* (2) *What does it mean or teach?* In answering these questions, the purpose is to be guided by what the laws of language demand, and not by the theological or religious opinions of anybody; and hence, to such a line of investigation the reader's attention is now invited.

1. *What does the Lucian passage literally say?* The answer to this question is ready at hand. Leaving the two principal words of the passage untranslated, here is what it literally says: "It is impossible to *psallein* without a *lyra*." Never mind just now about the meaning of either *psallein* or *lyra*. What the passage literally says is that it is impossible to do what *the one* signifies without what *the other* signifies. Hence, no matter what *psallein* means, and no matter what *lyra* means, Lucian literally says it is impossible to do the former without the latter. Mark you, he does not say that whatever *psallein* denotes, it cannot well or easily be done without what *lyra* denotes, but he says it is impossible to do it—it simply cannot be done. This, with absolutely no room for doubt or dispute at all, is exactly what the passage literally says.

2. *What does it mean or teach?* If some one asks, "Does it not mean and teach what it says?" I reply, yes, it means and teaches exactly what it says when we construe its terms according to the laws of language; but, according to these laws, the meaning of no statement can be restricted to its literal import if there are other facts either in the context or elsewhere which indicate and necessitate a broader import. For example, John calls Jesus a "lamb" (John 1: 29), and Jesus calls Herod a "fox" (Luke 13: 32); but what is a *lamb*, and what is a *fox*? Literally each is a member of the quadruped species of animal; but was either Jesus or Herod that? All who are competent to judge of such matters know they were not; and yet Jesus was a lamb and Herod was a fox—that is, each was figuratively what is stated. Of course Jesus was not literally a lamb, and Herod was not literally a fox.

Now, on the same principle, as we have seen, Lucian literally says: "It is impossible to *psallein* without a *lyra*;" but is that literally so? Whoever answers "Yes" has Lucian teaching that "it is impossible to *psallein* with any other stringed instrument except a *lyra*!" Is any thoughtful person prepared for this? There were numerous other stringed instruments of music among the Greeks, all mentioned and defined by Liddell and Scott. There were the *kithara* and *phorminx* with seven strings each, the

kinura and *nabla* with ten strings each, the *magadis* with twenty strings, the *sambukee*, a triangular musical instrument with four strings, besides the *barbitos*, the *phoinix*, and the *psalterion*, all stringed instruments of music; and yet Lucian, according to this hard and fast construction of his words, tells us "it is impossible to *psallein*" with any of them except the *lyra*!! I repeat, is any thoughtful person prepared for this—prepared to accept such an absurd construction of his language? The fact that it makes him diametrically contradict what we know to be facts is positive proof that he meant no such thing. Hence, as the case stands, he no more meant "lyre," except in the fact that it was a *stringed or musical instrument*, than John and Jesus meant "lamb" and "fox," except in the fact that they represent *certain qualities*. The context not only justifies but demands this construction and forbids any other. He is writing about what it is *impossible* to do with *aulein*, *hippeuein*, and *psallein*. In substance, he tells us, "It is impossible to *aulein* without an *aulos*, it is impossible to *hippeuein* without a *hippos*, and it is impossible to *psallein* without a *lyra*;" but, according to the facts now before us and the linguistic principle here involved, "*lyra*" or *lyre*, in this passage, does not merely suggest or stand for itself alone, but for *any instrument at all with which psalting can be done*. This is either true, or, as we have seen, Lucian is made to say that it is impossible to *psallein* with any instrument except a lyre; and I respectfully add that I do not think any one who understands the Lucian passage and its context, either in the original or in an English translation, will call this statement in question. In fact, any intelligent person, without any knowledge of the original at all, knows that if Lucian knew what he was writing about and had respect for the truth, he would not be guilty of making the absurd statement that it is impossible to *psallein* except with one particular stringed instrument.

Hence, by every principle involved in the construction of language, we are forced to the conclusion that what is taught and all that is taught by Lucian's language is that "it is impossible to *psallein* without *an instrument or object with which or on which to psallein*;" but the moment we take this position, to which, as we have seen, all the laws of language here involved force us, then the additional conclusion is also inevitable—namely, that the instrument with which or on which the *psalting* is done may be *one thing*, or it may be *any other thing* among all the things with which or on which it is possible to *psallein*. But, according to the history of *psallo*, covering a period of five hundred years, as we saw in Chapter III, of this review, it was possible, during that period, to *psallein* with "the hair," with "a bowstring," with "a carpenter's line," with any sort of "musical instrument" made with human hands, and finally with "the heart" in song. Now, let the reader note the significant and telling fact that, as Lucian, according to the principles of language now before us, does not restrict the matter of *psalting* either to the lyre, which he mentions, or to any other *one* instrument or object to the exclusion of others, but merely says, in principle, that "it is impossible to *psallein* without *some instrument or object with which or on which it may be done*," it follows, as clearly as a mathematical demonstration, that his little sentence, after all the ado made about it, does not determine nor even touch the question whether the object or instrument used in *psalting* shall be one thing or another—whether it shall be the hair, a bowstring, a carpenter's line, a musical instrument made with human hands, or the human heart. (I assume in my translation, and think the context demands it, that he meant music of one kind or the other). His passage does not directly say a solitary word on this point. He merely affirms that "it is impossible to *psallein* without *something with which to psallein*;" and this is just as true of *psallo* in the New Testament as

it was at any time during the Classical Period. And as to *psallo* in the New Testament, it is an unanswerable fact that it definitely specifies "*the heart*" as the instrument with which *psalting* is to be done. See Eph. 5: 19, especially in the original.

Hence, by the cumulative force of indisputable facts we are led to the inevitable conclusion that the famous passage in question not only does not determine, but it does not even touch the question as to whether instrumental or vocal music is signified by the term *psallo* in its general usage at that time. However, it is the purpose to consider, in another place in this review, the bearing which it may be thought the passage has on this particular point. But be this as it may, it is still a fact that even if it can be shown, beyond all question, on which point I here neither affirm nor deny, that instrumental music is what he had in mind and meant in this passage, which is wholly immaterial to the one issue here before us, yet, it determines nothing about the *particular instrument* with which *psalting* is done in the New Testament, whether with the human heart, as in song, or with an instrument made by human hands, as in instrumental music, it being a demonstrated fact, as we have seen, that all the passage says is that it is impossible to *psallein* without *some instrument with which or on which to psallein*, just as in "the other arts" it is impossible for them "apart from instruments to be of service." Thus, of the correctness of this construction, Lucian himself furnishes incontestable proof in the immediate context of the passage, saying, "The other arts are by no means able, apart from instruments, to be of service to their possessor," and he illustrates with playing a flute and riding horseback, saying: "Neither is it possible to play a flute apart from flutes, . . . nor to ride horseback apart from a horse."

But this brings us to another significant fact which must not be overlooked—namely, he did *not* say, "Neither is it possible to *play* apart from flutes, . . . nor to *ride* apart from a horse," for neither of these statements would be true. Furthermore, it is significant that he did *not* say, although *verbal parallelism* would have required him to say, "It is impossible to *psallein* without a *psalterion*." And why did he not say this? Why not use *psalterion* the noun cognate to *psallo*, just as, in the other two illustrations, he used *aulos* (flute) and *hippos* (horse), the nouns cognate to *auleo* and *hippeugo*? Because he not only understood the Greek language, but also the principles of rhetoric in writing it; and since he was using, in the same context, two other sentences each with a noun cognate to its verb and calling for a *literal* construction, to use, in a third sentence, the noun cognate to its verb would appear to call for the *same construction*; but *psallo* being the verb he wished to use and did use, if he should use its cognate noun *psalterion* and say, "It is impossible to *psallein* without a *psalterion*," he knew he would be saying what is not true, unless a *figurative* construction were placed upon *psalterion*, making it mean, in that particular passage, not merely the instrument so called, but *any instrument with which it is possible to psallein*; but being compelled, in using with *psallo* any term denoting a single instrument, to use the said term *figuratively* so that it would stand, in that particular place, not for itself alone, but for *any instrument with which psalting might be done*, he wisely avoided the cognate noun in this case and chose *lyra*, which, in such a verbal environment, would be less liable to be construed as meant by the author to stand for itself alone.

Finally, the poet Ovid said he would "sing of facts" even though some might say he "invented them;" and whether we sing of them or not, the facts which are now before us show, beyond the shadow of a doubt, that Lucian's language merely means, in principle, that it is impossible to *psallein* without *some instrument with which to psallein*, and therefore his little sentence does not determine

whether that instrument shall necessarily be one thing or another, and this fact completely takes the passage away from those who attempt to use it to bolster the instrumental-music cause. He was merely contending for a practical truth which he saw everywhere exemplified in the different arts, and says nothing directly for or against either side of the music controversy.

More About Church Government.

BY J. C. M'Q.

Before answering in detail the questions by Brother Clark, printed below, I will state some truths that will be helpful in arriving at correct answers to them.

An elder is to be chosen for the office because he has shown his fitness for it by doing the work beforehand, which shows that it is not an office in the sense of an office of a civil government, but it is a duty imposed because the recipient has developed a fitness for the work needed to be done. Any one who does this work of an elder is, in fact, an elder, whether he receives the appointment to it or not. The appointment gives him assurance and confidence in the work and leads him to feel more keenly that it is his duty to do the work.

Men are sometimes chosen that have no fitness for the work, and others do it who have the qualifications, but are not appointed. A church in this condition has two sets of elders—a God-made set and a man-made set. The man-made set is always a curse to a church, and will hinder and eventually destroy it if not removed. The God-made elders will feed, tend, and lead the church wisely. It is wise to their own discretion and to the facilities and exigencies are not chosen.

In determining the articles of faith, principles of morality, and acts of worship, the law of expediency has no place. All these are to be decided by a "Thus saith the Lord" in express statements, and the Bible has clearly defined and decided them. When God legislates, it is the duty of man to obey the law enacted without modification or substitution; but in circumstantial or expediences of the gospel and of the church of Christ, Christians are left to their own discretion and to the facilities and exigencies of society.

Many things that are of vital importance to the usefulness and prosperity of the church of Christ are left to the law of expediency. A few examples will suffice. Meeting-houses, baptisteries, emblematic loaf and cup, Lord's tables, and times of convocation are all important items. There is neither precept nor precedent in the New Testament for building, buying, hiring, or owning a meetinghouse, for building a baptistery, and many other things of equal value. There is no law prescribed for the manner of eating the Lord's Supper, no suggestion as to the quantity of bread and wine to be used by each participant, nothing said about who shall partake first and how it is to be conveyed from one to the other. These are all matters of discretion and are left to the common sense and prudence of the assembly. Concerning these and many other vital matters, nothing is enacted or prescribed by the Holy Spirit. With this brief statement of fundamentals and incidentals, I give below Brother Clark's questions:

Gallatin, Tenn., February 1, 1922.—My Dear Brother McQuiddy: I have just read your article on "Church Government," in this week's issue of the Gospel Advocate. It is very fine. I am very glad that you emphasize in that article the fact that elders are functionaries and not officials. It seems that many of us have the idea that elders are bosses. I am glad you show that their work is rather functional. Will you please answer through the Advocate the following list of questions that suggest themselves to me?

1. Since elders are not legislators, but executors, and as executors they should enforce the word of God, should they not, in matters of expediency, enforce decisions of the church?

2. If elders refuse to execute decisions of the church in matters of expediency and insist on having their own way because they are elders, when no question of doctrine is involved, would the elders not act autocratically in turning the wishes of the church down?

3. Should elders be put in on trial? See 1 Tim. 3: 10: "Let these also first be proved." If so, who shall finally bring the matter to an issue? Should the church decide the matter, or should the elders select their associates and successors?

4. If a church finds that it has made a mistake, or if an elder becomes disqualified, how correct the matter?

5. What does "lording it over God's heritage" mean? What should a church do with such an elder? Who should say when an elder becomes autocratic?

6. Is an elder autocratic who claims, as elder or because he is an elder, that he has the absolute control of all the functions and deliberations of the church, and that if he is not obeyed the authority of Christ is rejected; who claims that no one has any right to have any kind of service unless he, as elder, makes the engagement? T. B. CLARK.

1. This raises the question of expedients and who shall interpret this law of expediency. We all agree that expedients change with changing conditions. The automobile, the airplane, telephones, wireless telegraphy, etc., have changed the order of society and all human expedients. The law of adopting the best present means of attaining any given end is the law of expediency. Individuals and communities must decide this matter. This is not and cannot be a matter of standing revelation. In matters of opinion there cannot be unity as in faith. No class of men—apostles, teachers, privates—ever did fully agree on opinions. Paul and Barnabas differed in a matter of expediency without any breach of communion. Hence the necessity for a spirit of concession, forbearance, and subordination. In such cases it is a Christian duty for brethren to in honor prefer one another instead of trying to enforce their opinions upon others. Where there are two conflicting opinions on any subject of expediency entertained by two parties, one or the other must yield, or ultimately there will be two distinct parties. If possible, unanimity should be attained even in matters of expediency; but this is not always possible. If it be not possible to always have unanimity of opinion, it should not be impossible to have unanimity in action. It is Christian to yield one's preferences, as conscience is not involved. If all Christians loved as brethren and were controlled by the law of love, which is supreme in religion, morality, and expediency, no breach of communion with saints would ever arise. When churches are torn asunder over expediences, one or both parties are carnal, selfish, worldly, and self-willed. Christians should not strive with each other over expediences, but should work and walk together in love. But when there are differences over the law of expediency, it is very selfish in one or two to ask for the liberty of controlling the whole community. On this subject A. Campbell wrote: "The law of expediency enacts that a majority of the seniors shall decide in all cases what is most expedient to be done in attaining any of the ends commanded in the Christian institution, the means to which are not divinely ordained in the written laws of the institution, and that the minority shall cheerfully and conscientiously acquiesce in such decisions." ("The Christian System," page 94.)

2. The elders who do not act in accord with what the church decides is best in matters of expediency, but insist on following their own opinions simply because they are elders, are self-willed and autocratic. Such conduct would indicate that they are man-made elders.

3. No, elders should not be put in on trial. "And let these also first be proved; then let them serve as deacons, if they be blameless." (1 Tim. 3: 10.) They are proved by doing the work for a while, then let them serve. It is said that the names of prospects for the work of elders were published. If they were found blameless and without reproach, then they might serve as elders. The church

should select the elders and deacons: "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." (Acts 6: 3.)

4. If a church has selected men for elders without the scriptural qualifications, it should nullify the selection and select men who have the qualifications.

5. Elders are admonished not to serve for filthy lucre, "neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." This means to rule by example and not by force. God's rulers do not rule by force, but by love. Elders should not rule imperiously, but should set an example that others may follow. The church should in love point out to the elder his mistake and teach him that such an arbitrary and despotic rule is condemned by the word of God. If he ceases from his arbitrary rule, he has been converted from the error of his way and has been saved from death. If he persists in his autocratic rule and the church is thereby hindered in its work, then, as a last resort, the church should withdraw fellowship from him. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3: 6.)

6. Certainly no man who has been made an elder by the Holy Spirit would claim that he has absolute control of all the functions and deliberations of the church. Surely no man who is well-informed in the Scriptures would make any such claim. If there be really such a man-made elder, he is not only autocratic, but is also laying claims to infallibility. Such an elder would be a curse to any church.

Compromising God's Word.

BY F. W. SMITH.

Under the head, "Revival Spirit Is Manifest at Union Preparatory Meeting," there appeared in the Nashville Tennessean of January 30, in part, the following report:

In the opinion of the several hundred Christians from various churches who attended the preparatory service at the First Presbyterian Church, Sunday afternoon, the revival spirit which it is hoped will stir Nashville during the Gipsy Smith revival has already reached the city. Certainly Sunday afternoon's service assumed more of the revival aspect than any of the Sunday-afternoon meetings that have preceded, and the workers are greatly encouraged over the prospect of a great spiritual awakening in the city during the next few weeks.

Dr. Carey Morgan, pastor of the Vine Street Christian Church, brought a message on "Getting the Church Ready," and Dr. E. C. Dargan, of the Baptist Sunday School Board, spoke on "The Joy of a City."

The message of the Bible on the necessity of hearing the gospel, believing it, and confessing faith in Christ is directed to the churches as well as to the individual. Dr. Morgan said, and he declared for the churches to get ready for a great revival they must first hear the message which God has for them in his word, must believe that message and have faith in God, must confess or declare that faith in the homes, social groups and business relations of their members, must repent of their worldliness, and must obey the command of Christ to go and teach and preach the gospel everywhere. Finally, the members of the churches must love one another, and this cannot be done as it ought as long as there is flagrant sin in the lives of the people belonging to the churches, the speaker concluded. Sin can never seriously hinder the work of the churches until it gets on the inside.

Assuming that the above report is correct and that it gives substantially what Brother Morgan said on that occasion, I must say that it is a clear-cut compromise of the word of God, provided our brother has well-defined convictions that are in harmony with what the New Testament teaches on the subject of the gospel and the church. In the first place, how he can get his consent to enter into

and give his support and influence to this so-called "union meeting" in which he will not be permitted to tell sinners what to do to be saved according to the great commission (Mark 16: 15, 16) and the preaching of the apostles (Acts 2: 36-38), provided he believes these scriptures, is beyond my comprehension. He will be compelled to sit and listen to Gipsy Smith preach day and night the popular doctrine of a direct, immediate, and miraculous theory of conversion, with one of the conditions ignored which the Lord Jesus put in the plan of salvation, and which was preached and insisted upon by the apostles, without the privilege of opening his mouth in correction of such false doctrine.

Again, Brother Morgan speaks of the "church" in rather a broad way when he says "getting the church ready." What does our brother mean by such language? Has he come to the point where he regards the church or body of Christ as being composed of all the sects and religious parties in Christendom? Is that our brother's conception of the church revealed in the New Testament? Most assuredly it was not the conception of Philip S. Fall, who came out of the Baptist denomination and brought with him the Church Street congregation, which afterwards became the Church Street church of Christ, and finally the Vine Street Church, to which Brother Morgan ministers. There has, most assuredly, been an exceedingly radical departure from the original ground of the church out of which Vine Street Church has grown.

In the speech of our brother at this union (?) meeting I fail to find the slightest reference to the holy and sacred ordinance of baptism which has enstamped upon it the three greatest names in the universe—viz., Father, Son, and Holy Spirit—although he talked of the necessity of "hearing the gospel, believing it, and confessing faith in Christ." He further said the churches "must repent of their worldliness, and must obey the command of Christ to go and teach and preach the gospel everywhere." Really, does Brother Morgan believe that a single one of the preachers present would preach to inquiring sinners seeking the way of life what the apostle Peter did on the day of Pentecost? Again, does he believe that Gipsy Smith will do anything of the kind? What a fine opportunity Brother Morgan had to simply quote the words of Christ: "He that believeth and is baptized shall be saved!" Was our brother too timid to face that throng of clergymen with such a declaration, or was he afraid to "throw a firebrand?" What all such meetings need is the firebrand (if it be a firebrand) of a full gospel. I cannot refrain from reference to what the lamented David Lipscomb said on the subject of union meetings: "A man cannot compromise his own convictions and adopt things that he believes to be wrong without loss of moral power and without dishonoring his own true spiritual manhood. A man cannot compromise and set aside what he believes to be a command of God without dishonoring God before the world, without destroying his own reverence for God and usefulness for his service. To set aside a law of God for the sake of union with others is to prefer union with them to union with God. If we sacrifice God's word to please others, it is because we wish to please them rather than to please God. When we agree to set aside a command of God, we agree to separate from God."

Personally, I have a very high regard for Brother Morgan, but I cannot indorse his course religiously, and I must not permit personal friendship to prevent my speaking against what I sincerely believe to be his spirit and actions of compromising the truth of the Lord Jesus Christ. The only preacher and the only church in this so-called "union meeting" that will have to surrender and compromise their teaching and convictions is Carey E. Morgan and his congregation, because all the rest of the preachers and churches are agreed on a system of conversion which ignores baptism as one of the conditions of salvation.

Home Reading

The House by the Side of the Road.

There are hermit souls that live withdrawn
In the place on their self-consent;

There are souls like stars, that dwell apart
In a fellowless firmament;

There are pioneer souls that blaze their paths
Where highways never ran—

But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—

The men who are good and the men who are bad,
As good and as bad as I.

I would not sit in the scorner's seat,
Or hurl the cynic's ban;

Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,

The men who press with ardor of hope,
The men who are faint with the strife.

But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—

Let me live in my house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;

That the road passes on through the long afternoon
And stretches away to the night.

But still I rejoice when travelers rejoice,
And weep with the strangers that moan.

Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—

They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.

Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?

Let me live in my house by the side of the road
And be a friend to man.

—Sam Walter Foss.

A Substitute for Worry.

It is easy to worry. It is easy to worry when there seems to be something to worry over, and it is just about as easy when there is nothing to worry over. It is so easy that most of us "get the habit" while we are young and keep it up until we reach the haven of rest; and if there is any possible way of doing it, some of us will proceed to worry the very first day we are in our longed-for heaven. It is true that worry carves many deep lines upon our foreheads, makes us spend many hours of greatest uneasiness, drains our vitality, destroys our cheerfulness, puts an extinguisher upon our joys, makes us less fit for life and an enemy to social good cheer, and, so far as it can, it robs heaven of the sun and earth of its song; and yet we cling to it as one of our most cherished possessions.

Why do we do it? Probably the principal reason is that we look upon worry as a safeguard against trouble. If we don't worry over things, we are sure something dreadful will happen to us. It is worry that protects us from evil, and it is worry that acts as an angel of the Lord encamping round about us. If we didn't worry, we couldn't expect to live in peace, and things would surely go wrong. Of course all this sounds very foolish, and it is even more foolish than it sounds, but it is nevertheless true.

One of the most striking characteristics of our soldiers during the war was the cheerful spirit which they exhibited. They had difficulties enough, and hardships without number, but they steadfastly refused to worry about them.

Even in the darkest hours they sang, "Pack up your troubles in your old kit bag," and faced the future hopefully. One of the doctors who had charge of a hospital train says that scarcely ever did he hear a groan or a complaint from the men who were suffering the most excruciating agony. When compared with what these brave men endured, how trivial do our little troubles seem!

Why not try a substitute for worry? Why not trust? Trust does not remove the possibilities of trouble; but reading and believing that God cares for us, it decides to let God do the worrying. But some one says that is irrelevant, as God never worries. Well, then, if God never worries, why should we? He is looking after things, and we certainly are not; and if he never worries, it does seem foolish for us to do so. Long ago a man of God wrote: "I will trust, and not be afraid." We say, "I will trust," but we seem strangely loath to say, "I will not be afraid." To learn this lesson well is to enter a new life, a life of marvelous peace and rest. And the gateway is open always.—The Christian Guardian.

Determined to Succeed.

The following is one of the traditions of a manufacturing firm in Glasgow, Scotland. Thirty years ago a barefooted, ragged urchin presented himself before the desk of the principal partner and asked for work as an errand boy.

"There's a deal o' running to be done," said Mr. Blank, jestingly, affecting a broad Scotch accent. "Your qualifications 'd be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning and held out a package. "I have the shoon, sir," he said, quietly.

"O!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace this house."

The boy hesitated a moment and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was aroused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully and found to his regret that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler, but without a word of complaint he disappeared. He now went fifteen miles into the country and found work in stables near to a night school. At the end of the year he again presented himself before Mr. Blank.

"I can read and write," he said, briefly.

"I gave him the place," the employer said years afterwards, "with the conviction that in process of time he would take mine if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our chief foreman."—Selected.

Communion With God.

Mighty changes are taking place before our eyes, but amid them, and in spite of them, there may be among the great masses of the people a deadlier moral apathy and a consequent lessening of our communion with God. If moral and spiritual institutions become dull, the great lamp of the world will go out. The world is aching for a gospel, and it must be the labor of the church to present a gospel that will reach the world's most awful need.—J. H. Jowett.

Aches and Pains Of Rheumatism

Sometimes They Are Unbearable.

There are weather conditions that make rheumatism worse. They are not the same in the cases of all persons. Some rheumatics suffer more in dry, warm weather than in moist, cold weather, but all suffer more or less all the time.

The cause of rheumatism is an excess of uric acid in the blood, affecting the muscles and joints, causing aches and pains. Hence the blood must have attention for permanent results in the treatment of this disease.

Hood's Sarsaparilla has given entire satisfaction in thousands of cases. Do not fail to try it.

For a laxative take Hood's Pills.

Coughs and Colds

DR. H. JAMES' CANNABIS INDICA
(COMPOUND)

IN USE FOR OVER FIFTY YEARS

An old and well-tried remedy for the relief of **Bronchial Asthma, Catarrh, Colds, Etc.** A two-weeks' treatment, one pint bottle, \$2.50. Send for circular of information. Address **Craddock & Co., Philadelphia, Pa.**

TETTERINE

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

50c at your druggist's or from the **SHUP-TRINE CO., Savannah, Ga.**

CHURCH OF CHRIST

LOS ANGELES, CAL.

The Sichel Street Church meets for Bible study on Lord's day at 10 A.M.; communion, 12 M.; preaching, 11 A.M. and 7:30 P.M. Prayer meeting or Bible drill, Wednesday, 7:30 P.M.

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BIBLES

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In answering advertisements, please mention the Gospel Advocate.

Field Reports

Brewton, Ala., February 6.—I am again in Alabama. Any congregation wanting a meeting may write me at Brewton. I want to preach to save sinners eternally, not just to have a name to preach. Brethren, who will assist me to save a poor sinner in eternity?—G. W. Jarrett.

Ackerman, Miss., February 11.—I am at Kosciusko. Will preach at Nile on Lord's-day afternoon and at night. The work is getting along nicely in this part of the State. Brother Cayce is doing a grand work. God give us more Cayces! I felt like removing my hat when I read Brother N. L. Walker's letter in the Gospel Advocate of February 9. I shall be glad to work to help our papers if they will take the advice.—H. D. Jeffcoat.

Cleveland, Ohio, February 15.—My son, A. A. Bunner, Jr., closed a meeting with the church at Day Brook, W. Va., last Lord's-day night, with five added by primary obedience, one by letter, fifteen restored to the fellowship of the congregation, and the church greatly strengthened and built up in the faith. He also married two couples. He has promised to assist the church there in another meeting, beginning on May 20. He goes to Barrackville, W. Va., to begin a protracted meeting next Lord's day.—A. A. Bunner.

New York, N. Y., February 13.—Yesterday was a splendid day for us, regardless of the snowy, sloppy streets and some sickness among our members. Let us have the prayers of every Christian who is interested in this work, who wants to see the cause of Christ established in this great city. As Paul said: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)—E. E. Shoulders.

Alabama City, Ala., February 12.—Our meeting is progressing nicely. Brother C. C. McCampbell, of Rome, Ga., is doing the preaching. One has made the confession and several others are "almost persuaded." The attendance is increasing at every service and the interest is good. We are just a few weeks old, and the collection this morning amounted to twenty-four dollars and thirty-six cents. Brother J. M. Dennis is to work for us this year, and, with several meetings this summer, we hope much good will be done.—Jake Hamilton.

Albany, Ala., February 13.—Yesterday was one of the most interesting days I have spent since coming to Albany. All previous records of the morning Bible study were broken, there being one hundred and eighty-nine in attendance. At the eleven-o'clock service the house was taxed to its capacity, some having difficulty finding comfortable seats. Our Wednesday-evening Bible study has an average attendance of fifty. We also have a Thursday-afternoon class studying "Outlines of Bible Study" (by G. Dallas Smith), a class on Friday night

ASPIRIN

Name "Bayer" on Genuine



Warning! Unless you see the name "Bayer" on packages or on tablets, you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for colds, headache, neuralgia, rheumatism, earache, toothache, lumbago, and for pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trademark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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CABBAGE PLANTS—Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail, postpaid: 100 for 30c.; 500 for \$1.10; 1,000 for \$2.00, postpaid. By express: 1,000 to 4,000, at \$1.50 per 1,000; 5,000 to \$3,000, at \$1.25 per 1,000; 10,000 and over, at \$1.00 per 1,000. Order now. Satisfaction guaranteed.

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in the book of Hebrews, and a class of boys and girls on Saturday afternoon. The congregation at Hartselle meets on Thursday evening for Bible study, and at Tanner on Tuesday evening.—C. H. Woodroof.

Hatfield, Ark., February 15.—Since the announcement that I aimed to change locations I have had work offered me in five States. I am now at our new home in Hatfield, Ark. When the facts were known that we were to leave Texarkana, many expressed themselves as sorry to give us up; but the best of friends have to part. We are not among strangers here. I have known this church more than two years, and it is more than an average, and I hope that we will do much good this year for the cause of Christ. I wish to thank all of the churches that offered to share their bounty with us in the work of the Lord, and hope to meet some of them, if not all, in the future. We had a fine service last Lord's day, and it was encouraging to me. I hope that this will be a prosperous year for the cause everywhere.—C. H. Smithson.

Coal City, Ind., February 13.—I left home on February 4 and went to Coxville, Ind., where I expected to preach a few nights; but, with the sickness I found there, we gave up all meetings except the morning meeting for worship on Lord's day. Sickness in the community made the audience very small. On Monday I went to Brazil, and on Tuesday I went to West Union congregation, where Brother William Ellmore was in a Bible reading. I was with him in this reading three afternoons and nights. The number in attendance was not as large as it ought to have been, but the readings were very fine. I then came back to Coal City on Saturday, but on account of the weather and sickness, I did not stay and preach, but went out to Bethesda and met with a few in Bible reading and worship yesterday and preached last night. I will preach again to-night.—Andrew Perry.

Estancia, New Mexico, February 8.—I have located here at Estancia, and am preaching the "unsearchable riches of Christ" for the people here and at Albuquerque and Liberty, and will preach at Mount Air as soon as a place can be arranged for me to preach, and at as many mission points as I can reach. Truly, "the harvest is great, but the laborers are few." Why cannot more preachers come to this field? Souls are dying, starving for the bread of life. There are so many places in New Mexico where the gospel has never been preached; grown-up children that never heard the sweet story; gray heads bowed low, waiting death's summons, with no hope of heaven. We need missions and missionaries in this country. Men who are willing to make a great sacrifice for the cause of Christ; men who can stand up for Christ in the face of persecutions; men who are not afraid of cold and hunger—such men are badly needed in this land of scattered Christians and hopeless people. Pray for my labors for Christ to be blessed.—S. P. Tipton.

FROST-PROOF CABBAGE PLANTS

All leading varieties, prepaid, mail, \$1.50 per 1,000; express, collect, 3,000, \$2.85; 100 best plants free.

S. W. CARNES, Florahome, Fla.

So the dreams depart,
So the fading phantoms flee,
And the sharp reality
Now must act its part.
—Westwood.

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A UNION OF INTEREST TO WOMEN

Healthy Housewife---Happy Home

Lydia E. Pinkham's Vegetable Compound Has Helped Form Many

For the ailing, half-sick housewife such a union is impossible. Often times even the slightest form of housework cannot be accomplished. Yet the work must be done.

Many women struggle along for years suffering from some form of female trouble that make their lives miserable and their homes far from happy.

Lydia E. Pinkham's Vegetable Compound has helped thousands of just such women regain their health and strength. Just give your thought to the following letters and remember that the women who wrote these letters knew how they felt before taking the Vegetable Compound and again afterwards. It helped them—let it help you.

Had Nervous Spells

Horatio, Ark.—"I had nervous spells and awful bad feelings. My right side and my back hurt me all the time and I had been going down in health for six or seven years. For three years I had not been able to do my work without help. I weighed only 95 pounds when my husband's mother persuaded me to take Lydia E. Pinkham's Vegetable Compound. Now I heartily recommend it to all suffering women, as I have gained weight and health. I can do all my work, anything I want to do."—Mrs. JIM REARICK, Horatio, Arkansas.

HEADACHE—? GRIPPY FEELING—? For Quick Relief Take CAPUDINE

Reading, Pa.—"I was a nervous wreck and could hardly do my housework. I always had to have help or I would never have got it done. Through the advice of friends I have been taking Lydia E. Pinkham's Vegetable Compound for my nerves and Lydia E. Pinkham's Blood Medicine for my blood and I am feeling fine and doing my work all alone. I can recommend these medicines to any one, for they certainly helped me. I suffered for five years and Lydia E. Pinkham's medicines pulled me through."—Mrs. WALTER U. STOYER, 1218 Mulberry St., Reading, Pa.

Recommends the Vegetable Compound

New Orleans, La.—"I have found relief from my troubles by taking Lydia E. Pinkham's Vegetable Compound and I praise it wherever I go. I could not do my work as it should be done for I would sometimes have to lie down because of the pains I had. A friend induced me to take your Vegetable Compound and I have got great results from it. I keep house and am able to do all my own work. I recommend your Vegetable Compound to my friends who have troubles similar to mine."—Mrs. T. FOECKLER, 1915 N. Derbigny St., New Orleans, La.

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WINTERSMITH'S CHILL TONIC

Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC

—It not sold in your district, write Arthur Peter & Co., Louisville, Ky.—



Frost Proof Cabbage Plants

Prices, by Express, 1,000 to 4,000 plants at \$2.00 per thousand; 5,000 to 9,000 at \$1.75 per thousand; 10,000 at \$1.50 per thousand and special prices on larger lots.

We guarantee count, safe delivery, prompt shipment and satisfaction. Plants grown in open fields and guaranteed Frost Proof. We have all varieties. The earliest, Early Jersey Wakefield; next earliest, Large Type Charleston Wakefield; late varieties, Succession and Late Flat Dutch. Plants now ready for shipment.

Cash, money order or express money order with all orders.

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A Healthy Woman is Always Beautiful In The Eyes of Man

Lexington, Ky.—"During the time of middle life I used Doctor Pierce's Favorite Prescription and I cannot praise it too highly for the good it did me. I believe the Favorite Prescription is bound to become a favorite remedy with each woman who gives it a fair trial. I have also used Dr. Pierce's Golden Medical Discovery for stomach trouble and for colds, etc., and I believe it to be the best general tonic that can be had."—Mrs. C. C. Oldham, 553 Breckenridge Street.

The use of Dr. Pierce's Favorite Prescription has made many women happy by making them healthy. Get it at once from your nearest druggist, in either liquid or tablet form. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free, confidential medical advice.

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To Reduce Fever Relieve Headaches and Neuralgic Pains

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Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 10 parts pure Aspirin, 1 part pure Caffeine, 1 part excipient, in convenient tablet form. 35c per package at your druggist or by mail from the manufacturer, **Piedmont Laboratories, Inc.**, Clinton S. C.

Life.

Life—what is it?
Ah, who knows!
Just a visit,
I suppose;
Joy and sorrow
For a day,
Then to-morrow
We're away.

Youth and morning;
Manhood, noon;
Age—the warning—
Night comes soon;
Shines a star to
Light us; then
'Tis not far to
Home again.

—British Weekly.

Encouraging Words from Alabama.

BY TIM WALKER.

On January 1, 1921, I was called to old Cleveland church, five miles from Berry, Ala., to conduct funeral services, when the remains of Sister Garrison were lowered into the grave to await the judgment. From Berry I moved to Haleyville, Ala. During the year I conducted two mission meetings, preaching to audiences that never before heard the true story of the cross; operated a sawmill to the extent of cutting fourteen million feet of lumber; traveled over fifteen hundred miles to preach the gospel; paid more than fifty dollars in cash for the cause of Christ; received one hundred and ten dollars and seventy-five cents, a balance of sixty dollars and seventy-five cents to support my family (wife and four children); made a crop—one hundred and fifty bushels of corn and one bale of cotton; and almost completed a six-room bungalow house. I hope to go farther and preach more in 1922 than ever before. Brethren, do not be discouraged at this and other reports coming from Alabama. We have some very godly men and women in Alabama. Alabama has about three and one-half million people, only seventy-four white preachers, five colored ones, that stand for apostolic worship. Alabama stands as the third cotton State in the Union; some of the greatest railroads in the United States are in Alabama; the greatest coal fields in the South are in Southern Alabama. There are scores of cotton mills, and the greatest iron works in the South are found in Alabama. A number of other good things could be said, but this is sufficient at present. Alabama is a fertile field for the gospel. Preacher, will you please pitch your tent this way and help evangelize this great State and build up the church of God?

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time, and will do you great good. Sharpens the appetite, steadies the nerves.

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using this well-known old recipe for making cough syrup. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle, and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

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

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



Take a box with you

If you have headache, backache, toothache, neuralgia, rheumatism, sciatica, you'll be surprised at the quick relief

Dr. Miles' Anti-Pain Pills will give you.

A package of these pills in your pocket or in your shopping bag may save you hours of suffering.

Buy them of your Druggist.

Letter from Florida.

BY S. F. MORROW.

After spending a very pleasant Lord's day with the brethren and sisters in Atlanta, we left on the evening train for Tampa, Fla., after prayer in the home of Brother Harwell. It is certainly a blessing to find homes where praying is always in order. May the good Lord increase such homes.

We reached Tampa at 5 P.M., Monday, and were met by Brother A. J. Davis and son, Burgess, and conveyed in their nice Buick roadster to their home, where my wife met her beloved sister, Mrs. Davis, whom she had not seen for years, and all was joy and gladness. We found our daughter, Mrs. North, and her little daughter, who had preceded us a few days, well.

After a short rest, I was ready to go to work for subscribers to the Gospel Advocate. The first one to find was Brother Hoover, the preacher, a dear lover of the good old paper. I find him to be an active teacher of the word. He doesn't simply preach about the word, but teaches it as revealed. I hope to get several names here.

While we have only one congregation here in this city of eighty thousand, I tell them we can take the town for Christ if we will be as active and zealous as the grand old apostle Paul. I have never met, it seems, a more zealous little band. They have prayer meeting five nights a week—four cottage meetings and one at the meetinghouse. Brother A. G. Freed, of the Freed-Hardeman College at Henderson, Tenn., will begin a meeting here on the third Lord's day in February. All are hoping and praying for a glorious meeting and that great good may be done. All feel assured that Brother Freed will preach the word in its simplicity, beauty, and power.

We have several congregations near Tampa—some, weak; some, stronger. Brother J. W. Grant and wife are at Lakeland. We want to see them as soon as possible, and we want to go to Tarpon Springs to see Brother F. B. Srygley's daughter and family. Also, we want to see all the other congregations and secure every name we can for the Gospel Advocate. I am glad to note in the last issue of the Advocate that January, 1922, had more new subscribers than January, 1921. Certainly we can double the circulation of the paper if all will work. How easy it would be if each one would only secure one name! Please try it. I feel certain if the brethren and sisters knew the hardships the publishers are undergoing to give a good paper to the brotherhood, all would do more, and do it cheerfully.

I am delighted at the interest that

is being manifested in and around Nashville in getting ready for the Hardeman-Pullias meeting, which will begin on March 28. I hope every brother coming to Nashville soon will spend a few days at the meeting. It is hoped that at the close of this meeting each congregation will send some good preacher to a destitute field and keep him there till the cause is established. It is better for every congregation to send its preacher, support him well, and let him report his work to his supporters. Nothing should give more life to a congregation than to hear of the salvation of precious souls they are helping to save. Small congregations can assist each other. Think of the good work Brother M. C. Cayce is doing in Mississippi, then think of what Jesus says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." May we not ask every elder and preacher in every State where the cause is established to commence this good work at once? We have the money and the preachers. What excuse can we give in the final judgment for a further delay? Jesus says: "Give, and it shall be given unto you." Again: "God loveth a cheerful giver." We can never wear the crown until we first bear the cross.

THE SAFEST WAY TO DESTROY UNSIGHTLY HAIR

It is difficult to find anything more repulsive than an unnecessary display of unsightly hair on the person of an otherwise highly refined and beautiful lady.

The failure and danger connected with many so-called hair removers has discouraged many ladies and caused the needless and very unsatisfactory use of the razor, an instrument intended for the coarse skins of men only.

Unsightly hair on the exposed portions of the body can be destroyed with the roots safely and without injury to the skin, but the remedy must go deeper than the surface.

Nu-Art, a highly successful preparation, scientifically prepared, goes into the hair follicles and destroys the hair roots without injury to the skin or complexion. Thousands have found it highly successful and gratifying.

Mail a dollar bill with your name to 225 P. O. Building, Nu-Art Laboratories, South Orange, N. J., and you will be mailed a package, in plain wrapper, containing a bountiful supply of Nu-Art, by return mail. It will please you immediately, or your money will be cheerfully refunded.

**Girls! Girls!!
Clear Your Skin
With Cuticura**

Sample each (Soap, Ointment, Talcum) of Cuticura Laboratories, Dept. V, Malden, Mass. Sold everywhere.

Yeast Vitamon Greatest Beauty Secret Of All

Banishes Skin Eruptions. Puts on Firm Flesh, Strengthens the Nerves and Increases Energy



Concentrated Tablets, Easy and Economical to Take—Results Quick

If you want to quickly clear your skin and complexion, put some firm, healthy flesh on your bones, increase your nerve force and power and look and feel 100 per cent. better, simply try taking two of Mastin's tiny VITAMON tablets with each meal and watch results. Mastin's VITAMON Tablets contain highly concentrated yeast-vitamines as well as the two other still more important vitamins (Fat Soluble A and Water Soluble C) and are now being used by thousands. They positively will not upset the stomach or cause gas; but, on the contrary, are a great aid to digestion, to overcome constipation and as a general conditioner of the whole system. Pimples, boils and skin eruptions seem to vanish like magic under their purifying influence, the complexion becomes fresh and beautiful, the cheeks rosy instead of pale, the lips red instead of colorless, the eyes bright instead of dull. So rapid and amazing are the results that success is absolutely guaranteed or the trial costs you nothing. Be sure to remember the name—Mastin's VITA-MON—the original and genuine yeast-vitamine tablet—there is nothing else like it, so do not accept imitations or substitutes. You can get Mastin's VITAMON Tablets at all good druggists.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or sallyate yourself or paralyze your sensitive liver by taking calomel, which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an Ironclad, money-back guarantee that it regulates the liver, stomach, and bowels better than calomel without making you sick. Fifteen million bottles sold.

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Hot Springs Waters Wonderfully Successful in the Treatment of Rheumatism

The peculiar properties of the waters of the Hot Springs of Arkansas are due to radio activity, found in them to an exceptionally marked degree, and their equal has never been known in the treatment of rheumatism and all uric-acid troubles. These springs are owned and controlled by the United States Government.

The cost of living at Hot Springs may be regulated to suit any purse, accommodations varying from moderate-priced boarding houses up to the most fashionable hostleries.

Write for
Our Handsomely Illustrated
Hot Springs Book

The Way There is via the
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Low Rates Year Round

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TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harmless. Soothing. Fragrant.
See at your druggist's or from the SHUP-TRINE CO., Savannah, Ga.

BOOK OF COMFORT

Specialty designed gift for the bereaved. Contains choicest gems of comfort from greatest writers. Each selection a masterpiece. Memorial record page for the deceased. Beautifully decorated. Flowers fade, but "consolation" may be cherished for years. Price \$2.00, postpaid. Send to McQuiddy Printing Company, Nashville, Tenn.

Vapo Cresolene
ESTD 1879

For Whooping Cough, Asthma, Spasmodic Croup, Nari Catarrh, Bronchitis and Sore Throat

The Vapor Treatment for Coughs and Colds

The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The object derived from it is unquestionable.

Send for Descriptive Booklet 43. For Sale By Druggists
VAPO-CRESOLENE CO., 62 Cortlandt St., New York



Field Reports

Ackerman, Miss., February 16.—The work here is moving along nicely. I was with the church at Nlle last Lord's day. Good crowds. They still need help to build their house of worship. Brother J. M. Sanders, of Dossville, Miss., will use all that is sent him for that purpose. I received a call from a man seventy-five years old, who is a member of the Baptist Church, to go to Lake Como, Miss., and hold a meeting the first of March. I am planning to go. There is not a member of the church in fifty miles of that place that I know of to help pay my expenses. If any want to help in this work, they may do so. Doors are opening on every side. Pray for the work and the workers.—H. D. Jeffcoat.

Fort Smith, Ark., February 17.—Brother J. Floyd Hoover, of Booneville, Ark., spent the first Lord's day, in February, with the church at Bloomer. Brother Hoover has two Lord's days in each month for some church wishing an able minister. Brother William V. Pickel preaches each month at Union Valley and Burnsville. He had one baptism at his last service at Burnsville. The church at Charleston has now come to its day of opportunity. The old union meetinghouse that has sheltered the denominations for about sixty years is theirs to use unmolested. They have it in good repair and are sounding forth the word. The church at Booneville has a large number of young members being trained by Elder D. W. Walker. The church at Magazine, since losing their house of worship to the dividing element, has purchased and paid for two lots. The deed contains the restrictive clause.—R. L. Ludlam, Jr.

Pineapple, Ala., February 16.—The Avin congregation seems to be improving. They are well pleased with the Quarterlies printed by the McQuiddy Printing Company, and report an interesting lesson Sunday, with good attendance. I was at Fatama, Ala., Sunday, with good attendance and attention. The cause was planted there many years ago by the lamented Dr. Adams, but so many moved away that the work ceased for a long time; but the Partin families are trying to keep the work going, and I will be with them some and try to hold their meeting for them. At Geiger, Ala., in Sumter County, the writer held two meetings last year and started a little band to work, and they want a tent meeting this year, and will pay my railroad fare to hold their meeting in July or August, if some congregation will furnish them the tent. Let some congregation please write Brother Mat Golden, Geiger, Ala., and tell him you will lend him your tent for the meeting, and help us plant the cause there. The Antioch congregation, in Monroe County, wants some one to preach for them once a month.—C. Petty.

Estawan, Saskatchewan, Canada, February 7.—I arrived here on January 28, and have been conducting meetings each night since, except Saturday. The interest is fine. Last Friday night as we finished singing the invitation song one man of mature age came for-

MOTHER! CLEAN CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, give a teaspoonful to cleanse the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste out of the bowels, and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child to-morrow. Ask your druggist for genuine "California Fig Syrup," which has directions for babies and children of all ages printed on bottle. Mother! You must say "California," or you may get an imitation fig syrup.

Cures Asthma or Costs Nothing

Any reader who suffers from the above disease can be quickly cured without risking a penny through the remarkable discovery of C. Leavengood, 1228 S. W. Blvd., Rosedale, Kan. Don't send a penny—just write Mr. Leavengood, and he will send you a big bottle of his prescription on ten days' trial. If it cures, pay \$1.25. Otherwise you owe nothing.

EVERY MARRIED COUPLE

and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price. 1,008 pages, bound in cloth. Sold formerly for \$1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

Special Offer.—For a limited time we will send one copy for \$1.00 to introduce book to readers of this paper. Money back if not satisfied. Address: Medical Press, 640 1/2 Washington Street, Buffalo, N. Y.

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

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

**Eucapine
Salve**

Antiseptic Analgesic Antiphlogistic
(Prevents Infection) (Relieves Pain) (Allays Inflammation)

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

Piedmont Laboratories, Inc.,
Clinton, S. C.

ward, and, turning to the audience, said: "I am not ashamed of the gospel. I want to be right with God." Last Sunday night another man addressed us, saying: "My wife and I have been listening to the preaching and studying and have concluded that this way is the only one to go; therefore, we wish to become members. We rejoice in giving God the glory." There are others manifesting much interest, and we expect more additions ere the meetings close. The brother previously mentioned (who spoke for himself and wife) has preached a good deal, but had not seen all of the light. We taught him the way more perfectly. Estawan work is encouraging. I go from here to Regina and Macrorie. There are several places waiting for meetings. Carman Bible Training School is doing good work. We will have some preachers soon.—H. A. Rogers.

Coble, Tenn., February 17.—Under much suffering and fatigue, I conducted the following meetings during 1921: At Skelton Schoolhouse, Cane Creek, beginning on the third Lord's day in July; Flat Rock, Cane Creek, fourth Lord's day in July; Pegram Station, second Lord's day in August; at a union meetinghouse near New Market, Ala., third Lord's day in August; Little Swan, second Sunday in September. Six were added. My main point is to get before the brethren the fact that this place in Alabama is a mission field. Four denominations have planted themselves there and sectarian seed is bearing fruit. The pure, unadulterated gospel is as badly needed there as any place I ever saw. We have started the ball rolling. I left some almost persuaded, but strength failed and I had to close. In this meeting I went to war "at my own charges." Railroad fare amounted to about eleven dollars, and I gave five dollars for the use of the house. We have two brethren at this place, but both have large families and are living on credit. Now, brethren, I am wholly unable to continue this work, and it will be too sad to let it go down. I want to find a man who is willing and able, both physically and spiritually, to go there with a tent some time this year and preach to those people, publicly and from house to house. A work from house to house will accomplish much at this place, and we do not want a man who will not do that. We also want a good singer to lead the song service and congregations to support the work. Brethren, this is an appeal for a preacher, singer, tent, and support for this work. Who will respond? Brother Will Jackson, of Flintville, Tenn., will gladly take up this work with any one, but I would like for some one to inform me whether this is going to be done.—W. A. Sisco.

Actions speak louder than words; therefore criticize by creating new standards, not by finding fault with old ones.—Selected.

\$13.95 Goodyear All-Weather Coat
FREE Goodyear Mfg. Co., 952-R, Good-year Bldg., Kansas City, Mo., is making an offer to send a handsome, Rain-proofed, All-Weather Coat to one person in each locality who will show and recommend it to friends. If you want one, write to-day

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For Coughs, Colds and Catarrh

Mr. E. W. Marshall, Brampton, Michigan, suffering from Systemic Catarrh involving Head, Nose, Throat and Stomach, claims a complete cure. His letter is convincing:

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Mr. Marshall is just one of many thousands who have been benefited by Dr. Hartman's famous medicine in the past fifty years.

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This is my Father's world.
I rest in the thought
Of rocks and trees, of skies and seas,
His hands the wonders wrought.

This is my Father's world.
The birds the carols raise,
The morning light, the lily white,
Declare their Maker's praise.
—Maltbie D. Babcock.

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dross around us, our books only retain
their steady value.—Irving.
Our Books.

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Washington, D. C., Special.—Magazine publishers of New York and Chicago are astonished at the wonderful success of the Pathfinder, which has grown until it now has over 400,000 subscribers. This great illustrated national weekly is called the Ford of the publishing field. The Pathfinder interests and pleases every member of the family. The editor is anxious to have a half-million subscribers, and he offers to send his paper on trial to interest new readers. You can read and enjoy it three months—13 weekly issues—if you send 15 cents, coin or stamps, to the Pathfinder, 144 Langdon Station, Washington, D. C. The editor says the 15 cents does not begin to pay the cost, but that he is glad to invest in new friends.

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83 Songs, words, and music, 12c each in lots of 100. Less quantities, 15c each. Sample copies, 25c each.
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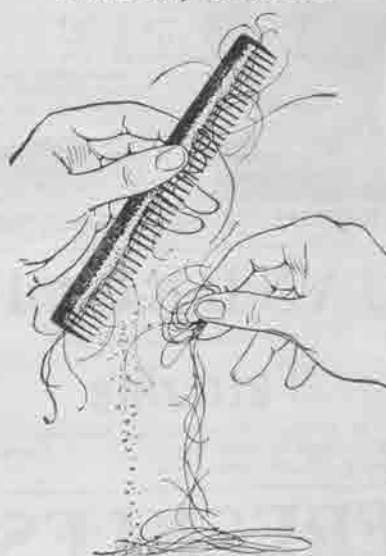


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Stops Hair Coming Out:
Thickens, Beautifies



Thirty-five cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic, you cannot find a particle of dandruff or a falling hair; besides, every hair shows new life, vigor, brightness, more color and abundance.

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Keep Your Liver Active, Your System
Purified and Free from Colds by
Taking Calotabs, the Nausea-
less Calomel Tablets That
Are Delightful, Safe,
and Sure.

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

To cut short a cold overnight and to prevent serious complications, take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed, and you are feeling fine, with a hearty appetite for breakfast. Eat what you please—no danger. Calotabs are sold only in original sealed packages. Price, thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.

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

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Is Applied. Fragrant and Soothing.
60c at your druggist's or from the SHUP-
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FRECKLES

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

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THE TRIAL OF DECISION.

On July 29, 1885, I was called and set apart for the work of an evangelist by the congregation at Hornbeak. Yes, called, ordained, set apart by fasting, prayers, and the imposition of the hands of the elders and Brethren I. C. Sewell and J. A. Carter. The charge that Paul gave to Timothy was given to me by Brother Carter.

On November 13, 1885, about four months later, I was granted a license to practice law before all the courts of the State. My law license bears the signatures of Clinton Aden, Judge of the Twelfth Circuit, Tennessee, and John Sommers, Chancellor of the Eleventh Chancery Division of Tennessee.

Conditions made it necessary for me to decide between the gospel of Christ and the law of a human government. A wife and six children, all depending on me for food, raiment, education, and such other necessities of life as enter into the care of a family. Wife and I thought, prayed, and talked over the matter. We felt assured of the fact that, if I should continue the practice of law, more money would come into our hands—that we could give our children better opportunities (worldly), better education, better clothes, better food, and fit and prepare them better for the battles of life. The picture looked bright indeed to us. Then we took up the other side of the proposition, and after investigating it from every angle, all we could see was poverty and but little opportunities for our children. Some of our best friends (in a way) volunteered their advice, and all, with few exceptions, said: "Never give up the practice of law. You are a poor man with a large family, and you owe it to them to give them the very best opportunities possible, and this you can do if you will only continue the practice of law; while, on the other hand, you cannot feed and clothe your family decently if you turn preacher." Poor comforters indeed! Thus tossed to and fro, rocked upon the billows of public opinion, we were sore troubled in heart and mind.

I was at that time, and have been ever since, a reader of the Gospel Advocate. A short article from the pen of Brother Lipscomb appeared on the preacher and his work. Brother Lipscomb said if a man would preach the gospel from pure, sincere motives, desiring only to do good and benefit his fellow man, doing good as his object, that man would be fed and clothed; but if money-making was his object, so much preach for so much money, that

man would be a failure as a preacher and bring reproach upon the cause of Christ. After studying over what Brother Lipscomb said, there was but just one thing for me to decide—why do I want to preach?

The time for decision had come. If money-making is to be my aim and purpose in life and I continue to preach, what am I but a hypocrite? If doing good in the world is my aim and purpose and I continue to practice law, what am I but a hypocrite? A hypocrite I could not be; so, like Moses of old, "choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward," I launched my bark upon the tempestuous sea of life, hoping and praying to land it safely in the harbor of eternal rest.

After making this decision and entering upon the work of an evangelist, I was met one day by a very prominent lawyer who had great interest in my legal success. He asked me why I had given up the practice of law. I told him I had some conscientious scruples regarding the practice of law. He then asked me if I thought it impossible for a man to be a lawyer and a Christian at the same time. I told him that I would not say that it was impossible to be both, but would say that it was hardly probable. To this good day I have not changed my mind on this subject.

Next, "My First Baptism."

RECIPE FOR GRAY HAIR

To half pint of water add 1 ounce Bay Rum, a small box of Barbo Compound, and 4 ounce of Glycerine. Any druggist can put this up, or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

GIRLS! LEMONS

WHITEN HANDS

Press the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough, or chapped hands. This home made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it does not irritate.

A Fateful Stream.

A mighty river, rolling on,
To-day, as through vast ages gone,
Coeval with creation's dream,
An e'er resistless, 'whelming stream;
Through nature's wilds, its early course
Met naught that could defy its force;
Still ever onward, fast or slow,
That river ne'er has ceased its flow,
Sweeping along its way, sublime—
That ever wondrous river, Time!

—Robert H. Harris.

The Work in Denison, Texas.

BY W. D. CAMERON.

No general report having been made in the papers for quite a while concerning the work in Denison, I thought a brief report of our work might be of interest to many of the readers. The Armstrong Avenue Church has just closed the most successful year's work in its history, and we are looking forward to still greater things this year. Brother M. C. Cuthbertson took up the local work with us the first of last August and is doing a splendid work for the cause at this place. We were so well pleased with his labors among us that we recently engaged his services for another year.

We have now been in our new building just two years, and our growth has been wonderful. Especially is this true of our Sunday Bible-class work. The last three months we were in our old church building our average Sunday-school attendance was seventy-two, and our average offering was one dollar and ninety-six cents. During the three months just closed our average attendance was two hundred and fifty-six, and our average offering was sixteen dollars and fifty-six cents. Last Sunday our Bible school broke all previous records both in attendance and offering, with an attendance of three hundred and thirty-five and an offering of twenty-eight dollars and thirty-one cents. Thus in two short years the building that we thought would take care of our needs in the work for all time has already become too small, and we are now preparing more classrooms by finishing the balance of our basement. When this work is completed, we will have about fifteen separate classrooms.

The ladies of the church meet each Monday afternoon for Bible study and to plan and assist in the charity work of the church. We have an interesting prayer-meeting service each Wednesday night, teachers' training class each Friday night, also Bible training and development work for the young folks each Sunday evening, in three departments—Primary, Intermediate, and Senior. This training work for young folks is an important part of the work of the church, and one that I am afraid many congregations are neglecting. It is to them that we must look

for our future leadership; so how very important must be their training and development in preparation for their future duties!

We have two meetings arranged for this year. One is to be held by Brother Claud McClung, of Fort Worth; the other, by Brother Horace W. Busby. We are expecting this to be the greatest year with us that we have yet had.

I do the very best I know how, the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Abraham Lincoln.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

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

Free to Asthma and Hay Fever Sufferers

Free Trial of a Method That Any One Can Use without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Chronic Asthma or Hay Fever, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with Asthma or Hay Fever, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumos, "patent smokes," etc., have failed. We want to show every one, at our expense, that our method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day—you do not even pay postage.

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Niagara and Hudson Sts., Buffalo, N. Y.
Send free trial of your method to:



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Order all your seeds by mail. You then are certain to have fresh, vital seeds of the very best varieties suited to all parts of the South. Our big new 1922 Catalog gives you the largest and best selection to choose from. You get more money value than a local dealer can possibly afford to give and you can expect bigger crops, finer vegetables and richer flowers when you plant Hastings' Seeds.

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HASTINGS' SEEDS

How I Earned Extra Money at Home

—When Jim's Salary Was Cut

By MARGARET GORMAN

All this talk of cutting wages had about as much effect on us as water on a duck's back. Jim was with a big company that would pull through hard times without cutting our income any. We felt sure of that. "And anyhow," I said one night, "how can they reduce you, when it's costing more to live than it ever did?"

The answer to that question came more unexpectedly than anything that ever happened in our lives. Jim came home the next Saturday with discouragement written all over his face. "Peggy, it's happened," he said, throwing his things down in a chair instead of hanging them up as he usually did.

"What?" I cried, trying to make him think I hadn't guessed the truth.

"My turn has come for a reduction," he said. "Guess we'll have to get along with less money, or else dig into our little 'socks' at the bank."

Even though I guessed it when he came in, I just couldn't make it seem true—just when we had saved nearly enough to make the first payment on a home. Now it would gradually go for living expenses. All the evening and long into the night I kept trying to figure out what I could do to show poor old Jim that I could really help. "Certainly there must be some way," I thought, "to keep things going without using up our savings."

The next morning, while dinner was cooking, I picked up the Sunday paper to try to get my mind off our troubles. The newest thing in winter clothes, a wonderful electric washing machine, the plans and pictures of the sweetest little home—all of these staring me in the face only reminded me that our little home would soon go glimmering for groceries unless I could earn some money to help buy— "O, Jim," I cried suddenly. Look!

And then I find out how to make extra money at home

"Here it is—How I earn money at home!—That's what I'll do. Do you think I could?"

Then we both read every word of it over together. It was the advertisement of the Home Profit Hosiery Company, Inc., of Rochester, N. Y. "Let's send in that coupon and get the whole story," I said. And while I was taking up dinner Jim addressed the envelope and ran up to the corner and dropped it in the mail box.

When the answer came, I found it even more interesting. Here, at last, was the way to earn money to keep that bank account where it was, and perhaps add more to it. So we sent for a machine.

To make a long story short, we never had to use a penny of the money we had saved. When the Home Profit Knitter came, I did just as they told me and read the instruction book over carefully several times before I ever tried to work the machine. And you'll never know how hard it was for me to keep from trying it before I had learned all about how to operate it, because there was a sock already started on it. But after I had all the instructions, which are illustrated by picture and so simply explained by text, down pat, I started to do a little practice work, and it wasn't long before I was knitting beautiful, warm, woolly socks.

You can't imagine what fun it is to be able to really knit a sock in a few minutes until you've tried it. And the joy of being able to do it just as easily as can be is nothing compared to your feelings when you get your first check from the Home Profit Hosiery Company for the socks you send them. A check for real money that you can use as you please.

You really work for them at a guaranteed piece-work wage. They furnish you with the yarn when they send the machine. When you send them the socks you have knitted, they return an equal amount of yarn and your check by return mail, so that you don't lose a particle of time. And the remarkable part of it is that they guarantee to buy the socks, as many as you can knit, all the year round. And in addition to that, they will also encourage you to make socks for your own home trade. And there's big money in that, too.

If you only knew all the little things I've been able to have that I never could have before I got my Home Profit Knitter, you would order one to-day. If you only knew the pleasure of at last finding a way to make money by your own fireside, among the things you love best, nothing in the world would ever keep you from sending in the coupon to-day and finding out more about it.

Any woman in this country who wants to make money at home pleasantly should know more about the Home Profit Knitter. So

many women who don't feel that they would be successful canvassing, going from door to door taking magazine subscriptions, find the Home Profit Knitter just the thing they have been looking for to make that extra money they need for their home or for the little ones they have.

More than once, I can tell you, I look back and wonder if I would be as happy and well as I am to-day if I hadn't had my Home Profit Knitter upon which to earn the money that kept worry away. More than once, I wish I could tell every woman in this country who needs more money the story of my experience just as I am telling it to you.

You too, may want extra money

You may have use for money to buy the things you've longed to have. Those new shoes, that hat or dress you saw in the store window the other day, can soon be yours if you own a Home Profit Knitter.

Thousands of women all over this country are earning money to buy comforts for themselves and those they love by knitting warm, woolly socks at home. You, too, can learn quickly to knit socks for which we pay you a guaranteed price all the year round. You don't have to worry about selling them. We bind ourselves to pay you well for all the standard socks you send us.

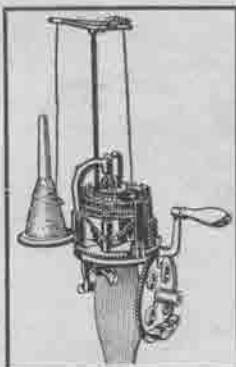
Remember this, we furnish the yarn for these socks free. Every time you send us socks we return an equal amount of yarn. At the same time we send you a check for your work. Prompt pay at a guaranteed rate—money that you can use as you please to buy the things you need or start a bank account of your own. If you can use extra money, now is the time to find out more about the Home Profit Knitter. If you want to shake off money worries, now is the time to start—knit your way to independence of such troubles. You learn quickly. We pay promptly.

Fill in the coupon now and mail it to-day. Find out for yourself about this wonderful machine that will mean so much to you. Find out about this company that agrees to pay you a generous wage rate. In short, learn how you can make yourself independent of money troubles by earning extra money in your spare time at home.

Mail the coupon to-day to the Home Profit Hosiery Co., Inc., Dept. 293K, 295 State Street, Rochester, N. Y., and find out why others are so enthusiastic about this plan to make good money at home on the Home Profit Knitter.



"You can't imagine the fun of being able to knit a sock in a few minutes. And you get paid for it generously, too!" says Mrs. Gorman.



HOME PROFIT-HOSIERY CO., Inc.,
293-295 State St.,
Rochester, N. Y.

NEW YORK, N. Y., January 23, 1922.

Gentlemen: I want to thank you for your most courteous treatment accorded me on my recent visit to your plant, and let you know what a pleasure it is to investigate an organization which carries out to the letter its every promise.

Your Employment Contract is very clear on what you promise to do, and, I feel, very favorable to your workers. Your guarantee to refund money if machine is not as represented is a perfectly good one in my opinion, as your machine is the most substantial I have ever seen. Your ten-year guarantee against breakage, because of inferior material or poor workmanship, is very generous. In my opinion this gives your purchasers a better guarantee than usually goes with power knitting machines sold to knitting mills.

What surprised me most, however, was the simplicity with which your knitter is operated. Your instruction book must have been written by a practical expert, for you will remember I took your machine and in a surprisingly short time knit a sock without help of any sort other than the book.

Let me congratulate you upon producing a hand-knitting machine of such high standard. Very cordially yours,

(Signed) OSCAR MOFFITT,
Industrial Investigator.

(COUPON)

Home Profit Hosiery Co., Inc.,
Dept. 293K, 295 State Street,
Rochester, N. Y.

Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

Name

Street

City

State

WRITE NAME AND ADDRESS PLAINLY.

Gospel Advocate

Volume LXIV. No. 9.

NASHVILLE, TENN., MARCH 2, 1922.

\$2 PER YEAR, IN ADVANCE.

"Disappointment—His Appointment"

✱ ✱ ✱

"Disappointment—His appointment."

*Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise;
For the end from the beginning
Open to His wisdom lies.*

"Disappointment—His appointment."

*Whose? The Lord's, who loves me
best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving earthly parent,
He rejoices when He knows
That His child accepts unquestioned
All that from his wisdom flows.*

"Disappointment—His appointment."

*"No good thing will He withhold."
From denials oft we gather
Treasure of His love untold.
Well He knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.*

"Disappointment—His appointment."

*Lord, I take it, then, as such;
Like the clay in hands of potter,
Yielding wholly to Thy touch,
All my life's plan is Thy molding;
Not one single choice is mine.
Let me answer, unrepining:
"Father, not my will, but Thine."*

—Selected.

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Current Comment

BY A. B. LIPSCOMB

WAS IT ARMAMENT OR DISARMAMENT?

The Disarmament Conference at Washington is a thing of the past. "The lights are out and gone are all the guests." A number of the distinguished foreigners who had attended the conference called at the White House to say good-by. Their reception was very cordial, and the exchanges of compliments between them and the President was felicitous. All testified to the pleasure they had in their visit to America and to their belief in the enduring character of the work accomplished at the conference.

In the nature of things, that work is differently appraised. By some its value is placed at a high figure. They see it exercising an influence on world affairs for years to come. Some see little accomplished and contend that it was an "armament" rather than a "disarmament" gathering. Others are more conservative and will be satisfied if the principal result shall prove to be the easing of the grave situation the conference was called to deal with. The peace-promoting influence of limitation of naval armaments, the saving of money at this time of general pinch, and the dissipating of the mists that overhung the Pacific problems are things to be thankful for and will justify the meeting.

About one thing, however, there could be, and was, but one opinion, because the fact stood established. It has been demonstrated that men of widely differing views and representing many conflicting interests could be assembled at a conference table and, under a leadership confessedly friendly and unselfish, induced to adjust their differences and agree upon a friendly plan of action removing all uneasiness about the immediate future. God has not only made "of one blood all nations to dwell upon the face of the earth," but he has made it possible for them to dwell together in peace and unity. He is not the author of discord nor the patron of wars and factions. It is perhaps a far cry from a big international conference to a local congregation of disciples, but I cannot refrain from making the observation that in the latter group there is too little disposition to meet together under friendly leadership to frankly discuss and adjust differences. In too many cases the brother who professes to apply the teaching of Matt. 18 goes at it with the determination to best the other fellow, and not to set himself right with God and man.

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WHEN THE LETHAL GAS IS TURNED ON.

The daily papers inform us that two tongmen are to be the first to suffer the death penalty by application of lethal gas, under a new law passed a year ago by the Legislature of Nevada. Scientists contend that the execution by lethal gas, under the Nevada law, is the nearest approach to humane killing by the State. It is used on stray dogs, and Nevada has decided to apply it to condemned criminals.

The death chamber, in which the condemned are confined while awaiting death, is air-tight. Pipes connect it with a tank containing the gas supply. A week is set aside by the court, at any time during which the execution may take place. The sorry inmates have no foreknowledge as to when the sentence of death will be carried out. On any night the sheriff may select, the lethal gas is turned into the death chamber and all is over.

As I see the matter, the new law simply shortens a man's stay in this world without subjecting him to a violent death. Should he be capable of serious thought and conscience-stricken, the mental anguish and foreboding would be the only real suffering. When we consider the matter seriously, all of us are in the same condition as the two prisoners,

with the exception that we think we have a much longer time to live. While we do not know the day nor the hour, we are assured that "it is appointed unto every man once to die, and after that the judgment." We may not be here one week, or it may be that we shall be here for many years. The Christian view of death does not encourage indifference to the certainty of it nor anxiety concerning its outcome. We are not confined in an air-tight cell, but even while we bask in God's sunshine we are walking "through the valley of the shadow" as we pass from the cradle to the grave. How dark and dismal the thought would be were it not for the teaching of Jesus Christ concerning the resurrection and the faith which overcomes the world!

CHINA'S ANCESTORS AND OURS.

Thomas W. Lamont is one of the biggest financiers in Wall Street, and a man also of ideals that have been respected. He has paid more than one visit to China, and was the organizer of the fight against famine there, fairly winning the gratitude of the Chinese people. He has had much to say about "hustling the East," and contends that "the practice of ancestor worship, as it is carried on to-day, must change if China is to come into her own." When you come to think of it, nearly all nations are ancestor worshipers. Jews are Jews, Mohammedans are Mohammedans, Christians are Christians, out of loyalty to their respective ancestors. The suggestion has been made that I cannot ask another man to brand his ancestors as errorists in order to honor my own ancestors. We blame the unenlightened Chinaman for worshiping his ancestors, when in a large measure we Americans are worshiping our ancestors. We keep up the war game because we think respect to our forefathers demands it. The worship of our ancestors is so universal and so intense and clouds our eyes to such an extent that we cannot see the more excellent way of settling differences that was taught by Jesus and his apostles.

How far China can progress on peace-loving lines depends in vast measure on Christendom's determination to follow the same lines. If Christendom forces her to become militaristic, to build navies and support armies and turn her scientists to the manufacture of death bombs and poison gas, by emphasizing her helplessness as a peace lover, then, and only then, can the yellow peril become more than a figment of the imagination.

OUR GREATEST TASK.

The longer I live, the more I am impressed with the old, old truth that the greatest achievement in life is the mastery of one's self. The building of a railroad, the amassing of a fortune, the writing of a book, the election to a place in this institution or that—none of these things are to be compared to the mastery of one's self. In this field one is dealing with his will, and here all character is finally determined. Peter Ainslee gives us the following:

Influences come from without, but decision comes from within. "You must" may or may not make a character, depending upon how one receives the order; but "I will" coming from within is the authority that determines things. The will is not for self-assertion; it is for self-mastery. The former is its abuse; the latter, its service. The sacredness of this self-mastery must be laid upon the heart in prayer so tactfully that he who arises from his knees in prayer will be able to say "I can" and "I will." It is the desire of all, but it is attained by few. Perhaps the reason for this is that the training of the will is neglected or abused or improperly trained; but wherever lies the defect, it is reflected throughout life. In spite of the defect, it is a common hunger of the soul to stand in the place of self-mastery.

Nothing so embitters life as a constant brooding upon one's failures. On the other hand, nothing so enriches life as to look back over the places where self-mastery won the day. For such an experience there can never be a regret. It makes faith stronger, the vision wider, and hope radiant with expectancy. To conquer self—this is our task.

Our Contributors

Report of the Treasurer of the Church of Christ at the David Lipscomb College.

Dear Brethren: I herewith submit my report as treasurer of the church for the year ending December 31, 1921.

Amount in treasury January 1, 1921, \$88.40; amount contributed in 1921, \$4,167.96. Total, \$4,256.36. Expense for 1921, \$4,249.16. Amount in treasury, \$7.20.

We used this money for the following purposes: Thomas H. Burton, for mission work in South Carolina, \$1,475; M. C. Cayce, mission work in Mississippi, \$1,187.50; E. C. Fuqua, mission work in Colorado, \$240.34; Miss Sarah Andrews, mission work in Japan, \$120; Mrs. K. Ishiguro, native worker in Tokyo, Japan, \$165; Tennessee Orphan Home, \$118.30; preaching at home, \$155.50; church at Hartselle, Ala., \$50; church at Spring Hill, Tenn., \$45; Waverly-Belmont, \$34.27; central meeting at Auditorium, \$25; church at Savannah, Ga. (J. B. Beck), \$75; church at Galveston, Texas, \$28.36; church at Jackson, Miss., \$250; church at Union, S. C., \$100; church at Legate, \$10; song books, McQuiddy Printing Company, matting, etc., \$169.89. Total expense, \$4,249.16.

Our mission work for this year as compared with former years is as follows: Used for mission work in 1915, \$355.20; in 1916, \$397.50; in 1917, \$490; in 1918, \$868.75; in 1919, \$2,075.75; in 1920, \$3,071.52; in 1921, \$3,806.47.

"In the morning sow the seed, and in the evening withhold not thy hand." (Eccles. 11: 6.) "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." (2 Cor. 9: 6.)

I also herewith submit the reports to you of those who are laboring for the church in mission fields. "Go ye therefore."

ROBERT S. KING, Treasurer.

REPORT OF M. C. CAYCE.

A report of our work in Mississippi for 1921, I hope, will prove a means of encouraging other congregations to send more men into such places. I have baptized one hundred and fifty persons, twenty-nine of whom were Baptists, and eight were Methodists. Also, five from the Baptists, one from the Holiness, and four from the "digressives," and two from the Methodists, believing they were scripturally baptized, took a stand with us on the Bible, and the Bible only, agreeing to lay aside all the teaching and practice of men and be simply Christians. Thirty-nine were restored by complying with the second law of pardon to erring Christians, confessing their sins and praying one for another, reasonable service of our Master.

Three congregations were planted in new places, and in one place, where former efforts had been made, but no meeting of the church for worship for the past four years, they were reestablished in the faith, and with renewed courage and determination returned to work, I believe, to be faithful until death. You might say this was more important, if possible, than to start a congregation in a new place. (See 2 Pet. 2: 20-22.) These were good but discouraged people. They are now looking for a suitable lot upon which to build a meetinghouse.

A congregation was started in Jackson upon my coming here last year that has never failed to meet for Lord's-day worship, but until April of this year had no permanent place to meet, but used the Odd Fellows' Hall, Woodmen of the World Hall, and a part of the time met in the courthouse. Last April we bought a nice, comfortable meetinghouse from the Presbyterians, which was paid for in full without one line being published in any paper. A few personal letters to congregations, and a ready, willing, gener-

ous response on the part of some Nashville congregations, together with the amount given by the faithful few here, made this possible. If more congregations would do as a few in Nashville are doing, sending men and helping in other ways, the time would soon come when churches of Christ would be thickly scattered all over this and other States, where now New Testament Christianity is almost, and in many places entirely, a stranger.

We also bought a well-located, substantial brick meetinghouse from the Cumberland Presbyterians in Columbus, Miss., upon which a cash payment of five hundred and thirty-seven dollars and fifty cents was made; the balance payable at the rate of three hundred dollars annually, with interest. A request through our papers, and some letters that were responded to, made this possible.

We have no societies through which to work, and yet the church of Christ is doing a great work, and are missionary in spirit and indeed, and do what they do in and through the church, without show or blow. (See Matt. 6: 1-4; 2 Cor. 8: 11-15; 2 Cor. 9: 6, 7.)

In Vicksburg a lot has been bought and paid for. Help them build a house, and do it *now*.

I am making my home in Jackson; but while building a congregation here, I am trying to help as many other places as possible, confining my work to the State of Mississippi.

Last year Brother Will J. Cullum, backed by some Nashville churches, spent one month very profitably here, holding a meeting in Carroll County and also one at Ridgeland, doing some sound, gospel preaching that we appreciated and that will do good a long time. Send him again to us. Keep him busy. He is needed.

Brother Andrew Perry, from Illinois, also spent considerable time in mission work in the northern part of the State.

H. D. Jeffcoat is doing a grand work in and near his home county. We need more Jeffcoats.

There are whole counties here in which primitive, New Testament teaching is a stranger; so why not more churches send more men? It is truly missionary, and God will reward you.

We desire and will work and pray that the coming year we may do greater work. I am doing my best to teach these people that the church needs no drones, that an idler is worthless. We must all become soul winners for Jesus. Pray for the work and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the gospel. Please send names of persons I might interest by personal visit. My address is 143 Wacaster Street, Jackson, Miss.

M. C. CAYCE.

REPORT OF THOMAS H. BURTON.

This has been a reasonably good year with this work, I think.

Sometime in the early part of the year we began meeting in our shell of a house. In May, I believe it was, Brother H. M. Phillips, supported by the Tuscumbia (Ala.) congregation, assisted by Brother Tommie Nicks, of your city, supported to the extent of twenty-five dollars by the Dickson (Tenn.) congregation, balance, if I remember correctly, by the church here, held us a fine meeting. I believe this resulted in seven baptized and much good done otherwise. These men certainly did hard and good work. We certainly appreciated having them with us.

About the first of June I began tent work in this town, and sometime in July I was joined by Brother G. F. Gibbs, and we together worked for several weeks, and I left for protracted-meeting work in Tennessee, and Brother Gibbs continued the good work here.

I held one meeting in Whitwell, Tenn., in May, with seven baptized, and the church claimed that they were in better shape to do things than they had ever been. I also received reports that they were doing better. On the first Sunday in August I began a meeting near Lebanon, Tenn.,

with one of the oldest congregations in the State (Bethlehem). This resulted in twenty-two baptized. On the fifth Sunday in July I began a week's meeting at Grissim's Corner, near Lebanon. This resulted in ten baptized. After the Bethlehem meeting, I went to Green Hill, near Mount Juliet. Here we had another good meeting, resulting in eleven baptisms. I have received many good reports from them since. From here I went to Grant, in Smith County, for a week's meeting. Brethren have been preaching there for twenty-five years without accomplishing much. This was my second meeting there. I baptized three and set in order a band of ten to keep house for the Lord. They began immediately to prepare to build, and I hear that they are getting along nicely. I do not know of a better prospect in Tennessee for a good congregation to be built. They are so determined. From here I went to Aldridge Grove, Ala., and this was one of the greatest meetings I have ever been in, in regard to additions. Fifty-six baptisms and about thirty restorations. I have also had some good reports from them. I came home and went to work immediately. Total baptized on this trip, one hundred and two. Twenty-eight were baptized in this town during the year.

We began anew the work on our house early in the fall, and we have now almost completed the building. Brother Gibbs and I have put in many days at anything our hands found to do and thereby saved the building fund many dollars. We lack the painting and a few other minor things having the house finished (not including the pews). We have from sixty-five to seventy-five at the Lord's-day services. Many seem almost persuaded to obey. The prospects are better for this year, but we cannot tell how things will turn in this work.

I hope this will be well pleasing to your people. We appreciate the interest you take in this work.

THOMAS H. BURTON.

REPORT OF E. C. FUQUA.

Your letter and check for fifteen dollars came duly to hand, and I offer my sincere thanks for this, another offering toward my work.

I note your request of a report of work done during the year now drawing to a close, which I gladly give, as follows:

I do not keep account of meetings, additions, etc., but I can give close to, if not exactly, the proper figures, though they are drawn from memory. They are as follows: I have held ten meetings in mission communities this year, resulting in about forty or forty-five additions—all baptisms, I believe. This does not sound great, but, as compared with former years, it is very good. I believe I have averaged about one addition per week through the year, or nearly so. The meetings were held among people who knew little and cared less about Christianity than you could imagine. But what is also true of this work is that the "material" brought this year into Christ through my efforts is of an unusually high grade.

I also assisted one week in the meeting of Brother Harde-man at Denver, in July.

The rest of my time I have given to instructing the new members in "all things whatsoever" Christ commanded of them, thus developing them into fine workers and earnest worshipers of God. Indeed, most of my work has been in the church here, teaching the new members as far as I could. I am delighted with the results.

In the free-tract department I have put in full time, between meetings, preaching the word through the press. This year I have printed more than one hundred thousand free tracts (including one now in process of printing), and almost all of them were the large newspaper tract called "The Whole Counsel." These have gone into nearly twenty-five States, and from many I have received encouraging news of the good accomplished. However, this phase of my

mission work is new—in the second year only. It is growing and increasing in its power for good. I have carried on, in this connection, two written discussions on important themes, from which I know good has come already. Through the free-tract work I have placed the pure gospel in a hundred thousand homes this year, or nearly that, reaching close to five hundred thousand individual souls with a knowledge of what to do to be saved. Last week two letters came to me from two young ladies at the Tennessee School for the Blind, Nashville, telling me of the great benefit derived from reading my tracts there; and these young ladies were not Christians, but I believe they are on the way. These letters are samples of scores I receive from many States, leading me to know that this work is sowing the seed in a profitable way. I sincerely believe that if I had done no more this year than put the printed gospel into a hundred thousand homes, I would have done more than I could have done in one hundred "protracted meetings."

I am now arranging a class of the younger members—the new converts—in the book of Hebrews, to be conducted in my own home, about two or three nights in the week until we go through the book. It is a struggle with me because of my defective hearing, but I "keep kicking" as best I can. I have faults and make mistakes, but with each one I profit withal, until my weakness really becomes my defense.

I have at least one more meeting this year, provided I can get a certain hall down town in which to preach. I learned to-day that it is probable I can get this. My last meeting, three weeks ago, was a failure, largely, on account of my throat giving down.

Now, Brother King, I have nothing to boast of as to work done. I believe, all things considered, I did my duty faithfully, though I do not mean that I was perfect in the work done. I daily see mistakes, and daily I try to correct them and to live free from them. Nor would I dare have my humble work compared with that of other men who have also preached Christ. I expect mine is the least of all; at least, it so seems to me. I read of meetings where in two weeks' time nearly one hundred people are baptized; but in the meanwhile I am preaching hard, amid sacrifices and sufferings often, and in the entire two weeks of hard work maybe I will baptize two or three persons. It looks most discouraging to me; but so appears every mission field, I suppose. Truly, it requires grit to hold down a mission work and remain faithful and loyal to God and his word. But I am too old in missionary work to now "look back" or give up. Encouraged or discouraged, I will now "stick to my bush" till the end. I have proved that God is with me to this work, though I have always been, and ever shall be, unworthy of his blessings; and if he remains with me to bless, I have no fears as to the final outcome.

Let me again thank you Bible-School brethren for your appreciated fellowship through another year. The Lord will not forget your work of faith and labor of love and patience of hope.

E. C. FUQUA.

"He Fell Among Robbers."

BY JAMES E. CHESOR.

"A certain man was going down from Jerusalem to Jericho; and he fell among robbers—" But the parable of the good Samaritan is well known to you. I merely want to remind you, by this reference to the story, that this fellow who fell among thieves in the ravine is typical of many and diverse cases of misfortune, and that, therefore, you have opportunity to play the part of the good Samaritan in sincerity every day of your life. This traveler was simply unfortunate in that he was the *first* to go down that way on that particular day. Had another traveler preceded him, the ill-used man would in all probability have escaped and the other traveler would have been beaten and robbed instead. He fell into trouble, not because of any fault of his

own, and it is upon this ground particularly that he merited sympathy and succor.

Many are the victims of disease. No man ever knowingly invites disease and suffering, for no man "hates his own flesh," but fain would save it from affliction and decay. But the ills to which the flesh is heir are so multitudinous and insidious that the most exact precaution cannot stave off all malady for any great length of time. Disease germs, abounding in the water we drink and carried about in the air we breathe, are thieves seeking to prey upon the resources of our health, to rob us of our vitality. We fall among these robbers, often when the germicidal power of the body is low, and we cannot hope to escape unscathed every time an attack is made upon us. Sooner or later we must fall victim to disease, or, at least, to the infirmity of old age; at last we must decay, we must sicken and die. And when our hour of affliction does come, we shall be in sore need of the ministrations of some good Samaritan. You recall the awful suffering and mortality wrought by the epidemic of influenza in the fall of 1918. Those thirty million American sufferers would gladly have escaped the ordeal, but they were simply unfortunate; they "fell among thieves," so to speak, and those who ministered to their wants were good Samaritans every one. Of course there were a few Levites and priests that passed by on the other side, but this is to their shame. What part, let me ask in passing, did you play during that pestilence—that of the Samaritan, or that of the priest and the Levite? How are you accustomed to treat the sick, anyway?

Again, there are victims of heredity. Much crime, no doubt, can be traced to hereditary bias and promptings. Not a few of the felons in our penal institutions are mental defectives, and perhaps the majority are lacking by nature in moral and ethical sense. Large numbers of these anomalous individuals are confined under supervision in our asylums for the insane, while others are convicted of crime in the courts and sent to the electric chair. Whether or not the latter is "murder," whether or not it serves no better purpose than to rid society of these unfortunates, I leave it for others to decide. But the attitude of the Christian toward all such is that of the good Samaritan toward the bruised and bleeding traveler. In other words, he must manifest genuine sympathy for every human being that is constitutionally or morally defective. We are, I think, too prone to condemn summarily the delinquent without looking to the cause of his delinquency. It is well known that inclinations are inherited—inclinations to lie, steal, covet, lust. The vices of one generation outcrop at irregular intervals in succeeding generations. A thrifty-looking wine-sap, in outward appearance the paragon of the orchard, may hark back to some wild ancestor and bear inferior apples. A human being may inherit the peculiar weakness of an ancestor generations back and come into the world thus handicapped—predisposed, as it were, to bear evil fruit. All such are simply unfortunate and their lot is hard. They should be dealt with gently whether they be in or out of the church. Did you ever act the good Samaritan toward such?

Then there are those overtaken in faults, those who stumble through weakness of the flesh. The strong man who endures temptation and triumphs is made stronger by his experience; but the weaker one who yields and sins is to be pitied, dealt with kindly, restored. He should not be passed by and cast off because he fell among overmastering thieves of temptation. He needs help because he is "down and out." A man quits drinking, accepts Christ, and does well for a while. But in some evil hour he goes down a certain way, a road that leads toward his Jericho, and he falls among his former associates who tempt him with "moonshine." He yields. What has happened? He has fallen among thieves; and there he lies beaten and bruised, his spirit broken, his soul bleeding. Why should not some

good Samaritan, some Christian brother, bind up his wounds? This is one case out of a thousand. Not one of us is so strong but that when he thinketh he standeth he should take heed lest he fall. The woman taken in adultery and brought to Jesus by his intriguing enemies was simply an unfortunate victim of temptation. There are thousands of such victims as she. They fall among worse robbers than those that infested the Jericho road—lecherous thieves that rob them of their virtue and "leave them poor indeed." But Jesus showed mercy and pardon. "Neither do I condemn thee," said he: "go thy way; from henceforth sin no more." Many women, even Christian women, I regret to say, are not so merciful and forgiving as was Jesus toward their less fortunate sisters. They seem inclined to pass them by.

One other illustration. A man's home is burned to the ground, or his stock of goods is swept away in a flood, or his business is ruined by a panic. He is not so unfortunate as the man that has lost his health, or the woman that has lost her virtue; but, nevertheless, he deserves sympathy and assistance. It was once the custom in the hill country of Middle Tennessee to take immediate steps to help any "neighbor" who had suffered a "burn-out." Usually a wagon was sent through the "neighborhood," and each neighbor contributed something—not money, but some article of furniture, clothing, or foodstuff. To a man they were good Samaritans. To refuse to help was to incur the contempt of the neighborhood. Anybody that wouldn't help Tom Harris, who had lost his house and barn by fire, "simply weren't no neighbor." But slackers were few. Conditions and customs have changed in the hill neighborhoods and there are not nearly so many good Samaritans nowadays. But this virtue of showing mercy on the unfortunate that shone in pioneer character is worthy of emulation. We can be good Samaritans in these modern times. We should help those whose fortunes have been swept away in sudden disaster. Financial ruin causes many suicides. We can cheer the distressed with words, if not with dollars.

It certainly is our duty to "prove neighbor" unto those that "fall among thieves," of whatever sort those thieves may be, and we do this by showing mercy on them. We may not have opportunity to bind up wounds, but we can do something quite as needful. If our religion is genuine, we will not pass by on the other side.

If thou hast Yesterday thy duty done,
And thereby cleared firm footing for To-day;
Whatever clouds make dark To-morrow's sun,
Thou shalt not miss thy solitary way. —Gæthe.

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Price, \$1, postpaid. Address McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

A Call to the Thoughtful and Unprejudiced.

BY S. H. HALL.

Our readers, I hope, remember what has already been said under this heading. I have insisted that some one show me how I could establish a school over which I have absolute control and leave the Bible out. I would be afraid to do a thing of this kind were I following this line of work for a living.

But I am now asking another question—viz.: *I want some one to show me how we can ever, as a church, carry out the great commission without some thought given to school work.* All that I have heretofore said has had reference solely to our work as individual Christians. I believe the individual Christian who is making school-teaching his calling in life would take a very embarrassing position were he to establish a school and allow not the Bible its rightful place in the education he proposes to give to his boys and girls. I could let the Bible go with me in the school and defend myself. Were I to leave it out, I confess my inability to defend myself. If some one wants this job I claim I am not equal to, he is welcome to it; but excuse me.

But now I am taking a position that is a bit new, so far as the agitation of the school question among us is concerned. The position is this: That body of people who call themselves "the church of Christ" cannot defend their past record on the school question. Instead of our being great sinners for establishing schools, we are to be blamed for not doing more school work as a church. Some one will ask: "Do you believe the local church has the right to do school work?" I answer: The local church, in many instances, can never carry out her God-ordained work without doing some school work.

Of course, you call for "book, chapter, and verse," and I am on the ground with it. Turn to Matt. 28: 19 and Mark 16: 15. The first says: "Go ye therefore, and make disciples of all the nations." The latter says: "Go ye into all the world, and preach the gospel to the whole creation." Now, don't you go to dodging by saying, "We are not under the great commission." For certainly Christ foreknew that some would try to dodge it; hence, he said: "Teaching them [the ones you teach and baptize] to observe all things whatsoever I commanded you." This commission was not only bound upon the apostles, but they were instructed to bind it upon all whom they taught and baptized.

Now for a few questions: (1) Can we teach the nations without talking to them? (2) Can we talk to them without language? (3) Does not this necessitate our learning their languages, else teaching them our own language, so that we may communicate with them? (4) In fact, does not the great commission make it the duty of the church of our Lord to give to every nation the pure word of God in their own language? The apostles could do this without study, but we can never do it without study. And preparing men to give the Bible to all the nations on earth in their own language, both by word of mouth and on the printed page, demands quite a bit of the school and college work, does it not?

I never felt this so keenly in all my life as I did while in Los Angeles. I had preached it in Atlanta; but one language sufficed there, because the few foreigners we had knew our language, hence I was not handicapped. But imagine how I felt when I got to Los Angeles and began to study the field! There was nearly every nation, and I could speak but one language successfully. I could not reach the Japanese, the Mexicans, and others too numerous to mention. Nor was the church there able to furnish me men and women that knew the languages of these other nations. Don't you tell me that we are loyal to the great commission when we teach the Bible merely in the language in which we happen to be born.

Every local church is duty bound to give the nations, to say the least, in its own section, the pure word of God un-

mixed with sectarian error. Who will deny this? Simply stay with the location in which the congregation exists; while most certainly I believe each local church must think of the whole world, for the commission says "all the nations," "the whole creation." But if we restrict it simply to the city in which the local church exists, we have many congregations who can never be, indeed, the church of Christ without establishing schools, or, as a church, doing quite a bit of school work.

I shall let this question rest for a while. You think about it. Give me light if I am in the dark. But I must contend, as matters now appear to me, that the church, as such, must give some thought to producing translators of the Holy Scriptures. Is it not a burning shame that we have not one translation even in our own language that scholars we have made produced? What if I had started a mission among the Japanese while in Los Angeles and had stood sorely in need of the New Testament in their language? Where would I have been forced to go for it? Would it not have been to the sects, who we know corrupt the plan of salvation? Is it right for us to depend on them for a pure translation? Must we take what they give us and guess it is right, or *be men* and produce scholars who can tell us they know it is right?

You may be pleased with our record here, but I am not. Instead of listening to all this twaddle against Bible colleges, every local church with which I labor *must* give some thought to the idea of having enough sense to meet the demands of the great commission. The Adventists give their doctrine to all the nations in their native tongue. So do the Russellites. What have we done? My face almost burns with shame. Give the nations God's word in its purity. This demands much of us. And even if we can find God's word correctly translated by others, still we must have enough language sense obtained by schooling to know it. We do not want doctors to guess when they give medicine to us and our children. Let us not guess a translation is right. Let us be men enough to see that it is.

Field Notes.

BY EARNEST C. LOVE.

During the past week (February 12-18) I have visited Martin, Tenn., and Fulton and Hickman, Ky.

At Martin I spoke at the prayer meeting on Wednesday evening, and to the school children at the chapel exercise next morning. Brother Smith and his assistant teachers are certainly doing a fine work with the children of Martin.

At Fulton I spoke twice. There I met for the first time our esteemed and aged brother, E. C. L. Denton. He is eighty-six years old. He said he heard Brother E. G. Sewell preach his first sermon, as their boyhood homes were not far apart. The Holdermans and Dentons around Quebec and Spencer are relatives of Brother Denton. His home is now in Memphis with his son. He said he was at one time "able to borrow meal anywhere along the road from the Mississippi to the Cumberland Mountains."

Around Martin and Fulton I have met several brothers and nieces and nephews of Brother A. O. Colley, of Dallas, Texas. While passing through Martin, February 18, I met Brethren Paisley, Heflin, Sweatt, and Hassell. This seems to be a clearing house for preachers.

Brethren W. C. Hall, of the David Lipscomb College; C. S. Austin, of Mount Pleasant; and F. O. Howell, of Jackson, formerly preached and taught school in Fulton. It is the stronghold of the Missionary Baptists, their paper, the Baptist Flag, being published there. The Flag people have bought out a daily and weekly secular paper, and they are all run under one management.

Much interest is being manifested in the debate between Brother John T. Taylor and a Baptist preacher by the name of Jones, to begin on February 27 in a country Baptist

church six or eight miles from Martin. It was reported that they would go to McConnell first, but it was a mistake. Some say that Clark and Neely, both Baptist debaters of some note, will be at this next debate.

There is no church of Christ in Hickman. The "digressives" have one there. Not caring to worship with them, I caught an early train, February 19, for Dresden Crossing, where I worshiped with the Mount Hermon congregation.

During the present week (February 19-26) I want to visit the following places in the order named: Tiptonville, Ridgely, Dyersburg, Newbern, and Obion. After the debate, I wish to go south on the Illinois Central to Memphis.

I am meeting with much encouragement in my work of circulating the Gospel Advocate. It truly is a great paper and has many friends. Its influence is felt everywhere I go. Many old readers who had allowed their names to be dropped are coming back. Young men are subscribing for the paper to keep in touch with the work with a view to better equipping themselves for service.

When I put the matter before a negro brother, recently come into the church, he said: "Yes, suh, yo' can put me down. If I do anything in dis wuk, I got to read up on some of dese things." Don't you think he was right?

Our writers have a vast audience through this paper. Besides the regular subscribers and their families, I think it is safe to say that twenty-five per cent of our subscribers pass their papers on to others. This is as it should be. However, these should be passed out to the unconverted or to the brethren who are unable to have a paper of their own. I have found several who are willing to pay for a year's subscription for the poor. This is fine. Children should see that their parents have the Gospel Advocate. It is a real punishment to the old to do without the paper, after having read it all their lives.

"Lord, Is It I?"

BY JOHN A. KLINGMAN.

In the upper room during the last meeting of Jesus with his twelve disciples, just before he was to taste of the bitter cup of suffering, he declared: "Verily I say unto you, that one of you shall betray me." This startling declaration caused astonishment and alarm to all except Judas. Each one in turn, with quivering voice and fast-beating heart, asked: "Lord, is it I?" After the others had spoken, Judas boldly asked: "Rabbi, is it I?" The Lord answered: "Thou sayest." There was no affectation in the repeated question of these eleven noble men. A real fear came over them at the prophecy of Jesus. It was a good sign that the first thought of each one was the possibility of his own sin. It would be well for us to profit by their example.

There are times when we are reminded of our possibilities. In these serious moments we realize how low we might fall into the valley of sin and shame, or how high we might climb the mountain of holiness. Such seasons, by their very sense of danger, can be made the safest and strongest of our lives.

Some great crime is committed. Through the community there runs the story of some frightful cruelty or dreadful fraud. At such a time most of us are conscious of a strange mixture of two emotions—one of horror and the other of terrible familiarity. The act itself we may feel sure that we never shall be guilty of, but the powers by which it was done and the motives that persuaded its doing are powers and motives which we all have felt.

Another occasion which gives us a glimpse of how wicked we might be is when we commit some comparatively small sin and recognize the deep power of sinfulness by which we perform it. A boy who has always been honest makes a trade in which he cheats, and thus realizes the possibility of becoming a swindler. The clerk slips small change from

the cash drawer, and is shocked at the thought of becoming a thief or a defaulter. A good man, under certain circumstances, is tempted to strike his fellow, and sees a vision of himself as a condemned murderer. And so we may go on with our illustrations. In such cases one may well ask: "Is it possible that I am beginning to travel the road of the swindler, defaulter, thief, or murderer?" Yes, it is possible. Every temptation should remind us of our capacity to sin. After having resisted the evil one, we should be thankful for the victory. When we think how near the precipice we were walking, we ought not to trust ourselves to walk there again, as the earth was loosened by our steps and is likely to give way the next time.

Again, we may become aware of our possibility of great sin when some one expresses a suspicion of evil concerning us. We may know the charge to be perfectly false; but the mere fastening of the sin and our name together, the fact that any one can think of such a thing, is enough to cause us to turn our eyes to ourselves and ask, "Is it possible?" "I did not do this thing. My conscience is clear. But can I really afford to be indignant toward those who dare to suspect me without remembering the evil of which I am capable?" Such experiences should make us humble.

But let us behold the opposite. Men commend us for good deeds when we do not fully, if at all, deserve the credit. We may have done something which seemed to others to have been prompted by the purest motives, when, in reality, it was not true. We were simply carried upon the bosom of healing waters which sprang forth from the heart of another and were compelled, as children sometimes are, to be good and do right. We should then ask: "Lord, is it I?" "Do I merit this praise?" Some one has said: "No true man is ever so humble and so afraid of himself as when men praise him most loudly." At such a time we should feel unworthy and check the praise, if possible, giving honor to whom honor is due, instead of taking advantage of the occasion and feeding the flames of pride which eventually destroy the soul.

These thoughts should remind us of our possibilities for good or evil. We should continually ask: "Lord, is it I?" It is possible for each one who professes to follow Christ to become a Judas or a John. It is possible for each of us to betray the Master or walk with him in garments of white.

A Trip to Canada.

BY H. TEO BOLES.

On January 11 I left Nashville, Tenn., for a meeting at Meaford, Ontario, Canada. My schedule was so arranged that I could spend four hours with Brother F. L. Rowe in Cincinnati. I spent a very pleasant time with him, talking over things that pertained to the Master's work. I found him busy and interested in the work of the Lord and doing a great work with the Christian Leader.

My next stop was with Brother and Sister J. W. Shepherd in Detroit. They greeted me at the Union Station with genuine Southern hospitality. I stayed overnight with them and had a very pleasant time in their home. Brother Shepherd is now in his eighth year's work with the Vinewood Church and has done a great work there. He is burdened with the Master's work, but enjoys it. No man is more loyal to the church of God than J. W. Shepherd.

My next stop was with D. H. Jackson in Toronto. Brother Jackson is working with the Fern Avenue Church in Toronto. He is enthusiastic, competent, and faithful in the work of the Lord there. My stay overnight with him and his good family was pleasant indeed.

I found at Meaford a good, strong, working congregation. This church was organized in 1848 and has remained true to the New Testament pattern all these years. My sojourn and labor with the church there was very pleasant. Although the weather was cold—very cold for me, but not

so cold for them—the attendance at all the meetings was splendid. I was impressed with the earnestness, reverence, and interest which they manifest in all of their meetings. I think that their way of conducting the worship on Lord's day is worthy of commendation, and many of our congregations in the South would be profited very much if they followed the manner of these Canadian churches.

At the eleven-o'clock service on Lord's day the emphasis is put on the Lord's Supper and not on the preaching and speaker. Their custom is to have a song, and this song is not of the modern "jazz" church music. After the song, some brother reads a chapter from the Old Testament Scriptures; then another brother reads a chapter from the New Testament. Two chapters from the Bible is read each Lord's day at the eleven-o'clock service. Then some brother makes an appropriate short talk on the Lord's Supper. The Supper is eaten with piety and deep reverence. After the Supper and contribution, which is liberal, if there is any time left, the preacher may occupy that.

Another thing that impressed me was the interest which all take in the public reading of the Bible. Usually each family occupies the same pew throughout the year and have their Bibles with them. Many leave their Bibles at the church house, but they have Bibles in their homes also. When the chapter is announced for public reading, all turn to that chapter and follow the public reader. This is done at all services. I commend this to our churches. I think that there should be more Bibles in our church houses and that old and young should take greater interest in the reading of the Bible. There are many things that I would like to say about the Meaford church, but space forbids.

Many Southern preachers have labored with the Meaford church and are held in high esteem by the church there. Among these may be mentioned J. A. Harding, E. A. Elam, H. H. Adamson, John E. Dunn, J. L. Hines, J. T. Lewis, and R. V. Cawthon. Brother C. G. McPhee is now laboring with the church there and is held in very high esteem by all. I shall ever remember my sojourn and labors with the good people there. May the Lord bless them all.

On my return, I am indebted to Brother L. K. Harding for his kindness to me in Toronto.

Church House Secured for Colored People.

BY MRS. EMMA P. LARIMORE.

About a year ago Mr. Larimore wrote the following notice of Brother D. C. Allen's work: "I think I have known our colored brother, D. C. Allen, about forty years, he being about twenty years old when I first met him, and I have never known anything but good of him. He is honorable, truthful, and upright—a man of extraordinary intelligence and literary acquirements for his race. Indeed, in the light of all the information I have on the subject, I believe him to be far above the average preacher of any race. He has fought heroically for the cause a long time in a hard field. He now preaches to a faithful few of his people in his own home every first day of the week, always giving proper attention to the ordinances of the Lord's house. Situated as he now is, it is absolutely impossible for him to accomplish very much. If, however, brethren would furnish him sufficient means to purchase a good lot and build a good house on it, I believe he could accomplish wonders. I would not be afraid to risk what little reputation I have on the assertion that he will never betray the trust of any mortal by the intentional misappropriation of a penny. I know no man who, I think, is less likely to compromise the truth than D. C. Allen; but he manifests, in the pulpit and out of it, a spirit that readily gains and permanently retains the respect and esteem of those who know him and hear him."

Their first meeting in the church house recently purchased by our colored brethren in Oakland, Cal., was very interesting. It was postponed from January 29 to February 5, fortunately, for the Bay Cities were in the grip of a bliz-

zard the last Sunday in January—the worst snowstorm seen here in thirty-five years, the snow falling nearly all day. The Berkeley Hills were white with snow nearly all the following week—a very unusual sight.

February 5 was a bright, beautiful day. The meeting was at three o'clock P.M., and was attended by about twenty of our San Francisco members and by members of the various colored churches in the community, as well as the faithful band rejoicing to be at last in its own church home.

Brother Allen presided, and was in his proper element. He gave a brief outline of the work and told how the house had been secured, giving due credit to the preachers present who had aided him in securing the house. Mr. Larimore preached briefly, setting forth the gospel as it should and would be preached there by Brother Allen. Short, interesting, appropriate addresses were made by Dr. G. C. Coleman, pastor of the Baptist congregation that had recently moved out of that house to larger quarters, and by Dr. J. M. Brown, pastor of a near-by Methodist church, congratulating Brother Allen on having reached the goal of his ambition and expressing good will for his future success. The exercises were interspersed by songs by the congregation, led by an excellent leader of song from Dr. Brown's congregation.

A collection was taken from the audience, amounting to about twenty-six dollars. In accordance with Brother Allen's request, Mr. Larimore had reserved the checks we had received till after the collection from the audience. Those checks aggregated two hundred and fifty dollars. We have since received fifty dollars.

I cannot tell you how much these contributions were appreciated. They were a delightful surprise to Brother Allen. We had given him no intimation of the amount we had received, simply telling him, after we reached the house, we had some checks that had been sent to aid the work. It gave a great uplift to the congregation to receive such a liberal donation from the audience there and then have that supplemented by such a liberal, unexpected contribution from friends far and near. It encouraged them to believe they can pay for their house and to determine to do their whole duty to the limit of their ability.

We sincerely thank all who contributed to this work, are hopefully looking for checks from other friends who have been asked to help, and shall be delighted also to receive contributions from any others who may be inclined to take part and lot in this important work in the West, which is truly a mission field for the presentation of our plea. Contributions may be sent to us—Box 111, Berkeley, Cal.

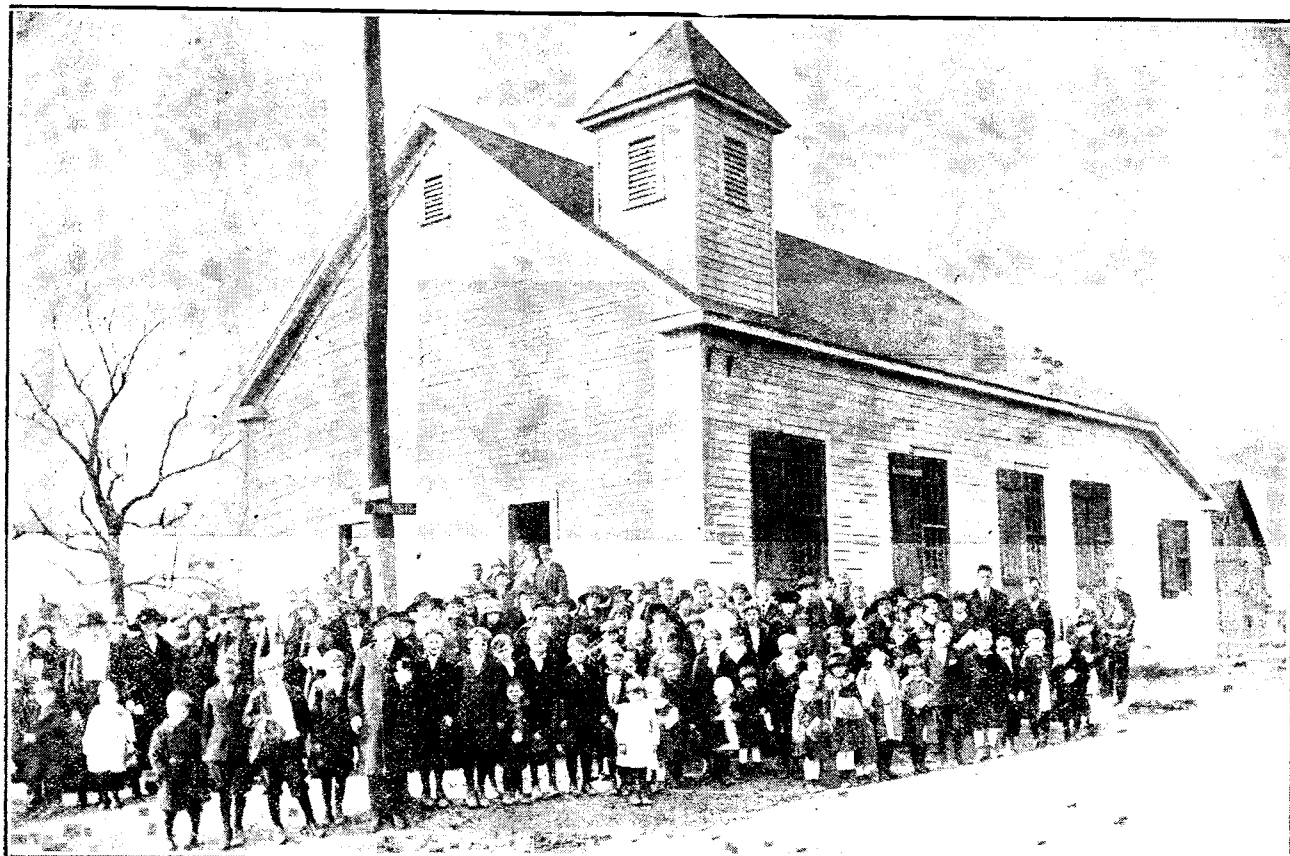
The deed to the property we have bought is well protected by the usual restrictive clauses "and then some."

Are You Discouraged? Get "Consolation."

The first copies of "Consolation," a new book edited by Brother A. B. Lipscomb, are off the press. It contains a carefully selected collection of the choicest gems of comfort from the greatest poets and prose writers of the ages. Each selection is a masterpiece. It is safe to say that in this book you will find a bringing together of the most comforting messages ever written in artistic and convenient form. Besides the Bible, there are quotations from about seventy authors. It is attractively printed, with special decorations.

This unique volume is designed to serve as a fitting keepsake in memory of the dear departed. You will find a beautifully engraved memorial page on which the name may be filled in, together with dates of birth and death. Should you wish to present it to some friend, there is a blank for this purpose.

Price, \$2, postpaid. Send your orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.



The photograph here shows the congregation at Rockwood, Tenn., and their new house of worship. In August, 1921, there were only twenty disciples in the county who were satisfied to work and worship "as it is written." At that time Will J. Cullum began his labors in that part of the State, and, as a result, a congregation of ninety-three members, with a new house and a midweek Bible class of seventy-five, is now doing good work for the Lord.

A Preacher's Advice After Separation.

BY H. C. FLEMING.

Dear brethren, sisters, and friends,
I am with you once again.
Some time has passed, and what has been
To mark the road to light and Him?

Have we all done our duty well,
Obeyed the words that save from hell?
The word of God, the seed of life—
Has it dwelt in us in the strife?

Who has fallen since last we met?
Were they ready to pay the debt?
Or did they sink into ruin's track,
From which they never can come back?

Words of life are plain to be seen,
Shining clear in the living green:
We may read as we run along,
In their power be always strong.

Why, then, should any ever fail
To keep the road, follow the trail?
No need to fall into the pit.
Lord, help us Satan to outwit.

In our duty we must be true,
Keep the upper world in view:
If not, we will soon forget
And fall into Satan's net.

If the signboard we will heed,
We'll never find ourselves in need
Of light to help us on the road
That leads to a pure abode.

Concerning Personalities.

Brother Will E. Walker, of Winchester, Tenn., sends us the following note:

In looking over the Gospel Advocate this week, I note, on pages 124-125, an article from N. L. Walker. I want to give a hearty amen to what he has suggested. The Advocate has lost many friends here because of the caustic personal attacks upon brethren. We preach peace; let us prac-

tice it. If there are personal encounters, let them be settled privately, not through the pages of the Advocate. I want to see the Advocate of such high order that *all* its articles will have an *influence for good*. Some of them have not had such an influence. I trust that all *unpleasant* personalities among brethren may be absolutely eliminated for the future.

The Advocate thanks Brother Walker for his kind criticism and is anxious that all the editors and contributors of the Advocate may profit by his suggestions. But it is easy to go from one extreme to another. Sometimes brethren attack some editor of the Advocate in another paper and then refuse to allow him to correct the matter in the paper where the attack was made. If the apostle Paul could afford to take the space of the New Testament to defend himself, why is it wrong for the editors of the Advocate to defend themselves? Sometimes one's influence for good may be ruined for life if he does not make denial and give the proof to the contrary. Paul not only used space in the New Testament to defend himself against false charges, but he states in that same book: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (Gal. 2: 11.) Sometimes I fear that this is an age of compromise, and I would like to caution my brethren not to get so badly scared at what they call "caustic personal attacks" that their influence may be turned in favor of that large body of professed Christians who want peace even if it comes by compromising the truth. Our conduct and our teaching are so closely related to ourselves that sometimes it is difficult to condemn the conduct and teaching of another without being criticized for engaging in personal attacks. Brethren, in our zeal for peace and harmony, let us not lend our influence to that great element who are afraid of the plain truth.

"No faith is worthy unless it is justified by the severest use of reason."

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

J. S. Dunn.

BY C. R. N.

In the War between the States, Frank Dunn, the father of J. S. Dunn, was in my father's company, and on one occasion when he fell wounded between the battle fronts my father went for him and carried him from the field. When the unholy conflict ended and father returned to his Tennessee home, he learned that his comrade—that one of his men, Frank Dunn—had been left sick in North Carolina, and he went to North Carolina and brought him in a wagon to his Tennessee home, which was but a few miles from the home of my father. The father of J. S. Dunn was buried in the same cemetery where my father and mother are buried—Murfreesboro, Tenn.

In speaking to me of the Dunn boys, and learning of their faithfulness to the gospel, father said: "I would be sorely disappointed in them if they were otherwise; for no truer, braver soldier wore the uniform than their father."

If for no other reason, I would love the Dunn boys for the high regard in which they held my father and the honor they have ever been ready to show him and his memory.

I loved Brother J. S. Dunn for his personal worth as a faithful gospel preacher and his unfailing friendship for those who came into his life; for his effort to ever discharge his duty as a Christian, son, husband, father, brother, friend, and citizen.

The second week in December of this year he was with me while I was engaged in a debate with a Baptist. He was anxious to see the truth prevail, and rejoiced in its triumph. To me he said: "Brother Nichol, the people here are anxious to know the truth; their souls are in jeopardy; the congregation here is weak; this may be your last debate—it may be the last opportunity to teach the people the truth. The Lord bless you in this work." At the close of the first day of the debate he said: "You have allowed nothing to prevent the presentation of the truth. You made the people know that you were not striving to whip the man you are debating with, but to teach the truth, and you have pleased the Lord, I am certain. Such debates are good for the truth." Such expressions were characteristic of Brother Dunn. He was ever ready with a word of exhortation or commendation. He did not seek to be great as a man, but his every ambition as a preacher was to feature the truth, to advance the cause of Christ, to save souls.

During this our last visit with each other he often spoke of his faithful wife, her loving care for their children and devotion to the church. He talked to me about his children and their love for the church, and how he was striving to be a factor in their lives. He recited to me how Sterling, his son, a young man in college, at times would say: "Father, come sleep with me to-night." Such a request from a young man to his father speaks much to every parent and is a compliment to both parent and son, and, too, it gives an insight to the character of each. Of his daughter, Louise,

he said: "I think there is nothing in the world she would do should I ask her not to."

At the age of sixteen Brother J. S. Dunn was baptized by Brother Granville Lipscomb, and the Sunday following his baptism he began to do public work in the church. He was educated in the high school at Readyville, Tenn., the Winchester Normal, and the Nashville Bible School.

As a minister, he spent one year with the church in Rockwall, Texas; two years with Pearl and Bryan Streets Church, Dallas, Texas; two years with the church in Colorado Springs, Col.; two years with the church in Denton, Texas; two years with the church in Weatherford, Texas; four years with the Central Church, Fort Worth, Texas, four years with the Oak Cliff Church; one year with the church in Waxahachie, Texas; and then moved to Dallas, Texas, where he lived till his death. In addition to the work with the congregations mentioned, he spent much of the summer in evangelistic work, in which field he was remarkably successful, not only in bringing sinners to Christ, but in stimu-

lating congregations to greater activity and deeper devotion. His program in protracted meetings, as well as when laboring with congregations, was a constructive one. He sought to develop the material in the congregations where he labored.

In the death of J. S. Dunn the church has lost one of her most useful ministers, which will be keenly felt where he has labored; Sister Dunn, a faithful husband; the children, a devoted father; the State, one of her best citizens; and I have lost one of my best friends.

I know no higher compliment to pay my brother, J. S. Dunn, than to say: He was a Christian.

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As I Knew Brother J. S. Dunn.

BY J. B. NELSON.

Excepting his own immediate family, I doubt if any man knew Brother J. S. Dunn as intimately as I knew him. Though four years my senior, we were closely associated in our lives.

On March 30, 1874, among the beautiful hills and verdant valleys of Middle Tennessee, near the little village of Readyville, ten miles east of the beautiful and historic city of Murfreesboro and a short distance from the picturesque Stone River that rises in the Cumberland Mountains, the subject of this sketch was born into this world. Brother James S. Dunn's father died as a result of a wound received in the Civil War, when the boy, James, was about ten years old. Being blessed with a God-loving, energetic mother who possessed an indomitable will, young James was destined (and was trained) to noble and useful manhood. Brother J. S. Dunn's mother was my father's sister, and on account of the relationship and the proximity of our homes we were associated very closely in our early lives—almost daily.

I knew James Sterling Dunn intimately. I have played with him, and gone swimming, hunting, courting, and to school with him. Since we became men we have held meetings together and had varied business dealings, and I can freely say that I always found him honorable in all his dealings and trying to keep himself on the Lord's side on all occasions. I loved him, not merely for the relationship in the flesh, but his love and devotion to our God. J. S. Dunn had no compromise to make with sin and evil men. He was not afraid to speak his convictions on all occasions. I have been with him in his personal work with the church here in Dallas, and I have heard him say to the derelict mem-



J. S. DUNN.

bers on the streets and in their homes and places of business: "Brother, you were not at the Lord's house last Sunday. You can't live this way and go to heaven when you die. I am expecting you and am going to look for you next Sunday, and I hope I will not be disappointed in you. God is not pleased with the way you are doing, and you are not treating him right." Not long ago I heard him say to a leading attorney in Dallas, who had at one time been in church work, but had wandered off: "Judge, what do you think is going to become of you when you die, and what do you want me to say at your funeral?" The Judge replied: "Brother Dunn, I know I will be lost if I do not do better, but I expect to do better." Brother Dunn was one man that carried his religion in his business dealings, in his travels, and never let an opportunity pass to speak a word for the church. He would not listen to those that malign, berate, or vituperate the churches of Christ. He would say: "You must not speak evil of the wife of Christ. What if I should slander your wife? You would not like it. Neither will Christ." His idea was to condemn sin in the church, but never condemn the church.

Brother Dunn was a man that went in "high gear" all his life. Though not physically strong, he was a bundle of energy and industry. His neighbors will testify that he kept one of the cleanest premises in all the neighborhood. He advocated a clean pulpit and pew. He often said to me that the evil among preachers did more harm than all the evils of the church. He has been the means of establishing a number of new congregations in Texas and other States. He has done more to arouse lethargical and sleepy churches than almost any other preacher in Texas. Even in his Sunday appointments he would preach as though he were in a revival. J. S. Dunn will be missed for his life, his teaching, and his defense of truth and the church.

Brother Dunn leaves three most excellent children. Louise, the oldest, is a student in the S. M. U. and will take her degree this spring. She is above the average in character and devotion to the church of Christ. She will not permit the truth to be trampled under unhallowed feet, regardless of where she may be or the social standing of the trampler. Sterling, the next, a bright, intellectual young man, is also taking a degree in the S. M. U. He is filled with industry, and has worked after school hours and on Saturdays for several years and practically made his way in the way of clothing himself and meeting incidental expenses. Claudia, yet too young to realize what the loss of a father means, is a promising little girl. The last to mention, but not the least by any means in character and devotion, is the wife of J. S. Dunn and the mother of his children. She is a very modest, reserved woman. All who know her love her, and have the utmost confidence in her as a true neighbor, friend, wife, mother, and Christian woman. She is an exceptionally strong character. Modest, sweet, kind, gentle, yet brave, energetic, and untiring in her efforts to please her family, make her home happy, and properly train her children. Brother Dunn found a jewel for a wife when he married Claudia Holland. To this humble, consecrated woman much credit should go in the garnishing and tempering of the character and work of our deceased brother. They were in my home for a few months, and I know this godly woman. She has such an even make-up in all her faculties. She loved her husband, and he loved her, and that is what made home sweet and the burden of death so hard to bear. This faithful preacher's widow is left behind with her children to mourn their loss. May God gently lead you, Sister Dunn, and help you and your children to bear your cross heroically. Brother Dunn is now a beacon light to you and all those who knew him, to look higher and upward to heaven, where we will meet in yonder world to bask in the sunshine of God's eternal love.

A loving husband, a faithful father, a strong and devoted gospel preacher, a good neighbor, a noble citizen, a lover

of the Lord Jesus Christ and his church, and an honest man, is gone from this stage of action. A great loss to us all and the cause of Christ has taken place, but heaven has gained a well-developed sheaf. One of Brother Dunn's favorite texts in preaching was Rev. 14: 13. Now I come to apply his text for others to him: "Blessed are the dead which die in the Lord." I might add one other: "Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.) Our loss is heaven's precious gain. It is certainly better to go and be with the Lord. (Phil. 1: 23.)

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The Funeral of J. S. Dunn.

BY RUBY REGISTER.

All Saturday morning, February 4, it had rained, and the clouds hung dark and heavy; but about two o'clock in the afternoon, as we wended our way, sadly, to the big church house that has stood for so many years on the corner of Pearl and Bryan Streets, in Dallas, the sky began to brighten and the sun came peeping out. By the time we reached the church the sun was streaming through the big windows, and we took our seats quietly and watched the crowd gather and fill up the long benches. It was not long until the house was full—our friends from the Oak Cliff congregation that we see so often and those from the other congregations across town, and many from out of town that we did not know. The church house was filled, except for the first four rows, which were soon to hold the sorrowing family of Brother Jim Dunn. We had gathered there with heavy hearts in honor of Brother Jim, and to share with his family this great burden of sorrow that had suddenly come upon them; to hear the beautiful words of tribute and praise and love so worthily bestowed upon him. And it was hard to realize that Brother Jim was gone.

As we sat there waiting, looking upon the four empty rows of seats and upon the platform covered with ferns and potted plants, we thought of this old mother church of Texas that has stood for so long upon the corner of Pearl and Bryan Streets, and we thought how its old walls must be steeped in the gospel; for how many, many of God's servants must have preached from that rostrum in the years gone by! How many times our Brother Jim must have passed up and down those aisles, and how many times he must have stood upon that platform and, like Paul, expounded and preached to those of the household of faith gathered together with one accord! How many had been led gently down the steps of the little baptistery there behind where the ferns and plants stood, and had gone down into the water and come up out of the water to walk in the newness of life!

And we of the Oak Cliff congregation felt some way that Brother Jim belonged to us. While others loved him and sorrowed for him (for his friends could not be numbered), we felt that somehow we must have been closer to him than others. Had not his home been there near us in Oak Cliff for years? Did not his little wife and his splendid children worship with us every Lord's day, and did we not really owe to Brother J. S. Dunn the great success of the Oak Cliff congregation? Not far from the Oak Cliff church house little Claudia first saw the light of day, and there, too, Louise and Sterling had grown from childhood to young womanhood and manhood.

All of this passed through our minds as we saw our own Brother Stovall gather his singers together at one side of the platform. And presently they came—and we shall never forget the little procession coming slowly and sadly up the aisle of the church. Our dear old Brother Phillips (D. E.) walked in front, his graying head bowed in sorrow. We could not keep from thinking how very fitting it was that Brother Phillips should lead the little procession, for how many times must he and Brother Jim have consulted together back there in the early days of the Oak Cliff congregation! And behind Brother Phillips, bearing the

beautiful, gray, flower-laden casket, came my own brothers, J. F. and Sam Peeler, and Brethren Fisher, Wise, Weaver, Moran, and Neece. To think of the Oak Cliff congregation is to think of those eight men—tireless, faithful workers in the vineyard of the Lord. And the tears flowed from our eyes as we recalled how short a time before Brother Jim had been there in that very church shaking hands and talking with those very men who were now doing this last sad service for him.

And the saddest picture of all was the sorrowing ones behind. The brave little widow on the arm of Brother G. A. Dunn; behind them the dear old mother, supported by the strong arm of Brother John Dunn; and there was little Brother Jasper and Dr. Dunn and the sisters from far-away States. How our hearts ached for them! And we wondered if there had ever been such a family as this one. Could any of us really appreciate the greatness of that little mother who had given to the world such wonderful preachers of the gospel?

Finally, after all of the flowers had been brought in—such beautiful tributes of love from the many, many friends—we saw Brother Pullias mounting the platform, and we recall his sad face and his sad voice as he opened the Book and began to read Paul's words, "I would not have you to be ignorant, brethren, concerning them which are asleep;" and after that we remember that Brother Colley prayed such a beautiful prayer, and somehow our hearts seemed heaviest when he mentioned in his kind, gentle voice in that prayer, "this little one who does not understand." We thought of dear little Claudia and how the mother's heart would ache when in the future this little one would ask about the father who would come not again.

And then Brother T. W. Phillips, of Fort Worth, stepped upon the rostrum, and we wish that it was within our power to repeat that wonderful service. We wish that everybody might know the beautiful and fitting words that fell from his lips that day as, with trembling voice and tears rolling down his cheeks, he recalled the profitable life of this great servant of the Lord. The love of Brother Phillips and Brother Jim for each other was a wonderful thing—referred to in life as "David and Jonathan"—saluting each other for so many years as "David" and "Jonathan"—it was sad for us here to witness this last farewell between the two. They had made a promise to each other that whichever should pass over the river first, the one that was left should do this last sad service for him; and Brother Phillips recalled his own recent illness when he lay for so long in a hospital bed, and he told us how the gentle hand of Brother Jim had smoothed his brow, and of the words of comfort given to him in that kind voice. And Brother Phillips pictured to us the home back there in Tennessee when our Brother Jim was a boy, and when the sorrowing men gathered there to mourn this brother who was the first one to go of that wonderful family were boys also, and the little mother as she taught them the words of light and truth, thereby planting the seeds in the hearts of those boys that should grow and ripen, and as they became men and preachers, the great harvest, the great hundredfold that had been reaped. Such an impressive service, never to be forgotten by those gathered there—the beautiful flowers, the soft strains of the songs from the singers!

Finally, as we listened to the dear old song we have heard so many times, "Shall We Gather at the River?" the congregation was allowed to pass in sections around by the casket and to look for the last time upon the cold, still face of the man we loved.

After a while we found that we had reached the cemetery, and that picture will remain with us as long as we live: the flowers, so many wreaths and sprays, and the big white cross and anchor and the emblems of love from the congregations all over the State who attributed to Brother Jim the success of their work; the little family sitting with

bowed heads, and around them standing the friends and relatives; and we can hear again the last sweet prayer offered by "Jonathan" for the departed "David;" and did the words of "God Be with You Till We Meet Again" ever sound half so tender and sweet, as sung that day around the last resting place of Brother Jim? And we will always remember how the little black-clad figure of Mother Dunn, still resting upon the strong arm of Brother John, looked, as she walked near to the grave and stood there looking in; and then Brother Jasper, the youngest of the boys, as he, too, walked near and with bowed head said as if to himself: "It is hard to give him up—hard to give him up." And somehow we have all been thinking since, over and over, of Brother Jasper's words, and we, too, say with him: "It was hard to give him up—hard to give him up."



A Word of Appreciation.

BY G. MITCHELL PULLIAS.

In the death of Brother J. S. Dunn, which occurred at his home in this city on February 3, the church of Christ suffers the loss of one of her greatest standard bearers. I had known him personally but a few months, though long enough to appreciate his greatness as a man, a Christian, and a preacher of the gospel. He loved the church and spent his life building it up—in teaching others to "live so you can go to heaven when you die." I have never known a more beautiful character or a more consecrated Christian than Sister Dunn. The many virtues of these noble parents are reflected in the children—Louise, Sterling, and Claudia. The Oak Cliff Church, with which Brother Dunn labored several years and where the family now worships, shares in the sorrow occasioned by his death. Our prayers and tenderest sympathy are expressed for Sister Dunn and the children. We know they are sad, but their sorrow is not "as the rest who have no hope."

"The goal of history is the redemption of the world."

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers."

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of \$2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding. If you wish to pay cash, the price for the six volumes is \$17.50, not prepaid. When sent as a premium, we pay all charges.

PUBLISHERS GOSPEL ADVOCATE.

At Home and Abroad

F. B. Srygley was at Charlotte Avenue, Sunday. Had two good audiences.

H. Leo Boles was at Foster Street Church, this city, last Sunday. Two large audiences.

Change of address: W. M. Oakley, from 1308 Pine Street to 1616 Shelby Avenue, Nashville, Tenn.

J. Porter Sanders preached at Twelfth Avenue, North, Sunday, to large audiences. One confession at the morning service.

A. B. Laws, Valdosta, Ga., says: "I have some open time for meetings this summer. I will be in West Tennessee after June 1."

Two confessions and one from the Baptists at Russell Street Church, this city, last Sunday. Good audiences at both services.

C. C. Merritt has been doing mission work in St. Louis, Mo. He is now on a tour in the South to arouse the brethren to doing more mission work.

J. Y. McQuigg, Abilene, Texas, says: "Words fail me to express my appreciation of the Gospel Advocate. I look for its coming each week as that of a dear friend."

From C. B. Laws, Valdosta, Ga., February 21: "I filled my monthly appointment at Union last Lord's-day morning. C. C. Merritt preached there in the afternoon."

The Southside church of Christ, in Fort Worth, Texas, is making extensive preparations for a meeting to begin on May 7, with C. R. Nichol, of Clifton, Texas, doing the preaching.

J. L. Hines writes that he is leaving Monticello, Ky. He wishes to locate somewhere for about a year to hold meetings. Any one desiring his services may address him at Mount Juliet, Tenn.

The "List of Preachers of Churches of Christ" for 1922 is now ready for sale, and can be secured for the small sum of twenty-five cents. Order from the McQuiddy Printing Company, Nashville, Tenn.

S. E. Templeton reports two fine services at Altus, Okla., on February 19. There were four confessions and one restoration at the morning service; five confessions and one restoration at the evening service.

D. S. Ligon is doing some work with the church in Burkburnett this winter. He reports satisfactory progress on the part of the congregation, and some improvements in the building. Interest is increasing there.

A. G. Freed is now in a meeting at Tampa, Fla. He writes: "The meeting moves on nicely. I am impressed with the earnestness of the members. We are working, hoping, and praying for a successful meeting."

Charles T. Powell, Holtland, Tenn., commends the Gospel Advocate. He says: "I wish to say that I enjoy the Advocate very much. I look forward each week to its coming, for I know I am to get something worth reading."

Frank B. Shepherd, Amarillo, Texas, reports that he has recently forwarded to John Sherriff, of the Forest Vale Mission, in Africa, one hundred and thirty-nine dollars and forty-two cents, contributions sent in by churches and individuals.

E. S. Jelley reports one hundred baptisms in India during 1921. In a recent communication he says: "At 11:45 P.M., December 31, 1921, wife and I arose, went to the Mang settlement a few rods off and awoke the preachers, and we spent the remaining moments of the old year in prayer." We should all spend more time in prayer.

From T. B. Clark, Gallatin, Tenn.: "February has been a very good month for the cause of Christ in Gallatin. Fine interest in every line of work. Large and enthusiastic crowds for Tennessee people. Our prayer meetings are given over to the study of church government. We are anxious to learn what the Bible teaches on this question."

From H. M. Phillips, 4410 St. Elmo Avenue, Chattanooga, Tenn., February 5: "In spite of a gloomy day, we had good attendance. Two were baptized last Thursday night. All of the seven meetings a week are being well attended. It is

a church with a mind to work. The Gospel Advocate will likely be in more homes here soon. It ought to be in all."

From Lucas North, Ethridge, Tenn.: "The meeting the brethren are arranging to begin in Nashville on March 28 is bound to be a great forward movement in bringing to the attention of so many the effort to return to New Testament teaching in all things. It is certain to disabuse the minds of hundreds of people who have been misinformed concerning what we teach. Let every Christian pray for its success."

The death of A. S. Warren in Nashville last week occasioned great sorrow in a wide circle of friends. He was a man of many sterling qualities and firm convictions and was an earnest seeker for the truth of God. Brother Warren was intimately associated with the editors of the Gospel Advocate and showed his friendship for the paper in many ways. He will be greatly missed as a citizen and a brother in Christ.

We are in receipt of a communication from Burlison, Tenn., Route 1, signed by W. T. Smith, Lute Davis, and James Lovell, which reads: "We are trying to build a house at Giltedge, Tenn., for the church of Christ to worship the Lord in. We have the framing up and have the weatherboarding and laths ready for the top, but are not able to do any more. May the Lord bless us. The deed contains the restrictive clause, which makes it perfectly safe for all future time."

J. C. McQuiddy left for the West on February 22, expecting to get a needed rest and miss some of the changes in the weather which Nashville is liable to experience between now and the first of May. Brother McQuiddy's work on the Gospel Advocate will be done by others; and while we shall miss him—and no doubt the Advocate readers will—we hope to have him back in the early spring, capable of doing more and better work for the Advocate and for the cause of truth than he has ever done before.

William P. Walker, Dinuba, Cal., writes: "Some of my Eastern friends have complained because I have failed to make reports of our work in the 'Golden State' through the Gospel Advocate. Since my arrival here last fall I have had but little time to make reports of our work through the press. I know reports from working congregations and soul-winning ministers are encouraging—at least, they are to me. There is nothing in the Advocate that I enjoy and appreciate more than the reports from the brethren. When I hear of new houses of worship being erected and precious souls being brought to the Christ for soul-cleansing power, I take courage, rejoice with the angels, and thank God. Brethren, if we would devote more time at our desks studying our Bibles, just a little more time on our knees, and spend more hours out in the byways of sin looking for lost souls, we would have less time, perhaps, to write unbrotherly, ugly things about each other. Let us fill our papers with love for the lost and erring, the plan of salvation, the Spirit-filled life, heaven and hell. When I get a paper filled with debates, divisions, strife, sarcasm, and preacher jealousy, I walk to the stove and burn it; but when I get one filled with brotherly love and the gospel, I read it and pass it to some unsaved person."

"For I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." (Phil. 4: 11, 12.) Paul, no doubt, knew some things he had not learned—that is, in the ordinary meaning of the word "learn"—as he was an inspired apostle. Certain truths concerning human redemption were given to the apostles by miracle, but this fact did not prevent the apostle Paul from learning by experience as others learn. Paul learned to be content in whatever state he was in by his experience in the past. He, no doubt, had seen God overrule his greatest sorrow or disappointment for his good. I would not say that this is not the teaching of the Holy Spirit, for it is; but the experience of the apostle agrees with the teaching of the Spirit on these questions. At times Paul had plenty, and was blessed by it; at other times he had been hungry, and had also been blessed on account of hunger. Paul gives it as a secret when he says: "I have learned the secret both to be filled and to be hungry." It is indeed a secret to the world and to most Christians, because they have not made proper effort to learn it from the Bible, neither have they been good enough to learn it from their own experience. If all Christians could say with the apostle, "We also rejoice in our tribulations," we could then go further and say with him: "Rejoice in the Lord always: again I will say, Rejoice." To know this secret will bring perpetual happiness to the Christian.

Query Department

J. O. Barnes, Lake City, Fla., sends the following for consideration: "If a member of the church of Christ whose name is on the church book in Texas comes to Florida and locates where there is a church of Christ for an indefinite time (not expecting to be a permanent citizen), and worships with the congregation in Florida while there, but does not publicly identify himself with the church either by letter or otherwise, but simply works with the church, is he to be considered a member of the body where he worships? If so, and he commits an offense against the church of such nature that he should be withdrawn from, does the church in Florida have jurisdiction over him sufficient to take up the case and withdraw fellowship from him?"

Wherever a Christian is, he is a member of the body of Christ. If a Christian dwells in Florida for six or twelve months, during that time he is a Christian and a member of the church of Christ in Florida. He should identify himself with some near-by local congregation in Florida. If he is with strangers in Florida or is unknown to the local congregation with which he worships, on the first Lord's day after his arrival he should deposit with the congregation a letter of commendation. It is a mistake to fail to do this. In the event he fails to furnish the church with which he worships such a letter and does something wrong, the church in Florida should notify the church in Texas where the offender has membership of his offense and request scriptural action in his case. The church in Texas should report its action to the church in Florida, and this church should make the action public.

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A sister inquires to know who is the "porter" and what is the meaning of "go in and out," found in the tenth chapter of John. She says: "Our Sunday-school lesson last Lord's day was the tenth chapter of John. Please explain verse 9. What is meant by 'go in and out?' Some thought it meant go in and out of the church. In verse 3, who is the 'porter?'"

Verse 9 reads: "I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." Christ is the door, the shepherd, and the pasture. The sheep were Christ's followers. As the sheep went in and out of the sheepfold, so Christ's disciples should find him the bread of life and the water of life. Like the true shepherd that leads his sheep out to graze in green pastures and to streams of water, so the Lord's people will go out of the life that now is and into the life that is to come. The "porter" is the gatekeeper, whose business it is to guard the entrance. He was furnished with arms to fight off intruders, but he would let in the shepherd. The whole chapter is a beautiful figure to show the truthfulness of Jesus' claim to be the Son of God, and to show that all true servants of God will receive and hear him as such, and that those who reject him as an impostor and will not hear his voice are not his people; and such were those Jews to whom he was then speaking.

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James O'Neil, Mount Pleasant, Tenn., inquires to know "if it is right for women to teach in the Sunday school." He understands that 1 Cor. 14: 34, 35 means the public proclamation of the gospel. He then asks if a "Sunday-school class" is public. No, the classes are in rooms to themselves at the Russell Street church of Christ in Nashville. I teach a large Bible class, but I do not see nor hear the other classes and teachers. This is as it should be. If all the brethren were either studying or teaching the Bible in a class or classes, they would hear only their own class just as I do.

He also wants to know the meaning of the "house of God" in 1 Tim. 3: 15. "House of God" means the same as the church of God.

He thinks I made a mistake in giving a quotation from Acts 18: 26; but if he will read this passage in the American Revised Version, he will find that I was correct. Here is the passage: "And he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately." If this means anything, it mentions Priscilla first, and shows that *she* and Aquila spoke unto Apollos the way of God more accurately.

But for the benefit of all who are interested, I quote in full the answer David Lipscomb gave to the question, "Is it right for women to teach in the Sunday school?" as given in "Queries and Answers," by Lipscomb and Sevell, page 736. He says:

"As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 14: 34, 35.) I could not write that in plainer, simpler language. I would be foolish to attempt it. Read also 1 Tim. 2: 8-15. Yet women have the right to teach those who know less than themselves. Priscilla and Aquila taught Apollos. (Acts 18: 24-26.) So I am sure that a woman may teach the Bible to old or young, male or female, at the meetinghouse, at home, at a neighbor's house, on Sunday or Monday or any other day of the week, if they know less than she does, if she will do it in a quiet, modest, womanly way. I have seen wrongs done by women in a Sunday school; I have seen wrongs done by them at home, in the parlor, the dining room, the kitchen. This does not mean she cannot do right in all of these places. She can do right in the Sunday school.

At another time, in answer to the same question, Brother Lipscomb said:

Yes, we think so, if they teach the truth. They are often especially fitted for that work. We know of nothing that would forbid it. Aged women are commanded to be *teachers* of good things, and we think younger women may do likewise. Women worked in the churches anciently, and we can see nothing forbidding it now.

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Mrs. Brant Phillips, Covington, Tenn., inquires as follows: "When Paul, in 2 Tim. 4: 13, wanted the books and especially the parchments, what does he mean by the parchments? Were they old sacred writings or prophecies? Or were they his own writings or letters to the different churches or to Christians? What were the things called which they were commanded to wear and put on the doorposts, in Deut. 6: 6-10?"

2 Tim. 4: 13 reads: "The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments." Deut. 6: 6-9 reads: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." The "parchments" were probably the *Jewish Scriptures* and a copy of the *Septuagint*. He must have had these at hand all the time. The "books" were most likely *his own writings*. The books and parchments now sent for could not be for his own use, as he was very soon to suffer martyrdom. Probably he intended to give them to the faithful, that they might be preserved for the use of the church. The commandments of God they were to teach to their children and to write upon the doorposts and bind them for a sign upon their hands.

Gospel Advocate

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

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

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Editorial

The Tabernacle Meeting, Again.

BY F. W. SMITH.

I have received a number of letters relative to this meeting, and will here submit the following:

Grand Junction, Tenn., R. F. D. 2, Box 22, February 11, 1922.—F. W. Smith, Nashville, Tenn.—Dear Brother: I note in the Gospel Advocate of the Tabernacle meeting of Nashville. I am greatly interested in such a meeting, and agree with the brother who made the suggestion that the daily papers would be one of the best ways of the mass of people reading the great sermons. The world at large will never read a book of that kind, but many, many will read it through the daily papers, and I believe much and lasting good can be done in this way. I suggest the Memphis Commercial-Appeal as one of the papers, it being widely read by the public. We pray that much good may be accomplished.

J. E. DAWKINS.

This letter speaks encouragingly and emphasizes the point of getting the secular papers to publish the sermons. This, as heretofore stated in these columns, would, in our judgment, be a splendid thing to do, if such publicity could be given free or at a nominal figure. The Nashville papers are giving the greatest publicity to the Gipsy Smith meetings, giving Gipsy's sermons in full to their readers. I do not know whether or not this is in part or in whole free publicity, but I do know there will be a vast difference between the character of preaching done by Gipsy Smith and that done by N. B. Hardeman. Gipsy Smith's sermons are of the popular type, and by this I mean he teaches the popular theory of an instantaneous and miraculous conversion, salvation before and without obedience in baptism and outside of the church. He rarely, if ever, mentions baptism, and most certainly ignores its place in the scheme of redemption altogether. I doubt whether the Commercial-Appeal or any of the daily papers would publish sermons in which the full gospel is preached, unless as paid matter. It cost something like two hundred dollars to get one of the Louisville (Ky.) papers to publish a Presbyterian minister's sermon exposing so-called "Christian Science." Of course, we shall be thankful for any publicity that may be given by the daily press, and it may be that we can have at least a few of these sermons published in full through this medium. I give another letter which does not speak so encouragingly:

Dear Brother Smith: I want to have my say about the Tabernacle meeting. Are you not making too much ado about that meeting, anyway? I once heard a story about a man that was going to jump a very high fence. To do his best, he went away back; but he ran himself down before he got to the fence. The reader can make the application. "The kingdom cometh not with observation." Again, the kingdom is like a little leaven hid in three measures of meal. Again, you say that while Russellites and others are doing so much, we are doing scarcely nothing. Wrong again. I told you last year about a brother reporting that there were but three congregations in one county when there were thirteen. So we do not always know what is going on. In the meantime, while this Tabernacle meeting is in progress, let the little meetings go on. Little things make big ones after a while.

B. F. HART.

Brother Hart seems to think we are "making too much ado" about this meeting, but I do not think his point is well taken. I cannot see that too much interest, earnestness, and zeal can be expended in the matter of talking about and advertising the work of preaching the gospel and saving souls. It was better for Brother Hart's man to wear himself out in an effort to "jump" than it would have been to have made no effort at all. What our brother says about the nature of the kingdom is true; but unless the subjects of the kingdom busy themselves, there will be precious little leaving done. I am sure that he entirely misinterprets the motives of those engaged in this enterprise. It is true that Christ said the kingdom cometh not with observation—that is, with worldly wisdom, power, and show; but this does not mean that we are not to let our light shine before men. When people meet, sing, pray, and preach the gospel in the spirit of the Master, or use all legitimate means to bring his cause to the attention of the world, they are violating no principle of divine teaching. Brother Hart most certainly misread my statement about free literature. I did not say unqualifiedly that "we are doing scarcely anything," but that in the matter of distributing "free literature" we were not doing scarcely anything. If Brother Hart can show me that this statement is incorrect, I will modify it.

Book Reviews.

BY F. W. SMITH.

"Special Sermons for Special Occasions," is a volume of 338 pages, edited by E. W. Thornton, and issued by the Standard Publishing Company, Eighth, Ninth, and Cutter Streets, Cincinnati, Ohio. The book is neatly bound in cloth and sells for \$2 per copy. It can be had by writing to the McQuiddy Printing Company, Nashville, Tenn. The topics discussed are all practical and the subject-matter is well arranged. Each writer handles his subject in an interesting and profitable way, and the book is calculated to stimulate thought and prove helpful to all who may read it. The subject treated by the editor—viz., "Home Dynamics"—is worth many times the price of the book. But this is not saying the book is without faults; for it, like all else human, has its imperfections.

"Twelve Live-Wire Questions in Religious Dynamics," by Christian H. Shirk, issued by the Fleming H. Revell Company, New York, contains 112 pages of interesting matter. The mechanical work is in line with the good reputation of this well-established house, and while the price is not given, I judge the book would sell for \$1. It is written in a very plain and simple style, and, with the exception of a few topics, I find little to criticize adversely. The author's positions on the church, the Sabbath, and prayer are not altogether in harmony with the Bible. In fact, on these things he is clearly against Bible teaching. But the book contains much valuable and helpful information. A few of the subjects will indicate the drift and trend of this book—viz.: "Does It Make Any Difference Whether or Not We Believe in God?" "Is the Bible also a Mere Scrap of Paper?" "Is the Church a Worth-while Institution?" "Does It Make Any Difference if We Pray?"

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LOS ANGELES, CAL.

The Sichel Street Church meets for Bible study on Lord's day at 10 A.M.; communion, 12 M.; preaching, 11 A.M. and 7:30 P.M. Prayer meeting or Bible drill, Wednesday, 7:30 P.M.

For further information, address G. W. Riggs, 3319 Barbee Street, Los Angeles, Cal., or call Lincoln 2583 upon reaching the city.

Field Reports

Lascassas, Tenn., February 22.—I visited the church at Rockwood, Tenn., on last Lord's day, and found an active congregation there, under the leadership of Brother Will J. Cullum. They have recently built a new and commodious house of worship.—Jarratt L. Smith.

Jackson, Tenn., February 20.—The Highland Avenue church of Christ is in fine working condition. Brother F. O. Howell serves the church half of his time, many others occasionally. Brother A. G. Freed has agreed to resume his work with us, giving one-fourth of his time.—John T. Hall.

Hatfield, Ark., February 23.—Last Lord's day I was at Stephens, and we had three fine services. I go next Sunday to De Queen. We like our new home just fine, and after the first of July I will be able to hold some meetings, and can go anywhere. I have only time for two more summer meetings. If you are interested, write me at Hatfield, Ark.—C. H. Smithson.

Muskogee, Okla., February 20.—Brother Joe H. Blue commenced a meeting for us last Sunday. At night we had the largest attendance we have ever had at the beginning of a meeting. Brother F. L. Rowe, of Cincinnati, Ohio, was with us at both services, and spoke words of encouragement to the congregation. The meeting will continue indefinitely.—T. S. Bain.

Clarksville, Tenn., February 23.—The church of Christ here bought a splendid church lot to-day, on which they are to build, at once, a neat, modern, yet inexpensive, meetinghouse. This faithful little band has been worshipping in the courthouse for some time. We have some faithful members here, and great things can be expected when we get into our home.—J. G. Malphurs.

Wellington, Texas, February 22.—The work here is moving along nicely, and we are hoping to grow stronger in the work. We were blessed on the second Lord's day in February by the addition of a Christian family from Quanah, Texas, who recently moved into our midst. On the third Lord's day I preached at Esteline. I had a good hearing, and I think some good was done.—Lee Sanders.

Valdosta, Ga., February 21.—Brother C. C. Merritt, of St. Louis, Mo., visited the congregation at Dasher, Ga., last week. He delivered splendid sermons on Thursday and Friday nights, Sunday morning and Sunday night, with one addition Sunday morning. The church here is planning to use two men in mission work this summer at points in Southern Georgia and Florida. There is a great work to be done in the Southern field. Let us pray God to send more laborers into this field.—C. B. Laws.

Union, S. C., February 20.—We had two fine services yesterday. Some were out who had never heard us before. I had twenty-five in my adult class in our Bible study at ten o'clock. Other classes were very encouraging. This

week I am beginning several Bible drills in different homes, which will continue until our protracted-meeting work begins. We have also organized a singing class which will meet in the church house on Saturday nights. Our regular Wednesday-evening prayer services have held up well.—Thomas H. Burton.

Holtland, Tenn., February 20.—I am now teaching here and preaching on Lord's days. School will be out in April. I have been asked to teach again next year, but I have decided to devote my time to preaching, as the gospel needs to be preached so much. I intend to devote part of my time to mission work in my own county (Canon) and adjoining counties. My time will be open after July. Any congregation desiring my services in protracted meetings may address me at Holtland, Tenn., until April 10; after that, at Woodbury, Tenn.—Charles T. Powell.

Fort Worth, Texas, February 21.—The Southside Church continues to do good work. Last Lord's day was especially good with us. The sisters continue their works of benevolence—feeding and clothing the poor. The organized charities of the cities are beginning to take notice and insist on knowing how we do so much when we never take up a public collection or ask people to assist. If given concrete examples, the world would learn that the law of God would provide all equipment for God's work, if allowed to do so. I have been sick for several weeks, but have been working all the time.—Tice Elkins.

Tampa, Fla., February 21.—The meeting at Avon Park, Fla., closed on February 12, going over three Lord's days. The interest was good throughout. In many respects it was a great meeting. The church there has many faithful members. To know them is to love them. Some of them I knew in the long ago in Mississippi. It was a happy reunion. While there I made my home with Brother and Sister L. A. Wolff. If any of the brethren would like to know more of this sunny climate and the land of flowers and golden fruit, write L. A. Wolff, John B. Peden, Charles Ott, George Wolff, or C. H. Hinton. They will not misrepresent, as they know Florida.—A. G. Freed.

Beaumont, Texas, February 20.—Yesterday was a good day with us at South Park Church. We had large crowds at all services. I am teaching a singing school, and more than one hundred have been attending the school. The brethren seem to be encouraged and reasonably well satisfied with my feeble efforts in all lines of work. I have arranged to exchange meetings with Brother C. D. Crouch, of Port Arthur. I will hold their meeting in March, the Lord willing, and he will be with us sometime in April. I want to hold some two or three meetings in Texas before leaving the State. Brethren may write me at 393 Essex Street.—Will W. Slater.

Fresno, Cal., February 19.—The work with the Nevada Avenue congregation moves along nicely. Brother Jimmie D. Smith, of Kentucky, who is visiting his brother in Tulare, gave us a fine sermon last Sunday. At the suggestion of Brother W. P. Walker, of Dinuba, representatives of several con-

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CLINTON, S. C.

gregations in the San Joaquin Valley met with us in the afternoon to discuss doing some mission work. Much interest was manifested, and we expect to see some one in the field in the near future. Three noble souls made the confession and were baptized at the morning service to-day. Recently a good sister was received by letter. Indications are that 1922 will be our best year. We are working and praying to that end.—W. Halliday Trice.

Athens, Ala., February 22.—During the year 1921 I held fifteen protracted meetings—nine in Arkansas, one in Oklahoma, and six in Alabama—besides some meetings of three or four days' duration. Brother J. C. Mosley and I held two mission meetings together, and baptized nearly one hundred persons. We also set in order four congregations to meet and break bread on Lord's day. I restored two here in Alabama; got ten brethren at Harris, Ala., to promise to meet and break bread and have a Bible lesson; and held two meetings in destitute places. Total receipts last year, sixty dollars. I am hoping I can do more in the Lord's vineyard this year than last. Brethren, if you need my services for a meeting in July, write me at Athens, Ala., Route 8.—William W. Still.

Shelbyville, Ky., February 23.—Last Sunday I was at Van Buren and Shelbyville. The work at both places is doing fairly well, considering sickness and other things that hinder. I will be on the road in a few days in the interest of the church at Shelbyville. We are in need of a new building, and I trust that brethren will help us out. Very little help has come in so far, and I fear that brethren are treating our appeal too lightly. I have labored hard to establish the cause here, and we have gotten together a faithful band of Christians, and this, too, in the face of the strongest kind of opposition. If brethren who profess to be on the Lord's side will not come to our rescue and help us stand, we just won't be able to stand. We want twenty churches to send us twenty dollars each for twelve months. Will you come over and help us? We will watch and pray.—R. A. Craig.

Clifton, Texas, February 16.—The Florence church is doing a great work for the Lord's cause. This church is making a great effort to help Sister Clarke and the Belle Haven Orphans' Home at Luling, Texas. They are helping the poor at home as well as elsewhere. Three of the leading brethren and I went to Luling one day recently and spent the evening at Belle Haven. It was a source of much joy to find the Home in fine condition and everything in perfect order. I do not think the management and the discipline could be excelled. For twenty-two years Sister Clarke has given her untiring energy to this great work. Every Christian who has given his or her co-operation has a reason to be proud of Belle Haven. It will be a sad day for those who have neglected their duty when they shall meet the Lord at the last day and hear him say: "I was ahungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."—J. S. Newman.

Graysville, Tenn., February 19.—The general attendance at this place is increasing. This congregation has been passing through depressed conditions for some time. At one time the membership was over two hundred. Many moved away, and some lost interest on account of lack of unity in preaching between two preachers. We hope to redeem all these before it is too late. I preached for them to-day. One was restored. I will give them the third Lord's day for this year, as they are not able to employ a preacher. Brother Will J. Cullum will give them an afternoon service on each fourth Lord's day. He is to coöperate with the churches at Dayton and Rockwood this year, giving them two Sundays a month each. The rest of his time will be given to destitute fields. He will receive eighteen hundred dollars for this year's work. He recently held a five-weeks' meeting at Rockwood, resulting in the accession of over seventy members to the little band, and this was followed by the erection of a new building. He will probably hold a tent meeting for us here next summer.—A. B. Blazer.

Montgomery, Ala., February 23.—I experienced the novelty of preaching by wireless last Sunday night. The Montgomery Light and Water Power Company has a radiophone station in this city. Each Sunday night they invite some minister to preach a short sermon. I was glad to have an invitation to talk concerning things divine by wireless to an unseen audience, numbering hundreds, if not thousands, in perhaps all the cities for a radius of a thousand miles. In all probability there were believers and nonbelievers of every type known "listening in" at the hundreds of wireless stations throughout the United States. I did my very best to make every sentence mean something. If we had wireless stations at the church houses and in the homes of the derelict Christians, maybe we could get to preach to some absentees without wearing out so much sole leather. Whether we have wireless stations or not, the Bible says: "Not forsaking our own assembling together." If we expect the Lord to bless us as the faithful, we would do well to assemble with Christians to worship.—Fred M. Little.

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Mission Work in Cleveland, Ohio.

BY A. A. BUNNER.

People from every nation under heaven are here, and they need the gospel of Christ, which is God's power unto salvation, to save them from sin here and hereafter. Hence, through the help of the Lord and a noble constituency found among a generous-hearted brotherhood in Christ, a strong effort will be put forth in this city, and professors of Christianity who have their unscriptural whims, fads, fancies, and hobbies, if such there are here, can get into line with the Lord's true work or stand to one side, for the work is going to move right on. While our brethren here are few in numbers, and many of them are not blessed with an abundance of this world's goods, and some are out of employment and have been for quite a while, they are pretty much a unit on the great necessity of New Testament mission work in this great city and are anxious to see the cause advanced along all New Testament lines of church work and worship. It is a struggling band, and they need a house of worship they can call their own. In this work, good, reliable tracts and papers will be freely used. We expect, also, to utilize the parks and other places, such as the Public Square, etc., through the good weather during the spring and summer months. Readers of this paper who have friends who have moved to this city or who know of any others who can be interested in the work of the Lord are requested to give me their names and addresses, and we will go after them. As we shall have to pay much street-car fare and buy tracts and suitable literature for this work, we ask the fellowship of all who are interested in advancing the cause of Christ in the conversion of sinners and the edifying of saints. We need and ask your fellowship in this great work. We have willing souls at our back here who have a mind to work. Come with us, then, to the help of the Lord. Send your offerings to A. A. Bunner, 1800 West Fifty-fourth Street, Cleveland, O.

Taylor-Jones Debate.

BY F. L. PAISLEY.

Beginning on January 30 and continuing six days, at Gardner, Tenn., Brother John C. Taylor and Elder A. A. Jones, a Missionary Baptist, engaged in debate on the establishment of the church, the design of baptism, and the possibility of apostasy.

This was Taylor's second debate, but he is very much at home when discussing and defending the teaching of the Bible. He is pointed in argument, excellent in delivery, has much scripture by memory, and is powerful

in persuasion. He is very considerate and free from personalities, treating his opponent with the utmost kindness when he deals in misrepresentations, but he shows no quarters when dealing with a false doctrine. A number of Baptist preachers, including his opponent, expressed their regard and appreciation for Taylor, notwithstanding he had pressed their error with telling effect.

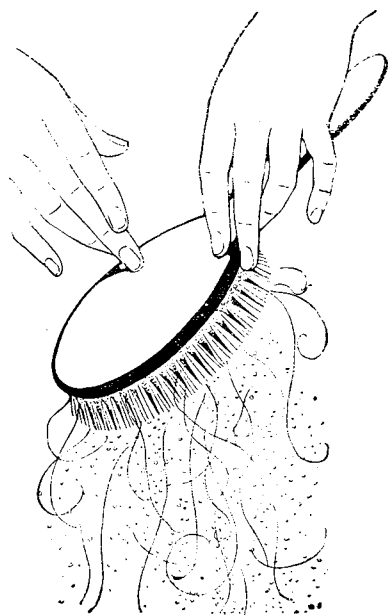
Elder Jones is a much older man than Taylor, has a splendid knowledge of the position he holds, is able in argument, and is above many in his personal deportment in debate. I never heard a debate with better general personal treatment on the part of the opponents.

This debate is to be repeated at New Home Baptist Church, near Gardner, beginning on February 27, then at McConnell sometime later. I think the kind of debating these men do will do much good. Brethren need not fear the safety of the truth in Brother Taylor's hands. A number of Christian preachers attended. B. L. Douthitt moderated for Taylor the first day, but was called home on account of sickness. It was my pleasure to serve in his stead.

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Colorado Notes.

BY E. C. FUQUA.

I am now (February 13) holding my last meeting with the church in Fort Collins, and my last in Colorado before moving to California, where I go on account of Mrs. Fuqua's health. We hope to make this one of our best meetings in Fort Collins.

I visited Boulder last Sunday, where I was called on account of recent activities of the Seventh-Day Adventists there, who came out in the daily papers with a fling at those who meet for worship on the first day of the week. I replied to the Adventists through the same medium, offering propositions for debate with them, but they would not consider an investigation after opening it up in the public prints themselves. They suggested that we preach on the subject of the Sabbath on Sunday night and they would hear us. That was my purpose in going to Boulder. But a severe snowstorm set in about three hours before meeting time and everything was spoiled. But we learned that the Adventists had announced preaching in their house on the same subject and at the same hour! So they would not have heard us, anyway. What a religion some people have!

In Dinuba, Cal., we have the Adventists "up a tree" in the same manner. I sent propositions for a discussion with them, which the brethren published in the daily paper by means of a display advertisement nearly a foot square! But not one word from the California Adventists yet, and it has been two months or more. Our challenge was to the Adventists of California.

The high altitude here is forcing me to take Mrs. Fuqua to a lower altitude as early as possible. California seems to offer both the altitude and the climate we need—and the missionary work without which I could not exist. It offers a greater field, if any, than Colorado, reaching clear up into Oregon and Washington, where I will find abundant work among the lost. I will carry on there the double work I have engaged in here—the work of preaching both from the pulpit and through the press. What I cannot sell here I will move to California and open up there the free-tract work as here. I hope to sell the heaviest machinery here (to save freight) and buy again when I get located in California. I will publish no paper—just do the free-tract work I do here as a part of my missionary work. We hope to get off about March 1. We will drive through in a car.

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He gives the most who bravely lends a hand

To help his brother in his hour of need.

God keeps the record. He can understand,

And of our slightest service will take heed. —Selected.

From East Tennessee.

BY GEORGE W. FARMER.

While on a visit to my son's at Hartsville, Tenn., on the fifth Lord's day in January, I preached at 11 A.M. and at 7 P.M., for the church there. I was very favorably impressed with the Hartsville church. They have a congregation made up of good, well-to-do, and intelligent people. They are capable of doing a great work at home and abroad in "holding forth the word of life" to the people.

On my way back, I stopped over at Greenwood, Wilson County, and spent Tuesday night with the family of Brother W. B. Clark, and preached that night at Bethel church to a fair audience of brethren and sisters. This congregation is made up of as good, true, and loyal people as can be found anywhere. They have been interested, and are still interested, in the East Tennessee mission work. They have contributed regularly to this work, now on the third year, and express themselves as being gratified at the results.

The next day I switched back to Lebanon and was there to meet with them in their midweek prayer meeting; but, owing to sickness, death, and inclement weather, there were only a few out. It was a real pleasure to again meet with those that were there. Such a transformation in a church house, I never saw before. It is a real credit to the cause of Christ in the town of Lebanon. It is said to be one of the prettiest in the town now. Brother Morgan H. Carter is doing a great work in Lebanon.

Coming over the Tennessee Central Railroad, I stopped off to see my aged father at Hebbertsburg. He is now in his eighty-seventh year. While there, I preached at the New Home Church on the first Lord's day in February. This church is not doing what it should. The old people have very nearly all passed "over the river," and the majority of the younger ones take little or no interest in the cause. I wonder if they will let the church die? Brother R. R. Smith lives here. He has done lots of work in this country, at his own expense principally, and now he is getting old and is in very poor health. He will certainly be missed when he has to give up the fight.

From Hebbertsburg I came to Rockwood and preached two discourses to

large and interested audiences in their new house. They all seem to be buoyant and happy. Brother Will J. Culum is doing a wonderful work there.

On the second Lord's day I preached here at Cleveland, on regular hours, to good audiences, and at Valley Head Schoolhouse at 2:30 P.M. Brother E. C. Coffman was at Riceville and Brother W. C. Phillips was at Athens. I have not received a report from Brother Coffman, but Brother Phillips reported two fine services at Athens, with increased attendance in the Bible school. Yesterday I was here and preached to large audiences at the regular hours. Brother Coffman was at Lenoir City and Brother Phillips was at Athens again. Brother Phillips preaches for the church at Dalton, Ga., the first Lord's day in each month, and at Athens the second, third, and fourth Lord's days. The church house at Athens will soon be completed, and the work is growing in interest all the while now. Brother Charles Holder preaches at Ooltewah at 11 A.M., on the first Lord's day, and at night at Athens.

We are planning great things for the East Tennessee work this year, and, with the help of the Lord and the increased number of laborers, we confidently look forward to great results. The preachers and the brethren generally are all in good spirits. In fact, there is so much to do that we have no time to quarrel and dispute.

Brother Phillips is very desirous of going into the field for regular work. Owing to poor health, hospital expenses, and the family support, he has been compelled to give almost his entire time to secular pursuits, working at the barber's trade. This has hampered him greatly in that he has no time for study and preparation, besides making it hard for him to reach places to preach. Now he is in good health and is getting out from under his financial burden, and he wants to take the field, if he can only be able to get a support. He is a good man and is capable of doing a great work for the cause. He is well acquainted with this country, knows the people and the needs of the people in the field. It is a shame and a disgrace to the cause, when the work is so badly needed as it is up in this country, not to support him. Who will help us furnish a support for him while he preaches the gospel to the people in this country?

While we have so many mission fields at home and abroad, all congregations that are able should be doing some mission work. To fail to do so when we can is to show an inexcusable lack of the knowledge of our duty or a want of the spirit of the religion of Christ. Have we any congre-

gations or even any brethren in the following counties? Hawkins, Hamblen, Cocke, Jefferson, Sevier, Grain-ger, Claiborne, Anderson, Unicoi, Hancock, Johnson, Carter, Sullivan, Wash-ington, Greene. If there are any con-gregations or scattered brethren in these counties, they will please to write me, giving information. This is important.

Making Progress in St. Louis.

BY W. W. MOODY.

On a recent Sunday afternoon the members of the church of Christ in St. Louis held a well-attended meet-ing, for the church only, to consider the work that is being done and to be done.

These get-together meetings of the church are indispensable to the best success of the work in any congrega-tion. To do the most good, it is neces-sary to counsel together and make definite plans according to the appar-ent needs of a given situation, and then to lend all our energy to the execution of the work. Every mem-ber should have a lively interest in such meetings just as much as in any other part of the work. To have the best interest in them depends, of course, upon the manner in which they are conducted. First, sufficient time should be set apart for the meet-ing to have a full discussion of the subjects for consideration. Fixed topics should be designated in the be-ginning and taken up in their order. Every one should have an opportunity and should be urged to say something; but what is said should be brief and to the point, without dealing in gen-eralities and prolonging the session until it becomes tiresome and results in the failure to attain the end de-sired.

Brother Sevedge, though what we might call a "young preacher," is en-tering well into the work and aptly adapts himself to it in every way. Both he and his wife are devoted to the cause.

We now have eighty-four members, and there is a good development among the young men in the mid-week and other services in taking part publicly. There is hardly a man in the congregation who will not respond promptly when called upon.

Some have written us very encour-agingly of their interest in St. Louis. These good letters are appreciated, and we feel that many would like to know just what is being done. We are ourselves gratified with the results thus far, but are not contented and ready to stop until much more is ac-complished. We give the Lord the praise for whatever may be done through us, taking no credit to our-selves.

A Paradise.

Hawaii is in many ways literally an island paradise. Scarcely anywhere else in the world may one roam through tropical jungles with never a thought of poisonous insects or snakes. Such creatures do not exist in these fair islands. Even poison ivy and similar plants are unknown; and though in the edge of the tropics, Hawaii has a cooler temperature by ten degrees than any other land in the same latitude. Moreover, one may change his climate at will by a journey of a few miles; for the north-eastern half of each island, swept by the trade winds, is rainy and heavily wooded, while just over the mountain ridge is a drier, warmer region.—National Geographic Society Bulletin.

If all of the kind words never said
Could bloom into flowers and spread
and shed
Their sweetness out on the common
air,
The breath of heaven would be every-
where.
—Selected.

For the heart grows rich in giving;
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
—Mrs. Charles.

For we must share if we would keep
That good thing from above.
Ceasing to give, we cease to have;
Such is the law of Love.
—French.

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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

MY FIRST BAPTISM.

The first performance of many things in life is never forgotten. So it is with my first baptism, and especially so since I was not a preacher at that time.

Brother I. C. Sewell had filled a regular monthly appointment for my home congregation, and at the close of the sermon one Sunday night a young man made the "good confession." Brother Sewell announced the baptism for a certain hour the following day, and told me that, as he had a felon on the forefinger of his right hand, I would have to do the baptizing. Sure I was then that Solomon was mistaken, as here was something new—a man not a preacher called upon to perform an act that I thought could be done only by a preacher. Brother Sewell said: "If you are a Christian, you have the same right—the same authority—to baptize that any other Christian has." He finally convinced me; so I agreed to undertake it, provided the candidate did not object.

When we met at the water, Brother Sewell gave me some instructions as to how to proceed, but not full enough, as you will soon see. I led the young man to a proper depth of water, and instead of standing a few feet behind him, I stood by his side—a great mistake at my first baptism. The ceremony said, I proceeded to lay him under the water; and just as he was about under the water, all but his nose, I found that I was about to pitch forward on top of him, so I raised him as quickly as possible to prevent a double immersion. He went under all but his nose. In three or four weeks after that he stole five dollars and left the country, and not one word have I ever heard from him since. I do not know whether he is in heaven or not. It was hard for me to think that dry nose had anything to do with the theft. From that day to this no nose is left out—a complete burial in all cases.

Two others were baptized by me before I began to preach. The second was Brother W. S. Robinson, the senior elder of the Burris Chapel congregation, in Lake County. He still lives, and is one of God's noblest servants. Later on I will have something to say of his work and faithfulness in establishing a congregation near his home.

Now that I had learned to baptize, the next thing was to learn to preach, and especially how to extend a feeling, winning invitation. Of all preachers that I have ever heard, Brother Isaac C. Sewell could deliver the prettiest invitation of any of them. I concluded that the thing for me to do was to memorize a pretty, touching exhorta-

tion. So I made selections from different writers and had what I thought was something grand. When to myself, I would deliver that exhortation and see great multitudes rushing forward. At last the time came for me to use this touching, feeling, and irresistible invitation. The sermon ended, I reached for my bouquet, but, to my great surprise and extreme humiliation, the thing was gone—nowhere to be found. I could not so much as find a withered leaf or bud of my once beautiful bouquet. From this humiliation I learned a very important and a very lasting lesson. Christ said "preach," "teach," not cry them in.

As I now look back over the thirty-six years of evangelistic work, I can see many instances where I shook the bush too hard. Many green and half-ripe fell off, which never matured. When the fruit is fully ripe, not much shaking is necessary—it is ready to fall. Congregations have been hurt by a large number of unconverted additions. The gospel "is God's power unto salvation;" and unless converted by this power, trouble always follows. The Lord adds to the church, but he adds no green or half-ripe fruit. Were you added to the church by the Lord or by some big preacher?

Next, "My First Meeting."

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Commendation and Comment.

BY S. F. MORROW.

I certainly appreciate Brother J. C. McQuiddy's article on "Church Government." It teaches some valuable lessons on essential points. I feel certain that every Bible reader will indorse it. What a blessing it would be if we all would read our Bibles and speak and write only that which is written! "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15: 58.) Nothing is as sure of reward as faithful service done in the church of God. How careful should all be in doing this service as it is written!

I am very glad to note what Brother McQuiddy has said on the duty of elders and how they should be appointed or selected. Take 1 Tim. 1: 16; Tit. 1: 5-10; Acts 20: 28; and 1 Pet. 1: 1-4; these scriptures are so plain that I do not see where any one could err. We do not need any Greek or Latin, just simple faith in God and his word.

I want to notice some few qualifications that have given some trouble to one or more congregations in appointing elders. One among the best brethren who was brought forward had 1 Tim. 3: 1-4: "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity." Titus says "believing children." The good brother saw at once he was not eligible for an elder; he had a wife, but no children. These scriptures certainly settle the question of a bachelor elder—no wife, no believing children. We might offer many suggestions why these brethren could not fill the office of an elder, but it sufficeth to say: "Let God be found true, but every man a liar."

A great deal has been written about the "one wife." Some say it means not two, but not necessarily one. Let us try that reasoning on some other scriptures. "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." If "one wife" is equivalent to none, what will such reasoning do with "one Lord, one faith, one baptism?" No Lord, no faith, no baptism. "Every scripture inspired of God is also profitable for

teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Go to a church where they have scriptural elders, and you will find them doing reasonably well; but the reverse is sad and destructive. Then how careful we should be in appointing elders, since the elder fills the highest place in the church and has the greatest responsibility!

I have written the above, I trust, in the fear of God and love to all his children. If scriptural, accept it; if not, reject, and correct in the spirit of our blessed Master. It is a great blessing to have good brethren to correct us and help us to live the Christian life. What a privilege it is to read a good religious paper weekly, to get the benefit of so many good writers! We are glad to see the liberal offers that are being made to secure subscribers for the Gospel Advocate. I can't see any reason why we can't double the list by July 1. Let all work to this end.

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A Letter from Honolulu.

BY MAX LANGPAAP.

The eleven hundred and twenty-five dollars which we had to have to meet a payment on the missionary home the first of February did not come from the churches of Christ in America. Will this part of the firm establishment of the church of Christ in the Hawaiian Islands now fail? Will we now have to give up what we have begun in the isles of the sea? By no means, thanks be to God. The work will go on just the same, with his continued loving watch care. The Lord's work must go on. It must not—it cannot—it will not fail as his work. Had our work been the mere work of man, it might have failed already. It might never have been begun. But we are fully persuaded that God will not allow such a field as this one forever to dwell in the darkness and shadow of death. While we are weak and erring and the way may sometimes seem impossible to pass over, still God is not weak, and he makes no mistakes, and the way is always clear to him.

We were able to make the payment on schedule time. Perhaps you wonder where the money came from. "Blood is thicker than water." I have some relatives who kindly loaned me the money—at least, the greater part of it. We had managed to retain two hundred and fifty dollars of the amount we have received since coming here, and by borrowing the balance we made up the eleven hundred and twenty-five. We thank God that we were able to borrow, for it is not very easy to do this now. We now have three notes, in all amounting to twenty-one hundred dollars, due in three years. Three years is a comparatively long time. It will mean seven hundred dollars a year. Brethren, I know that the churches of Christ in America can and will reach this goal, even if we are living in a time of great financial stress. Compared to what we can do if we try, it is but a drop in the bucket. Unceasing will be our prayers to God for favor and good will in this important work. We are trying to lay the work on a solid and substantial foundation. We offer prayers to God to move those who love to see the cause of Christ increase and prosper to begin right now to help us raise the twenty-one hundred dollars in three years' time. We will take care of the interest. Only give us the principal, and we will thank God and thank you. While three years is a comparatively short time, as well as a long time, we can easily reach our desired goal. But we must start right now and plug right along, and we will witness a successful finish of our efforts.

The Hawaiian Islands are truly a

strategic field from a missionary viewpoint. Here we find many thousands of well-educated, young, American-born Chinese and Japanese, and there are also many young Koreans and Filipinos. These four represent the leading races of the Orient, excepting India. I do not know of any Hindoos here, and am sure that there are but few, if any. But of the other four there are multitudes. My judgment may be at fault, but I firmly believe that these young American-born Orientals really hold the key to the unlocking of the doors of many a teeming community in China, Japan, Korea, the Philippines, and other places, for the reception of the gospel of Christ. I believe they would make splendid missionaries for the church of Christ, if properly directed in the acquiring of an education and properly taught and directed in the purest Christianity. The work we are engaged in is not a matter of days, weeks, months, but of many years of effort. What has been begun must be carried on faithfully and zealously and prayerfully, and God will surely bless our efforts. Greater things for God is our aim and end. We face the future with hope and prayer. May the Lord bless the work everywhere, and especially in the Hawaiian Islands.

God send his angels, cloud and fire,
To lead us o'er the desert sand!
God give our hearts their long desire,
His shadow in a weary land!
John Greenleaf Whittier.

Be thou a pillared flame to show
The midnight snare, the silent foe;
And when the battle thunders loud,
Still guide us in its moving cloud.
—Oliver Wendell Holmes.

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BY

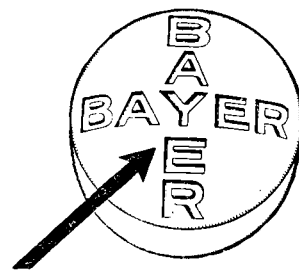
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Gospel Advocate

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NASHVILLE, TENN., MARCH 9, 1922.

\$2 PER YEAR, IN ADVANCE

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"These Things Command and Teach."

BY G. C. BREWER.

There is not a more neglected duty than that of teaching. It cannot be, however, because it is not clearly taught by the Bible. God has enjoined this duty in every age or dispensation. The Israelites were to teach "every man his neighbor," saying, "Know the Lord." They were to set up pillars of stone in memory of the power of Jehovah, and they were to relate these things to their children and their children's children. They were to talk of the laws of God at all times and under all circumstances, or the Bible better expresses it in this language: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 6-9.)

Men have to be constantly reminded of their duty, even after they have learned it or they forget. We sometimes feel backward about teaching a certain thing because we think it is "preached to death;" but none of God's laws will ever grow old or cease to be enforced as long as God has subjects on the earth. They cannot be talked of too much. Men may advance theories about God's laws that will wear out, and that need revising, restating, and amending; but the word of God lives forever. It matters not how much it has been studied and taught, it is still God's word, and there are thousands yet who know it not, and other thousands who heed it not. Peter speaks of putting people in remembrance of things that they had once known; and John wrote no new commandment, but repeated one that had been taught by Moses, the prophets, and Christ. Paul found it necessary to declare the gospel to people who had once heard it and had been saved by it.

It is by teaching that the kingdom of Christ is perpetuated in the earth. Jesus says that the word of God, which is the thing to teach at all times, is the seed of the kingdom. This seed, if sown in good soil, will always produce fruit. Every Christian is a sower. If the word of God in

his heart is bearing a godly life, his daily influence is planting seed in the hearts of his associates; other Christians are produced. But we are to teach by silent boundaries of the kingdom are extended. But we are to teach by silent Christian influence only. A Christian should never lose an opportunity of speaking a word for Jesus, his Master. The last command Jesus gave to his apostles before he ascended to his Father was to go and teach all the people, and those who have heard and obeyed should receive the same command—"Teach." Paul wrote to Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) Every elder of the church must be "apt to teach." "Those who were scattered abroad went everywhere preaching the word" in the early ages; but to-day professing Christians sometimes move into new communities and live there for years before their neighbors find out what church they are members of.

It is the duty of every congregation to teach the children and young people that are in its reach, and all proper means should be used to reach them. While they are young and their minds not filled with evil nor disturbed by doctrines of men is the time to sow the good seed. In many communities of the rural districts and every town there are children who do not attend Sunday school anywhere, but who could, with little inducement, be brought to the house of the Lord and taught. This is a work that any member of the church, man or woman, can do. O, the magnitude of such work! What might be the outcome?

Many parents claiming to be Christians, instead of trying to teach their neighbors' children, do not teach their own. It is a deplorable fact that many of our children grow up in ignorance of God's laws; they do not know the difference between the church of God and sectarianism, and some even join the denominations, especially if they should happen to marry a member of one of them, which they are sure to do if they have a chance. They know nothing about the Bible. They may stand well in society, be informed in history, science, art, music, etc.; but the Bible, with them, belongs to the relics of a forgotten age. It is "ancient," "antiquated," etc. The only use they ever saw for the Bible was as a book for the family record. It contains their names, the date of their birth, and leaves a place for a record of the marriage, death, etc.

Believing the Bible to be the word of the living God, people let it lie in their homes unnoticed; but when it becomes "stylish" to study it in our schools, which is now the tendency, as a book of antiquity or for its literary excellence, and people begin to call it an "interesting book," to speak of its many "fables," its "peculiar style of expression," its " quaint sayings," etc., then young gentlemen and young ladies will be "just crazy to study the Bible, because it is all the rage;" and then parents will send them where infidels will teach in the manner above mentioned.

O, when will a civilized nation learn to drink at the fountain of all civilization? O, when will moralists learn of the source of all ethics? When will Christians quit catering to public opinion and cease to be held captives by pride and vain pretensions? Ho, ye people, now swinishly wallowing in Pride's filthy slime, come, wash in the cleansing and healing "pool of Siloam," quaff the delicious nectar, and luxuriate upon the life-reviving dainties of the pure word of God.

Current Comment

BY A. B. LIPSCOMB

The Bitter Fruits of Jealousy.

It is frequently observed that jealousy is the underlying cause of much mischief and sin. When you hear one person speak evil of another or make an unjust charge, you need not be surprised to learn that jealousy is the motive. In fact, the only explanation for the relentless persecution of good men and women by those whom they have befriended is jealousy. Jesus, I believe, had the jealous-hearted largely in mind when he said: "Love your enemies, and pray for them that persecute you."

Our literature, past and present, gives jealousy a bad name. Shakespeare speaks of "the venom clamors of a jealous woman, poison more deadly than a mad dog's tooth." Hannah More calls jealousy "the ugliest fiend of hell." Solomon describes it by saying, "Cruel as the grave." Manley makes a comparison to "Indian arrows, so envenomed that if they prick the skin it is very dangerous; but if they draw blood, it is irrevocably deadly." In the face of this kind of treachery it is often declared that it is wrong for any human being to be jealous at any time or under any circumstances. Let us not be too sure of this. As Paul distinguishes between two kinds of sorrow, so we may distinguish between two kinds of jealousy. The one is worldly in origin and bitter in its fruits; the other is from a pure heart and has a righteous purpose. While it is possible for a husband to be insanely jealous of his wife, we should pity the wife whose husband could not be made jealous even as we pity the husband who has occasion to be jealous of his wife. In either case, the one who provokes the jealousy deserves censure. The laws of our land recognize a just cause for jealousy.

WHY, THEN, HAVE WE A JEALOUS GOD?

Can it be true that our righteous God is jealous? Here there can be but one answer if we search the Scriptures. On this point God speaks for himself, and that, too, in no uncertain language. Not only once, as if thoughtlessly or by accident, but many times does he declare his jealousy. Moreover, he declares that his very name is Jealous. He does not think it unbecoming for the Infinite One to be jealous and to wish for his name to be set above every name. Hear the language of the Decalogue wherein reference is made to idol service: "Thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God." To show us that his jealousy is not a subtle quality of purely individual cognizance, but one that he wished to be recognized and appreciated by his people, we read in Deut. 6: 15: "Jehovah thy God in the midst of thee is a jealous God." All such declarations were made by Moses, who learned them directly from the lips of Jehovah, and by Joshua, his successor. They both declare with emphasis and fervor: "He is a holy God; he is a jealous God."

But there is a just cause for the jealousy which our Father confesses and declares. Our jealousies may be inspired by bitterness or deceit; they may be right or they may be wrong; but the jealousy of Jehovah is always a holy jealousy, and therefore always compatible with his infinite righteousness.

GOD MADE US, AND THAT IS WHY.

God's jealousy toward mankind is best explained by referring to the creation. David looked above him to the star-lit skies and wrote: "The heavens declare the glory of God; the firmament sheweth his handiwork." He beheld the sun rising in the east and said it was like unto a

bridegroom. Longfellow gazed upon a winding, moonlit river, and while under the spell of its beauty wrote the words:

Silver-white the river gleams,
As if Diana in her dreams.
Had dropped her silver bow
Upon the meadows low.

But there is a handiwork of God more glorious than the sun or stars or moon-lit river. Everything that God had created in nature he called good. Yet he was to make something better; he was to put forth his crowning effort. "And God said, Let us make man in our image, after our likeness." Paul says: "We are the offspring of God." The writer of Hebrews quotes from David: "Thou hast made him a little lower than the angels, and hast crowned him with glory and power." In Mrs. Alexander's poem, "The Burial of Moses," you recall the line:

"The angel of God upturned the sod."

But she has taken poetic license to write "the angel of God." The Bible says: "He [God] buried him in a vale in the land of Moab." The pronoun is personal. Why rob ourselves of the precious truth that it was our personal God who laid the beloved Moses down to sleep? But whence had Moses this high honor? Whence the characteristics that won it? Whence his wisdom, his courage, his meekness? The answer is: *Moses was made in the image of God*, even as you and I. Here is where God's righteous jealousy asserts itself. He who formed man and endowed him with these wonderful faculties has an inherent right to the homage, service, and loyal obedience of his creatures.

Between equals possessed of equal rights, jealousy may be an unseemly and wicked emotion; but between Jehovah and the covenant keeper, or between Jehovah and any other power, there is room for a jealousy which only a fool cannot discover.

WHEN WE PROVOKE THE LORD TO JEALOUSY.

We find that the prophets Ezekiel and Joel and Nahum use the admitted jealousy of God as an argument for a restricted service. It is well for us to remember that a thousand years do not change the character of Jehovah nor make him ashamed of his divine attribute of jealousy. He was in the same mind in speaking through the later prophets as when he spoke through Moses and Ezekiel. Paul, one of the best interpreters of prophetic messages, takes up the same thought that it is possible to "provoke the Lord to jealousy." Old Testament history reveals the fact that God has been provoked by some things that men would call "trivial causes." It is significant, too, that nearly all these provocations were connected with his holy worship. Saul refuses to utterly destroy the Amalekites; he preserves Agag and saves the best of the cattle for a sacrifice, but God is provoked. Uzzah puts forth an unconsecrated hand to save the ark from destruction, but God is provoked. Nadab and Abihu offer strange fire upon the altar, but God is provoked. On each occasion the divine anger is stirred to the depth because man presumes to know better than God how to worship him. All of these examples should serve as solemn warnings against changing God's plan of worship in favor of our own. It is not a spirit of wrangling or rancor or division which pleads for a plain "Thus saith the Lord." Christians have a right to be jealous of God's appointments, in the spirit of Paul, who said: "For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ."

Let us understand once for all that our God is a jealous God, and that he has a right to be jealous of his own creation. Let us know assuredly that when men defile their bodies or set up idols in their hearts, homes, churches, or communities, they provoke the jealousy of Him whose right it is to be recognized as "over all, God blessed for evermore."

Our Contributors

Abraham Sojourns in Egypt (Continued)

BY H. LEO BOLES.

We do not like to think of the patriarchs being imperfect. We have always associated piety, faithfulness, reverence, truthfulness, goodness, and perfection with the patriarchs. In fact, we have always regarded the characters depicted in the Bible, who loved God, as being without any defect of character. From our earliest impressions of them we have regarded them as sacred, crowned them with a halo. So our minds naturally rebel against dwelling upon any defect or sin of the patriarchs. However, the Bible is true to fact and principle; it records the mistakes and imperfections as well as the admirable traits. The Bible is true to life as lived then. It is an accurate history and a correct biography. So we may notice further the mistake of Abraham as it was committed in Egypt.

"And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon; and it will come to pass, when the Egyptians shall see thee, that they will say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee. . . . And the woman was taken into Pharaoh's house. And he dealt well with Abram for her sake." (Gen. 12: 11-16.) As has been observed, one mistake uncorrected leads to another. Sins grow in clusters. When Abraham's faith wavered and he went to Egypt for nourishment, he also lost courage. He persuades his wife to tell the natives that she is his sister, and Abraham also tells that she is his sister. He fears that they will take his life for his wife. It seems that he had lost faith in Jehovah's promise to make of him a great nation. If this promise is kept by Jehovah, he need not fear what the natives will do unto him; but he loses sight of the promise, his faith falters, and he fears. His deceit is born of his fear. Deception is often the offspring of fear and cowardice. When we become the victim of fear and lose faith, we are thrown into a panic and act desperately with ourselves and disregard all the ties which are sacred to us. We often sacrifice the dearest thing that we have in a moment in order to escape. This Abraham did.

Our respect and veneration for Abraham as a father of the faithful should not blind us to this serious mistake that he made. Jehovah has recorded it for our admonition, and we would be in error should we fail to be instructed by it. No excuse is offered in the Bible in defense of it; we should make none to-day. It is very common even to-day for one to fear and falsify when one's life is at stake. However, we are disappointed, for the moment at least, that Abraham should do this. The standard of that age does not excuse him. Nothing can be given in justification of the falsehood; nothing can palliate the shame. Abraham sinned against the standard of manhood that prevailed in Egypt at that time and was rebuked severely for it. It is said that there is an element of daring which modifies our censure of it when one frankly falsifies in immediate danger; but when one deliberately falsifies by saying one thing when another thing is meant, the baseness of it cannot be excused. Abraham purposed upon the borders of Egypt, long before he had reached the interior, to deceive. It seems that he plans to compromise with the truth by telling only part of it, and telling this part to deceive. How often do we find people to-day who will tell only half of the truth, and keeping back that part which will be injurious to them! Almost daily do we find people who in money matters, in social inter-

course, in political affairs, in business engagements, in journalism, and in church relations, tell only part of the truth, and telling that part only to deceive. Truly this "is double falsehood."

Another feature of Abraham's deception helps to darken the deed and emphasize the baseness of it. He is willing to give his wife to the licentious Egyptians that he might save his own life. He plans to sacrifice his wife's honor. We can excuse with some degree the lie that is told to save another's life; again, we may admire the friend who will assume the guilt of another for the sake of saving the other's life; the mother who takes upon herself the blame for the wickedness of her son to save him is easily excused; but the falsehood that is told to save one's self, but at the time involves the honor and life of another, cannot be excused from any angle. The baseness of such a crime meets with the heartiest condemnation from all people. This crime is very short of robbery and murder; it robs one of honor and may cause the loss of life of another. I know that the standard of honor and morality of that age was not what it is now. Woman was looked upon as very inferior to man. Lot was willing to sacrifice his two daughters that he might protect the guests who were enjoying his hospitality. (See Gen. 19: 8.) Again, another case in point. A Benjamite came to lodge with an old man who dwelt in Gibeah, and while they were "making their hearts merry" base fellows came to the old man's house and demanded his company. He refused to give them entrance and offered them his virgin daughter if they would let his company alone. He was willing to sacrifice the honor of his daughter for the preservation of his guest. (See Judg. 19: 22-26.) This was a strange code of honor. Abraham seems to be willing to sacrifice his wife and endanger the fulfillment of the promise through her. When we understand the code of honor and standard of morality of that time, the crime of Abraham is lessened, but cannot be excused.

Abraham put himself in the attitude of receiving gifts from Pharaoh, and Pharaoh treated him well for Sarah's sake. These gifts are accepted under the false pretense that Sarah is his sister. Abraham, perhaps, thinks that his scheme is working fine; that he is very successful in his deception. But, as is always the case, double-dealing and deception is shortsighted. It is the forerunner of shame and righteous rebuke. Abraham must learn that fair and just dealing has the rewards of honor and confidence. He must learn that truthfulness is included in faithfulness. As in geometry, so in morality, a straight course is the shortest distance between two points. Pharaoh rebukes him severely for his sin. With dignity and authority he sends Abraham away from him. Abraham, dishonored before the royal court for his duplicity, is driven away, counted unworthy to be trusted. With this ringing rebuke in his ears, Abraham sets his face toward Canaan and to the altar of Jehovah.

Nashville's Great Meeting.

BY C. E. HOLT.

I refer to the meeting which is to be held in the Ryman Auditorium, in which Brethren N. B. Hardeman and C. M. Pullas are to preach and sing to saints and sinners for twenty days—or longer, if, in the judgment of those who have matters in charge, it should be deemed advisable to do so. This is to be a cooperative meeting, in which all the churches of Christ in the city are expected to participate. This will be a get-together meeting of the churches, which doubtless will be very helpful to all concerned.

I can think of but one better method of reaching the people of Nashville, and I trust that in the next great campaign launched in Tennessee's capital this plan which I now submit may be given due consideration. We have, I am told, about thirty congregations in Nashville and its suburbs. My plan would be to have thirty preachers en-

gaged for the work, all beginning on the same day and continuing the same length of time. Let the thirty meetings be held at the same time, thus giving the unsaved in all the communities in which the several churches are located an opportunity of hearing the gospel. I feel quite sure that more people could be reached by this method. At the conclusion of these meetings simultaneously held, let all the churches have a "rally" day, or a get-together meeting—a meeting in which the thirty preachers could participate. This suggestion is not meant to interfere with the Hardeman-Pullias meeting, for which plans are already perfected.

Field Notes.

BY EARNEST C. LOVE.

During the week just past I have visited Tiptonville, Ridgely, Dyersburg, Newbern, and Obion, in West Tennessee. The recent rains have interfered somewhat with my work, but I find the brethren very good to assist me. It is a pleasure to work for a paper that has so many friends. Almost literally every reader is a booster.

At Tiptonville, we have no meetinghouse in town, and only two families living there. The church meets at Cronsville, five miles north. I was entertained in the home of Brother W. W. Crofton. I met a Brother Craig who is a first cousin to Brethren Charlie Craig, of Franklin, Tenn., and J. A. Craig, of Madera, Cal. Brother S. A. Alexander sent his team and hauled me over the country. There is some talk of buying the Methodist Episcopal meetinghouse in town and establishing the worship there. Lake County lies between Reelfoot Lake and the Mississippi River. The soil is very fertile and the people are fine, but we have only five or six congregations and no preacher living in the county.

At Ridgely I found a fine little congregation. They have not been meeting long, and so are full of enthusiasm. They have a nice house, worth about five thousand dollars; but they owe two thousand dollars on it, and it is pressing them. I suppose it is no use to hope that brethren more fortunately situated will help them. But if some one with plenty of money would lend them the two thousand dollars without interest, or at a lower rate, it would help wonderfully. I am preaching week nights where I happen to be, and can say that I had the largest audience at Ridgely I have had since I left Hickman and Lewis counties.

My next stop was at Dyersburg, county seat of Dyer County. This is the home of Brother J. W. Dunn. His Brother Tom, from Mississippi, was visiting him; and if I did not get much work done there, I have a good excuse. We just had to talk some, that's all. Brother Dunn and Brother O. C. Moore assisted me in every way. Brother C. A. Rambo, who raises the finest sweet potatoes in the country, walked six miles to meet me and pay up his subscription. Brother W. D. Roberts telephoned the Circuit Court Clerk, and I collected from him. Everybody helped. I preached two nights to very appreciative audiences.

Brother Dunn is doing a fine work in Dyersburg and surrounding country. They have bought the Methodist Episcopal meetinghouse, and are in debt six thousand seven hundred dollars; but they have the use of the house, and they are increasing in numbers and growing in enthusiasm. Brother Dunn and his wife are an inspiration to any congregation. They have a hard task to raise that money; but with such faith in such a Savior, they cannot fail. Brother Dunn is not looking for an easy place, but has purposely taken up work in West Tennessee because he is needed.

I did not solicit much "new business" in Dyersburg, for Sister Dunn is going to try for the Matthew Henry Commentary for Brother Dunn. Now, I sincerely hope that every one will assist her, and it will not be hard. This certainly is a valuable set of books for a preacher.

There I also met Brother S. O. Drake, who formerly

lived in Totty's Bend, Hickman County. He knew the Totty's, Cummins, Hineses, etc.

From Dyersburg I went to Newbern. That place has a history. It will be remembered that we had a lawsuit there with the "digressives" over the meetinghouse. That was over twenty years ago. R. P. Meeks, Attorney Meeks, Attorney McMillin (afterwards governor), Brother David Lipscomb, and various other prominent people attended the trial. That is as I remember it now. But the "digressives" won the house. There was no restrictive clause in the deed. However, that house has not seemed to benefit them very much. After twenty years of undisputed possession of one of the nicest brick houses in the town, we now have a larger congregation than they have. But the cause of our Lord has been hurt, and only eternity can tell how much harm has been done. There is more digressivism here than in Middle Tennessee, but it is not thriving here. My prediction is that it never will. Tennessee people have heard too much truth. Some of them prefer some sort of error to truth after they have heard it, to be sure, but they can find that in the Baptist or Methodist churches. There is absolutely no place for digressivism. There is no practical difference between a "digressive" and a Baptist, except that a Tennessee Baptist will stick closer to the Bible on many points.

The brethren at Newbern meet in the old opera house. We had two nice meetings. The night meeting was held in the home of Brother R. E. Howell, as there were no lights to be had in the opera house. Brother Howell runs a fine garage there, Brother McClanahan runs the Hotel Newbern, Brother Dawson runs the jewelry store, Brother Jehrs runs one of the grocery stores, and Brother Arnett runs the lumber yard. Brother Dunn comes from Dyersburg and preaches for them on Sunday afternoon. They are planning to build soon, and here's hoping they succeed.

After leaving Newbern, I went to Obion. There I was met by Brother John C. Taylor and entertained in his home. This was Saturday, and I went back to Newbern to be with the brethren Sunday. At Obion I met my former friend and schoolmate, Gilbert L. Nichols, of Shady Grove. He is in the dry-goods business, and a member of the Methodist Church. At Newbern I met Brother A. H. Nicks, who used to live at Shady Grove and also at Columbia, and who is a descendant of "Grandma" Pugh. Brother Nicks' grandfather gave the land on which stands the old Dunlap meetinghouse and cemetery. He can remember before the dam was built in Duck River at Kettle Mills. He said he and some others, not more pious than he was then, thought seriously of dynamiting that dam, because it stopped the large fish from going up the river.

This morning (February 27) finds me at Martin, Tenn., ready to attend the debate between Brother John C. Taylor and A. A. Jones (Missionary Baptist) in a Baptist meetinghouse, six miles south of Martin.

The Darger of an Unconfessed, Unforgiven Sin.

BY E. C. GOODPASTURE.

The Lord has ever done his part to safeguard the well-being of the race. He made clear to Adam and Eve the conditions upon which they were to live, labor, and love in Eden; and, after the fall, he indicated the consequences of sin and gave promise of ultimate victory through the "seed" of the woman. (Gen. 3: 15.) Then came the defection of Cain, the sad death of Abel, and the long-drawn train of Cain's iniquities. The case of Cain was minutely described for the learning of generations to come. (Rom. 15: 4.)

CAIN'S SIN.

It is quite remarkable that the first man born into the world made the first change in the worship of the true God. It is recorded: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto

Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." (Gen. 4: 3-5.) Cain's trouble was not that he failed to regard Jehovah as the object of his worship, but that he failed to worship him in his appointed way. The writer of Hebrews turns the light on this point. "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts." (Heb. 11: 4.) If Abel offered his sacrifice "by faith," God must have given specific instructions to him concerning the sacrificial service; for "faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) Abel followed the only way of approach to God (Heb. 11: 6; 2 Cor. 5: 7); but Cain substituted his own way and offered something the Lord did not command, though he may not have forbidden it by direct and particular legislation. The dictates of reason may have approved of Cain's sacrifice as being equal in value and dignity to that of Abel; but, be that as it may, the revelation of God, and not the reason of man, is the supreme standard of authority in the worship of the Lord. Cain worshiped without faith, and his service was sin. (Rom. 14: 23.) His sacrifice fell short of the mark in other respects.

He may have been perfectly willing to come before God as a tenant, bringing a portion of the "fruit of the ground" as an expression of his gratitude; but there is not that in his offering which clearly acknowledges the guilt of sin and the need of pardon. Abel "brought of the firstlings of his flock and of the fat thereof." These were evidently slain; for their fat was offered. Blood was shed and life was taken away. It seems that, from the very first, God would have his people understand that "apart from shedding of blood there is no remission." (Heb. 9: 22.) Be it so or not, the fact remains that God "had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect."

JEHOVAH REASONS WITH CAIN.

Cain rejected the Lord in disobeying his will concerning the sacrifice, yet the Lord did not then give him up. He who taught his people, "If thy brother sin against thee, go, show him his fault between thee and him alone," was first to practice his precept. The Lord endeavors to show Cain his sin and the unreasonableness of his anger. If his sacrifice was unaccepted, who was to blame? The Lord had not promised to respect such an offering. In great mercy Jehovah expostulates with Cain: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door." Cain is first shown the blessings of doing well. If he will make amends for his past mistakes and serve the Lord faithfully, his countenance will be "lifted up"—the Lord will have respect unto him; but if he fails to do right, he does so aware of the consequences—"sin coucheth at the door." Yes; sin past, in its unrequited and unacknowledged guilt; sin present, in its dark and stubborn passion and despair; but, above all, sin future, as the growing habit of a soul that persists in an evil temper, and therefore will add iniquity unto iniquity, is awaiting thee at the door, as a crouching slave, the bidding of his master, or as a wild beast, the approach of his prey. But Cain resents instruction and despises correction. So far as he is concerned, the Lord has pleaded in vain. How fearful! If the Lord failed to bring a sinner to penitence, we need not be surprised and disappointed if we frequently fail.

"THE WAY OF THE WICKED."

How dark the doom of sin unforsaken and unremitted! How terrible the choice of old sin stains and new iniquities, when forgiveness and the path of righteousness and peace

could have been selected! It is easy to sin once, but very difficult to sin *only* once. Cain's unrenounced presumption, selfishness, wounded pride, jealousy, and deliberate disregard of God's appeal nerve him for further sins and crimes. He imbrues his hands in the lifeblood of righteous Abel, and then tells a cowardly lie in dire hope of concealing his atrocious crime. He even disputes the right of the Lord to inquire, "Where is Abel thy brother?" He taunts his Maker with, "Am I my brother's keeper?" But the cup of his wickedness is overflowing. A reckoning must be made.

Jehovah sits on the tribunal when the first murder is tried. The ground which drank the blood of the murdered Abel testifies against the murderer Cain. Jehovah rendered the verdict, and the verdict is this: "And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth. . . . And Cain went out from the presence of Jehovah, and dwelt in the land of Nod." (Gen. 4: 11-16.)

Finally, "He that covereth his transgressions shall not prosper; but whose confesseth and forsaketh them shall obtain mercy." (Prov. 28: 13.)

To Our Readers.

March starts off well. Many of our readers are paying up back dues and renewing for another year. Others are sending us new subscribers. A Christian paper is an assistant of every faithful preacher of the gospel. Such a paper helps and strengthens the elders of the churches in their work of tending the flock. Every faithful elder is glad to have a good, religious journal in the hands of every member of the church. The wise and efficient elder uses his influence to circulate a religious paper among the members of the body.

We want an efficient worker for the Gospel Advocate at every post office. Such a worker would collect back dues and secure new subscribers and renewals to the paper. By the proper effort the number of subscribers at almost every post office may be greatly increased. If you will undertake the work, write us at once for samples, suggestions, and full information. We will do all within our power to make your efforts a success.

We are still giving away a first-class self-filling Fountain Pen to the person who will send us two new yearly subscribers, accompanied by \$4. For one new yearly subscriber, accompanied by \$3, we will give the pen. This pen is fine and will cost you from \$2.50 to \$3 in any store. This offer will be withdrawn when the present supply is exhausted. If you want a pen, you should be prompt.

Every student of the Bible should have a copy of Matthew Henry's Commentary. This Commentary is very valuable to preachers. The churches would do well to give a copy to their preacher. The Commentary may be bought for \$17.50.

There are many Christians who are not reading any religious paper who would be greatly benefited by reading the Gospel Advocate. All our people should be encouraged to read good papers instead of vicious journals. Parents should not be unmindful of the reading of their children. Bad reading nullifies much good training. Churches and preachers should coöperate with us in furnishing the people good reading. The paper stimulates the churches to greater zeal and spirituality and is helpful to the preacher in his work. Prompt action on the part of all will be very encouraging and helpful.

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

Our Own Business.

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If I were busy being glad,
And cheering people who are sad,
Although my heart might ache a bit,
I'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If I were busy being true
To what I know I ought to do,
I'd be so busy I'd forget
The blunders of the folk I've met.

If we were busy being right,
We'd find ourselves too busy quite
To criticize our neighbors long
Because they're busy being wrong!

—The Christian.

Woman's Work as a Missionary.

BY SARAH ANDREWS.

There seems to be a question in the minds of some as to what work women missionaries engage in on the field. Are there any crooked or narrow ways where only her feet can travel? Any rough spots that only her touch can smooth? Any low levels which only her hands can raise? Any recesses of sin and sorrow where only her voice can be heard? Then she has a work to do. Though she does no public preaching, she has a place to fill in the work of spreading the gospel that man cannot fill, especially in the house-to-house work and work among the children. Until the citadel—the home, where character is formed and destiny shaped—is approached, heathenism cannot be put down. Is it not true that manhood and womanhood must each serve faithfully in its distinctive places ere the whole earth can hear the gospel? In the great work that God has given the church to do, must there not be the effectual working in its measure of every part, the exercise of every force? Of course woman's work is of the quiet, unassuming type, done in a private way, and the true Christian woman seeks none other. She has much to do if faithful in her own sphere.

It has been estimated that more Japanese are at least made favorable toward Christianity through private teaching and personal contact than by mere public preaching. Coming in touch with a Christian who has in one or more ways shown an interest in them usually precedes the inclination and willingness on the part of the idolater to attend public services. Simply to have a meeting place and put up a sign and thereby expect a crowd in a heathen land would doubtless be met with disappointment. Personal responsibility and individual effort count for much. Mr. Drummond has truly said: "You can take nothing greater to the heathen world than the impress and reflection of the love of God upon your own character. This, indeed, is a universal language. A kind word, a helping hand, a pleasant smile, a ministration of love, a tract, a visit, helping the needy and the sick, comforting the distressed, and any of the many acts of kindness springing from a heart of love, may be the means of influencing one from darkness to light."

Other opportunities for doing good that women may take hold of are so varied that it would be difficult to form a very vivid outline. But here is a sample of a day's work as clipped from the diary of memory of one of God's hand-maidens in Japan. She is a lone American in a heathen town, living in a tiny Japanese house with an elderly Japanese woman and her daughter as companions. She is awakened at 5 A.M. by the clanging of bells and chanting of prayers by the priests at the temples, the opening of

wooden shutters in all the houses for a block away, and the weird cries of the street venders which altogether should arouse the soundest sleeper. She performs a few household duties; eats breakfast; prepares for morning work at kindergarten; off to kindergarten four blocks away; helps there until ten o'clock; returns home to hear a class in church history; back to kindergarten at eleven; converses with several mothers of kindergarten children; home to dinner at 12:30; reads mail; makes two calls for the purpose of teaching; receives callers, two of whom are inquirers; Bible class from four to five; a hike on bicycle to seek retirement for purpose of preparing for evening Bible class; talks to an old woman gathering mulberry leaves for silk worms and helps her a bit; finds stripping mulberry bushes no easy task; off to a quiet place by the seashore for study and meditation; back home to find another caller waiting; ten students come for Bible class at 7:30; after lesson have fifteen minutes' social time together; straightens room after their departure and closes the wooden shutters, which gives the little house the appearance of a huge goods box when viewed from the outside; family Bible reading and prayer; she remains up fifteen minutes past her regular bedtime to write Brother Fujimori a letter bearing the glad news that another member of the Bible class has privately expressed to her a desire to be baptized and asks him to come as soon as possible; off to bed, thankful that she, even she, is privileged to be a servant in the Master's vineyard, and content, therefore, to just dream of home and mother.

Nashville (Tenn.) Notes.

BY S. H. HALL.

It will be less than twenty days, after this reaches our readers, before the twenty-day meeting at Ryman Auditorium is due to begin—viz., March 28. Hence, a few more words to the end that we be ready.

The song drill at Russell and Ninth last night (February 28) was a great success in spite of the rain. The main auditorium was packed full and the singing was soul-stirring. Brother E. A. Elam, a prince among public speakers, was due to be with us for a short address to encourage the work, but his health forbade this. However, he sent his regrets, and assured us that, the Lord willing, he would be back from his trip to Texas in time to do his best when the meeting does begin. Some of our readers do not know the struggle that both Brother and Sister Elam have had to keep up since the first of the year. Under the advice of their doctor, they leave to-day for two or three weeks' rest at El Paso, Texas. We are praying that the trip will do them both good and that they will soon return to us greatly benefited.

It is astonishing how thoughtless we sometimes are. A brother said to me a few days ago: "Is it not to be quite an expensive meeting?" I answered: "No; I would have to commend it from the standpoint of economy." It is simply some thirty-odd congregations conducting a series of meetings in the heart of the city. This one meeting will serve the purpose of close to forty, if each local congregation should start a revival at the same time. Consider what you would pay out for the support of forty preachers for forty "twenty-day meetings" and the additional cost of lights for forty buildings. And even the advertising will be no greater, if as great, if each of the forty meetings should be advertised as they should.

But some one may ask: "Where did the apostles ever ask the congregations in any one city to combine their efforts in one series of meetings?" Well, before I answer this, you tell me where it is intimated that the apostles ever established more than one congregation in any one city. They may have done it, for aught I know; but if they did, there was such unity and concert of action that you cannot possibly tell that there were more than one in any one city.

HARDEMAN'S TABERNACLE SERMONS

Beginning March 28, 1922, the churches of Christ in Nashville will engage in a meeting to be held in the Tabernacle of this city, the preaching to be done by N. B. Hardeman and the song service to be led by C. M. Pullias, of Murfreesboro, Tennessee. The meeting will continue for twenty days. The sermons will be printed and bound in a book of 320 pages. Hardeman's ability as a gospel preacher is a sufficient guarantee as to the character of the sermons. The book will appear about May 1, 1922. The price of the book is \$1.50 a copy. You should send in your order at once, so the brethren will know how many to print. Mail your order to-day, so as to be sure to get a copy.

McQUIDDY PRINTING CO.

NASHVILLE

TENNESSEE

You had as well try—and there would be much more scripture to sustain you—to condemn the Nashville brethren for having these thirty-odd or forty congregations in one city as to try to condemn a concert of action in a drive on the heart of the town.

I am so glad to say of the Nashville brethren what Luke said of the more than five thousand souls that constituted the Jerusalem church—viz.: "And the multitude of them that believed were of one heart and soul." The prayer of every local congregation in this city now ascends for the success of this united effort. And as stated before, this combined effort will serve the purpose of a revival at each local congregation.

No, the Nashville brethren may be wrong in having forty congregations in this city, but the man who would try to condemn a united effort or concert of action on the part of the Nashville Christians has failed to think scripturally. Let us have a multiplicity of congregations in our larger towns and cities, but let unity of the Spirit and concert of action never be destroyed by there being a number of congregations.

We were pleased to have with us last night at the song drill Brother A. R. Holton, of Thorp Spring, Texas. He favored David Lipscomb College with a helpful address at chapel services on February 28.

The Peerless Person.

Jesus Christ is the peerless personage of history. No one is so indispensable just now to this war-torn and war-smitten world as he. And no one person can give victory to the right, can bring comfort to the distressed, can drive the clouds of hate away and shine into the hearts of men and nations with light and love, as can the Man of Nazareth, who is also the Christ on the cross, the Prince of the

kings of the earth, the great High Priest of the world, who ever liveth to make intercession for us. He still lives and still loves and is able to save to the uttermost all who come to him in penitence and faith.

The following story is true: A ship at sea was tossed by the storm and driven by wind and wave. The hatches were battened down, every passenger being below and filled with fear and foreboding, when one less timid than the rest ventured on the deck and carefully made his way where he could look on the bridge. He saw the captain fastened to the bridge, and as he looked the captain turned and smiled upon him. Not a word was said. Back went the passenger and told his fellow passengers that the captain was on the bridge and smiled. He had seen his face.

Our Captain is on the bridge, and he is undaunted even by the wickedness, the cruelties, and the inhumanities of man. The same divine Captain is now on the ship of state and aboard the ship of the church. Therefore,

"Begone, unbelief, my Savior is near,
And for my relief will surely appear.
By prayer let me wrestle, and he will perform;
With Christ in the vessel, I smile at the storm."

—Presbyterian Advance.

The mighty things of the kingdom are wrought through faith that is nurtured and grown in passionate communion with God. The Lord told those perplexed disciples of his that if they had faith even as small as a tiny grain of mustard seed they could remove mountains. He did not speak, of course, of literal mountains, but of difficulties as hard to remove as mountains. When in later years they received the gift of the Spirit and went forth in conquering faith, they did remove mighty mountains of difficulty which beset their way, and nothing was impossible to them.—Exchange.

Texas-Oklahoma Department

By C. R. NICHOL.

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Importance of Public Worship

BY LEE P. MANSFIELD.

"Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10: 25.)

We hear men talking about this thing and that being important. Some will preach on the importance of being baptized, while others will talk and preach about the importance of "Christian education." There are thousands who have already obeyed the Lord in baptism, and also thousands whose schooldays are over, who seem to care very little about the public assembly.

The Hebrew Christians had fallen into many errors, and Paul admonishes them to "take heed," "watch," "be careful;" but in the above quotation he admonishes us to "not forsake the assembling of ourselves together."

It is a duty to assemble. God has so required it of us. God has always required his people to gather together for public worship. In the first age of the world's history God's people built altars and publicly worshiped him. It was done under the command and by the direction of the Lord. In the Jewish age God ordained that at certain times the whole nation should come together for public worship, and the one who failed was punished. No private act they could do would take the place of the public assembly. God has ordained that we come together for public worship. For one to carelessly fail is to act cowardly toward the Lord. Any excuse is an act of cowardice.

There are a number of reasons why it is important for us to assemble for public worship, but I only wish to call your attention to three.

1. God requires it of us. He is our Ruler and our Judge. Anything that he demands of us should be very, very important in our eyes. He will judge us by our deeds, as well as our thoughts. How can a man assemble with the saints in glory unless he has assembled with them here?

2. The church needs your presence. You can be of such a wonderful help to others. If you are not prepared to take any part in the service, your presence will be a help. Sometimes the crowd is small, and your being there will make it a little larger.

3. You need to go. The blessings you get yourself are worth many times more than the effort it takes to go. He who does not eat will starve. He who does not take any exercise will grow weak. You need the spiritual food and exercise that you can obtain only in and through the public worship. There is a great assembly coming some day. Will you be ready and prepared to stand with the people of God then? "Prepare to meet thy God."

Making Known the Truth.

BY C. R. N.

The churches of Christ in Wilson County, Texas, are awake to the work, teaching the truth in more ways than one. Each week there appears in the county paper, published in Floresville, Texas, a most excellent article teaching the truth. Brother Harvey Scott, who labors with the church in Floresville, furnishes the articles, and the churches pay for the space in the paper. I wish there was a good article in every paper in every county each week teaching the truth. Brethren, if you will agree to furnish the space in your county paper, I will agree to furnish the article, or put you in touch with the preacher who will be

glad to furnish you an article each week for your county paper. Remember, you will have to pay the publisher of the paper; but make arrangements with him at once and begin to teach the people the truth through your county paper. Harvey Scott is doing a great work in his county.

In the great daily papers of the country may be made announcements of religious services for each week, and most of our congregations in the cities take advantage of this free notice. The papers are glad to make these announcements for the benefit of their readers, as well as to assist the churches. You may find in many of the papers to-day additional advertisements being made by the churches—many of the denominational churches—in display advertisements, for which they pay. They find that it pays. In time my brethren will learn the lesson.

Some weeks ago I had a letter from a friend who was spending Sunday in a city east of the Mississippi. In the letter it was stated: "In the lobby of this hotel, the best hotel in the city, I find placard announcement of the churches in this city, save only I find no announcement of where I am to worship this day. In some way I will find the place. I do not know the name of the minister or any of the members, but I can learn through the minister of the Christian Church."

In a city a few months ago I saw on one of the great billboards cigarettes advertised. The next day, passing the same place, I noticed the advertisement had changed, and there appeared on the billboard an advertisement of one of the denominational churches which was closing a seven-months' evangelistic effort in that city. That church was investing time as well as money in the work they had espoused.

In our leading cities you will find bookstores filled with books, and in the principal cities you will find a bookstore owned by the Baptist people, another owned by the Methodists, another by the Presbyterians, and so on. These stores are crammed with books which teach their peculiar doctrines. What is the trouble that you are unable to find bookstores filled with books written by our people? It is not that we do not have men capable of writing books—no, no, not that. The trouble is that our people do not buy books as the denominations do. Let one of our brethren write a much-needed book, a book with real merit, and he fears to bring it from the press; for he is advised by those who have made the effort to assist in the dissemination of the truth by means of books that he will be years getting back what he invests in the book, if he ever gets out with the money he spends to have it published. Go to some of our publishers and ask them if they will publish a book you have written on the royalty basis. Brother preacher, what are you doing to place good books in the hands of the people? If you would see the church prosper, invest your time and money in her.

Personal Notes.

W. D. Bills reports four additions to the congregation in San Antonio, Texas, with which he labors.

C. W. Ing is laboring with the congregation in Menlow, Texas, and reports that they are doing good work in the Bible classes, as well as in the other work Christians should engage in.

M. M. Young reports the work in Girard, Aspermont, Peacock, and Spur, Texas, to be increasing in interest and enthusiasm on the part of the congregations. These congregations are to be congratulated in that they have one of our best men to labor with them.

J. L. Reagan is certain the Lord is pleased with the work the church in De Soto, Texas, is doing. There are about one hundred and fifty young people in the church at that place, and they are alive to the importance of learning the Bible and living as they should. Brother Reagan is half time with the church in Midlothian, another good congregation. Brother Reagan has time for a meeting in April or May. He should be addressed at 108 East Ninth Street, Dallas, Texas.

At Home and Abroad

W. S. Long's new address is 1219 Kenyon Street, N. W., Washington, D. C.

Change of address: E. E. Shoulders, from Box 61, Station N, to 145 West One Hundred and Eighteenth Street, New York City, N. Y.

J. L. Hines paid us a visit on Monday. He reported a good meeting with the Columbia Avenue congregation, Cincinnati, Ohio.

A physician desires a location in which there is a Christian church in either Mississippi, Arkansas, or Tennessee. Address "Physician," care of the Gospel Advocate.

J. H. Horton, Tuscumbia, Ala., sends in a report of the Dugger-Tant debate at Russellville, Ala., and appends the following: "The church at Tuscumbia is doing well."

From R. N. Moody, Albertville, Ala., March 1: "I preached for the church in Gadsden last Sunday, morning and night. There was one addition from the Baptists."

From J. E. Karnes, Milan, Tenn.: "I have been a constant reader of the Gospel Advocate for thirty years, and it seems to grow better. I am eager to get it each week."

Ira Wommack, of Sulphur, Okla., would like to visit his old home in Tennessee in May or June, and would be glad to hold meetings for any place that needs him during those months.

J. C. Mosley is in a hospital at Whitwell, Tenn., where he has undergone a serious operation for appendicitis. We trust he will soon be able to carry on his work of preaching the gospel.

W. S. Moody preached at Twelfth Avenue, North, this city, last Sunday, morning and evening, with two confessions. There were three hundred and thirty-seven present at the Sunday school.

C. G. Vincent has moved from Knoxville, Tenn., to Corsicana, Texas. His address is 1417 West Seventh Avenue. Brother Vincent says: "Fine reports are coming from the Japan field. We have recently forwarded one thousand dollars to be applied on the Kamitomizaka lot."

J. Pettey Ezell reports the work at Cookeville, Tenn., as progressing nicely, despite the rainy weather and epidemic of measles, influenza, and pneumonia. R. V. Cawthon will begin a series of meetings with this congregation the second Lord's day in March. They hope for better things in the future.

H. F. Pendergrass, of David Lipscomb College, filled his regular appointment at Rock Springs, in Rutherford County, on the last Sunday in February. He says: "Quite a few of the boys in school are idle almost every Sunday. We have some worthy young men in school, and they can preach, too. Brethren, why not keep these young men busy preaching the word?"

From William H. Beasley, Waldo, Ark.: "A recent letter from J. D. Tant advises that he has a boy in a hospital in Texas, which, with other reverses, has put Brother Tant in bad shape financially. I am sure that many churches where Brother Tant has labored for many years will be glad to help him in his distress. Please send him a contribution immediately. Address J. D. Tant, Quitman, Ark."

W. G. White, for many years the tentmaker of this city, now of Route 3, Shelbyville, Tenn., writes: "Located in my new shop equipped with electric light and power, and in position to buy material wholesale and at first-hand, I am prepared to serve the brethren in making gospel tents better than ever before. Brethren expecting to get tents when wanted should let me know their wants at an early date."

From M. C. Cayce, 143 Wacaster Street, Jackson, Miss.: "Last Sunday (February 26) I preached here, morning and night, and at Ridgeland in the afternoon. It was a rainy day. Twenty-five per cent of our membership are sick with the 'flu.' I hope to be in Nashville on the last Sunday in March. I expect to begin a meeting in Columbus, Miss., on the last Sunday in April. Good prayer meeting on Wednesday night."

W. T. Hines, Braman, Okla., who has been for some time in business at that place and preaching on Sunday there

and at other places in reach of there, is ready to dispose of his business and enter the field for the evangelistic work for all his time, or to locate in some county and do evangelistic work in the county. I know Brother Hines personally, and trust that within a few weeks he will be untrammelled by business affairs and giving his entire time to preaching the work. Get in touch with Brother Hines if you need a man.

From J. T. Clouse, Elk City, Okla., Route 5: "Our house burned on January 28, and nearly everything we had burned. We are members of the church of Christ. We are from Tennessee. We had lots of bad luck and sickness in Tennessee. We moved to Oklahoma in March, 1920. We moved here for our health. We are broken up now and need help. We would appreciate anything the brethren and sisters will send us. There are seven in the family, including my son and his wife and two small children. There are three in my family—my wife and daughter and myself."

Lee P. Mansfield, who labors with the church in Desdemona, Texas, reports the work doing as well as could be expected. Desdemona is one of the Texas "oil towns." People who have never visited a new town built in the "boom" of the discovery of oil have no adequate conception of what such towns look like. The houses are mere shacks, and the people who rush to such places are, as a rule, those who are after money, money, and the fear of God is not in the souls of many of them. Church work in such places is hard. We own a reasonably good building, well located, on the main street of the town, in the heart of the business section. There was a small congregation which owned the house before the oil was discovered.

J. D. Tant, after closing the debate with A. N. Dugger, the Adventist, at Russellville, Ala., sends the following: "The church at Russellville has a beautiful twelve-thousand-dollar brick house, some excellent members and working elders, yet they need a strong man located there to help them sound out the gospel in regions beyond. They said they were well pleased with my debate and supported me well for the debate; but as I went there to please the Lord by preaching his word and to please J. D. Tant by doing the Lord's will, I am sure the Lord and I were pleased with the work, and I care but little about pleasing my brethren or the world. I am at Berry, Ala., trying to put the school on a solid basis, and as soon as this is done, I shall be off for home and the farm so wife can go to our little boy in Texas until he gets over his next operation."

From W. S. Long, Washington, D. C., March 1: "During the last month I have received ten letters telling me of friends and relatives of members in different States who were in Washington, and whom we hope to reach for Christ. Some are members who have wandered from the path of duty, while others are out of Christ. I thank those who have written. Some of those of whom they wrote have been attending worship, and others appreciated my visit to see them. Letters came from Texas, Mississippi, Alabama, Georgia, Arkansas, Tennessee, and Nebraska. Now let us have some more letters like these, and give us the name of any one in whom you are interested. Remember, the church is located at Fourteenth Street and Meridian Place, N. W., and the Fourteenth Street car stops almost in front of the door. Address letters to W. S. Long, 1219 Kenyon Street, N. W. You will find the church notice in the Washington Evening Star, also the location of the church in the city directory. Telephone, Adams 2426."

From R. E. L. Taylor, Decherd, Tenn., March 2: "I have just returned to Tennessee. I closed out my meeting at Plant City, Fla., after preaching ten days, at night only, with two baptized. One lady made the good confession, but her husband prohibited her from being baptized. The interest was good throughout the meeting; but as I had arranged for a two-days' get-together meeting at Lecanto, I had to close out and go there for that meeting. I left C. D. Moore with the congregation. He will carry the meeting on indefinitely. I found some good, loyal brethren there. The get-together meeting at Lecanto was a success in every way. The attendance was excellent. People were there from several counties in the State, and several of the congregations were represented. One Christian mother, with her two sons and another young man, motored about one hundred and fifty miles to be at this meeting. A number of good talks were made by the brethren. The preaching brethren present were: Colson, Humphreys, Martin, and Rucker. I learned to love the brethren at Lecanto and all of the brethren that I met while in Florida. The church at Lecanto is alive spiritually. I pray God's richest blessings to rest upon them. I will be at College, in Bledsoe County, on the second Sunday in March."

Query Department

Mrs. E. V. Cowan, Ravenden Springs, Ark., requests help in an important matter. She says: "I have searched diligently for an answer to the question I shall ask you, and can answer it satisfactorily to my own mind; but for fear I might be guilty of accusing one whom I love and have great respect for, I turn to you for help. Should an elder take the leading part of the song service in the sectarian churches every Lord's day, teach a class in their Sunday school, and practice with them for every entertainment to raise money for their various purposes, claiming that he does this merely for amusement and considers it a good way to get to teach them, when it is against the wishes of the church and when the whole church begs him to quit it, and, instead of using that time in that way, use it to teach our own members and help us to learn new songs and have prayer meeting? He stubbornly refuses, saying he believes he is doing good, when the crowd is steadily diminishing at our own meetings and the work is very dull, having a few songs, a chapter read, prayer, communion, etc., in the regular order; no teaching, no preaching. Just to meet and spend about thirty minutes at serving the Lord on his day is all we do each week. We have only this one elder."

As Christ said to the woman of Samaria, "Thou hast had five husbands; and he whom thou now hast is not thy husband," so it appears to me that this man is no elder. A Christian will not do anything as service to God simply as an amusement. To take part in any service to God as an amusement is to profane the worship. "Whatsoever is not of faith is sin." This man is sinning against both the brethren and Christ. It is not scriptural for a church to have but one elder. Better have none. The church should not depend on this man, but should worship God without him and develop others for the work. The church should not depend on one man. Taking it for granted that the facts are correctly stated, this man-made elder loves amusement more than the truth. Such a man is not qualified to be an elder, and it is a shame to select and appoint him to be an elder. Such a man cannot be respected for his work's sake. The condition that our sister describes as existing is sad, because it is unscriptural. No church can develop and grow while doing comparatively so little in the service of God. Other members in that church should exercise their talents. Each has a talent and should use it for God. Different members have different functions in the church of God. "And he gave some to be apostles; and some, evangelists; and some, pastors and teachers," (Eph. 4: 11.)

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The following was sent to the "Query Department" for answer: "If you were preaching for a congregation and the subject of individual communion cups should arise, some for and some against, and even one good, conscientious brother should so oppose them that he would tell you and the others that his conscience just would not allow him to partake with said cups should they be used, would you advise them to be used, this brother to the contrary notwithstanding? Or if you should find a congregation which had obtained individual cups against the wishes of even one good brother, and he should fail to partake of the 'fruit of the vine' and thus be deprived of that part of the worship because of said cups, what would you advise to be done?"

I have never thought very much of the individual communion service, yet I am satisfied there is no authority in the Bible fixing the number of cups to be used in the communion service. It is not clear to me whether the apostles used the same cup or each had his own cup when Christ instituted the Supper. As an expediency, it is inexpedient,

It is more expensive and requires more time and labor to keep clean than the ordinary flagon, plates, and goblets. Instead of being more sanitary, it is less sanitary than the communion service in ordinary use. A jeweler here in Nashville, who does the largest business of any jeweler in the city, told me that he considered it unsanitary. He used it and ought to know. He said the individual cups were not usually kept clean. The individual cup is used by one person on one Lord's day and by another on the next Lord's day. They are individual only for one time. I have never known any one to contract some loathsome disease by the use of a cup that is used also by others. This exists only in the imagination. But when differences arise over matters of expediency, a spirit of concession and forbearance should be exercised by the entire church. "Brotherly love" should "continue." A soul is of more value than a cup. I worship God without an individual cup; so can you. Grant that the brother is misguided who makes the individual cup a matter of conscience, yet he cannot use it without sin. "To him who accounteth anything to be unclean, to him it is unclean." (Rom. 14: 14.) Convince the brother that the Bible does not say to use one or a hundred cups. Show him that the number of the cups to be used is left to the discretion of the church. If you cannot convince him that the question is one which belongs to the law of expediency, then I would not get the individual cup and thus force him to do what he believes to be a sin. The other members can yield, because they know the individual cup belongs to the law of expediency. Paul would not lead a weak brother to stumble. "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8: 13.) The brethren should be patient, and, if possible, should teach the brother the exact truth on the subject. The brother should be slow to put his conviction against the conviction of the entire church. It is asking a good deal to ask the whole church to yield its preference to one man. The very fact that all his brethren are against him should lead the brother to reexamine and restudy the subject carefully and prayerfully. If I were not sure the law of God required the use of a specific number of cups, I would yield my view, if I were in the place of the brother.

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Willie De Bow, Lebanon, Tenn., writes to ask: "(1) Was Moses' law in full force till the death of Christ, or was it abolished when John the Baptist came? (Luke 16: 16.) (2) What law are we saved and governed by now? When and where did it begin?"

1. The law of Moses was abolished at the death of Christ. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." (Col. 2: 14.) Luke 16: 16 says: "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it." This was the first announcement that the old dispensation was about to close and that John had come to set up the preparatory kingdom, to prepare a people made ready for Christ. Men of violence were trying to force their way into the kingdom. They tried a little later to crown Jesus as king by force.

2. We are now saved and governed by the law of Christ. This law began in Jerusalem on the day of Pentecost, when the apostles were baptized in the Holy Spirit and "spoke as the Spirit gave them utterance."

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Charles Kingsley.

Gospel Advocate

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Editorial

Review of O. E. Payne's Book on "Psallo."

BY M. C. K.

CHAPTER VIII.

THE CASE OF CLEMENT OF ALEXANDRIA, WITH MORE MISREPRESENTATION OF AUTHORITIES.

In Chapter VI of this review I gave free expression to the decided distaste which I had formed for the unpleasant work of exposing the misrepresentation of authorities so frequently found in the book here under examination; and if our readers do not already share with me the same feeling, they will doubtless have it in full measure when the things to be exposed in the present chapter are laid bare. I regret the unpleasant duty, but a widespread and pressing call from intelligent men and women has placed it upon me, and I am striving to discharge it faithfully and in the fear of God.

On pages 124-134 of my book, "Instrumental Music in the Worship," I presented the case of Clement of Alexandria, the purpose of which was to meet and refute the claim sometimes made by the advocates of instrumental music in divine worship, that "even as early as the close of the second century"—the time of Clement—it was thus used, and was used under the sanction of Clement himself. Of course, even if such position were established beyond doubt, the case would still fall short of sanction by divine inspiration; but the inconclusiveness of the claim, with its utter lack of support in the records of either Clement or of others of that period, is fully set forth in the pages of my book just cited, and not a solitary thing to the contrary is adduced in the attempted reply in the book here under review, except, as we shall see, at the expense of changing

the record. The author of this strange book seems to have been wholly oblivious to the thought that his tampering with records could ever be exposed and rendered ridiculous as well as otherwise improper in the estimation of all right-thinking people who might see it. Moreover, candor compels me to concede that persons who have not read my book nor the works of Clement, and who have any reason to believe that this man is stating facts in his book as they really are in Clement and elsewhere, will, of course, most likely conclude that my statement of the case is not sustained by the facts. I do not see how they could properly draw any other conclusion from the premises which he constructs.

But, not only justice demands, but our readers are otherwise entitled to know, that the premises, in this attempt at refutation, are formed, not only by attributing to me what I never did either in my book or anywhere else, but by putting into the record statements which Clement did not make and leaving out statements which he did make. As to the correctness of this statement, our readers can examine the facts for themselves and draw their own conclusion. As it sheds a ray of light on the situation, I will first lay before them his significant comment upon the case. Referring to the chapter from Clement, he says:

"I was not prepared to believe that one so sensible as Mr. Kurfees would set for himself and his followers such a cruel trap as this chapter proved to be when the Greek text was consulted. . . . Mr. Kurfees translates *psallein* by 'play.' As there is no gainsaying the fact that he is the acknowledged authority of those who oppose the instrument, and notably of those who say *psallo* ceased to indicate an instrument, and as I have now completely proven by Mr. Kurfees, the Greek scholar, that Mr. Kurfees, the theologian, is in error, the latter's admiring lesser lights should abandon the theologian, swear allegiance to the scholar and promptly yield the pretension that in the New Testament times *psallo* meant 'to sing unaccompanied.' In the short chapter of four pages published by Mr. Kurfees, Clement eighteen times employs *psallein* in the varying forms, to refer to the instrument, and in ten of the eighteen instances, Mr. Kurfees translates the word as indicating an instrument!! or its function, while in one of the examples, he renders it 'praise,' and in but three of the eighteen times does he render *psallein* by 'voice' or 'sing.' Talk about Homer sometimes nodding! If the general staff, with headquarters at Nashville, which stationed this soldier of the cross on sentry duty to guard this critical portion of the fighting line, should enforce military law, he would be court-martialed for snoring at noon-tide within hearing distance of the enemy listening posts. . . . There are several other instances wherein our Homer nodded, while writing *Instrumental Music in the Worship*, as I would show were I writing a refutation. . . . What must be said of a writer whose book contains dozens of examples where he renders *psallein* 'to play,' and then fills that book with the most positive assertions that there are no such examples?" (Pages 250-254.)

Well, it was Horace, the famous Roman poet, who said,

"Even the worthy Homer sometimes nods;"

but it was Alexander Pope, the brilliant English poet, who said,

"Those oft are stratagems which errors seem,
Nor is it Homer nods, but we that dream;"

and, in view of the several statements in the foregoing extract which our readers will be able to see for themselves are distinctly incorrect, I merely add, in this connection, that, when all the facts are in, I shall be perfectly willing for intelligent and impartial readers to decide whether, in the present instance, "our Homer nodded" and was found "snoring at noon-tide," or his critic was found resorting to "stratagems" or to something else. I have every needed facility for stating the case accurately; for, in addition to having at hand a copy of the book here under review and a copy of the English translation of the "Ante-Nicene Fathers," I have also the works of Clement in the original Greek. Moreover, although I carefully read the works of Clement before writing my book, yet, before writing the present criticism, I carefully went over every word of the

famous chapter of Clement in the original, and the reader can rely upon my statement both as to the occurrences of *psallo* in that chapter and as to quotations and comparisons now to be made. I shall give, word for word, what the author of this book says, and then place beside it, word for word, how the same matters are given in Clement. He heads his chapter, "Put to Rout by his Own Testimony;" but I will let our readers see the method by which and the extent to which I have been "put to rout."

1. Turning to page 250 of the book here under review, after referring his readers to "Clement of Alexandria, Paed. IV., II (*Inst. Mus. in Wor. p. 127f.*)," thus specifying the pages in my book which contain the "Ante-Nicene Fathers" translation of Clement from which he professes to quote, the following is the way he quotes it:

"The Spirit distinguishing from such revelry the divine service sings to the harp strings [*psallein*]. 'Praise Him with the sound of trumpet;' for with sound of trumpet, He shall raise the dead."

Now, if our readers will turn to my book, pages 127-131, they will find *verbatim*, and in full, Chapter IV. of Book II. of Clement's work entitled "The Instructor," and they will find on page 129 that the foregoing passage is as follows:

"The Spirit, distinguishing from such revelry the divine service, sings, 'Praise Him with the sound of trumpet;' for with sound of trumpet he shall raise the dead."

Thus, the phrase, "to the harp strings," is not in the Clement passage at all, but was added by this man! Not only so, but he also changed the punctuation. The passage says: "The Spirit . . . sings, 'Praise Him with the sound of trumpet,'" thus putting a comma after "sings" and showing that *what they were to sing* is "praise Him with the sound of trumpet;" whereas this man adds the phrase, "to the harp strings," and follows it with a period or full stop, as if the sentence next following did not express *what they were to sing*, but something different and entirely independent! In other words, he puts into the testimony of my witness what my witness did not say, and this is the way I am "put to rout by" my "own testimony"! If it be said that he was merely giving what he conceived to be the meaning of *psallo* in that passage, that will not help his case in the least; for he was not translating Clement, but quoting Clement as given in the "Ante-Nicene Fathers" translation, and to which he himself gave specific reference. The significant fact here is, which our readers can verify for themselves by turning to the Clement chapter in my book, to which he refers and from which he quotes, he simply added a phrase of his own invention which is not in the passage at all.

2. Again, on page 251, here is the way he quotes another passage from Clement:

"And as it is befitting before partaking of food that we should bless the Creator of all, so also in drinking it is suitable to praise Him with the harp [*psallein*] on partaking of his creatures."

But here is the way the passage reads in Clement:

"And as it is befitting, before partaking of food, that we should bless the Creator of all; so also in drinking it is suitable to praise Him on partaking of his creatures."

Thus, in this case also, he changes the record by adding the phrase, "with the harp," which is not in the text! He seems to have no hesitancy in adding to the text that which will make it teach what he wants it to teach.

3. On page 253, referring to "examples of *psallo* involving or implying the use of an instrument," he says:

"We frequently find examples in pairs, sometimes by the dozen, while in the case of Athenaeus, Plutarch, and Clement, they occur by the score. In the four pages from the latter, Mr. Kurfees gives eighteen."

Now, that statement is absolutely incorrect, and I respectfully reply that "Mr. Kurfees" not only "gives" no such number, but *psallo* does not even occur that often in the

entire chapter from Clement. On the contrary, in the whole chapter, including all the different grammatical forms of the term, *psallo* occurs only six times. Its cognate terms, *psalterion* and *psalmos*, occur, the former seven times and the latter four times, while the latter occurs one time in combination with another word (*psalmodia*). Hence, to me, too, there really seemed to be "a cruel trap" here "when the Greek text was consulted;" but I leave it to our readers to decide *who is in the trap*. In view of the fact that this man either did not know our illustrious friend *psallo* well enough to distinguish him from his "verbal kinfolks," or he contradicted the facts in the case for some other reason, one or the other. In either case, this circumstance is another complete and convincing demonstration of the utter unreliability of this book even when it undertakes to tell whether *psallo* is in a Greek passage or not.

4. He not only says, "Mr. Kurfees translates *psallein* by 'play,'" but that "in the short chapter of four pages published by Mr. Kurfees, Clement eighteen times employs *psallein*, in the varying forms, to refer to the instrument, and in ten of the eighteen instances, Mr. Kurfees translates the word as indicating an instrument!!" (Pages 252, 253.) Thus, two exclamation points are used to intensify astonishment that I would be guilty of such an inconsistent thing, and I agree that there is ground for astonishment in this connection. First of all, his figment about the "eighteen" instances of *psallo* in the chapter has already been exposed; and as to the rest of the statement, it is not only not true that "Mr. Kurfees translates *psallein* by 'play,'" and that "in ten of the eighteen instances, Mr. Kurfees translates the word as indicating an instrument," but, as a matter of fact, throughout the entire chapter from Clement, I do not translate the word at all, except one time, and there I translate it "make melody," just as it is translated in the Authorized and Revised Versions of the New Testament in Eph. 5: 19. Our readers can verify this by consulting pages 124-131 of my book, where the plain English statement of the case will show that I did not translate the word in that whole chapter except the one time; and even in the one exception I did not translate it in the way he attributes to me. On the contrary, on page 127 I distinctly and specifically say: "We submit the English translation given in Volume II. of the 'Ante-Nicene Fathers' under the editorship of Alexander Roberts and James Donaldson and styled the 'American Reprint of the Edinburgh Edition.'" Hence, in the case of every occurrence of the word in the entire chapter, with the one exception named, it is the "Ante-Nicene Fathers" translation and not mine. And yet he asks: "What must be said of a writer whose book contains dozens of examples where he renders *psallein* 'to play' and then fills that book with the most positive assertions that there are no such examples?" I respectfully reply: "What must be said of a writer" who says "Clement eighteen times employs *psallein*," when Clement employs it only six times, and who says "in ten of the eighteen instances, Mr. Kurfees translates the word as indicating an instrument," whereas "Mr. Kurfees" translates it only one time, and then not as that writer represents him?

5. By careful investigation and comparison, another significant fact, which was intimated in a preceding paragraph, is here brought to light. Not only did the author of this book, as we have seen, add things in favor of instrumental music which Clement did not say, but he omitted the very things which Clement did say and which distinctly show that he was against the use of instrumental music in the worship. Here they are: "If people occupy their time with pipes, and psalteries, and choirs, and dances, and Egyptian clapping of hands, and such disorderly frivolities, they become quite immodest and intractable, beat on cymbals and drums, and make a noise on instruments of delusion." Mark you, he calls them "instruments of delusion."

Again: "Let the pipe be resigned to the shepherds, and the flute to the superstitious who are engrossed in idolatry. For, in truth, such instruments are to be banished from the temperate banquet, being more suitable to beasts than to men, and the more irrational portion of mankind." Of course, if they "are to be banished from temperate banquets," they would have to be "banished" from the assembly for divine worship. Again, where Clement says things which he knew might be construed as favoring instrumental music in the worship, he is careful to explain that he did not mean that, thus: "'Praise him on the chords and organ.' Our body he calls an organ, and its nerves are the strings by which it has received harmonious tension, and when struck by the Spirit, it gives forth human voices." Again: "'Praise Him on the clashing cymbals.' He calls the tongue the cymbal of the mouth, which resounds with the pulsation of the lips." Again: "For man is truly a pacific instrument; while other instruments, if you investigate, you will find to be warlike, inflaming to lust, or kindling up amours or rousing wrath." And he adds: "The one instrument of peace, the word alone by which we honor God, is what we employ." Then, finally, as if to put the matter beyond all dispute, he adds: "We no longer employ the ancient psalter and trumpet, and timbrel, and flute, which those expert in war and contenders of the fear of God were wont to make use of also in choruses at their festive assemblies; that by such strains they might raise their dejected minds." ("Ante-Nicene Fathers," Volume II., pages 248, 249; or "Instrumental Music in the Worship," pages 127-131.)

Now, I respectfully ask, are not such disclosures sad to contemplate, and are they not sufficient to impress serious and thoughtful persons? The readers of his book, if not otherwise informed, could never know that Clement said any such things. And yet, in spite of such omissions and misrepresentations, the author of this book talks of "Homer sometimes nodding"! But, so far as I am concerned, while I am decidedly against both, yet I am frank to say that, were I forced to choose between such "stratagems" in dealing with authors, and both "nodding" and "snoring at noontide within hearing distance of the enemy listening posts," I would promptly choose the latter.

6. As to the use of *psallo* in Clement or elsewhere "to refer to the instrument" or "as indicating an instrument," as the author of this book expresses it, page 253, in all such cases, the idea of instrumental music is conveyed by *other terms* and not by *psallo*. Moreover, there is nothing in the position defended in this review in the chapters on "the function and authority of lexicons" that is inconsistent with such use of the term *psallo*; but be it remembered, that when it is so used, the idea of instrumental music is indicated, as just stated, and does not inhere in *psallo* itself. To illustrate this point, citing the original of the Clement chapter, it is so used in 37 in the form *psallein*, but it has both *kithara* and *lyra* with which the *psalting* is done, and it is *by them* and not by *psallo* that the idea of instrumental music is indicated. Again, it is so used in 38 in the form *psalate*, but it has *psalterion* to indicate instrumental music; and still again it is so used in 44 in the form *psallatoosan*, but it has both *tympanon* and *psalterion* to indicate instrumental music. The *tympanon* was a kind of drum, and *psallo*, as we have seen, means *to strike*, and this is a most natural application of its original and literal import. But in 26, where it occurs in the form *psallein*, but where there is no such object or instrument used in connection with it, the eminent authors of the "Ante-Nicene Fathers" translation properly render it *sing*, saying, "the Spirit . . . sings." The same work, commenting in a footnote on 37, where *psallein* is used with *kithara* and *lyra*, says: "Here instrumental music is allowed, though he turns everything into a type." The thought conveyed by this sentence, apparently favoring

instrumental music, is what has led scholars, as shown in my book, to regard the passage as spurious, because Clement, as we have seen from his own positive statements in other parts of the chapter, strongly opposed instrumental music in the worship; and if he favored it in this passage or elsewhere, he contradicted himself.

7. Finally, I close this chapter with an additional word concerning the inherent meaning of the word *psallo*. The radical and primary meaning of the term has been fully set forth in previous chapters, and it has been abundantly established, according to the highest lexical authorities, that neither in Clement nor elsewhere does the idea of instrumental music inhere in the word. On page 64 of my book is this statement: "Those who claim that a given passage authorizes instrumental music because it contains the word *psallo* are guilty of the *petitio principii*, or the fallacy of *begging the question*. They assume the very point in dispute by assuming that the use of a musical instrument inheres in the word. No lexicographer known to the author has ever so claimed." Hence, it has not been and is not now my intention to deny that *psallo* could, at any time, even now in the twentieth century, be properly used in a connection where the idea of instrumental music is conveyed, but, as just shown in examples from Clement, when it is so used, that idea is conveyed by *other words* and not by *psallo*. The idea of instrumental music does not inhere in the word. During the New Testament period it meant, and means now, *to sing*, and in harmony with this thought it was distinctly demonstrated in the chapter on the passage from Lucian that all he meant when he said, "It is impossible to *psallein* without a lyre," was that it is impossible to *psallein* without some object or instrument with which to *psallein*. And while in the New Testament, as in other modern Greek literature, the word simply means to sing, yet with a direct allusion to its ancient application to striking the chords of a musical instrument, the New Testament specifies "the heart" as the instrument with which Christians are to *psallein*. Hence, when Paul said in Greek, "I will *psalo* with the spirit, and I will *psalo* with the understanding also." (1 Cor. 14: 15), he meant in English: "I will sing with the spirit, and I will sing with the understanding also."

"When Will You Learn That?"

BY F. W. SMITH.

This was an expression from Gipsy Smith during one of his sermons at the Ryman Auditorium as to how one can find Jesus. A woman had told him she had been seeking Jesus for ten years, but had failed to find him, and after his instructions to this woman as to how to find Jesus, he put this query to his audience: "When will you learn that?" After reading it, I said to myself: "Learn what?" My observations on the situation led me to the following conclusions: (1) Why should any soul with the New Testament Scriptures in his or her hands seek Jesus for ten years, one year, or even one day, and not find him? Did any one ever read of any person under the teaching of the apostles and evangelists of the New Testament seeking Jesus and failing to find him? Did any one ever attend their preaching and not learn how to find Christ? (2) I fully agree with what Gipsy Smith said to this woman—viz.: "There is something wrong." Of course there was something wrong; and not only wrong, but *radically* wrong. But whose fault was it? Was it the woman's? In a sense, yes; but the greater wrong was upon the part of all those preachers whom she followed and to whom she had listened preach. One of two things is evidently true; either not one of those preachers preached like the apostles and evangelists of the New Testament, or else the woman was *incapable* of understanding the simple facts and commands of the gospel; for no one followed those New Testament

preachers who wanted to find Jesus that ever failed. (3) From what Gipsy Smith told this woman to do in order to "find Jesus"—viz., "Go in straight to your room and lock the door and throw the key through the window and get on your face before God and spend one hour with Jesus"—I am forced to the conclusion that he himself *did not know* how to tell the woman to find Jesus. Can Gipsy Smith, if his very life depended on it, find one single instance where any apostle or evangelist of the New Testament ever gave such instructions to a sinner seeking Jesus as he gave to that woman?

What did Jesus say that sinners must do to find him in the pardon or forgiveness of their sins? He said: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) I will say to Gipsy Smith, in the language of his own query: "When will *you* learn that?" Or, if you have learned it, in the name of heaven and the salvation of souls, why do you not preach it?" Again, under the preaching of the apostles, where people believed and were convinced or convicted of their sins, they were told in answer to the question, "What shall we do?" "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 37, 38.) Has Gipsy Smith learned that? If so, in the interest of the souls of men, why does he not preach it? When the penitent Saul of Tarsus was approached by an evangelist of the New Testament, instead of being told to "go to his room and lock the door and throw the key away and spend one hour with Jesus," he was told: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) Has this modern evangelist learned that? If so, why does he not preach it to the people? The apostle Paul said: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 3, 4.) Again, the same apostle says: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) Has Gipsy Smith learned these fundamental things of the gospel? If so, why does he not tell the people in the language of the Bible about them?

Again, he tells us that "it is not the church that saves; it is not communion or baptism that saves; it is the blood of the Lamb." Let us look at this statement in the light of the New Testament. In so far as known to me, no Protestant ever claimed that the church saved anybody; but the New Testament teaches that Jesus Christ saves people in and through the church. The church is his spiritual body (Col. 1: 18), and he is said to be the Savior of the body (Eph. 5: 23). Neither Gipsy Smith nor any other mortal can find one person said to be saved after the day of Pentecost who was not a member of the church, or body of Christ. This is true from the fact that the very moment one was saved he or she was then and there a member of the church, because the same process that made one a Christian made him or her a member of the church. The church is the family of God (Eph. 3: 14-21), and we are born into his family "of water and the Spirit" (John 3: 5), and to be born of water means to be baptized; hence, we are baptized into the church, or family of God. We must make our choice between what Gipsy Smith says about baptism and what the apostle Peter said. He said that "eight souls" "were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the

resurrection of Jesus Christ." (1 Pet. 3: 20, 21.) To deny that baptism in some sense saves men is to *deny the word of God*. The sense in which it saves is *precisely* the same sense in which faith and repentance save. These are conditions or acts of obedience leading the soul to the blood of the Lamb, which cleanses from all sin. (1 John 1: 7.) Christ shed his blood in his death (John 19: 33, 34), and we are baptized into his death (Rom. 6: 3)—that is, into the benefits of Christ's blood.

Has Gipsy Smith learned these things? If so, why does he not preach them to the people? The only charitable conclusion is that he has not learned God's method or way of saving people, or, if he has, he does not lay the *stress* and *importance* on all that method that Christ and the inspired apostles did, and which is so clearly revealed in the New Testament. No man before the public to-day has a greater opportunity to preach the full gospel of Jesus Christ, which is "the power of God unto salvation" (Rom. 1: 16), than has Gipsy Smith. No one without prejudice can read the record of the New Testament preachers and note the converts under their ministry without discerning a radical difference between the preaching of Gipsy Smith and the converts under his ministry. While he says many good and helpful things, he does not preach the plan of salvation sealed with the blood of God's Son.

An Improvement Among the Baptists.

BY F. B. S.

The following clipping from the Western Recorder, a Baptist paper, is such an improvement over the practice of the Baptists in many sections of the country that I am willing to give it to our readers, with the corrections which the New Testament demands:

"Is it right to receive members into Baptist churches without first praying for them?"

I suppose what the writer wants is to put in a word for "the altar of prayer" or "the mourners' bench" as used in many sections of our country. If a man comes forward saying that he has repented of his sin and trusted Jesus Christ, he ought to be received whether a prayer has ever been offered for him or not.

I believe in praying for the lost, but our prayers do not save. It is the blood of Jesus Christ that saves. We ought to pray for the Holy Spirit to convict of sin and reveal the Savior to lost souls, but let us never lead people to trust in our prayers for salvation. Salvation is not a process, but a definite act of faith in which a helpless soul is committed to the Savior. God's word does not teach that if a sinner will beg and cry that God will forgive him. If he did, he would be unjust and God's law would be dishonored. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." There was no "mourners' bench" in New Testament times. The gospel was preached, the Holy Spirit convicted of sin, men and women repented and believed and were added to the church daily.

The brother says: "If a man comes forward saying that he has repented of his sin and trusted Jesus Christ, he ought to be received whether a prayer has ever been offered for him or not." The brother surely does not believe that he ought to be received without baptism. It would not be according to Baptist usage, nor the New Testament, either, to receive him without baptism. Into what could the Baptists receive such a one without baptism? Not into the Baptist Church, I am sure, because no one can get into that church without baptism. There is nothing else but a Baptist Church that Baptists could receive him into, for there is nothing over which the Baptists have control except the Baptist church. The brother could not mean that Christ would receive such a man into his church without baptism, for Peter said to those being added to the church: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.)

The brother further says: "I believe in praying for the lost, but our prayers do not save." Some of us have known for a long time that the prayers of Baptist preachers do not save; but when we told our Baptist neighbors this, they accused us of not believing in prayer. Now, since the editor of the Western Recorder has come out on the same subject and says he believes in praying for the lost, and his prayer does not save them, I suppose his brethren will let up on us for not believing that their prayers save. The brother is right again when he says that the blood of Christ saves, and not prayer. Certainly so. The only trouble with the brother on this point is that he does not seem to know where, when, or how one comes in contact with the blood of Christ. Here I can do no better than to refer the brother to the words of the apostle again: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) "Baptized into his death" here evidently means into the benefits of his death. But Christ shed his blood in his death; therefore, we are baptized into the benefits of the blood of Christ. This is, perhaps, not according to Baptist usage even yet, with all the improvement here indicated, but it is according to the New Testament teaching.

Of course, Moses lifted up the serpent in the wilderness, and he commanded the bitten Israelites to *look* and live. Now, instead of the physical act of looking, Christ said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) The brother says: "There was no 'mourners' bench' in New Testament times. The gospel was preached, the Holy Spirit convicted of sin, men and women repented and believed and were added to the church daily." Certainly they were added to the church daily, but they were not added without baptism, for the record says: "They then that received his word were baptized; and there were added unto them in that day about three thousand souls." (Acts 2: 41.) The Western Recorder has done fine, considering everything, but there is room yet for improvement.

Commending the Quarterlies.

"I have examined your new Quarterlies, and like them. I like the arrangement much better than the old, and I also feel certain the average student will take more interest in the book on account of its improved feature." (W. D. Bills, San Antonio, Texas.)

"I received the sample copies of the Sunday-school supplies in due time. I waited to express my opinion of them till I could give them a careful examination. I am pleased to say that I have found them first-class in every respect. They are clear, pointed, and scriptural. I like them very much." (Hall L. Calhoun, Professor of Old Testament Literature in Bethany College, Bethany, W. Va.)

"I have received sample copies of Bible helps from the Gospel Advocate office. These include Little Jewels, Lesson Leaves, Primary and Advanced Quarterlies. I have examined them very carefully, and I think that they are really the best set of Quarterlies that I have seen. Those using Quarterlies can find no better. But helps should be used properly in preparing lessons. In preparing lessons, I use all kinds of helps, and I think I have a right to do so. I prefer, however, to use the Bible only during recitations. I am sure that the lesson should be well studied by both teacher and pupils before coming together. In such cases the pupil recites what he really knows, and the teacher's knowledge is also tested. I believe in teaching the Bible at every opportunity." (F. P. Fonner, Buffalo, W. Va.)

To compare our frail humanity with all the hosts of the starry heavens is to emphasize our weakness. "What is man?" That is the material view. The Bible view is that man is made in the image of God. For a limited time he is lower than the angels, ultimately to be crowned with glory and honor. The fact of his affinity for and his fellowship with God raises him to a place apart. The image is moral; the power, a free will; the destiny, the beatific vision in the paradise of God.—Selected.

The Best Is Yet to Be.

For all men, small as well as great, even for those who have succeeded and conquered apparently all honors, it is true that the best is yet to be. Heroic Paul, earth's most intrepid and earth's sublimest spirit, standing forth in old age, with a thousand victories behind him, knew that he had not yet attained. No matter what your success, I appeal from the seed to the coming sheaf, from the acorn to the coming oak, from this little spring to the future river, from your ignorance to wisdom, from your fragmentary tool or law or custom to perfect virtue, from the broken arc to the full circle, from the white cloud to the stars that are above the clouds. Because life is a series of ascending climaxes, and because it waxes ever richer and richer, for every man, whether young or old, it is better farther on, and the best is yet to be.—Newell Dwight.

Are You Discouraged? Get "Consolation."

The first copies of "Consolation," a new book edited by Brother A. B. Lipscomb, are off the press. It contains a carefully selected collection of the choicest gems of comfort from the greatest poets and prose writers of the ages. Each selection is a masterpiece. It is safe to say that in this book you will find a bringing together of the most comforting messages ever written in artistic and convenient form. Besides the Bible, there are quotations from about seventy authors. It is attractively printed, with special decorations.

This unique volume is designed to serve as a fitting keepsake in memory of the dear departed. You will find a beautifully engraved memorial page on which the name may be filled in, together with dates of birth and death. Should you wish to present it to some friend, there is a blank for this purpose.

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MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers."

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of \$2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding. If you wish to pay cash, the price for the six volumes is \$17.50, not prepaid. When sent as a premium, we pay all charges.

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

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If there is biliousness or constipation, take Hood's Pills—they are purely vegetable, gentle, thorough.

Among the Colored Folks

On the second Lord's day in January I met with the brethren and sisters in Birmingham, Ala., and found them faithfully keeping house for the Master. It is wonderful to see how strong this church is, when we remember that about ten months ago they were all Methodists, Baptists, and so-called "Holiness" people. Brethren W. C. Graves and J. H. Davis, white brethren, have met with these people every Lord's day since I was there in June and have given them tender and careful training. They have also set a good, Christian example for them. Our weak mission points will have to be looked after if we expect them to stand firm for the truth. The meeting in January continued nearly a month, with preaching every night except two. The "Sanctified" people let us use their meetinghouse, and over half of them say they will obey the gospel when I go back there in May to hold a thirty-days' meeting. While here a "Sanctified" preacher challenged me for a debate on water baptism, foot washing, and operation of the Holy Ghost. This debate continued four nights, and he had enough. The white brethren came in large numbers each night, and they were highly pleased with my humble effort to present the truth. There were seven confessions, and two came from the "digressives." Dr. J. A. White and wife, members of the West End Church (white), gave me a nice Bible, and I am so thankful to them. I believe the West End Church is as full of the Spirit of Christ as any church that I have had the pleasure to meet with. Brother Bradley is now preaching for them, and he did much to encourage and strengthen me.

On the first Lord's day in February I met with the Spring Valley (Ala.) Church, called "Christian Home." Brethren Fort and East, who are the

leaders in this church, were very kind to me. I was glad to find them yet faithful in the work. Brother J. Hannon, who has labored for them for years, is doing a great work there. He is a strong preacher.

I hope this year will be a great year in bringing people out of darkness to Christ. Brethren, pray for me. M. KEMLE.

Let me express my thanks to the ones that have been so mindful of me in the beginning of a new year's work. On the fourth and fifth Lord's days in January I was in Hickman County, near Centerville. The little band in Gray's Bend has been wrecked by so-called "sanctification," but I believe with proper instruction they will see their mistake and come back to the one body. The white brethren of Centerville have become deeply interested in the work among my people in that section. They gave me an offering for the month of January, and purpose to do so each month, that I may continue to preach the gospel to a perishing people. Brother A. M. Burton gave me an offering of ten dollars a few days ago and expressed his sympathy for me while laboring under such hardships. Brother J. C. Shepherd (white), of Berry, Ala., has been very mindful of me for the past two years. The Mount Layana, Duck River, Center Star, Centerville, and Pleasant Union congregations remembered me with a nice box each. All that have ministered to my necessity have my hearty thanks. I shall spend most of my time this year in destitute fields and with broken-down congregations. ALONZO JONES.

The Debate at Russellville, Ala.

BY J. H. HORTON.

J. D. Tant (Christian) met A. N. Dugger (Adventist) in a discussion at Russellville, Ala., on February 15 and continued till February 21. The propositions were as follows: (1) "The kingdom of God and of Christ was established on the earth at Jerusalem on the first Pentecost this side of the resurrection of Christ;" (2) "The kingdom of God and of Christ is future and will be established upon the earth at the second coming of Christ;" (3) "Saturday, the seventh day of the week, is the Christian Sabbath and should be observed by Christians in this age;" (4) "The first day of the week is the Lord's day and the day for Christian worship in this age." Tant affirmed the first and fourth propositions; Dugger affirmed the second and third.

Brother Tant did his work well from the beginning. He was taken quite sick one night, and it was thought he

would not be able to sit up when he was to defend the truth; but he was strong when he was weak. Dugger would resort to anything to make a point. When Brother Tant showed from Col. 1: 12, 13 that the Colossians were in the kingdom, Dugger said: "I will show you the opposite of this passage in 2 Pet. 1: 11: 'For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.'" He thus tried to make it appear that Brother Tant's position made a contradiction between the two passages. He said Brother Tant is the strongest man in debate he has ever met.

This debate will surely do good. People were reading the Bible and talking about it before the debate was over.

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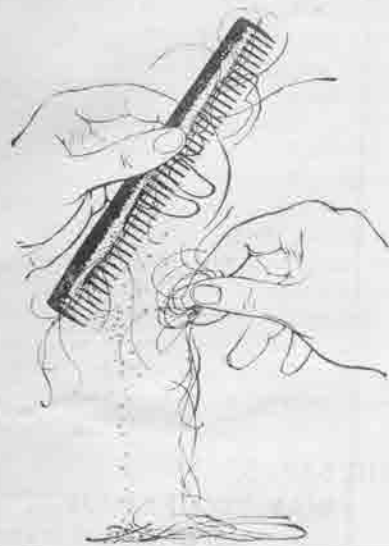
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Tribute of Love.

BY MRS. FANNIE SOWELL SCOREY.

Sarah Josephine (Darnell) Sowell was born on November 19, 1853; died on November 14, 1921. William I. Sowell was born on April 30, 1851; died on November 26, 1921. They were married on November 19, 1873. Ten children—five boys and five girls—were born to them, nine of whom survive them. They were a comfort and a blessing to them in their last years. Rarely ever a mother had more love and tender care bestowed upon her by her faithful daughters than this dear mother through her long illness. William and Josie Sowell were good Christians, yet they made many mistakes. They loved to meet with the saints on the first day of the week to worship God. Their faith grew stronger in the religion of Christ as they began to go down on the shady side of life, when the silver cord would soon be broken. They loved the cause of Christ, and were not only anxious for their children to come into the church, but were also interested in the salvation of other souls. Josie was a great woman in many respects. She was a chaste keeper at home, and wanted to remain in the sphere where God had placed woman, and where her greatest power for good is felt. Josie was retiring and modest in dress and deportment. She tried to bring up her children in the nurture and admonition of the Lord. To-day they rise up

and call her blessed. The poor love her memory, for she was their friend. Her magnetic power in the home bound the family together with a strong cord of love. Her industrious, economic, honest life, coupled with her faith in her God, was the bulwark of her husband and children. "The heart of her husband safely trusted in her." She had been his stay for forty-eight years, and in a pathetic tone he was heard to say: "If anybody has gone to heaven, she has." And when she was gone, it was hard for him to find a resting place. Only twelve sad, lonely days he remained here without her, when he was suddenly called to join her in the spirit land with our youngest brother, whose young and useful life but a short time before had been cut off by death. As William and Josie traveled the pathway of life together, many times the shadows were deep, as they are with all who try to live right in this sin-cursed world; but she, like a guiding star, tried to lead her dear ones into the marvelous light of our blessed Savior. Their labors in the Lord were not in vain; and they rest from them, and their works do follow them.

Rainbow in Summer and Winter.

Why is the rainbow so frequently seen during the summer and so seldom during winter? Its formation, we are told by Prof. W. J. Humphreys, the eminent meteorological physicist, requires the coexistence of rain and sunshine, a condition that often occurs during local convectional showers, but rarely during a general cyclonic storm; and as the former are characteristic of summer and the latter of winter, it follows that the occurrence of the rainbow correspondingly varies with the seasons.—Exchange.

Color Blindness.

No fewer than fifty-five persons in every thousand are more or less color-blind. The commonest form is not, as many suppose, inability to distinguish red and green—that affects one person in fifty-five. The most usual symptom is uncertainty between blue and green.—Selected.

RECIPE FOR GRAY HAIR

To half pint of water add 1 ounce Bay Rum, a small box of Barbo Compound, and $\frac{1}{4}$ ounce of Glycerine. Any druggist can put this up, or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

In answering advertisements, please mention the Gospel Advocate.

DOES LAUNDRY WORK AND HOUSEWORK TOO

**Surprised to Find Her-
self Feeling So Well**

Taunton, Mass. — "I used to have pains in my back and legs so badly, with other



troubles that women sometimes have, that my doctor ordered me to stay in bed a week in every month. It didn't do me much good, so one day after talking with a friend who took Lydia E. Pinkham's Vegetable Compound for about the same troubles I had, I thought I would try it also.

I find that I can work in the laundry all through the time and do my housework, too. Last month I was so surprised at myself to be up and around and feeling so good while before I used to feel completely lifeless. I have told some of the girls who work with me and have such troubles to try Lydia E. Pinkham's Vegetable Compound, and I tell them how it has helped me. You can use my testimonial for the good of others."—Mrs. BLANCHE SILVIA, 59 Grant St., Taunton, Mass.

It's the same story—one friend telling another of the value of Lydia E. Pinkham's Vegetable Compound.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It is very easily prepared, and there is nothing better for coughs.

Into a pint bottle, put $2\frac{1}{2}$ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and disappear. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment, ask your druggist for " $2\frac{1}{2}$ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

GIRLS! LEMONS

WHITEN HANDS

Press the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough, or chapped hands. This home made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it does not irritate.

To Reduce Fever Relieve Headaches and Neuralgic Pains

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Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 10 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers Piedmont Laboratories, Inc., Clinton S. C.

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An Earnest Appeal.

BY T. W. PHILLIPS.

To all the personal friends of our late Brother J. S. Dunn: Please allow me to say that it was agreed by a number of the preachers in attendance at Brother Dunn's funeral that I should ask us all for an immediate contribution for Sister Dunn. The funeral expenses were heavy, and their home is not clear of debt. We want twenty-five hundred dollars in the next sixty days. We desire to pay the indebtedness on the home and to place a monument over his grave. Please send a donation immediately to Mrs. J. S. Dunn, 204 South Clinton Street, Dallas (Oak Cliff), Texas. If twenty-five hundred friends will send a dollar each, this will supply the present needs. Won't we do this? I believe we will. Some can send much more than a dollar. And all who can, please do so immediately. I hope the churches at Gainesville and Tyler, where he was preaching, will continue to send his monthly fellowship to Sister Dunn until this emergency is met. Brother Dunn gave his whole life to the cause, and he carried no life insurance. He believed in his brethren in the Lord, and we must not neglect his family. I fully believe this call will be responded to with cheerfulness. In the fullness of confidence I send this appeal on to you, my dearly beloved.

New Meetinghouse for Westmoreland.

BY S. P. JENT.

The few disciples at Westmoreland, Tenn., are making a supreme effort to build a house of worship there, and now have a very good house nearing completion. We are ready for the painting and seating and the inside decoration. But we find that we will fall short of means to complete the work about five or six hundred dollars. Therefore, we appeal to the brethren in every home in which the Gospel Advocate is a visitor to lay this matter before the local congregations and send us at least one Sunday's contribution. I feel that by this means and by the help of God we will be able to raise means sufficient to complete the work on our house and thereby have a more convenient place to meet for worship than from house to house, as has been our custom. We have a centrally located lot, with the restrictive clause in the deed.

Send all donations to S. P. Jent, treasurer, Westmoreland, Tenn.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

In answering advertisements, please mention the Gospel Advocate.

An Opportunity to Help.

To the Brotherhood of the Church of Christ: We are a band of Christian brethren in West Tennessee—in Fayette County. There are just a few of us in number. We have started building us a house to worship in. There being just a few of us in number, our means are about exhausted. We have the building done, except the ceiling, flooring, and windows. This is the only New Testament church in Fayette County. Any one desiring to help to promote the cause of Christ in this world can do so by contributing to the cause at this place. Send all contributions to J. P. Montague, Route 5, Somerville, Tenn.

[Signed] A. N. Rodgers, Sam L. Morris, O. Y. Montague, Meade Wright, Leslie Hervey, P. D. Montague.

THE SAFEST WAY TO DESTROY UNSIGHTLY HAIR

It is difficult to find anything more repulsive than an unnecessary display of unsightly hair on the person of an otherwise highly refined and beautiful lady.

The failure and danger connected with many so-called hair removers has discouraged many ladies and caused the needless and very unsatisfactory use of the razor, an instrument intended for the coarse skins of men only.

Unsightly hair on the exposed portions of the body can be destroyed with the roots safely and without injury to the skin, but the remedy must go deeper than the surface.

Nu-Art, a highly successful preparation, scientifically prepared, goes into the hair follicles and destroys the hair roots without injury to the skin or complexion. Thousands have found it highly successful and gratifying.

Mail a dollar bill with your name to 225 P. O. Building, Nu-Art Laboratories, South Orange, N. J., and you will be mailed a package, in plain wrapper, containing a bountiful supply of Nu-Art, by return mail. It will please you immediately, or your money will be cheerfully refunded.

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ACT
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WRITE
TO-DAY

An Interesting Letter.

Brother T. B. Larimore sends us a copy of a letter addressed to him "from far-away New Zealand, believing the readers of the Gospel Advocate would appreciate the privilege of reading it." The letter follows:

Motueka, New Zealand, October 25, 1921.—Dear Brother Larimore: On February 1, 1916, I sent you a letter, and received a reply dated March 30. You were also good enough to publish my letter in the Gospel Advocate. Looking through my old papers recently, I came across your letter, and now have it before me. So I have decided to write you again, as you requested me to do.

First of all, just a little about the cause we love. When I wrote you before, the church of Christ in Motueka had a very scattered membership, numbering about eighteen. Occasionally, when twelve or fourteen gathered around the Lord's table to remember him, we thought we had a crowd. Sometimes, when we had five or six at our Bible school, we felt elated. When we had three or four unsaved persons to attend the gospel service, we "thanked God and took courage." The brethren held the fort and the seed was faithfully sown. Sometimes one or two of our members would remove to other parts of the country, and at other times we were reinforced by those who came from other parts to live in our midst. Thus the gaps were fairly well filled. Now, with glad hearts, we can say: "God giveth the increase."

A few weeks ago a brother in Christ came to our district and formed singing classes in the various centers. One Lord's-day evening he conducted the gospel service. An audience of about forty attended, and at the close of the meeting six persons came forward to confess their faith in the Savior of sinners. And the reaping is still going on. Since the beginning of this month there have been ten additions by faith and obedience and two restorations. Thirty-six present at the "breaking of bread" last Lord's day, of whom thirty remembered their Lord in the way he appointed. Nearly forty at the gospel service, and we know there are some not far from the kingdom. Between forty and fifty on the Bible-school roll. I know you will rejoice with us when you hear the good news.

Now, a little home news. What a charm dwells in that magic word "home!" In our earthly homes, joys and sorrows are strangely intermingled. In the heavenly home, there will be no sorrow and no partings. About four years ago our oldest girl, aged twenty-five, bade us a fond farewell and took her flight to that heavenly home, to be forever with the Savior she loved and served so well. Around the throne, in the Eternal City, we shall meet her again, in the sweet by and by. Our oldest lad, John Thomas, with his wife, are devoted Christians. They live near Wellington, the "Empire City," and capital of New Zealand. They have two children—Nola, aged six, and Larimore Wilfred, just two years old. John thought so highly of the three volumes of T. B. Larimore's "Letters and Sermons" that he decided to name the wee laddie after Brother Larimore. I inclose a

photo of Larimore, taken when he was six months old. Our next in order—another boy—is Edward Lewis, a grocer by trade. He fought in France, in the great war, and was wounded. He works near his brother John, and lives with him. Then we have Vera Mildred, at present staying with her brothers, but coming home for Christmas; Harold Norman and Sarah Ellen ("Nellie")—all decided Christians. Stanley George, sixteen, working with father at the store, and Flossie, still going to school, complete the list. We have very much to be thankful for, and we believe it is "better on before." I must close now, before this letter gets too long.

If convenient for you to write again, we shall be delighted to hear from you, and a message of love and good cheer to the brethren and sisters with whom we meet would be greatly appreciated.

With sincere love and good wishes from our boys and girls and from my dear wife and me, to you and yours, I remain,

Your affectionate brother in Christian bonds,
W. R. GLOVER.

New \$2.00 Mystery Novel for 15c

You Must Not Fail to Read "The Dark Mirror," by Louis Joseph Vance—The Best Story Published in Years.

You can see right through the plot of most stories, but "The Dark Mirror" will baffle you. It will hold you spellbound from start to finish, and keep you guessing. This new story is by one of the most popular authors, is original, thrilling, satisfying—one of the most exciting and most discussed of the new "best sellers." Sells for \$2.00 in book form. The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial, starting March 25. You can secure this complete novel by sending only 15 cents for the Pathfinder thirteen weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial and many other fine stories and features included. Address Pathfinder, 128 Langdon Sta., Washington, D. C.

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

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Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel, which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach, and bowels better than calomel without making you sick. Fifteen million bottles sold.

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The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a mass of freckles you have, the double strength Othine should remove them.

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CHURCH OF CHRIST

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For further information, address G. W. Riggs, 3319 Barbee Street, Los Angeles, Cal., or call Lincoln 2583 upon reaching the city.

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

Field Reports

Memphis, Tenn., February 25.—The congregation at McKellar Avenue is in fine shape. Everybody at peace and at work. Brother N. B. Hardeman will preach for us on the first Lord's day in March, morning and night. To reach our place of worship, take a Florida Street South Memphis car, get off at Mallory Branch post office, and go one block east.—E. L. Whitaker.

Braman, Okla., February 22.—I have started on my evangelistic work. I preached at Brown Union Schoolhouse last night. I will continue here two weeks. Then I go to another schoolhouse farther west, then back east seven miles to another schoolhouse. The congregation here at Braman is supporting this work. After this work, I will be ready to book work for the year. I hope to be kept busy.—W. T. Hines.

Beaumont, Texas, February 27.—Yesterday was a good day with us at South Park Church. We had splendid attendance and good interest at all services. I have been teaching a singing school for the church. Will close this week. I am to begin a meeting at Port Arthur, Texas, next Monday night, the Lord willing, in exchange with Brother C. D. Crouch. He will hold a meeting for us in the spring.—Will W. Slater.

Estevan, Saskatchewan, Canada, February 25.—The meetings continue here still. Prejudice is strong, but we fight faithfully with the only weapon. In spite of bitter opposition, people want to hear. The house is crowded night after night. Seven more were baptized last night, and many others are deeply concerned. I have been leaving here for the past two weeks, but I am not gone yet. It looks as if I must stay another week. Heaven rejoices.—H. A. Rogers.

Sedalia, Mo., February 28.—It was again my privilege to visit the great State of Texas on February 20. I attended the lecture week at Abilene Christian College. I understood that the following States were represented by visitors: Tennessee, Ohio, Missouri, Kansas, Oklahoma, New Mexico, Alabama, and Arkansas. Besides, there were many cities and towns within the State of Texas represented. I did not learn how many preachers were present, but there must have been from fifty to seventy-five. The people of Abilene are justly proud of the college and its work. For my life I cannot see how any unbiased person can attend a school of this sort and go away an unbeliever. I pray that more godly men and women will rally to their support.—S. W. Bell.

Pulaski, Tenn., March 1.—The church at this place starts into this year's work with favorable prospects of accomplishing much good for the Master's cause. This is my ninth year with this congregation. I rejoice to see that the Lord has blessed our efforts. Our growth has at no time been rapid or sensational, but steady all the while. We are more at peace among ourselves and in love with each other

and the Lord's work in general than ever before. Brother N. B. Hardeman held our meeting last year and has promised to be with us again next August. Those who have not heard him do not realize what a treat is in store for all who may attend the Nashville meeting, which we pray may be the greatest ever held in that city. With such men as N. B. Hardeman and C. M. Pullias to take the lead, and the coöperation that they are sure to receive, untold good should be accomplished.—J. T. Clark.

Greatest Foes.

Every household should have its life guards. The need of them is especially great when diseases, the greatest foes of life, find allies in the very elements, as colds, influenza, catarrh, the grip, and pneumonia do in this stormy month.

The best way to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—one of the greatest of all life guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to the vital organs and functions, and imparts a genial warmth to the blood.

Remember, the weaker the system, the greater the exposure to disease. Hood's Sarsaparilla makes the system strong.

If the liver is torpid or the bowels are sluggish, causing biliousness or constipation, Hood's Pills will be found of great service. They are especially made to be taken with Hood's Sarsaparilla.

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Renew your subscription to the Gospel Advocate.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The work at the Central church of Christ, 1720 South Flower Street, Los Angeles, goes forward with a steady growth. Seven new names were added on the second Lord's day in February, all being true, loyal members of the body of Christ, who expressed their desire to work with us in our efforts to build up the cause of the Master in this great city of nearly seven hundred thousand people. This brings our membership to one hundred and nineteen, if I mistake not, and the congregation is only six weeks old. When it is remembered that there are now two congregations, with possibly a membership of two hundred and twenty-five or two hundred and fifty, in this place, one is almost constrained to say: "And what are they among so many?" Can they not—*may* they not—be the leaven that will leaven the whole lump? If Christians would only get it into their heads that it is *work* that God wants of them, the cause of Christ would make more rapid progress. Look around to-day and see the zeal and energy that is being manifested by the teachers of error. They are working like beavers, talking, preaching, teaching, lecturing, distributing literature, etc., while the church of Christ, which is the pillar and ground of the truth, sits around and watches them do it, and wonders how they manage to get up so much energy and enthusiasm for such an erroneous cause. Moses said to the children of Israel: "Stand still, and see the salvation of the Lord." But God said to Moses: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." And that is the command that the church of Christ to-day needs to hear and obey.

In connection with this and as an example of what we all need to be doing, just turn to the last page of the Gospel Advocate of February 9 and read William P. Walker's report from Dinuba, Cal. In one month he has visited about fifteen hundred homes and distributed about five thousand tracts. And he says they are getting results. Of course they are! That kind of work will get results anywhere. And the kind of work Brother Walker is doing, every child of God *can do if he will*.

Brother Samuel E. Witty has been laboring with us since the inception of this work, and in this short time we have learned to love him. He has labored with the church at Ontario, Cal., for the past seven years, and has accomplished much good there. As a personal worker, Brother Witty has few equals. In the short time he has been here he has, aided by Brother Lee, located a number of Christians who have been here for from a few months

to several years, and for one reason or another have never identified themselves with the church, and has persuaded them to come out and take their stand with us. This kind of work is a strong factor in the building up of a church.

Much good is being done in our Wednesday-evening services. Subjects are chosen, outlines and Scripture references prepared, and speakers chosen from among the young men and given a week in which to arrange their readings and prepare their comments. It is good to see the interest that all take in this work, for every one who is asked to take part does so gladly. Much credit is due to Brethren Lee and Phillips for the efficient way they are handling this work.

Cast Thy Burden Upon the Lord.

The little sharp vexations
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.
Then, leaving all our weakness
With One divinely strong,
Forget that we bore the burden,
And carry away the song.
—Phillips Brooks.

One little thing well done is better
than many great things but begun.—
Exchange.

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mention the Gospel Advocate.



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Charge 25 per cent extra line rate for adding Mr., Mrs., Miss, etc.,
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"Hurry, mother!" Even a sick child loves the "fruity" taste of "California Fig Syrup," and it never fails to open the bowels. A teaspoonful to-day may prevent a sick child to-morrow. If constipated, bilious, feverish, fretful; has cold, colic; or if the stomach is sour, tongue coated, breath bad, remember a good cleansing of the little bowels is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup," which has directions for babies and children of all ages printed on the bottle. Mother! You must say "California," or you may get an imitation fig syrup.

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

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

A dependable preventative of diseases of the air passages and an excellent curative agent for inflammatory conditions of the skin and mucous membranes. Does not injure delicate skin. Fine for baby. There's a wonderful amount of comfort, health and protection in a 2 oz. jar. 50c at your druggist's or by mail from

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Obituaries

Hoffman.

Brother Jesse E. Hoffman has passed to his last, long sleep. Asleep in Jesus. O how sweet! This sweet assurance will comfort his lonely wife and the host of friends he has left to mourn. We mourn his death, but not as those who have no hope; for Christ has said: "I go to prepare a place for you; that where I am, there ye may be also," and we are trusting the promise; and if we are faithful, we shall meet Brother Hoffman on Heaven's bright shore, where tears and good-byes are forever o'er. Funeral services were conducted by Brother S. P. Tipton, of Estancia, N. M., and Brother J. W. Pine, of Albuquerque, N. M. Brother Hoffman was buried on January 14, in Fairview Cemetery at Albuquerque. X.

Brooks.

Thomas B. Brooks was born on Snow Creek, Maury County, Tenn., on July 3, 1835. He remembered his Creator in the days of early manhood and clung to the faith until death. He was three times married and the father of ten children, of whom nine are living and wearing the name of Christ. Intemperance and shiftlessness were not a part of his long, useful, and happy life, but with his jovial and alert disposition he met life's duties as they came. As life's day was waning for him, he wished to die as he had lived. God listened kindly to his yearning, and at 12:30 A.M., December 11, 1921, with seeming ease, his undying soul shook off its clothing of clay and winged its way into the changeless realm of eternity. Brother Will Morton spoke words of comfort and exhortation to the bereaved ones and an immense throng of sympathetic listeners, and his body was laid to rest near Isom. Josie K. Kirk.

Brady.

On Tuesday, February 7, 1922, Brother Theodore Eugene Brady was taken from his Christian home, having suffered several weeks from the loss of his right hand, which was torn off while operating a corn crusher. This injury caused other afflictions which resulted in his death. He was born on August 26, 1864. He was baptized by Brother E. C. L. Denton in August, 1879. On December 27, 1893, he was married to Miss Ella Jane Gates, to whom was born seven children—three boys and four girls. These and their mother are left to mourn his departure. Brother Brady was a prominent farmer, and lived three miles north of Fulton, Ky. He was a useful citizen and a leading member of the church of Christ at Enon. I have known him in his home, on the farm, and at church; and he was noble in life, true in heart, and loyal to duty. We sorrow with this family in such a loss. Brother E. C. L. Denton and I conducted the funeral services, after which the body was buried in the Enon Cemetery. ALONZO WILLIAMS.

Wright.

On February 7, 1922, the death angel visited the home of Mr. and Mrs. J. W. Wright and took from them their beloved son, Raymond. He was born on April 11, 1905. He obeyed the gospel on September 14, 1921, being baptized by Brother A. D. Dies. Since that time he had regularly attended the church of Christ at Center Chapel, and seemed to take great interest in the cause of his Savior. Raymond endured nine days of intense suffering with pneumonia, then peacefully fell asleep in Jesus. He is gone, but not forgotten. His stay on earth was short, and his smiles and kind words are missed so much by his friends and relatives. He was an obedient boy, and was loved by all who knew him. Funeral services were conducted by Brother S. P. Pittman at the residence on Central Pike, in the presence of a large number of sorrowing friends who had gathered to pay their last respects to his memory. His body was laid to rest in the Wright Cemetery, near the home. ONE WHO LOVED HIM.

Dotson.

On Monday, January 9, 1922, at 7:40 P.M., my brother, Hubert Newton Dotson, passed away at the Protestant Hospital, Nashville, Tenn., after he had been operated upon for gallstones on Friday before. Brother Hubert suffered unspeakable agony from this affliction of the body, but he bore the pain bravely, emulating the example of his Savior on the cross. While Hubert had been a member of the one body of which Christ is the Head only eight days, having been buried with his Lord by baptism by Brother Olmstead on the first Lord's day in January, just four days before he was stricken so violently, yet we are taught by one of the Savior's parables that he who comes into the vineyard to labor at a late hour has all the promises of eternal life. Hubert's life of thirty-two years was blameless, spotless, and above reproach. A more dutiful son, a more devoted brother, never lived. He is survived by his father, mother, one sister, and six brothers. T. JEFFERSON DOTSON.

Farris.

Near Alma, Ark., on January 23, 1922, the spirit of Brother James A. Farris took its departure from earth and returned to God who gave it. Brother Farris had lived a long and useful life, worthy of imitation by all those that knew him. He was born, in Missouri, April 4, 1839. He married Miss Hahala Couch, who died in 1882, leaving him with six children to mourn her death. In 1885 he was married to Miss Minnie Warfield, and to them were born four children. He leaves a wife and ten children to sorrow over the loss of a kind and loving husband and father. Brother Farris had been a member of the church of Christ for nearly forty years. He was an honest man, a faithful Christian, a ripe wheat ready to be gathered into the garner of God. The esteem in which he was held was evidenced by the large concourse of neighbors and friends that gathered to attend his funeral. He was laid away

by tender hands in a near-by cemetery, where his first wife and other relatives rest with him till the Master comes to call his own. J. T. JONES.

Smith.

George Fred Smith was born on March 17, 1920, and died on January 14, 1922. His stay here was too short for him to endure much of earth's sorrows and woes. As the writer sees it, his mission on earth was to cause the hearts of loved ones to be drawn nearer to God. Jesus says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Clarence and Ary Smith now have two little treasures laid up in heaven—Mattie Louise, a little more than one month old, and Fred. On Saturday afternoon little Fred left his mamma's room to play with his brother and sisters. After a while they came in without him. Inquiries were made and a search was begun, and his lifeless body was found in the milk house, face down, in the water. The pastor of the Methodist Church at Edwards' Grove, after the regular appointment, spoke words of comfort to the bereaved family and a large number of sympathizing neighbors and friends, after which the remains were placed in the Morton Cemetery, near Reed's Store, in Williamson County. S. G. WALKER.

The Denton (Texas) Trouble Settled.

Some of our readers know that there has been trouble for months in the church in Denton, Texas, and all these will rejoice to know that all troubles there have been settled. This settlement was made possible because all parties to the trouble were willing to do right. Brother G. C. Brewer, two congregations in Fort Worth, and the church in Cleburne, perhaps, should be complimented for what they did in bringing about this settlement. The following letter given to Brother Smith will show the conditions of the agreement as fully as they need to be set forth:

Denton, Texas, February 13, 1922.—To Any Church of Christ.—Greeting: The bearer hereof, Brother R. D. Smith, has been preaching in Denton for thirty-two months. During this time we have differed, and perhaps all have done wrong. But we have confessed our faults to each other and to God, and we agree with the elders of the other churches that have assisted us in bringing ourselves to see our errors that the good of the cause that we love so dearly demands that we not work together any longer, and we are all giving up our places because of the mistakes that have been made. Brother R. D. Smith leaves with our commendation and prayers. There are no charges pending against him, all our troubles having been settled.

[Signed] H. H. Foster, H. C. Taliaferro, R. A. McCurry, J. W. Shaw, J. T. Simmons, J. S. Darnall.

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Now is the time to renew your subscription.

Four Things to Learn.

Four things a man must learn to do.
If he would make his record true:
To think, without confusion, blearily;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Van Dyke.

Tribute to Mrs. Emily E. Young.

BY S. P. FITTMAN.

"A worthy woman who can find?
for her price is far above rubles."
(Prov. 31: 10.) "Grace is deceitful,
and beauty is vain; but a woman that
feareth Jehovah, she shall be praised."
(Verse 30.)

These texts were used in the funeral services held at the meetinghouse of the church of Christ, Hendersonville, Tenn., on January 6, 1922, over the remains of Sister Young, who died the morning before in Nashville, Tenn., in the seventy-ninth year of her age. Before her marriage to W. S. Young, who passed on before her many years ago, she was Miss Emily Elizabeth Bettis. Of the children born to this union, several preceded her to the grave. The following, however, survive her: Dr. C. C. and M. N. Young, both of Nashville; W. D. and Ira K. Young, both of Pueblo, Col.; Mrs. Mollie Webb and Mrs. L. F. McFarland, both of Lebanon, Tenn.; and Mrs. L. C. Hunter, of Hendersonville, Tenn.

In the early days of their married life, Brother and Sister Young, in their struggle for the acquirement of truth, learned the way of righteousness and began to walk therein. Practically the whole family have followed their example.

In the passing of Sister Young, the world loses one more woman of the old type, when it seems there are none to spare. The writer of Proverbs describes the ideal worthy woman. She has the full confidence of all. "The heart of her husband trusteth in her." "Her children rise up and call her blessed," for "she looketh well to the ways of her household, and eateth not the bread of idleness." She is recognized as a benefactress, for "she stretcheth out her hand to the poor." She has learned the lesson of sympathy and forbearance, for "the law of kindness is on her tongue." "She openeth her mouth with wisdom." She is not officious and boastful, for "her works praise her in the gates." How well this description portrayed the life of Sister Young, her family and intimate associates could testify.

Although Sister Young had as many good homes on earth as she had children, yet she was ready to exchange these earthly homes for a heavenly home, whose glory fades not and whose beauties cease not to attract, and where, as Paul says, she can "be at home with the Lord." (2 Cor. 5: 8.)

The sting of death is mitigated by the thought that such a woman as Sister Young leaves an impress upon her children, upon the community in which she has lived, and upon her many friends and admirers, that may help in combating the undesirable standards of modern womanhood. Truly Sister Young still lives in our memories, in our hearts, and in our lives.

Human happiness is produced not so much by great pieces of good fortune that seldom happens, as by little advantages that occur every day.—Benjamin Franklin.

Service for others is just as essential to our real happiness and our highest welfare as is the fact that we work for our individual welfare. No man lives to himself alone.—Ralph Waldo Trine.

I can make a lord, but only God Almighty can make a gentleman.—James I.

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to imported fabrics, and is cheaper in price. The reputation of a great educational institution is back of this statement. Adapted to shirts, pajamas, dresses, bathing suits, children's clothes. Many beautiful designs and colors.

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YOU NEED A VITALIZER

You are not feeling fit. Your food does not seem to agree, have headaches, dizzy, tired and sleepy even after a night's rest, bowels constipated. Nothing very serious the matter, you think, but you know you are not there with the punch and the pep. The symptoms are those of systemic catarrh, which must not be neglected.

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Proved by a half century of service the real remedy for systemic catarrh. In action, Pe-ru-na is direct and satisfactory. It restores the appetite, enriches the blood, dispels the catarrhal poisons which are causing all the trouble and puts the various organs in prime working order. There is a prompt and pleasant return of the old vigor and healthful elasticity which make all tasks easy and life a joy. Fine after the grip or Spanish Flu. Try it and see.
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Your health is most important to you. It's easily improved. If you suffer from heat flashes, dizziness, or any of the symptoms common to women at the critical period in life, just ask your nearest druggist for this Prescription of Dr. Pierce's, in tablet or liquid form. Send 10 cents to Dr. Pierce's Invalids Hotel, Buffalo, N. Y., if you wish a trial pkg. and write for free, confidential medical advice.

Gospel Advocate

Volume LXIV. No. 11.

NASHVILLE, TENN., MARCH 16, 1922.

\$2 PER YEAR, IN ADVANCE.

Quiet Talks on Timely Topics

BY G. C. BREWER

Faith in Affliction.

When we are weakest, then our faith is strongest; for, seeing the frailty of all our powers, we depend entirely and rest the more securely upon the Power that never fails. When we are made to realize that all our earthly hopes are vain and transient, how strong is our faith in Him who abides forever, and how sweet is the hope "which entereth into that within the veil!" As the little child carelessly holds its father's hand and leisurely looks at things along the way till they meet some object it fears, and then huddles close to him and tightly grasps him with both little hands, so the Christian, though he is led by the Savior every hour, clings closer to him when crossing a dark valley; and how sweet it is to feel him tighten his grasp and to hear the assuring words: "I Jehovah thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isa. 41: 13.) "I will in no wise fail thee, neither will I in any wise forsake thee!" (Heb. 13: 5.) For, to extend the figure, as the earthly father grows tenderer toward and more mindful of his child when tremulous and fearful, so our Heavenly Father bends near his little ones in their trials and distresses to comfort and strengthen them. The God of Israel is just as near and as tender to his children to-day as he was to his people long ago, and we know that "in all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." (Isa. 63: 9.)

Reverence.

What a beautiful thing in any character is reverence! No other one element in the make-up of the character can add poise and dignity like reverence. And nothing so betokens a lack of culture or of the finer feelings or gives such evidence of inability for sincere and deep thinking as irreverence. There can be no such thing as worship without reverence. Webster defines the word thus: "Profound respect and esteem mingled with fear and affection, as for a holy being or place; the disposition to revere; veneration." The same authority defines "worship" in these words: "To adore; to pay divine honors to; to reverence with supreme respect and veneration." Persons who do not experience feelings or emotions of respect, reverence, adoration, and veneration stirring and surging in their souls during the singing, the praying, and the partaking of the Lord's Supper, do not *worship*. Worship itself is a soul sense; a feeling, a function of the spirit: an inner joy that finds expression in song, in prayer, and in other acts of obedience to the Being that is worshiped. But the real worship takes place in the heart and is not dependent upon externals nor limited to any hour or any place. Neither is it confined to any specific act or acts. It may be expressed by kneeling, or by falling upon the face, or by bowing the head and smiting the bosom. While we may thus express our reverence and adoration for God, there are other acts of worship that are commanded and must be performed; but these acts were commanded because they both beget and

express feelings of reverence and worship, and without the feelings the acts would become mere mockery. "But a time is coming—nay, has already come—when the true worshipers will worship the Father with true spiritual worship; for indeed the Father desires such worshipers. God is Spirit; and those who worship him must bring him true spiritual worship." (John 4: 23, 24, Weymouth's Translation.)

The Sin of Irreverence.

The lack of reverence among the religious people of to-day is appalling. No doubt every pious reader of this paragraph has often been grieved by the irreverence of our worshipping assemblies. Many times he has seen the song leader announce the hymn number two or three times, trying to get the attention of the worshipers (?) whose acts of worship (?) then consisted in noisy conversation and foolish talking, and then begin and sing half the first stanza before quiet would prevail. Even then some good but garrulous sister would face about and begin to ask right and left for the number. This is shameful! If we are not naturally reverential, we should cultivate such a disposition. Indeed, we should pray for grace to serve God "with reverence and awe." (Heb. 12: 28.)

The lack of reverence is especially noticeable at baptismal services when these services are held out of doors. No doubt every preacher who has done much work in the rural districts has been annoyed and chagrined by the conduct on such occasions. Men crowding and pushing to get near the water's edge; boys throwing sticks into the water, causing dogs to swim in and get them; women talking, dogs barking, boys shouting to each other and to the dogs—this is what he has seen many times. Such behavior is not very becoming when people have gathered to obey God, whether the actual service has begun or not. The assembling is in God's name and his presence is there. Who would dare come into the presence of the Ruler of the universe with gayety and frivolity? Such conduct is not only irreverent, but it is disrespectful and blasphemous. All religious services should be solemn, serious, and reverential. They should be impressive for their solemnity. All who witness should be made to feel like praying, not like laughing.

Preachers, warn the people against the sin of irreverence. Parents, teach your children reverence. Let us all "have grace whereby we may serve God with reverence and awe; for our God is a consuming fire."

A Cause of Backsliding.

One very fruitful cause of the indifference, worldliness, and backsliding among church members to-day is irreverence—a failure to worship God in sincerity. It is impossible to live physically without food, and it is no less impossible to live spiritually without spiritual food. God knew this, and for the good of his children appointed a regular time and appropriate acts of worship for them. No Christian can neglect to worship God in this appointed way and remain a Christian. This worship should not be looked upon as a *duty*, but as a sweet and sacred privilege. It was intended as a means of grace to help the child of God in his fight against the flesh and the world. In true worship the Christian's soul is, in the singing, stirred and borne away to God by the melody and meaning of the

(Continued on page 257.)

Current Comment

BY A. B. LIPSCOMB

Shall We Rise Above the Low-Level Class?

The scholarly author of Young's Bible Concordance suggests that John 10: 10 be translated as follows: "I came that they may have life, and may have it above the common." There are some who make such a poor effort at living the Christian life that the best that can be said of them is that they are not above the average or common run of professing Christians. Others there are who live the Christian life on such a high plane and get so much pleasure out of it that we might appropriately call them "uncommon Christians" to distinguish them from the low-level class. Paul, we remember, distinguished between those who were able to eat meat and those who still required milk.

The influence of a church is equal to the influence of its average membership. A low-level church will never produce anything but a low-level influence. If, indeed, it is our heart's desire that our congregation shall be, as we often pray, like "a city set on a hill," we must work to make every member in it an uncommon Christian.

Who, then, is an uncommon Christian? I cannot in one brief article paint for you a full-length, life-size portrait, but I shall try and outline some of the main features.

1. The uncommon Christian is one who *makes God's word his only and constant rule of faith and practice*. There are many who say they do this and who would be shocked to think they do not, but who are far from living their lives out on any such plan. They may read the word occasionally, but they do it perfunctorily or for argumentative purposes. They do not study the Bible from a personal standpoint in order to correct their lives wherein they are wrong or to develop them wherein they are right. I am sorry to write that some of the most un-Christlike men I know are men who take pride in their Bible scholarship and vaunt their keen logical powers. Logic-clipping is not love. The ability to rout a religious opponent does not necessarily imply sincerity and piety. I would rather be in the company of a man who knows little, if his heart is warm and forgiving, than to sit with a reputed scholar whose very manner breathes arrogance and egotism. We should study the word of God, not to make a show of knowledge, but that we may keep our souls under the power of its principles and teachings.

In such a case it is not theory but practice which counts. We may hold the theory that all of God's words are spiritual life and preach it from the housetops; but if we do not, by prayer, faith, and practice, make them spirit and life, they will never become such to us, and we will inevitably fall below the scriptural standard.

David lived under the Old Covenant, but he had the spirit of a model New Testament Christian. In the One Hundred and Nineteenth Psalm there are no less than twenty-four references to the importance of keeping God's word inviolable, and the keynote of this keeping is found in these words: "That I might not sin against thee."

2. The uncommon Christian is one who *gives Jesus Christ the rightful place in his heart*. The apostle Peter in his teaching and preaching indicates that Jesus Christ may occupy two possible relationships to a Christian mind. Speaking before the Sanhedrin, he said to the Jews: "The God of our fathers raised up Jesus, whom ye slew, hanging him to a tree. Him did God exalt with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins." In his letters we find such expressions as "the eternal kingdom of our Lord and Savior Jesus Christ," and "through the knowledge of our Lord and Savior Jesus Christ," and "the commandment of the Lord

and Savior through your apostles." The two relationships are suggested by the words "Lord" and "Savior." A man may know Christ as his Savior and yet not know him as his Lord. It is this fact that gives point and emphasis to the same apostle's exhortation: "Sanctify in your hearts Christ as Lord." If we do not make him our Lord, then we need not expect him to be our Savior. It will never suffice to say: "Jesus Christ is my Savior, but I am my own manager."

Now, there are many who have not thus exalted Christ. Hence, instead of their lives being Christ-managed, they are self-managed. The result is disastrous. For any such life must, in the nature of the case, sink lower and lower until there is no difference between the so-called Christian's life and that of the worldling who makes no pretension. "Make Christ King" or quit claiming him as your Savior.

3. The uncommon Christian is one who *gives his life irrevocably to God for the salvation of souls*. A friend of Wilberforce once said to him: "I fear you are so interested in the liberation of slaves that you are neglecting the interests of your own soul." To which Wilberforce replied: "I had quite forgotten that I had one." This was noble self-forgetfulness, reminding us of the Master's words: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." John taught that "we ought to lay down our lives for the brethren." Paul was an uncommon Christian in this respect, for he said: "I will most gladly spend and be spent for your souls."

I would not leave the inference that the uncommon Christian necessarily becomes a pulpiteer. The early disciples were uncommon Christians; for, when scattered abroad, they "went everywhere preaching the word." The church at Thessalonica was an uncommon church, for Paul said of them: "From you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth." In short and in fine, they are uncommon Christians who realize that they are kings and priests unto God and who fulfill their service in God's appointed way in sacred devotedness of mind and heart.

Earthly station makes no difference in God's estimate of service. I know a man who has made a preëminent success in the business world, but he devotes much of his time and money to having the gospel preached in destitute fields. He is not only an uncommon business man, but, best of all, he is an uncommon Christian. On the other hand, I know a poor washerwoman who at last report was taking care of a half dozen orphan children out of her hard-earned savings. She may be, indeed, a common laborer, but she is a most uncommon Christian. Her crown will be as bright as that of the most successful Christian who ever lived.

4. The uncommon Christian is the one who *never overlooks nor forgets his heavenly heritage*. It is the one who says with Paul: "Our citizenship is in heaven; whence also we wait for a Savior, the Lord Jesus Christ." It is the one who puts into practice the teaching of Col. 3: 1: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God." It is the one upon whom the things of earth do not get such a hold as to shut out the Savior's promise: "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." It is the one who walks humbly with his God, yet with eyes lifted and gaze fixed upon the inheritance "that fadeth not away." Busy as he may be, occupied intensely as he must be as a faithful steward of God, he yet waits and longs for that hour to come when he may hear the voice that is like many waters and see the face that is like the sun shining in his strength. And so, looking and longing and working all the time, he is made increasingly like the One whom he loves and serves.

With this brief picture of the uncommon Christian before us, let me ask: "Shall we rise above the low-level class?"

Our Contributors

How Are Sinners Saved?

BY S. E. TEMPLETON.

Sinners are not saved from alien sins by any of the following ways:

1. The New Testament does not teach that people are saved from alien sins by prayer, or at "the altar of prayer," separate and apart from obedience to the commands of the gospel. Proof: "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth." (John 9: 31.) The man who made this statement had just been healed of blindness by Jesus, who was then living in the flesh. The New Testament had not been written then. How did this man know that God did not hear sinners? Answer: "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." (Ps. 34: 16.) Again: "The Lord is far from the wicked; but he heareth the prayer of the righteous." (Prov. 15: 29.) Saul "was three days without sight, and neither did eat nor drink," and the Lord said: "Behold, he prayeth." (Acts 9: 9, 11.) But Saul's prayer apart from obedience did not save him, for we read in the same connection (Acts 9: 6-18) that Saul obeyed as Ananias taught him to. (See, also, Acts 22: 10-16.)

2. There is not one example of an apostle or evangelist of New Testament times praying for an alien sinner in order that his sins might be forgiven. They did not teach sinners to pray for the forgiveness of their sins before they obeyed the commands of the gospel. They never told one unsaved soul, "Let us pray for you;" or, "Come to the altar of prayer, that we may pray for you." Such an example *cannot* be found. Therefore, sinners are not saved by the prayers of other people, separate and apart from obedience on the part of the sinners. Dear sinner, no one's prayer will save you. You must obey the teachings of the apostles and evangelists of New Testament times, as people did when these men lived on the earth.

3. Sinners are not saved from alien sins by "faith only"—that is, no one is ever saved by just simply believing, without obeying the commands of the gospel. Proof: "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." (James 2: 19.) "Ye see then how that by works a man is justified, and not by faith only." (Verse 24.) Some people think that the following words teach that sinners are saved by "faith only": "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) "He that believeth on the Son hath everlasting life." (Verse 36.) Let us see how one New Testament evangelist applied these words of Jesus. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) One more example in this connection, showing how Paul, the apostle, understood that the words of Jesus as noted should be applied. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) These two examples are enough to show that the apostles and evangelists of New Testament times knew that the words of Jesus just noted did not mean that people are saved by "faith only" from their alien sins.

Sinners are saved from their alien sins according to the following:

1. Jesus Christ gave to his apostles the law by which they should be governed in their work after he went to his Fa-

ther, after his death and resurrection. This law they could not change. You will find this law in Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46, 47. Read it. Now let us see how the apostles and evangelists of those days taught the people that they might be saved. There are several examples we should notice to be sure that we see how sinners were saved then and how they can now be saved. If we will just take the simple way they did then, we will by no means make a mistake. Then note the following examples:

(a) "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 36-38.) Now, how did the people act under such instruction? Answer: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Verse 41.) What did the Lord do after these people had been "baptized . . . for the remission of sins?" Answer: "And the Lord added to the church daily such as should be saved." (Verse 47.)

(b) "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8: 35.) What happened after this man had heard Jesus preached? What did Philip preach in preaching Jesus? Answer: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Acts 8: 36-39.)

(c) "Sirs, what must I do to be saved?" (Acts 16: 30.) Here we have a man wanting to know what to do to be saved. What follows his question? Answer: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Verse 31.) What did these men do that this man might believe on the Lord? What did he do after he believed on the Lord? Answer: "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Verses 32, 33.)

2. From these three examples we notice that people should be "baptized . . . for the remission of sins;" that a preacher cannot "preach Jesus" without preaching baptism; and that when people have the word of the Lord spoken unto them, and they believe, they are "baptized."

3. Note the following: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1: 7.) How do people get into Christ, where his blood is, that redemption and the forgiveness of sins may be obtained? Answer: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.)

Now, in conclusion, let us note the two following truths:

1. The people who were saved in New Testament times were "baptized" as was the apostle Paul; and, according to his instruction and the example in Acts 8, that "baptism" is "immersion." Read it: "Therefore we are buried with him by baptism into death." (Rom. 6: 4.) Again: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who

hath raised him from the dead." (Col. 2: 12.) In Acts 8 we see that Philip and the eunuch "went down both into the water, both Philip and the eunuch; and he baptized him." Therefore, people who are saved to-day are not only "baptized . . . for the remission of sins" (Acts 2: 38), but they "are buried with him by baptism" (Rom. 6: 4).

2. The man who preaches "any other gospel" besides the gospel we have just been reading has the curse of God resting upon him. Please read it: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 8, 9.) God's word here says that "any man" will have the curse of God upon him who preaches a false doctrine. That being true, what else can people who obey a false doctrine expect, except the curse of God upon them? May God, through the Christ, by means of this truth we have just studied, open the eyes of you, my fellow traveler to the great judgment of God.

Los Angeles (Cal.) Notes.

BY FLOYD S. LEE.

The work at the Central church of Christ, of this city, located in the Flower Auditorium, 1720 South Flower Street, continues to grow, and everything moves along nicely. Brother Homer Bartlett, of Huntington Beach, preached two most excellent sermons for us on February 26, and left a desire with us that he visit us again.

Brother Samuel E. Witty, our evangelist, was called to Illinois about three weeks ago on account of the serious illness of his mother, but we are hoping to have him back with us next Sunday (March 5). He is a great help to the work, and we need more such men.

I am delighted with the reports of the work being done by Brother Walker at Dinuba. I agree with him that if preachers will go to work with the zeal and determination that the greatness of the cause of Christ demands, and with the hearty cooperation of all the members, results can be obtained in California just as well as in the Eastern States. God speed the day when more Walkers and Wittys shall be in this State doing their best for the cause of Christ.

We are delighted to report that Brother R. E. Wright, of Wartrace, Tenn., has agreed to come and join our forces. He wired us that he was leaving Nashville for Los Angeles on February 28. With a city of above seven hundred thousand souls in it, you can easily see we need him. He and Brother Witty will work together at the Central Church and at Ontario.

It is the duty of those of us now living in Los Angeles to give every unsaved soul in this city an opportunity to hear the gospel of Christ. This must be done now or never, so far as the souls now living are concerned. So we have no time to waste. We want to spend and be spent in accomplishing this one end. It means a sacrifice in money and time. But why should we not make it gladly? Christ gave all. Should we not be ashamed of the little we do?

One of the strangest things in the world to me is that men who claim to be Christians would try to hinder the spread of the gospel. But there are many who, if you do not consult them about every movement that is made, will do unreasonable and very unchristian things to hinder a good work. Should we not stand as did the Jerusalem church—"of one heart and soul?" The work is so great that it will take the best effort of all. Most certainly none of us can afford to hinder. We should weigh well the words of Paul: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." (2 Tim. 2: 15.) We make our mistakes, and all of us, at best, are more or less imperfect; but let us not be found hindering any effort to give the dying the gospel of salvation. We need so much to be filled with the spirit that ever governed

Paul. He had his enemies, but he rejoiced even when a soul learned the gospel through them. Said he: "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1: 15-18.) We should let his last words to the church at Corinth ever go with us: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." Christ teaches us to let our light shine before men, that they may see our good works and be constrained to glorify our Father in heaven. James tells us that the man who is to be blessed in his deeds is the man who "looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh." And it is said that when Christ comes, he is to give to each man according as his work shall be. We have it in our power now to make his coming, not a thing to be dreaded, but a blessed hope that looks for a happy ending of our journey.

And before closing, it will help us to remember that James said: "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." (James 1: 26.) James also says of the tongue: "It is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men; . . . out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be." (James 3: 8-10.) David wrote of some in the following words: "They have sharpened their tongue like a serpent; adders' poison is under their lips." And by noticing the context, you see James clearly had in mind some who claimed to be Christians who allowed their tongues to carry poison and cursing along with their claims to be God's children.

"Let every one that nameth the name of the Lord depart from unrighteousness." (2 Tim. 2: 19.) "Blessed are ye when men shall reproach you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets that were before you."

A Call to the Thoughtful and Unprejudiced.

BY S. H. HALL.

With this, I am closing what I have to say for the present on some questions that have been asked under this heading. Thus far, I have received no word of serious criticism, but some very strong commendations.

Just a few more words about the local congregation and school work, that there be no misunderstanding and that what was said last week may be made perfectly clear, so far as I am able to see it.

If we, as a church, are not duty bound to accept the great commission and do our utmost to carry it out, I have been wrong all these years that I have been preaching, for I have so taught. I hardly think the churches of Christ in America will say the commission is not theirs to embrace and carry out. And if it be not true that whatsoever is essential to the obedience of a command is contained in the command whether expressed or not, I am wrong again, for this is exactly the way I have been taught and have also taught others. The great commission says: "Go teach all the nations," "Go preach to the whole creation." If we can do this without language, then show me how. If we can use the language without knowing it or using an interpreter, I want to know how. It is my understanding that this teaching can be done by word of mouth or on the printed page. If this is not so, then why? We are not

restricted to any certain way of teaching; but whether in print or by word of mouth, the languages of all the nations on earth are comprehended in the commission and *must* be used, else the commission be only partially obeyed.

In a clipping sent to me by Sister Callie Davis, of Los Angeles, Cal., I note the following report: "To-day the Salvation Army tells the wondrous story in forty-nine languages." Now that sounds fine. It speaks volumes for the Salvation Army. Can that body of people who call themselves "the church of Christ" do this? You answer the question. I do not wish to try. To hear us talk, you would get the impression that the commission is *ours* and we must ever consider ourselves as its guardians, or better, as Paul expressed it, must stand in its "defense," "striving for the faith of the gospel" (Phil. 1: 7, 27.) I am quite confident that we have the gospel in our own native tongue. I think we have scholars enough to assure us of this, though the translations we have are not ours; they are translations given to us by those we think are radically wrong when it comes to giving the plan of salvation to the people as it is. But what about the other nations? How many translations have we produced? How many translations are we capable of passing upon that others have produced and assure ourselves that those nations are getting the pure word of God unadulterated?

Would it not be better for some to give these questions more thought instead of running an organization, seemingly, to fight to the death, if they only could, what little effort some of our teachers are making to teach the Bible in their schools and colleges? Our school-teachers have the right to let the Bible go with them in their school work. And while this is true, I can gladly and joyfully encourage the local church in doing all the school work necessary in her efforts to carry out the great commission. The apostles most certainly could speak in any language, hence needed not the help of schools. But we cannot meet the demands of the great commission without giving some of the work done in the schools and colleges some thought. The only question left to be settled is: Must this school and college work be recognized and embraced by the individual Christian, but the congregation as such dare not consider it? Must the individual Christian give thought to making translations of the Holy Scriptures, hence developing translators, but the local church as such dare not consider it? Must the church, I ask, be dependent on what individuals see fit to furnish her, or must she equip herself with translations to give to the individual? Which is the bigger, anyway—the church as an organization, or the individual that counts one in that organization?

May God help us to think on these things. I have presented matters as I see them. And seeing them as I do, I would be compelled to stir the local church in such places as Los Angeles, San Francisco, New York, to take the great commission and give it to each nation in their city, and to see to it that no doctrines and commandments of men are found in the translations they use. And since whatever is essential to the doing of a command is contained in it, they have the right to do anything necessary to equip themselves with correct translations and develop teachers to send to the different nations. If I am wrong, why so? Give me the scripture violated and not merely the statement, "None of our congregations are doing what you suggest." I presume there was a time, not a million years ago, when there was not one local church teaching baptism for the remission of sins; but it was in the Bible, nevertheless, and Campbell, Smith, Stone, and others saw it and began to teach it. It is not a question of what we are doing; it is a question of what we *must* do if we carry out the great commission.

Many men live their Christian lives as though they would need letters of credit when they get to heaven.—Exchange.

Nashville (Tenn.) Notes.

BY S. H. HALL.

Last night (March 7) we had another song drill at the Russell Street house of worship, and it was the best yet. It was estimated that we had above two thousand present. Brother R. V. Cawthon favored the meeting with a short talk. Brother W. E. Morgan, from Texas, was with us and led the meeting in prayer before the song practice began.

It is well for all who can attend to remember that the first service of this revival will be held on the night of March 28. Let us be there on time the first service, and, as far as possible, not miss one of the services. It is our aim at Russell Street to make this one of the best revivals this local congregation has ever had. Our personal workers will keep busy, and the friends we have out of Christ we shall strive to have at every service; hence, we hope when the Auditorium meeting ends to have more new names on our roll than has ever been placed there from any one revival in our own building. Let the other congregations do their best.

In a recent census of the city it was learned that above fifty thousand souls in this city have no church affiliation whatever. This gives us much to work on, to say nothing of those who may be in religious error due to the doctrines of men.

It seems that some have been praying as Paul directed in Col. 4: 2, 3—continuing "steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ." One of the local papers agrees to give each sermon in full, and I presume the other will do likewise. Will not every child of God, even though you cannot attend, stay with us in your prayers to God, that his name may be glorified and souls saved? And another statement of Paul's we should all remember as we mix and mingle with the people and endeavor to lead them to Christ: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4: 5, 6.) Let us pray more, and we will talk better, and our talking will really help instead of offending the people and driving them from Christ. There is nothing greater than leading a soul to Christ.

If Christ is for this effort, you cannot afford not to be. It seems that every heart in Nashville has become one heart. We want the gospel in its power to be felt by every soul in this city. The Christians here are making one united effort to this end. Does Christ want it also? About his interest in the work there can be no doubt. Do not forget his words: "He that is not with me is against me; and he that gathereth not with me scattereth." (Matt. 12: 30.) If we put our hands in his and allow him to lead us, we will stir things. Listen to what was said of our Lord: "But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place." (Luke 23: 5.)

Sarcasm is not the highest nor even the best form of argument. Laughing at a man generally makes him more obstinate and set in his way. Yet to expose the absurdity of a thing is perfectly legitimate; and ridicule is often a most effective weapon with which to puncture a wind-filled bladder. Did not Elijah use it to a good effect on the priests of Baal? From morning to noon, and from noon till evening, they yelled themselves hoarse, and savagely gashed themselves with knives and lancets; but all to no purpose. They uttered vain prayers to a deaf god. Long and loud their raucous cries; unmoved and uncaring the pitiless Baal. It was then that the bitter irony and the sarcastic mockery of Elijah must have cut deeper than knife or lancet. Yes, sarcasm has its place; but every modern wielder of it is not an Elijah.—Selected.

The Same Error.

BY EARNEST J. LOVE.

Over a hundred years ago in the United States the church of Christ began a strong fight against the very prevalent doctrine that one could tell by his feelings when he was saved. At that time the popular denominations all believed one's feelings to be positive evidence of his standing with God. If one was condemned, he was supposed to "feel" it right down inside of him some place, generally supposed to be in the region of the heart; also, if one became saved, he "felt" the change.

The Catholics had taught the people that they could only be saved through the rites and ceremonies of that institution. The Protestants claimed they could be saved by faith in Christ and obedience to his laws without the penance of the Catholic Church. The Catholics said: "You may go through with your ceremonies, but you are still not saved." The Protestants answered: "But we know we are saved, because God makes it known to us that we are accepted with him, and we can 'feel' that all is well." Afterwards some of them decided that it was the Holy Spirit entering into their hearts and they could just "feel" their burden of sins roll away.

The "mourners' bench" system of "getting religion," "shouting," "the jerks," "trances," and later this "sanctification" or "second blessing," as well as the "tongue movement," all grew out of the theory that God by the Holy Spirit, or in some other miraculous way, conveyed to each individual positive evidence that he was saved.

The church of Christ boldly challenged this position, and fought it persistently, until it has well-nigh disappeared. That is, the "mourners' bench" and "shouting" and such like are scarcely ever seen or heard in the big denominations of to-day. It was an error, and we are glad to see it pass; but it is not an unmixed joy, for this error has merely given way to a worse one. At one time a penitent was required to have an "experience" before being admitted to membership in these churches. If he could not tell an "experience," he was required to pray at the "bench" till he "felt" something.

Our position that penitents should be admitted to baptism upon a profession of their faith in Christ was assailed and many times held up for their ridicule. It was claimed that we made things too easy for the sinner. But we successfully maintained our position by referring to the "three thousand" (Acts 2), the Ethiopian eunuch (Acts 8), the Philippian jailer (Acts 16), etc. We were right, and we won the fight. But Satan is too resourceful to surrender even after he is defeated. He simply went to the other extreme, and now says we make it too hard for the sinner—that we require too much of him.

We have required nothing of the sinner but what is clearly taught in God's word—nothing more—nothing less. We can never change our position, because it is based upon the plain word of God. To change our teaching would be to abandon what God has plainly taught. But those who once ridiculed the idea of baptizing a sinner because he merely believed, repented, and confessed his Savior, but insisted upon what they called a "deep spiritual work of grace in the heart," are now reporting as saved every one who will merely hold up a hand, or come forward and shake hands with the preacher, or say "amen" to a prayer that the preacher will pray over him, or sign a card on a dotted line. There is no "mourners' bench," probably because there is no mourning; there is no "shouting," for they evidently have nothing to shout about. They no longer speak of "getting religion," but now they call it "hitting the trail" or "settling it."

However, they have never got away from the idea of getting their evidence of pardon direct from God. Recently the writer had opportunity to make some interesting ob-

servations. "On the banks of the Wabash far away" in the good old Hoosier State, I spent a day with a real, old-time, "dyed-in-the-wool" Hardshell Baptist—a relic of a former age. He kindly but firmly advocated the doctrine of that once powerful but now vanishing people. With him, however, the Bible had little weight. He depended almost altogether upon his "inner light," coming direct from God, to guide him. But he was uneducated. Certainly, by going to great educational centers, we would find that improvements have been made.

If we have thought so, we are doomed to disappointment. Right from this old gentleman I went to the Pacific Garden Mission in Chicago. Here they had a different order of procedure, but they proved to themselves that they were saved exactly as the Primitive Baptists do—by the "inner light," which no one sees but themselves. After visiting this place, I went to the great "Moody Bible Institute." Well, I had not been there long till I found that they had no other evidence of pardon, nor did they claim any other, but that same "inner light." God is supposed to speak to each one individually and tell him he is saved.

After this I went to the famous "University of Chicago," which represents the very highest learning of the day. For several days I attended their chapel services in the Haskell Assembly Hall, and heard their great teachers and visiting preachers. This is a Baptist institution, but it has long since got too big for the Baptists. It is thoroughly committed to the doctrine of higher criticism. They don't even pretend to believe the Bible. The three above referred to all claim to believe the Bible to be the word of God. This higher criticism would naturally be supposed to have some high source of information, something strong and convincing, from the conclusions of which there is no escape. But imagine my surprise when I heard those higher-critic teachers trying to clinch their arguments by referring to their "experience" and their "inner consciousness that God approved" of them.

So, in the final analysis, all false teaching, from that of the untutored Hardshell preacher to the professors in the highest institutions of learning, is based, not on the Bible, but upon a personal revelation (?) from God. Satan has presented many fronts without changing his position materially.

Finally, let me say this: There are only the two ways: believe the Bible and follow it, or hear from God directly in each case. Every soul wants assurance that he is accepted with God. If he is taught to distrust the Bible, he will seek direct revelation. This has been the fruitful source from which has sprung several hundred sects, some of them very far from the truth of the Scriptures. But if a man is to be believed when he gets up and says he is saved, because God has told him so, then every false religion, even higher criticism, can justify itself, and the Bible is made void and God is mocked and slandered.

In conclusion, there is nothing safe and reliable but the Bible on conversion or anything else in regard to religion; and if the church of Christ does not preach this great truth, it will never be preached. We are the only people that seem to see this basic principle, and the duty of persistently preaching it to others must rest entirely upon us. The world is dying for this truth. Let us be up and doing.

Is not God who made the sun to shine also willing and able to let his light and his presence so shine through me that I can walk all day with God nearer to me than anything in nature? Praise God, he can do it. Why, then, does he do it so seldom and in such feeble measure? There is but one answer: you do not permit it. You are so occupied and filled with other things—religious things, perhaps—that you do not give God time to make himself known, and to enter and take possession.—Murray.

Looking Back.

BY JAMES E. CHESSOR.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.)

Readers that were bred on the farm will not mistake the Master's figure and meaning. The plowman must look straight ahead. I recall how an elder brother was accustomed to mark off for planting a certain twenty-acre rectangular field that lay north-south alongside the creek. Charley would first divide the ground into two equal parts by running a base furrow lengthwise through the field, and proceed to mark off successive parallel furrows until he had covered the field. Running this prime furrow through the field interested me. Charley would take a position at the south end. At the north end stood several tall walnut trees, and one of these was selected as his objective. Gripping his plow handles, his eye riveted on the walnut, with an occasional gentle word of direction to his horse, Charley would plow straight to his tree, neither deviating to the right nor to the left, never stopping for a moment to look back. He seemed to have the instinct of the bee in going unerringly to his objective. The farmer lad that stops mid-field to see how straight he has run his furrow, or how well he has done, can never become proficient as a plowman. Neither can a farmer do well at his job unless he plows diligently right on through the growing season. When the corn is growing, and likewise the weeds, there is no time for looking back—no time for pause. The man that looks back is not fit for the farm, much less for the kingdom of God.

This observation of Jesus about looking back was called out by the request of a would-be follower to be permitted to bid farewell to his family. "I will follow thee, Lord," he assures the Master; "but first suffer me to bid farewell to them that are at my house." I take this man to be a weak sentimentalist with whom the fleshly tie counted for more than the spiritual. With such the formality of leave-taking must not be denied, however imperative the call. It was a matter of loving kinspeople more than Christ, and consequent procrastination. But the teaching of Jesus is positive and unmistakable on this point: there can be no lingering to bid farewell; no remaining behind to bury the dead; no delay for any cause. The King's business requireth haste; it is urgent; it permits of no dillydallying. To the disciple who would first bury his father, then follow Jesus, the answer was: "Follow me; and let the dead bury their dead." According to Luke, Jesus also added: "But go thou and publish abroad the kingdom of God." How often Jesus said, "Follow me!" It is a tremendous responsibility; a duty that rises above every other claim, and permits of no subordination. Following Christ is *first*, and saying good-byes and burying the dead, and such like, are of less importance. The Christian must go forward, ever onward; he must not deviate a hairbreadth from the straight course. He must "look unto Jesus," and he must "press on toward the goal." The way of salvation permits of no vacillations. Once having set your face toward God and his promises, there is but one thing to do: without regrets or waverings, to go ahead, push ahead, plod ahead. You have everything to gain if you look ahead, everything to lose if you look back. Behind you only is darkness, despair, perdition; before you, only light, hope, salvation. No chance of losing if you press ahead; no chance of winning if you stand still or turn back. "Remember Lot's wife." And do not forget the call of Jesus: "Follow me."

But God, when he called you out of the world, did not burn the bridges behind you. Like the patriarchs, Abraham, Isaac, and Jacob, whose fame is of faith, if you are minded to go back to that country from whence you came out, you shall have opportunity to return. "And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return."

They could have gone back to their old home in Ur of the Chaldees on the Persian Gulf, returned to their kindred and the gods of their ancestors; but, though strangers in a strange land, their unshaken trust in Jehovah kept them from looking back. It is said to their credit that they desired a "better country, that is, a heavenly"—a country better than Chaldea, even better than Canaan—the home "eternal in the heavens." Such unwavering faith, such hope, such perseverance! But if, like discouraged and disobedient Israel in the wilderness, you choose to turn back in your heart to the fleshpots of Egypt, no one shall prevent you. If you, as did they, despise the Lord's manna rained down from heaven, you may return to the garlic, onions, and leeks of Egypt; and if you chafe under the Lord's freedom, you may reënter the galling slavery of Pharaoh. God will not prevent you. Again, you may desert, go back, and walk no more with the Lord. If you are following him merely for the loaves and fishes, or if you find his sayings too hard for you. It happened, once, during the ministry of Jesus, that for the latter reason "many of his disciples went back, and walked no more with him." Indeed, they all left him, save the twelve only, and a feeling of pronounced discouragement seems to have crept over his spirit because of these wholesale desertions. Turning to the twelve, he asked in tenderest solicitude: "Will ye also go away?" Peter answered, and his words ring true: "Lord, to whom shall we go? thou hast the words of eternal life." Turn back you may, but to whom shall you go? What will be the consequence? What will become of you?

Certainly you may go back; but in that case you are not fit for the kingdom of God. If you waver, if you look back, the Lord has said you lack fitness for his service. In other words, you do not possess the stamina of a good soldier; you are not brave enough to fight unflinchingly in the ranks of the Lord's army. But what do you hope to gain by looking back, by quitting the fight? When shall you be braver, stronger, more resolute? Can you add aught of fighting virtue to your character by irresolution and inaction? Why not stand in the ranks? Stand or die in the Lord's fray! Muster what courage you have, and pray for more, and the grace and help of the God of battles will not fail you. But you say you will drop out now and try it all over when conditions, both external and internal, are more favorable, when the odds are not so great. Do you really think you can get a better start later? Be not deceived. You will not be as fit for the kingdom of God next year as you are now. Your last state will have become worse than the first, for it is indeed better "not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment." No, you imperil your soul when you look back. There is such a thing as falling from grace.

If you look back, Jesus says you are not fit for the kingdom. Neither shall you enter therein—that is, into the heavenly. Only those who have finally persevered shall be saved. Those who bear palms are represented as having won victories; and those who wear the white robes are represented as having come out of great tribulation. You cannot wash your robes and make them white in the blood of the Lamb unless you come to the fountain filled with blood. You must fight if you would win the prize.

A colored man was asked, if he had a thousand sheep, would he give the Lord the tenth. He said of course he would. Then "If you had three hundred sheep, would you give the Lord one-tenth?" "Of course I would." "If you had two sheep, would you give the Lord one?" He said: "You get out of here; I have only two." We can give if we do not have money. People are dying for want of encouragement, love, sympathy, and many things we may give them.—Selected.

Tennessee Orphan Home.

BY JOHN W. FRY.

Thinking the readers of the Gospel Advocate would be interested in knowing how brothers and sisters keep in touch with each other when placed in family homes, I am inclosing copies of correspondence between them.

Frances Cato, a twin sister of Charles Cato, is in a good, Christian home in Huntsville, Ala., and Charlie is still in the Tennessee Orphan Home. They are five years old, but keep in touch with each other, as you will see from Frances' letter to Charlie.

The three Deckard boys. The youngest is still in the Orphan Home, the other two in family homes—one at Hollow Rock, Tenn., and the other in Giles County. Milton sent the letter he received from Richard to be read to Howard. These three little boys have experienced three tragedies in their young lives. An older brother was accidentally killed in their presence, which unbalanced the mind of the mother, who suicided in their presence, and their father dropped dead.

Most of the children in the Orphan Home have pathetic histories.

LETTER FROM FRANCES CATO TO HER BROTHER, CHARLES CATO.

Huntsville, Ala., Wednesday, P.M.—Master Charles Cato, Columbia, Tenn.—Dear Little Brother Charles: So glad to hear from you yesterday, and I think it is so sweet in dear Sister Cathey to write such a sweet letter to me from you. Mother doesn't aim to ever let me forget my little brother. She talks of you often to me, and Daddy says he is going to surprise you soon with a nice little package of something that you will enjoy. I have been a real good little girl to-day. Mother hasn't had to scold me once, but I am a little naughty sometimes. But mother tells me better, and then I ask God to forgive me, and I believe he does; and, little brother, I ask God to bless you in my prayers every night. I go to Sunday school with mother every Sunday. I have missed only once since I have been here, and then mother was sick and could not go. She is my Sunday-school teacher, and learns me a verse from the Bible to memorize every Sunday. All the little children do this at our church. I had to say a speech at the Christmas tree on Christmas Eve night. Everybody was talking about me looking so sweet and saying my verse so well. Mother and I are going to visit her mother, who lives in Texas, in April; but any time you are going to be in Decatur, she will bring me down there; so just let me know, because I would be so glad to see you. I have never had any pictures made yet.

Mother and Daddy both send love to you, and all the others at the Home. Give my love to all of them.

Little Sister, FRANCES.

LETTER FROM MILTON DECKARD TO HIS BROTHER, HOWARD DECKARD.

Master Howard Deckard, Tennessee Orphan Home, Columbia, Tenn.—Dear Howard and Mrs. Cathey: How are you all? I certainly did enjoy your little letter. I had a letter from Richard also, and I will send it to you. I am glad Richard has such a good home. Mrs. Cathey certainly is nice to write your letter for you. Spring will soon be here. I hope Mrs. Cathey will soon let you come to see me. Mr. E. C. Fowler will bring you 'most any time when he is coming. No, I haven't a big dog. Have been trying to get me one. Yes, I can ride a big horse and a pony, too. Two little boys came this evening, and their names are "Billy" and "Ralph." How is Mrs. Lipscomb and all the other matrons? I would like to see them all. I wrote a letter to Richard and am expecting a letter from him this week. Well, we are having a cat fight out in the yard, and I want to see it; so I will stop.

With lots of love,

MILTON.

FROM RICHARD DECKARD TO HIS BROTHER MILTON.

Hollow Rock, Tenn.—Master Milton Deckard, Pulaski, Tenn., Route 3.—Dear Milton: I was glad to get a letter from you and to hear that you are well. I am well, and I am doing fine, going to school every day. I live close to the schoolhouse. I have been going to school ever since I have been in my new home. My school is out to-day, and my teacher treated us to apples. I am going to start to school Monday to town, to a high school. I am in the second grade. I have got a good home. I am living with a man that owns three hundred acres of land. They have got

no children at home of their own. They have another little boy from the same Home I came from (the Tennessee Orphan Home, at Columbia). His name is Louis Gambling. I live close to Hollow Rock Junction. They are planning for a big city.

This is the first letter I ever tried to write to you. I hope the next letter I write you I can do better. I will quit for this time. From your brother, RICHARD DECKARD.

Care of W. D. French, Hollow Rock, Tenn.

Field Notes.

BY EARNEST C. LOVE.

March 6 finds me back in Martin, Tenn. I did not do much last week in the line of my work, as I attended the debate between Brother John C. Taylor, of Obion, Tenn., and A. A. Jones, Missionary Baptist, of Fulton, Ky. The questions discussed were the establishment of the church, the design of baptism, and the possibility of apostasy. Brother F. L. Paisley, of Martin, was moderator for Brother Taylor. These are both bright, zealous, and consecrated young men. It did me good to see these young men so ably defending God's truth. The debate was held in the Baptist meetinghouse, where they outnumbered us ten to one, but this did not hinder Brother Taylor from boldly declaring the whole counsel of God.

On the whole, the debate passed off nicely. I feel sure friends for the truth were made. This was the second of three debates Brother Taylor signed for with the same man. Brother Paisley is to meet the same man at some future time and place yet to be agreed upon. Even while this debate was going on, another was in progress, not far away, between Brother R. L. Colley and a young Baptist preacher whose name I did not learn. Brother L. R. Wilson was moderator for Brother Colley. All these boys are from the Freed-Hardeman College, and I predict that great things will be done by them. This is a Baptist stronghold. The Baptist Flag is published at Fulton, Ky., and the Hall-Moody Institute, a Baptist Bible school, is located at Martin, Tenn., only twelve miles away. So that is why there are so many debates in this section. I venture this prophecy: that if this debating is kept up and the brethren back up our boys properly, there will come a time when there will be fewer Baptists in these parts than at present. The truth gains something in every encounter. Somebody hears it that never heard it before. This always weakens the other side.

No one could help but notice a great difference between the speakers in this last debate. Brother Taylor quoted hundreds of verses of scripture, and explained everything his opponent quoted and showed it to be in harmony with his (Taylor's) position. The other man showed a very superficial knowledge of the Bible, if it can be called "knowledge" at all. He was also ignorant of the common branches of education; but he knows Baptist doctrine perfectly.

Brother Taylor has been challenged to meet Jesse Neal, another Baptist debater. That is to come off later, at the same place, as I understand it. Taylor and Jones will have their third debate at McConnell, between Martin and Fulton, beginning on March 28, without some providential hindrance.

I hope all who can will attend these debates and encourage these young men. May God bless them in their battles for the "one faith."

Sunday morning, March 5, I was at Dresden, Tenn. This is the county seat of Weakley County. We have some faithful brethren there, who meet regularly, but they have no house of their own. Brother A. B. Lipscomb is to begin a meeting there on the first Sunday in June.

Leaving Dresden on Sunday evening, I arrived in Martin in time to hear a part of Brother Paisley's sermon. On March 7 and 8 I want to attend a debate between R. H. Pigue, Methodist, and J. R. Clark, Baptist, which is to take place three miles from Martin. This is one debate where I think I can be absolutely impartial.

Getting Things Mixed. No. 1.

BY W. H. CARTER.

There has fallen into my hands a copy of the Baptist Flag of February 5, 1920, in which is a report of a debate between D. H. Knight, Christian, and — Sloan, Baptist. The debate was held at Williams Cross Roads, three miles north of Lafayette, Tenn. My health was such that I could not attend, so could not undertake to report what was said by either party. I am only aiming to notice some things Massey says in his report.

"The general church question was discussed," he says, and that "Brother Sloan represented the Baptists and D. H. Knight the Campbellites." He asserts that Sloan was "master of the situation" and "led out with some of the most logical arguments we ever heard, and Knight utterly failed to answer even one of them." Well, while I did not hear the debate, I think I know Dave Knight, and I am persuaded that Massey is well acquainted with his ability as a debater; for, since the Rocky Mound debate, he has absolutely refused to meet him any more in debate. But those who have heard Massey in debate and read this report will remember of hearing those things before. But Massey may say he never heard his own argument. But we notice some of them.

"Brother Sloan showed that the God of heaven was to set up a kingdom, and it was to stand forever, and that it was to be set up in the mountains, . . . that it was a Missionary Baptist church when it was completed, that it was set up during the personal ministry of Christ, that the commission was given to it and that the Lord's Supper was given to it, and that it was baptized with the Holy Ghost on the day of Pentecost."

What is there in the above that is so new and strong to Massey? Not the "mountain" part, for Sloan and I sat as moderators and heard him on that in the debate with Beasley at Pleasant Shade. Note that he said it was "a Missionary Baptist church," for Massey claimed that at Pleasant Shade. Note that "it was set up during the personal ministry of Christ," for Massey heard Malone affirm that in debate with me at Rocky Mound years before the Sloan-Knight debate.

But one thing that, possibly, makes this appear so strong to Massey is, Baptist preachers have taken three separate and distinct positions as to the setting up of the kingdom in public debate here in this county. First, W. H. Smith affirmed both at Antioch (now Galen) and at Willette, in debate with me, that the kingdom, or church of Jesus Christ, was established in the days of John the Baptist. Second, A. Malone affirmed in the Rocky Mound debate with me that the kingdom was set up during the personal ministry of Christ, and located the time and place when Jesus instituted the Supper. Now Massey and Sloan put it during the personal ministry of Christ, "in a mountain," but did not tell what mountain. So we note that they are jumping from place to place, and, it may be, they will hit it right some day, if they keep on jumping.

But speaking of its being "baptized with the Holy Ghost on the day of Pentecost," he left out part of the record, for it says they "began to speak with tongues, as the Spirit gave them utterance." Now, if that was a Baptist church, it was not like the Baptist church that Massey and Sloan are trying to defend. He says of that one, "that it was baptized with the Holy Ghost on the day of Pentecost," but they claim that the sinner is baptized with the Holy Ghost now before they are in the church.

Then he says: "It was necessarily a Missionary Baptist church, as John was a Baptist, Christ was a Baptist, the apostles being the first set in the church were baptized by John, therefore, Baptists, taught as Baptists, baptized as Baptists, rejoiced and practiced in every way like Baptists do to-day."

Well, well, "it was necessarily a Missionary Baptist church, as John was a Baptist." That is "strong logic," isn't it? If it should happen that John was not "a Baptist," then it would not be "a Baptist church," would it? Who says "John was a Baptist?" Why, Massey and Sloan. Well, does that make it true? What does God say about it? Does he say he was "a Baptist?" He does not. What does God say? He says: "In those days came John the Baptist, preaching in the wilderness of Judea." God says he was *the* Baptist, not *a* Baptist. Do you see the difference between "*the*" and "*a*?" "*The*" is definite; "*a*" is indefinite. John was the only one called "Baptist." Christ was never called "a Baptist," neither was any one of the apostles nor any one else called "a Baptist." This is only an assertion by these men, and shows the weak and unscriptural foundation upon which many good people are resting their hope.

He says they practiced "in every way like Baptists do to-day." Where do we read of their calling sinners to a mourners' bench? Where do we read of their encouraging old women to go from place to place and shout and pray and talk publicly in the church? Where do we read of their asking applicants for baptism if they "believed that God, for Christ's sake, had pardoned their sins?" Where do we read of their meeting once a year, once in six months, or once in three months, to eat the Lord's Supper? We get these "logical arguments" from such men as Massey and Sloan, and not from the New Testament.

He says: "He also showed that Baptists in that day baptized for the remission of sins, and not in order to, as the Campbellites teach; that they baptized believers and not sinners, as Campbellites do," etc.

Now, Mr. Massey and Mr. Sloan both know that the people whom they wickedly and blasphemously call "Campbellites" teach that no one is a fit subject for baptism but those who believe with all the heart that Jesus the Christ is the Son of God and have truly repented of their sins. Such misrepresentation as that is not logic, not argument, but shows a weak effort at hiding facts and truths. They teach baptism for the remission of sins, as they did in that day. Let's see. The Pentecostians asked: "Men and brethren, what shall we do?" Peter's answer was: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Were those people sinners? If Massey says they were believers, then we have the first example under the commission showing that they became believers before they were told to repent. Will he say they were not believers? Then he has what he calls "a Baptist church," baptized with the Holy Ghost, teaching sinners to be baptized for the remission of sins, as he charges those whom he falsely calls "Campbellites" with doing, without faith.

But that is not all. He claims John as "a Baptist" preacher. Of him the divine record says: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 3.) Were these people sinners? He called the Pharisees and Sadducees who came to his baptism a "generation of vipers." Were they sinners? But Massey says this church taught baptism for the remission of sins, but "not in order to, as the Campbellites teach." He could have added, "and not as Missionary Baptists teach to-day." Who has ever heard Massey or Sloan or any of their kind tell inquirers to "repent, and be baptized for the remission of sins?" Do they not ignore the office, force, and meaning of "for," and give it a meaning it never has in such sentences? Who ever heard one of them tell a mourner, a seeker, or any one else, to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord," as Ananias told

HARDEMAN'S TABERNACLE SERMONS

Beginning March 28, 1922, the churches of Christ in Nashville will engage in a meeting to be held in the Tabernacle of this city, the preaching to be done by N. B. Hardeman and the song service to be led by C. M. Pullias, of Murfreesboro, Tennessee. The meeting will continue for twenty days. The sermons will be printed and bound in a book of 320 pages. Hardeman's ability as a gospel preacher is a sufficient guarantee as to the character of the sermons. The book will appear about May 1, 1922. The price of the book is \$1.50 a copy. You should send in your order at once, so the brethren will know how many to print. Mail your order to-day, so as to be sure to get a copy.

McQUIDDY PRINTING CO.

NASHVILLE

TENNESSEE

Saul? Surely, if he was "a Baptist," he was not of the Massey-Sloan brand; for they would have said, "Pray on, brother, a little more faith," and called for a song that appeals to the flesh, and when they could deceive him into the belief that he was pardoned they would baptize him "for," "because of," remission, if the church voted to receive him when baptized.

What You Will Find in "Consolation."

In addition to appropriate scriptures, the most comforting messages ever written from the following list of world-famous writers: Lyman Abbott, Henry Van Dyke, S. D. Gordon, William T. Ellis, George Eliot, F. B. Meyer, J. R. Miller, Newell Dwight Hillis, Dean Farrar, Charles F. Aked, Louis Albert Banks, Horatius Bonar, Anna Robertson Brown, Robert Browning, Elizabeth Barrett Browning, William Cullen Bryant, Robert J. Burdette, Mary Frances Butts, Susan Coolidge, Theodore L. Cuyler, Charles Dickens, Ralph Waldo Emerson, Washington Gladden, James Guthrie, Frances Ridley Havergal, Nathaniel Hawthorne, Oliver Wendell Holmes, James Hurd, Jean Ingelow, Herrick Johnson, Harriet McEwen Kimball, Henry Wadsworth Longfellow, Bulwer Lytton, George MacDonald, Charles Mackay, Alexander MacLaren, Elizabeth Mills, James Montgomery, Thomas Moore, W. T. Parker, Alexander Pope, Adelaide E. Proctor, F. W. Robertson, Margaret E. Sangster, John Balcom Shaw, Charles H. Spurgeon, Harriett Beecher Stowe, George Swinock, Alfred Tennyson, Charles Wesley, Ella Wheeler Wilcox, William Hervey Woods.

After reading just one of these selections a man of literary attainments said that "Consolation" was "worth its weight in gold."

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write a note of sympathy. You will find it very convenient to include in your note a quotation from this volume.

"Consolation" has gone into some of the most cultured homes in the United States. Among recent purchasers are Hon. A. Mitchell Palmer, Washington, D. C., former member of the Cabinet; Hon. Joseph W. Byrns, Congressman from the Middle Tennessee District; Dr. Julio Bianchi, Minister to the United States from Guatemala; Mrs. J. E. Beasman, Baltimore, Md., wife of ex-Congressman; and many others.

The beauty about "Consolation" is that it brings its messages of sympathy and good cheer and peace long after the flowers have faded. Price, \$2, postpaid.

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A False Notion.

We have little patience with these devil prodigies who descend into all kinds of villainy and reform and then spend the rest of their life telling the story of their shame. They speak of the most outrageous crimes with a zest that has the appearance of boasting. When a man has been saved from a vile life, we would think he would be too much ashamed of his past to want to rehearse it. When he does rehearse it, we are of the opinion that the young should be sent home. We have a false notion that, when we tell a story of a vile adventure and then end it with a moral, the boy will straightway loathe the evil and love righteousness. It is very much more likely that he will want to try the adventure and practice the moral when the fun is over, like the man who rehearses the tale. That man is a living example to him of how one can go to the devil and come back, and the boy will crave the whole experience.—Selected.

Query Department

Mrs. Worthington, of Crockett, Texas, wishes to know whether thanks should be given once or twice at the Lord's table. She asks this question: "Is it right to give thanks for both bread and wine and then pass them to members, or take them separate? Please give the true teaching of the word on this matter."

The record is very clear on this. It is wise to follow Christ's example. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it." (Matt. 26: 26, 27.) "And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it." (Mark 14: 22, 23.) "And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." (1 Cor. 11: 24, 25.) Where Matthew and Mark give "blessed," the Spirit through Paul gives "thanks." Christ could bless the bread; we can give thanks for it. Many ask a "blessing" instead of giving "thanks." If we follow the record, we will give "thanks" for the bread and partake of it, and then we will give "thanks" for the cup and partake of the fruit of the vine. It is dangerous to depart from the Bible.

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J. H. Daniel, Little Lot, Tenn., is interested in the different baptisms. Here are his questions: "(1) Matt. 3: 10-12, the fire baptism which John said Christ would baptize with, has it already been, or is it yet to be? (2) Does he mean one baptism when he said 'with the Holy Ghost and with fire,' or are they independent one of the other? (3) On the day of Pentecost there sat upon each of them 'cloven tongues like as of fire.' Did John the Baptist have reference to this when he spoke of the fire baptism? (4) What kind of fire and baptism did Christ have reference to in Luke 12: 49, 50?"

1. "And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire." (Matt. 3: 10, 11.) He means he would baptize some of them with the Holy Spirit, the others with fire. There were two classes—one to be baptized in the Holy Spirit and gathered into the garner of God, and the other to be burned with unquenchable fire through all eternity. Verse 12 fully explains this: "And he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

2. He means two baptisms. The apostles on Pentecost and the household of Cornelius were baptized in the Holy Spirit. All the wicked will be baptized in unquenchable fire.

3. No, John the Baptist did not refer to the baptism of the Spirit on the day of Pentecost when he spoke of the baptism of fire. The tongues that appeared unto the apostles on Pentecost were not fire, but "like as of fire."

4. The passages in Luke 12: 49, 50 read: "I came to cast fire upon the earth; and what do I desire, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Christ was to be baptized with the baptism of suffering on the cross. His reign on the earth would be one of conflict and persecution. His people would pass through fiery trials.

Sister W. W. Reagor writes from Nobob, Ky.: "I desire, for the sake of information, an explanation of John 3: 5. A preacher in an argument said that Jesus used the natural birth to illustrate the spiritual, and that 'born of water' refers to the natural birth."

I can see very well why that preacher said "born of water" means the natural birth, because he was in an argument and perhaps could not think of any other way to get around baptism. But why did the Savior say, "Except a man be born of water," if he meant the natural birth? Why did he not say what he meant? The Bible speaks of the natural birth often, but never calls it a birth of water. It is referred to as a birth of the flesh. One is said to be born of his mother; another, born to his father; and frequently, just born; but no speaker or writer of the Bible ever referred to the natural birth as a birth of water. No correct writer or speaker of any age ever referred to the natural birth as a birth of water until the last few years a few ordinary men, when in an argument, have been forced to an interpretation of this language that is sustained by no scholar of the past or present. As evidence that "water" here refers to baptism, let me say that in the days of the apostles when inquirers came to them seeking admittance into the kingdom, they always told them to be baptized. On the day of Pentecost, when these believing Jews asked Peter and the other apostles, "What shall we do?" Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Surely no one would say that these were not "born again." Nicodemus asked, "How can a man be born when he is old?"—"born again—and it was in answer to that question that Jesus said: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." A man is not born of his mother; a child is, but a man never. Why did Jesus say, "Except one be born of water," if "born of water" means the natural birth? All men have been born of their mothers, and there is no exception to it. There is no man that lives in the flesh who has not been born of water, if it means what this certain preacher claims when he is in an argument.

F. B. S.

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A sister in Christ makes this request: "Please explain as clearly as possible your idea of what the first seven verses of the thirteenth chapter of Romans mean."

"Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God." This means that the political powers are ordained of God in the sense that God permits them. Every nation in one sense makes its own laws, and God approves them, or "ordains" them. Every Christian should be subject to these powers, to the laws of the land. It is the duty of the Christian to submit to the law and to the officers of the law. To resist an officer is to be in rebellion against God and puts the Christian where he will be condemned of him. "Rulers are not a terror to the good work, but to the evil." These are political rulers. These rulers are ministers of God. He permits them, and society would be unsafe without these rulers. They are ministers of God in the sense that it is his will that these human governments exist. A Christian should pay tribute, or pay his taxes, to the government under which he lives. At the time the Roman letter was written by Paul, Christians were being watched by the civil authorities, and any word or act that looked like treason to the Roman government would have met strong opposition at the hands of the authorities. This Roman letter could have fallen into the hands of the emperor himself, and he could have found no treason against his government in it. The world would be an unfit place for a Christian to live in, if there were no human laws to govern the ungodly. We should submit to the laws of our country and honor the officers, for in doing so we honor God and submit to the commands in Rom. 13: 1-7.

F. B. S.

At Home and Abroad

Change of address: A. A. Bunner, from 1800 West Fifty-fourth Street to 7808 Hope Avenue, Cleveland, Ohio.

A. B. Lipscomb has accepted an invitation to deliver the commencement sermon for the consolidated high school at Scottsboro, Ala.

F. B. Srygley preached at Lawrence Avenue, this city, last Lord's day, morning and night. He reports large attendance at both services.

W. M. Oakley reports two good services at Reid Avenue, this city, last Lord's day. He will be at Montrose, Smith County, Tenn., next Lord's day.

A. J. Bachman writes from Hundred, W. Va., March 3: "The interest and attendance in the meetings here are fine. Eleven have been added to date."

A physician desires a location in which there is a Christian church in either Mississippi, Arkansas, or Tennessee. Address "Physician," care of the Gospel Advocate.

From A. G. Freed, Henderson, Tenn., March 10: "The Freed-Skinner discussion announced to begin at Benton, Ky., on March 21, has been postponed. The time will be announced later."

W. W. Reed, Vina, Ala., writes us to the effect that there has been no preaching there in over two years. He says: "If a preacher will come here, we will do what we can for him." He also says they meet every Lord's day for communion.

J. O. Golphenee recently held meetings at Sumatra and Buffalo, Mont. He reports good meetings at both places. The last communication informed us that he was down with the influenza. We hope he is better and that he will soon be back in the field.

S. M. Spears preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. With J. D. Derryberry as song leader, this congregation will support Brother Spears in mission work in McEwen, Tenn., and vicinity, for the next three months.

From A. N. Kennedy, McKinney, Texas, March 9: "I have some time open for protracted meetings during the spring and summer, and will go anywhere I am called. I have been preaching the gospel for twelve years, and believe I am qualified to do the work. Address me at Box 286."

From J. S. Jones, Senath, Mo., March 10: "I expect to be in the northern part of Weakley County, Tenn., and the southern part of Graves County, Ky., in the month of June. I would be glad to hold one or two meetings while there. Any one desiring my services should write me as above."

A. N. Kennedy, McKinney, Texas, says: "Sometime ago I received the new Gospel Quarterlies, and I pronounce them a very great improvement over the old leaflet style. We are using them in our classes and like them fine. I am sure congregations will adopt them when they realize their true merits."

From W. L. Samuels, principal of the high school at Byhalia, Miss.: "The high school here desires to employ a Latin and English teacher for the session of 1922-23. Must be a graduate of a standard four-year college. A Christian lady with ability to teach and lead high-school boys and girls. Nine months' session, with salary of eighty-five dollars per month."

From R. P. Cuff, Macon, Ga., March 6: "A. G. Freed preached for the church in Macon last Sunday, morning and evening. We were delighted to have him stop with us as he passed from Florida back to Henderson, Tenn. It is indeed an inspiration for a man from Tennessee or some other place, who has been in touch with other people than ourselves, to bring us a message of cheer and of zeal for the truth of God."

From W. H. Carter, Lafayette, Tenn., March 6: "W. E. Morgan filled his appointment here last Saturday night and on yesterday and last night. Brother Morgan is able, logical, and plain, as well as strictly scriptural, in the discussion of his subjects. His audiences were good and attention excellent. While there have been no additions, the seed of the kingdom is being faithfully sown, and in due time we will reap if we faint not."

From F. L. Paisley, Martin, Tenn., March 11: "The work at Martin progresses nicely. I have used the recent announcement of F. B. Srygley's preaching at Lawrence Avenue and what was said of the small night audience and why 'Christians' stay at home (at least, away from church) on Sunday night. It has had its effect. Our attendance at night is increasing. Here's my hand for a great meeting in the Auditorium. To be sure, I shall want a book of the sermons."

Recently I spent two days in San Antonio, Texas, very pleasantly. The congregations there are preparing for much work for this year—tent work in different parts of the city. Brother Mullins has recently moved to that city and is laboring with the South Flores Street congregation. The three congregations, with Brethren Bills, Mullins, and Foy E. Wallace, Sr., laboring with them, are co-operating as they should in the work, and the preachers each have good things to say about each other and the different congregations in the city.

From A. A. Bunner, Cleveland, Ohio, March 11: "A better issue of the Gospel Advocate than this week's (March 9) issue, in my judgment, never came from the press of any religious paper. While I have begun to feel the infirmities of old age, the Advocate, like the inner man, seems to grow stronger as age creeps upon it. Why doesn't everybody take it? Everybody needs it. I have been busy for the last two weeks visiting lukewarm members and circulating papers and tracts among all classes. I am trying to work with old-time vim and energy."

R. H. Johnson, Morrilton, Ark., writes: "The brethren at England, Ark., want to build a house of worship. There are just a few members of the church of Christ at England, and they are poor in this world's goods, but they have a mind to work. These brethren have their lot paid for, with the restrictive clause in the deed, but they must have help in order to build. O. E. Billingsley, of Conway, Ark., one of our very best young preachers, held their meeting last year, and can tell you about the church at England. Send contributions to T. L. Helm, England, Ark."

From N. B. Hardeman, Henderson, Tenn., March 11: "I spent the first Sunday in March with McKellar Avenue Church, Memphis, Tenn. We had splendid audiences at both services, and the church has every appearance of being in a growing condition. E. L. Whitaker is located with them, and has the love and respect, not only of the congregation, but also of those on the outside. The church is planning for better conditions. Visitors are always welcome. Brother Norred and others from Harbert Avenue report fine interest. Memphis presents a good field for mission work."

From W. L. Johnson, Burkburnett, Texas: "The first of the present year D. S. Ligon, formerly of Denton, Texas, began regular work with the Burkburnett church. It has been several years since the church has supported a preacher for full time, and consequently the interest had dwindled to a comparatively low point; but, with the assistance of Brother Ligon's enthusiasm, zeal, and constant activities in trying to make things better, a big improvement has resulted in the brief space of time that he has been here. The interior of the church building has been remodeled so that it presents a very modern appearance, and the crowds have increased from about twenty-five persons to approximately two hundred on Sundays and Sunday nights. The church is much encouraged at this splendid showing."

From U. G. Wilkinson, Comanche, Okla., March 9: "I have sufficiently improved that I believe, with the coming of warm weather, I will be able to do some work. My nervous condition is greatly improved; my indigestion is better, though still not near well. I am still weak, though I have gained in strength. I am able to preach a sermon or lecture. Think I could safely arrange to do some work now, such as lecturing to the churches, teaching a Bible school, or holding a meeting, where too much exposure and exertion would not be required. So, if there are brethren who may desire my services, they can write me, and I will arrange to serve them to the best of my ability. I need the work that I may and can do, for I have been unable to do anything so long, and, having no income, I need the help of my brethren. I much prefer to do something, rather than ask their help for nothing. Brethren, please let me know at once if I can serve you. While not so strong physically, I think that I am otherwise at my best, and work that I can do will no doubt be an advantage to me in regaining my strength. I cannot find words to express my thanks to all who have assisted me in my times of affliction. Pray for me that I may be able to go forward in the work, and may the Lord abundantly bless all the faithful."

From C. D. Crouch, Port Arthur, Texas: "I have watched with interest all the announcements that have been made through the Gospel Advocate, as well as all the comments relative to the Auditorium meeting there. It is a matter of special interest to me because it has as its purpose the extension of the borders of the kingdom of Christ. I know N. B. Hardeman, and I know a number of other preachers, and it is my honest judgment that those brethren who have had charge of the plans have made a wise selection. Hardeman is as good as the best from any point of view. His sermons will be great to the ones who are privileged to hear them orally, and they will be no less great in print."

J. A. Taylor writes from Paragould, Ark., March 9: "I have just returned home from Illinois, where I spent six weeks. First, I went to Christopher, where I preached on Lord's-day morning and at night to large audiences. At the evening service three united with the one body from the Christian Church. I went from there to Liberty Church, near Thompsonville, where I taught a ten-nights' singing school. I then went to McLeansboro, where I preached for two weeks to attentive audiences, and a number came to us from the Christian Church. From there I went to Harco, where I taught a ten-nights' singing school. I conducted a meeting at this place in December. Fifteen persons were baptized, and twenty-eight started to keeping house for the Lord. They have secured the Miners' Hall to worship in, and are trying to worship the Lord as taught in his word. Any loyal brother passing that way will be gladly received. I have some time that I could give to holding meetings or singing schools. Address me at 701 South Fifth Street, Paragould, Ark."

From J. H. Lawson, Houston, Texas, March 7: "My work with the First Church continues to grow and prosper. Our audiences are fine and interest fine in all lines of work. Last Lord's day three identified themselves with the congregation, a man of mature years was baptized, and our offering was the best since I have been with the work. We are getting good from our men's training class and also from our vocal training class, and, with the increase in attendance in all the work, I feel that we are getting in position to do more and better work than we have ever done. I have recently received letters from Tennessee and other States asking about oil companies and oil promoters in this part. To these and all others I would say: Stay out of these oil schemes; and if you have any money that you do not need, use it in some other way. Do not be caught with these promises of big profits, for it is a very poor gamble at best. If you can spare a hundred or two dollars, send some good, faithful man to hold a meeting in some destitute field, and you will get a much better return on the investment than you will in any of these oil schemes."

William P. Walker, of Dinuba, Cal., in reporting some additions to the church at that place, makes the following comment: "When I see young men and young women in the prime of life accepting the Master, I feel like shouting—well, I rejoice with the angels of heaven. Brethren, may God help us to forget our petty differences that are now hindering the progress of primitive Christianity. Why should we waste our precious time arguing about Sunday schools, Bible schools, literature, rebaptism, individual cups, women's apparel, pastors, when to observe the Lord's Supper on the Lord's day, ad infinitum? Sometimes brethren ask me: 'Are you for the Gospel Advocate?' 'Are you for the Firm Foundation?' 'Are you for Brother Boll?' I say: 'No, I am for the gospel as it is in the Bible.' I like all the papers. I love all my brethren. Some one may say: 'Brother Walker, I am afraid you are a little inclined to be digressive.' I am not. I am just as strong in the faith of the Bible as any man in the brotherhood. Brethren, while we argue, quibble, and quarrel, thousands of precious souls go down into perdition; never to rise any more. For God's sake, stop this wrangling and go to work. Tell somebody about Christ and his wonderful saving power. Lead some one to Christ to-day. Get into the soul-winning business."

From William P. Walker, Dinuba, Cal.: "February 19 was a great day for the Dinuba church. There were two wonderful services, with the largest audiences in the history of the congregation. George Dickson, a devoted Christian worker, preached at the forenoon services, while I was at Madera in behalf of mission work in the San Joaquin Valley. At the evening service I preached to a large and interested audience. One young man confessed Christ and was baptized. We have had five additions this month—four baptisms and one restoration. The Bible-school enrollment also has made a marked gain. There were thirty in my Callopan class—a class of young men and women—on February 26. I recently stated that we were working for fifty in our class by March 1, and we will get them. I was

asked by the one who orders our literature how many Advanced Quarterlies I wanted. I said, 'fifty'; but I think I shall order ten more copies, for I am sure they will be needed. When the quarterlies are properly used, they are a great aid to Bible study, but I fear too many of our Bible schools study the quarterlies more than the Bible. Brethren, look around in your community and see if there are any children not going to Bible school. Ask their parents to let them visit yours. D. L. Moody went to Chicago and built up one of the largest Sunday schools in the world. He was asked how he did it. I am told that he said: 'With work, prayer, and a few sticks of candy.' Brethren, let us work, pray, and, if necessary, buy a few sticks of candy."

T. E. Burch, Wewoka, Okla., writes: "To-day was a wonderful day for the little church at Wewoka. There were sixty in the classes for Bible study, with good lessons and something over twenty-five hundred chapters read during the week. K. C. Moser, one of our most efficient and able preachers, who lives here and with us one-half of the time, was with us to-day and delivered two able sermons. His subject for the morning hour was 'Spiritual Paralysis.' The lesson was very edifying to the church. At the evening service Brother Moser delivered one of the most able sermons it has ever been our privilege to hear from any man upon any subject. His subject was 'Eternal Punishment.' The subject was brought about by the 'pastor' of the First Christian Church having delivered a sermon a short time ago in which he took the Charles T. Russell position on the 'destruction' of the wicked. Many desired to hear the subject discussed by Brother Moser after hearing the Russell position. The subject was well advertised, and he delivered it in a very able manner to a houseful of anxious listeners. Brother Moser, while only a young man, is one among our most able preachers, and we are fortunate in having him and his noble family live and labor here with us. The cause in Wewoka is growing slowly, but surely. Largest crowd in attendance to-night we have ever had, except during protracted meetings. Several were present who had never been in our church house before. Horace W. Busby and Austin Taylor will begin a meeting for us on April 16. We are expecting a great meeting."

Matthew C. Cayce, Jackson, Miss., writes under date of March 10: "Our work in Jackson is getting along nicely, except a goodly number of our people are sick with the 'flu.' My plans now are to go to Nashville for a visit of ten days, enjoy the beginning of the great Hardeman-Pullias meeting to be held in the Auditorium, and leave there in time to begin a two-weeks' meeting in Columbus, Miss., on the first Sunday in April. Any one having friends there whom I might by a personal visit interest and invite to attend our meeting will kindly send me names and addresses. The best news I have had in a long time is that of the coming of T. C. Fox to this State to give his time in the great work of preaching the true gospel in Mississippi. Two Nashville congregations, prompted by the love for souls and possessing the spirit of Christ and yearning for the salvation of the lost, said: 'Go; we are with you with our money and prayers.' It is fine to note the awakening in missionary zeal by the churches. Why not more churches send more preachers until all shall have the gospel preached unto them and congregations be established where now there are none? Read Phil. 4: 15-17: 'And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account.' Please also read 2 Cor. 9: 6-11. To give is to increase fruit to your account, is to lay up treasures in heaven. Can we love God and be selfish, enjoying salvation, while there are whole counties in which there are no New Testament churches, but all kinds of isms and sects abound? May God help us to realize and discharge our duty along this line. We need no human societies or organizations, but only faith and love, to do God's will. Send and be sent, work, watch, pray, give, preach, and live right. Brother Fox is now in Natchez, where he will put the work on a permanent, self-sustaining basis, and at the same time assist other destitute places as he can. There are many more places needing meetings than there are preachers, and I rejoice greatly that Brother Fox is here. There is plenty to do, and I hope we shall make every lick count. My address from March 20 to March 30 will be 2409 Twelfth Avenue, South, Nashville, Tenn.; from April 1 to April 17, Columbus, Miss., Box 103. Mail addressed to me at 352 East Fortification Street, Jackson, Miss., will be forwarded to me when I am away."

Gospel Advocate

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

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

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Editorial

Things About Which God Has Not Legislated.

BY F. W. SMITH.

A broad distinction should be made between the legislative acts of divine revelation and those things which are purely and simply incidental and about which God *has not* legislated. The following query is regarding a matter about which God has not legislated:

Dear Brother Smith: If you were to find that the question of "individual communion cups" was about to divide a congregation, some for and some against their use, would it be right to submit the question to the congregation and let the majority rule? Suppose both factions claim grounds for offense, supported by Matt. 18: 6; 1 Cor. 8: 9-13; and like passages?

X.

Regarding the question of the Lord's Supper, certain things are matters of divine legislation. (1) The nature of the institution. It is a memorial feast. (1 Cor. 11: 24.) (2) It must be observed as such, and not as a common meal. (1 Cor. 11: 29.) (3) The elements must be unleavened bread and the fruit of the vine. (4) The day is the first day of the week. (Acts 20: 7.) (5) Communicants, baptized believers. Now, as to where—that is, in what place, whether in a house, grove, or cave of the earth—God has said nothing. Neither has he specified any particular hour on the Lord's day for its observance, nor has he said *one word* as to how many plates or whether there shall be any plates at all to be used on the table, nor, in fact, as to whether we shall have a table at all. The plates and table are of our own devising, and equally so is the number of cups that shall be used. It is seldom that a congregation meets to partake of the Supper without from

two to four cups on the table. I have been holding meetings from one end of this country to the other for thirty years, and it has even in the rural districts been seldom that I have ever seen less than two cups on the table. Now, in all reason, cannot the most ordinary mind see that the same authority for two or four cups will permit forty or four hundred? If not, why not? With this fact staring us in the face, then, in Heaven's name, why should any one enact a law of his own, demanding one, two, or four cups, and bind it on God's children where he has left them free? If God had legislated as to the number of cups, then we would have to conform to his law; but since he has not so legislated, he who makes a law here and seeks to bind it on God's children is attempting a very dangerous thing. Of course, in all such matters as the one under consideration, where God has not said we shall or shall not, we should use forbearance and maintain the Christian spirit toward those who do not understand this fundamental principle.

The scriptures here cited by the querist do not, in my judgment, apply to the case in hand. These objectors evidently think some law of God is being violated in the adoption of the individual cups, while the characters referred to in the passages cited did not know, nor did they claim, that what was being done was contrary to divine law. They did not have *knowledge*, while these objectors claim they have; but before they interpose their objections they should not only be willing but anxious to produce the divine law forbidding the use of individual cups. To simply fall back on the passages cited does not fairly meet the issue, and they should present something more to the point.

I would not advise the settling of the matter by a majority or any other kind of a vote, for the reason that the service can be acceptably attended to with one cup. But I do advise those brethren and sisters who are objecting to the individual cups to think seriously about the course they are pursuing, and, if they cannot find divine warrant for their action in this matter, not to cause division over it. We are so wedded to customs that the slightest change causes us alarm. I spent one winter with the Bathurst Street Church, in Toronto, Canada. Their custom is to ask people who wish to confess Christ to signify it by standing, and I have gone out into the audience to take confessions. If such a thing were proposed in this country, some people would think it a violation of the Scriptures, and yet it violates not a single principle of New Testament teaching.

Hardeman-Pullias Meeting.

Never before, since the gospel was first preached in its primitive purity in Nashville, have the members of the churches of Christ manifested such a truly wonderful spirit of perfect harmony and zealous coöperation. Not only are thirty-five congregations in Nashville and vicinity praying and working for the success of the meeting, but expressions of encouragement are being received from all points wherever the good news has gone.

Through an unselfish desire to help finance the meeting, the McQuiddy Printing Company has agreed to publish a book of Brother Hardeman's sermons at so small a cost that there will remain a margin of profit at the very reasonable price of \$1.50 per copy.

Hundreds of subscriptions have already been received, and every week brings an increasing number of orders. Remember, when you buy a book, you are not only contributing a small amount toward financing the meeting, but you are preserving for your children's children a book worthy a welcome place in every home. This 320-page book will contain a photograph of Brother Hardeman and Brother Pullias, and will present in attractive form the simple, sacred, saving story of Jesus Christ our Lord. Send in your order to-day for as many copies as you may require.

Home Reading

Get Out of Doors.

Get out of doors! 'Tis there you'll find
The better things of heart and mind,
Get out beneath some stretch of sky
And watch the white clouds drifting by,
And all the petty thoughts will fade
Before the wonders God has made.

Go wade a trout stream in the spring
And brother with the birds a-wing;
Know what it means to wander far,
Your guide the sun or evening star.
Who sleeps beneath the open sky
Soon grows too big to tell a lie.

Get out of doors! The fields are clean,
The woods will teach you nothing mean.
Who toils beneath the summer sun
Sleeps soundest when his work is done.
If splendid manhood you would know,
Get out where you've a chance to grow.

Read deeply kindly Nature's books,
Familiarize yourself with brooks
And with the majesty of trees,
The constant industry of bees.
And all that shapes the Master's plan—
They'll teach you how to be a man. —Selected.

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Isabel's Box.

"I have come to hold you up. Stand and deliver!"

Isabel, at her desk, gave an exclamation of pleasure.

"Who but you would drop in on such a dismal afternoon! Pull off that raincoat and sit down this minute. I'll have Annie make us some chocolate for old times' sake, and maybe she has some little cakes."

"How do you know I didn't come for chocolate and little cakes?" Barbara demanded.

"Because you've just told me that you've come for half my wardrobe."

Barbara laughed, but the laugh changed to a pretty earnestness as she clasped her hands about her knees in her old, little-girl way.

"I want heaps of things—any warm clothes you have," she said. "Give me your old sweater—shoes—anything."

"Barbara, I don't see how you do it," Isabel said, slowly.

"Do what?" Barbara asked.

"Keep yourself—down in those grimy places all the time."

Barbara fairly rocked the hands about her knees now. "O, but you don't understand! If you only, only *did* understand, Isabel! They're exactly like other people. The girls down there love the same things, want the same things, dream the same things that people do on Van Vleet Avenue. They *do*, I tell you!"

"Books? Music?" Isabel suggested, lightly.

Barbara's eyes flashed. "You haven't any idea how they love them. You can't love them so up here, where they're commonplaces. You should hear Mary Silver tell about the one good concert she ever heard—see her grow red and pale with excitement over the memory of it! And Rebecca Lovinsky! I never knew what starving for books meant till I knew her. She looks at a magazine stand the way some people look at jewels."

"We throw ours away. You could have them every month."

Barbara held out her arms with a swift gesture. "You don't know how I need them. O Isabel, if you'd only give them all to me—all! O, can't you put them aside for me, dear?"

"Of course I will!" Isabel agreed. "What are you begging so hard for? I'll get you some this minute, you grasping soul!" She ran out of the room, and returned

with an armful of magazines. "And I'll send you a box of clothes and stuff in a few days," she promised. "Now are you satisfied?"

"O, if you *would*!" Barbara cried again. Isabel did not notice the wistfulness of it.

She really meant to send the box. She answered Barbara's telephone messages with repentant promises. But by and by Barbara gave up telephoning. And then the winter set in, and Isabel was busy with a whirl of activities, and Barbara with a very different whirl. It was spring when they met by chance.

"You look tired," Isabel declared.

"It was a hard winter with my people," Barbara answered, soberly.

"By the way—don't you want some of my old things? Or some magazines?" Isabel asked. "I'll send you a box next week."

Barbara sighed.—Selected.

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Clearing the Way.

It was the crowded avenue of a great city. A large limousine passed quickly by. "Gee, I wisht I wah him!" remarked a street urchin, as he noted the result of wealth in its luxuriant environment.

I happened to know the history of the man who drew this remark. I knew that he had once been very poor. He had worked for any wage at any job. He always sought to do the best that he knew how. He liked to finish things—in the right style. Those were the days when he cleared the way.

Honor and glory always seek out the fit. But it takes the sweeping away of many things to bring us to solid ground.

The clearing-away process is tedious, back-bending, and quite thankless. But it is not only necessary, but essential. Continents must first be cleared by the pioneers. Ground must be broken by the heavy-armed diggers and drillers before the great structures of commerce are able to open their life to the world.

Clear the way for your better self! It may blister your hands and furrow your brow; but clear the way.

There is work in every part of every day that must first be cleared away before that which is more important may be tackled and done.

There is work for us all. But there is nothing more important at the start of days—and of life itself—than to clear the way for that which we hope we shall sometime be and do.—Selected.

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Who Was to Blame.

The boy was standing before the judge of a juvenile court, charged with a crime that had shocked the entire community and brought grief and misery to his parents.

"Where did you get the idea of committing such a deed?" asked the judge.

"I read it," replied the lad, simply.

The judge hesitated a moment, then turned and addressed the boy's father.

"Did you ever take the pains to examine the literature your boy was reading?"

"Why—er, no—that is, it never occurred to me," responded the man, cut to the quick by such a question.

Who was to blame?

Do you—teacher, mother, father—realize the tremendous influence on character building which is represented by the literature which is falling into the hands of your boys and girls?

Are you seriously and sympathetically trying to guide your boys and girls toward literature which you are certain will create clean and healthy attitudes?

Don't ever put yourself in the position of the father who had to acknowledge that such matters had never occurred to him.—Selected.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Law of the New Birth.

BY COLEMAN D. NICHOLS.

Paul said: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.) Paul's "law of the Spirit of life" in this extract most certainly includes all that is meant by Peter's "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 23.)

It follows that we are born into the family of Jehovah by "the seed of the kingdom," "the word of God, which liveth and abideth forever," or "the law of the Spirit of life in Christ Jesus." These latter expressions distinguish the gospel of Christ from the law of Moses, which was dead and ineffective, having been annulled and nailed to the cross.

If the quotations cited include the gospel of Christ, we are therefore born by the gospel. Hence, the gospel is Paul's "law of the Spirit of life" and Peter's "incorruptible seed, which is the word of God." If these expressions include the gospel and the gospel includes the last commission given by the Christ, it follows that we are born by the law exhibited in that commission; hence, the commission recorded by Matthew, Mark, and Luke constitutes Paul's "law of the Spirit of life" and Peter's "incorruptible seed, which is the word of God," and is, therefore, that "seed" or "word" or "law" or "gospel" by which we are born into the family of God.

David said: "The law of the Lord is perfect, converting the soul." (Ps. 19: 7.) In reference to the same law, James (1: 25) calls it "the perfect law of liberty." Here James refers to the gospel. David must have made a prophetic reference to the gospel.

Jesus said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3.) Conversion puts one into the kingdom of God; but "the law of the Lord is perfect, converting the soul;" therefore, the law of the Lord puts one into the kingdom of God. The gospel is the embodiment and expression of that law. Therefore, we are converted or born by the gospel.

Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) "The law of the Spirit of life," "the perfect law of liberty," the "incorruptible seed," and the gospel of Christ contain an expression of the will of the Father. Therefore, to obey the gospel is to keep "the law of the Spirit of life" and "the perfect law of liberty," and, hence, is to "do the will of the Father," and thus enter into the kingdom of God.

It is the Father's will that we believe on his Son; that we repent of sins; that we confess his name; and that we be baptized into Christ. But faith (Mark 16: 16), and repentance (Luke 24: 47), confession (Rom. 10: 10), and baptism (Matt. 28: 19), are commandments of the worldwide commission, and, hence, are conditions of Paul's "law of the Spirit of life" (Rom. 8: 2), Peter's "incorruptible seed" (1 Pet. 1: 23), James' "perfect law of liberty" (James 1: 25), and is, therefore, an expression of the Father's will, and, hence, that law by which we are born into the family of God, or enter the kingdom of heaven.

As I See It.

BY AN ELDER.

There may be something wrong about the support of our preachers; in fact, I suppose that it will ever be that some good men will not be properly appreciated, yet I am inclined to think that the support is adequate. Some, however, might get a lesson from Paul or William Carey.

There is something wrong about the way some preachers report their meetings. For example, I read reports like these: "They know how to treat the preacher, as they paid me four hundred dollars for fifteen days." And again, "five hundred dollars for fifteen days," or "two hundred dollars for a week," etc. While it is possibly—I say "possibly"—all right for a preacher to get such support, at the same time I think that he is lacking in discretion when he makes such a report. Does he want his brother preacher, who doubtless can preach just as well as he, to grow green with envy, or else become discouraged and feel that he is not properly appreciated; or does he want the churches to take notice that he is a big preacher, "and when you send for me, lookout for the support, for I'm a 'big un'?" Shame on such reports! How would such a report sound to one of the humble fishermen of Galilee? And what would that matchless prince of preachers, Paul, say, should he see such a report from a gospel preacher? Wouldn't it be more in keeping with the true spirit of the Master in making up a report to tell more of the spiritual good accomplished than to tell how much money you took in? I am just a local elder, yet I must say that this cheap advertising is disgusting to me, and I hardly think that I am alone in the matter. The sectarian world has gone wild on cheap advertising; let us not copy after them. I am afraid such reports are harmful. Let me suggest a remedy: To the preacher, quit it; to the editor, blue pencil such reports.

In Covenant Relationship.

BY CLED E. WALLACE.

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are." (1 John 3: 1.) But this is a covenant relationship, and the children are responsible, have duties to perform. When word came to Christ that his mother and his brethren were seeking him, the reply was emphatic: "For whosoever shall do the will of God, the same is my brother, and sister, and mother." (Mark 3: 35.) Spiritual kinship with God and Christ can be established and maintained by complying with the provisions of God's law, and in no other way. Either transgression or disobedience will close God's ears and hide his face, making prayer an abomination and leaving man without divine mercy, hence lost. (Isa. 59: 1, 2; Prov. 28: 9.)

When God destroyed the Egyptian army and bore Israel on eagles' wings and brought them unto himself, he said to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." (Ex. 19: 5, 6.) Israel was in covenant relationship and in return for God's mercy must keep his law.

But "behold what manner of love the Father hath bestowed upon us," We are children under a "better covenant," through which "we have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10: 10.) Both covenants bear witness to the facts of universal sin and condemnation, and that no atonement can be made without the "shedding of blood." The provisions of the Old Covenant for sin's remission were only temporary, being dedicated only by animal blood. The New Testament is dedicated by the blood of Christ, which can take away sin. In shedding his blood, Christ made it possible for God to be just and justify sinners. (Rom. 3: 26.)

"But God commendeth his own love toward us. In that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him." (Rom. 5: 8, 9.)

All the provisions of the New Testament are provisions of grace made meritorious by the blood of Christ. We have access into the benefits of the blood only through these provisions. They alone can change the heart and renew the mind. "This is the covenant that I will make with them after those days, saith the Lord: I will put my laws on their heart, and upon their mind also will I write them; . . . and their sins and their iniquities will I remember no more." (Heb. 10: 16, 17.) Man is hopeless without the gospel found in the New Testament. It provides that whosoever believes in the Lord Jesus Christ with all the heart, turns away from sin, confesses Jesus to be Christ, God's Son, and is immersed into the names of Father, Son, and Holy Spirit, shall receive forgiveness of sins. These are the conditions of pardon in the New Testament. (Mark 16: 15, 16; Acts 2: 37, 38; Rom. 10: 6-10.) They are conditions God has imposed, and God looks in blessings upon the man who is poor and of a contrite spirit and who trembles at his word." (Isa. 66: 2.)

Those who comply with God's conditions of pardon as set forth in the New Testament are in covenant relationship with him. He has borne them on the eagles' wings of his love from the lowlands of condemnation to the sunlit summits of his favor. "Ye are come unto Mount Zion." And when a man becomes a Christian, he makes sacred vows to keep as best he can the provisions of the New Testament. He loved us and loosed us from our sins in his blood, "and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever." (Rev. 1: 5, 6.) A Christian's life is dedicated to the interests of the kingdom of God. In becoming a Christian he obligates himself to make the things of the kingdom first. To fail in this is more than ingratitude. It is treachery. And traitors die.

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Personal Notes.

John M. Rice recently spent a few days with the church in Putnam, Texas, with two baptisms.

C. R. Nichol will begin a meeting with the church in Montgomery, Ala., March 19. The meeting will be with the congregation with which Fred M. Little labors.

J. C. Foster, Hillsboro, Texas, has entered his third year with the church at that place, and reports the work promising, with the assistance of the Christians in that town.

Ben West reports fine services at Northside church of Christ, Fort Worth, Texas, on the first Lord's day in March with two confessions—a man and wife, who were formerly Baptists. Horace Busby will begin their meeting on April 2.

Foy E. Wallace, Jr., with Austin Taylor as director of the song service, closed a meeting with the church in Ozona, Texas, recently, with one baptism. He reports a splendid congregation there, with W. D. Black as evangelist for the congregation.

T. M. Carney, who labors with the church in San Angelo, Texas, reports three additions to the congregation recently, and that the work goes encouragingly forward there. Recently he was with the church in Vernon, Texas, one night, with one restoration.

W. D. Black, Ozona, Texas, writes: "I visit Mertzon once a month, preaching at Arden in the afternoon. I also go to Sonora on the second Sunday of each month. On the first and third Sundays I preach at Ozona, and at Barnhart in the afternoon of the third Sunday. The work at all these places is progressing nicely. The interest is good in all lines of Bible study. I also visit Eldorado on every fifth Sunday. I have meetings to hold at Alpine and Menard. Austin Taylor will lead the song service in the Alpine meeting, which is to be the first and third Sundays in April. These meetings will be held before the close of my ten months' labor with the church at this place and under the direction of the church here, after which I will spend three months in the evangelistic field, returning to the work here the first of September. The Lord willing, I will labor with them at least another year in this field, which is indeed 'white unto harvest.'"

Quiet Talks on Timely Topics.

(Continued from page 1.)

hymns. In the prayers he draws nigh unto God with subdued heart and in full assurance of faith. In the Lord's Supper the memory is refreshed and the heart is made tender and full of gratitude. No person can thus worship God and not be made better. But the whole divine arrangement falls of its purpose if the heart is not in it. If the thoughts are not concentrated upon the meaning of the service and the whole thing done in solemn earnestness, the worship is vain. God is dishonored and the soul is deadened and made callous to the most appealing, the most sacred and sublime things of the gospel. It is no wonder that such persons quit the church, and it is no wonder that often they cannot be renewed unto repentance. Because the people at Corinth had failed to discern the Lord's body in partaking the Lord's Supper, Paul said that many among them were weak and sickly and not a few were asleep. For the same cause we have many members in the same condition to-day. Those Corinthians who turned the Supper into a feast and spent the hour gormandizing were no greater sinners than our modern people who turn the service into a talkfest and who laugh and joke, write foolish and blasphemous things or draw pictures in the song books during the service. Yet how common these things are among us! We have all seen such things often. But have we heard any preachers, elders, or Bible-class teachers open their mouths against such irreverence and blasphemy? Do they not all give it the sanction of silence? Do you see any articles in the papers against this prevalent sin? Do our congregations ever hear anything said on *worship*, with emphasis upon the fact that it *must* be *true spiritual* worship? O, to be sure, we are told that we must worship just as God has directed in his word, but this teaching only emphasizes the *acts* of worship, and not the *manner* in which these acts are performed. Are we often told that worship takes place *in the heart*? That it consists in *emotions*? Do we not often fail to experience any *feelings* of worship in the worship (?)? Do we not fail to get any inspiration to a nobler life, to more consecration and prayerfulness? When we fail to get any spiritual benefit or uplift from the worship, is not our worship vain? If the spiritual man receives no food, is there any wonder that he perishes?

Lord, teach us to worship.

The Consciousness of God.

I remember—for I have had the unspeakable joy of having been born and bred in a minister's family—I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present and where I happened to be, unobserved. One of the gentlemen in a moment of excitement uttered an oath, and then, his eyes resting upon my father, he said with evident sincerity: "Dr. Wilson, I beg your pardon; I did not notice that you were present." "O," said my father, "you mistake, sir; it is not to me that you owe the apology." I doubt if any other one remark ever entered quite so straight to the quick in me as that did, the consciousness that my father, taken by surprise, was at once so conscious that he was not the person offended that he should so naturally call the attention of the man who had uttered the oath to what was the simple fact, that the offense was not to him, but to his Master. It was exactly as if a disrespectful word had been spoken of the President of the United States in the presence of an ambassador of the United States; the apology would be due not to him, but to his government. And if ministers could always so contrive it that in their presence the presence of God was manifest, the whole problem of the ministry would be solved, and evangelization would be irresistible.—Woodrow Wilson.

You Would Fly Out Of Your Skin

Eczema Makes You Wish You Could

Your disease, which is sometimes called salt rheum, not only itches, but also burns, oozes, dries and scales over and over again. Sometimes it covers the whole body and causes intense suffering.

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Field Reports

Guymon, Okla., March 1.—Since last report two have been baptized, and I have not been idle (except in sickness), preaching at nine different places. My program calls for more missionary work, and I desire to hear from those in the West who are so interested.—T. H. Matheson.

Taft, Fla., March 6.—Our audiences are still increasing at Pluecastle. The services yesterday were fine. Some came from Orlando. We hope the time will not be long until we will have an ingathering. We are sowing the seed now. We will welcome any loyal gospel preacher that may come this way. I can hold one meeting in June.—G. B. Lambright.

Langston, Ala., March 2.—I am now located here, teaching and preaching. I am principal of the school here, and preach monthly at Scottsboro and Woodville. These are two good congregations endeavoring to carry on the Lord's work in the Lord's way. My school closes on April 28. I would like to be kept busy after that date preaching the old, old story.—L. T. Farrar.

Springfield, Mo., March 3.—Since writing I have preached at Mountain View, Center Point, Rogersville, Turner and Ramsay Streets, and Hutton Valley. I find the cause in good condition at all places. I have just closed an interesting Bible reading at Center Point, near here. I will be at Rogersville on Sunday. I shall enter protracted-meeting work on March 28, to continue through the year, and will work in Arkansas, Missouri, and Kansas.—M. S. Mason.

Montgomery, Ala., March 6.—Announcement has been made to the effect that C. R. Nichol, of Clifton, Texas, will begin a meeting at Catoma Street, this city, on March 19. W. G. Klingman is expected to be on hand to direct the song service. All in reach of Montgomery ought to avail themselves of this opportunity to partake of the bountiful repast of things spiritual which will be in store for them. As we have reason to believe all the Christians in the city will cooperate wholeheartedly, great results are assured.—Fred M. Little.


Citrus Park, Fla., February 25.—The meeting at Brooksville, Fla., continued over three Lord's days, with no visible results. I was invited to that place by Dr. Lowry. He and his wife and daughter and niece constitute the faithful ones in that community. They are from Kentucky, and know just how to make a preacher feel at home. While we did not see any visible results, it was a benefit to the spiritual man to be in this Christian home. I reached this place this morning to begin a mission meeting to-morrow. Four or five meet in the public-school building every Lord's day to keep house for the Lord. We are still praying that brethren will respond to our appeal made in the Gospel Advocate in December to help us buy a horse and buggy. We are planning to move the last of March, and trust that others will help us to get on the little place where I may work.

GIRLS! LEMONS

WHITEN ROUGH

CHAPPED HANDS

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough, or chapped hands. This homemade lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate.



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MAKE LOAFING HENS LAY

While the price of eggs is high. Get three times the number of eggs you have been getting by using CaroVet Egg Producer, a wonderful poultry tonic. Satisfactory results guaranteed by money-back offer. 2½-pound packages, with full directions, for only 80c, delivered at your door. Send money order, stamps, or check.

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Eucapine Salve

Antiseptic Analgesic Antiphlogistic

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

For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.

Eucapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary trouble, it is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.

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(Volume II)

BY

C. R. NICHOL R. L. WHITESIDE

A series of Bible studies for Sunday-school classes, prayer meetings, private study, college classes, and home study.

The first study is "Isaac, Jacob, and Esau;" the second, "Joseph;" third, "Deliverance of Hebrews from Bondage;" fourth, "Deliverance from Sin;" fifth, "The Ten Commandments." Volume II. covers the plan of salvation. Appropriate questions at the close of each study. Substantially bound in cloth. Price, postpaid, \$1.

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Sent on request. Ask for my "pay-when-relieved" offer. My treatment has reduced at the rate of a pound a day. No dieting, no exercise, absolutely safe and sure method. Let me send you proof at my expense.
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GRIPPY FEELING—?
For Quick Relief Take
CAPUDINE

and preach the gospel in the country around me; where we may have a good cow and raise chickens for the children to have milk and bread. Address me at Bradentown, Fla., Box 111.—John Hayes.

New York, N. Y., March 6.—Yesterday was a splendid day for us here; the largest crowds since I have been with the work. Last evening we held services in the home of an elderly lady who lives alone and is not a Christian. She has requested that we hold services in her home at least two Sunday nights in the month. We pray that this may be a harvest for the Lord. Brother Earnest Joyner, of Philadelphia, was with us yesterday, and spoke at both services. He is a God-fearing man, and his messages were inspiring and soul-stirring. May God's blessings be upon him. According to Popular Science Magazine, "there are nearly six million people in the city of New York, and it is the largest center of population on the globe. It is growing faster than London at the rate of nearly two to one. London doubles its population every thirty years and New York every eighteen years. New York's cash balance demands a sum of more than thirty million dollars, and it is the wealthiest city in the world. In fact, its total assessed value is greater than all the United States west of the Mississippi, and its income exceeds that of twenty States combined. Every nineteenth American lives in New York City, and one-tenth of all manufactured products is made there." Pray for us, that the work may grow and abound unto the praise and glory of the Lord.—E. E. Shoulders.

Fort Smith, Ark., March 6.—Brother W. F. Ethridge, who has recently located in this city, is preaching very acceptably for the church worshipping on Dodson Avenue and Seventeenth Street. Brother E. W. Dunn, of Burnsville, Ark., for years a gospel preacher, is seeing much of the fruits of his labors. The Lone Star, Burnsville, and Valley View churches have enjoyed much of his labors and the fruits which followed. Brother O. L. Hays, of Ada, Okla., is in a mission meeting at Excelsior, Ark. The effort is fellowshiped by the church at Valley View. The meetings are being held in the Miners' Union building. This is the first time Excelsior has ever had the full gospel, and but for the Miners' Union granting the use of their building this effort could not have been made. The services at Lone Star yesterday were well attended. Brother H. H. Dunn, the son of Brother F. W. Dunn, has the direction of the church there. The Lord willing, I will be at Uniontown next Lord's day. About twenty-five years of history covers the effort there. First some of the modern methods were introduced, then the instrument, and now the church no longer meets as the church. The people of former days are gone, and no leaders have been left to take the work. A few meet for Bible study. I have been asked to visit them one Lord's day each month and help with the gospel message. I have the third and fourth Lord's days, and will be glad to serve places in need.—R. L. Ludlam, Jr.

The faith that believes in things unseen soon sees the things unknown.—Exchange.

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Warning! Unless you see the name "Bayer" on packages or on tablets, you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for colds, headache, neuralgia, rheumatism, earache, toothache, lumbago, and for pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trademark of Bayer Manufacture of Mono-aceticacidester of Salicylicacid.

For Fever Headaches and Neuralgic Pains



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

FRECKLES

March Brings Out Unsightly Spots.
How to Remove Easily.

The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

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FOR CHILD'S BOWELS**

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated or if your child is listless, cross, feverish, full of cold, or has colic, a teaspoonful will never fail to open the bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste from the tender little bowels, and gives you a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child to-morrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on the bottle. Mother! You must say "California," or you may get an imitation fig syrup.

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Is Applied. Fragrant and Soothing.
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192 pages for 1922, over 100 pages of new music, more 1922 music than we have seen in any 192-page book this year. Did you know that plates for new music cost \$5.00 per page, while duplicate plates cost \$1.25 per page? Do you see why we got so much old music in books? Costs less to publish it. Order sample copy of *Telling Jesus*, and see our high standard of new music. To any Pastor, Choir Leader, or Singing Teacher, we will send one sample copy of this great book for 25 cents and the names and addresses of 5 Choir Leaders or Singing Teachers. Write plainly, and address

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Obtain the Discovery in tablets or liquid at your nearest drug store, or send ten cents for trial package to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., and write for free medical advice.



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CHURCH, CHIME and PEAL
BELLS
Memorials
a Specialty

Notes from West Tennessee.

BY JOHN B. WILLIAMS.

THE MEETING IN THE BLACKSMITH SHOP.

Now that I was fully engaged in the work of an evangelist, I desired to be busy all the time. A preacher is one who preaches.

The calls for work were not coming in very fast, unless it was from congregations that did not pay a preacher anything only by bragging on his sermons, upon which the preacher's family could not subsist. I knew a place—Samburg, on Reelfoot Lake—that I thought a meeting would do good. Upon inquiry, I learned that the people were anxious for a meeting, but there was no place to hold it. I had no tent then. The only vacant house in Samburg was an old blacksmith shop about twenty feet wide and about forty feet long. It had one door minus the shutter and two windows minus the glass. Blocks and planks were provided for seats and the old forge was used for a pulpit, or rather a place for a lamp, as I had to stand, not behind, but on the side of the old forge.

The meeting began according to announcement. The house was filled and the people stood all around the shop. About the middle of the meeting, one evening, just before time to begin, a very angry cloud came up from the southwest, with wind, thunder, lightning, and a heavy rain. The lightning struck and set fire to several old cypress trees standing in the lake. I shall never forget that sight. The blazing fire amid the storm was a grand sight to look upon. The storm did not keep the people away. So different now! If a little cloud appears, the congregation disappears. The house was full. I went also through the storm. We had but few song books, but the people learned the songs and would sing with all their might.

A very pious old Presbyterian, M. Graham by name, lived at Samburg, who in his infancy had had water sprinkled on his head and called "baptism." One night while preaching on New Testament baptism, I noticed that he left the shop. Soon his wife followed. When she got on the outside of the door, she discovered the old man standing there with a big stick in his hand. She asked him what he intended to do with that stick. He said: "I intend to break that preacher's head when he comes out." She asked him why he wanted to do such a thing as that. He said: "If what that preacher preached to-night is true, I am on my way to hell." She finally persuaded him to go on home and thus saved my head.

Next morning when I met him, he refused to speak to me. Finally I got him to speak and to tell me his trou-

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

Let Me Prove This Free.

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

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

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

Free Pile Remedy.

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Please send free trial of your method.

**DAUGHTER HAD
TO HELP MOTHER**

**Now Can Do All Her Housework
Alone Because Lydia E. Pinkham's
Vegetable Compound Helped Her**

Jasper, Minn. — "I saw in the paper about Lydia E. Pinkham's Vegetable Compound and took it because I was having such pains in my stomach and through my back that I could not do my work. I had tried other medicines, but none did me the good that your Vegetable Compound did. Now I am able to do all my work alone while before I had my daughter staying at home to do it. I have told a number of friends what it has done for me and give you permission to use my letter as a testimonial."—Mrs. JESSE PETERSEN, Route 1, Jasper, Minn.



There is no better reason for your trying Lydia E. Pinkham's Vegetable Compound than this—it has helped other women. So if you suffer from displacements, irregularities, backache, nervousness or are passing through the Change of Life remember this splendid medicine. What it did for Mrs. Petersen it may do for you.

The Vegetable Compound stands upon a foundation of nearly fifty years of service.

ble. He told me what he had told his wife. I told him it was not for me to say, but God, as to where he was going after death. I asked him if he was willing to let the teaching of the New Testament settle the question. After some delay, he said: "Yes." We began and read what is taught by the New Testament on baptism. Finally he said: "I surrender." Then I baptized him, his wife and only son. Many times after that he would say: "God sent you here to teach me the truth; and if I am saved in heaven, it will be on account of your coming to Samberg." He made a good, faithful worker in the church, and to the day of his death I had no better friend.

The meeting continued for two weeks, with sixty-five additions. Brother preacher, don't you know I felt good?

We then undertook to build a house of worship for God—my first meeting-house. We framed, covered, and weatherboarded the house, but could go no further. The people were poor fishermen with no permanent homes; so we could not finish our first meetinghouse.

Mr. Samberg, a Roman Catholic, whose wife obeyed the gospel during that meeting, swapped us a lot with a dwelling house on it, which we turned into a meetinghouse. Here was my first congregation and first meetinghouse. Our meetinghouse we traded to Mr. Samberg was finished up by him and converted into a hotel. It still stands and makes my heart sad, like our first home, that we had to give up for lack of funds. They both stand as secret reminders of my efforts and failures.

Later, while holding a meeting at Samberg, while Brother Ealon Wilson (my singer) and I were going from preaching one night, rocks were thrown at us, but the only damage done was knocking Brother Wilson's derby off. The congregation exists now only in the memory of a few.

Next, "Double Trial of Faith."

Gospel Work in Georgia.

BY J. BEDFORD BECK.

I am glad to be able to report to the readers of the Gospel Advocate that the work is growing all the while down in this section of the country, and it will be only a question of time until we will have congregations working in all parts of Georgia.

On the last Lord's-day night in February the brethren closed a good meeting at Brunswick, Ga., which continued for three weeks. During the meeting the congregation was strengthened by eight in number—five by baptism. The interest was good throughout, and the attendance was the greatest the last night of the services. Brunswick is a seaport town of about

fifteen thousand people, with only a small congregation of Christians there. Almost every town in this section of Georgia that I have been in has at least two or three members of the church of Christ, who, if they had some one to stand by them and help them, would be instrumental in establishing a congregation in their respective towns.

Two years ago Brunswick had only about four members, who began to work for a church there, and now they are seeing the fruits of their faithful work. Brother and Sister R. L. Crowell left and went to Detroit, Mich., about the first of the year, leaving us with only one man to help the good sisters carry on the work the three Lord's days that I am not there. Sisters Stucky, Burnsed, and Rhea have been faithful workers all the while, and now they have four male members in the congregation to help them. Brother Dial, who was converted under the preaching of Brother Charles Holder, at Bridgeport, Ala., with the help of Brother Rhea, another Alabama man, will push the work there. I make this report so that those who have been fellowshiping us in this work may see what we by their help are doing. I should have mentioned Miss Alta Featherstone, a Tennessean, who is a teacher in the city school of Brunswick, as one of the faithful sisters, too.

I spend one week each month at Brunswick, one at McGregor, and the remainder of my time at Summit, Ga. There are Tennessee ladies at each of these places who came down here as teachers and have married and are now instrumental in establishing the church.

New \$2.00 Mystery Novel for 15c

You Must Not Fail to Read "The Dark Mirror," by Louis Joseph Vance—The Best Story Published in Years.

You can see right through the plot of most stories, but "The Dark Mirror" will baffle you. It will hold you spellbound from start to finish, and keep you guessing. This new story is by one of the most popular authors, is original, thrilling, satisfying—one of the most exciting and most discussed of the new "best sellers." Sold for \$2.00 in book form, "The Pathfinder" in accord with its policy of giving the best in everything, will publish this great story as a serial, starting March 25. You can secure this complete novel by sending only 15 cents for the Pathfinder thirteen weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial and many other fine stories and features included. Address Pathfinder, 108 Langdon Sta., Washington, D. C.

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IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

THE SAFEST WAY TO DESTROY UNSIGHTLY HAIR

It is difficult to find anything more repulsive than an unnecessary display of unsightly hair on the person of an otherwise highly refined and beautiful lady.

The failure and danger connected with many so-called hair removers has discouraged many ladies and caused the needless and very unsatisfactory use of the razor, an instrument intended for the coarse skins of men only.

Unsightly hair on the exposed portions of the body can be destroyed with the roots safely and without injury to the skin, but the remedy must go deeper than the surface.

Nu-Art, a highly successful preparation, scientifically prepared, goes into the hair follicles and destroys the hair roots without injury to the skin or complexion. Thousands have found it highly successful and gratifying.

Mail a dollar bill with your name to 225 P. O. Building, Nu-Art Laboratories, South Orange, N. J., and you will be mailed a package, in plain wrapper, containing a bountiful supply of Nu-Art, by return mail. It will please you immediately, or your money will be cheerfully refunded.

PYORRHEA CURED

Or No Pay—Free Trial Treatment

Write to-day for Sample Bottle, sent free with booklet fully describing this guaranteed wonder cure for Pyorrhea, Loose Teeth, Bleeding and Ulcerated Gums, Abscesses, Gum Boils, etc. Send name and address to-day. MOORE'S LABORATORIES, Dept. 1094, 2110 Grand Ave., Kansas City, Mo.



"SLOAN'S always fixes me up in a jiffy. A warming slap of Sloan's Liniment and pains and aches soon become a memory."

Good for all exposure aches and pains, rheumatism, neuralgia, backaches, stiff joints, sprains and strains. Sold by all druggists, 35c, 70c, \$1.40.

Keep it handy
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Sure Relief



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White House Model \$700
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Go into your dealer's store. Play a Gulbransen. Make the three tests shown below. You'll realize the pleasure a Gulbransen will bring you and—further than that—you'll understand why the Gulbransen encourages the interest of children in good music, and music study.



"Piano or Player-Piano? I've got the neighbors guessing!"

"I've slipped something over Jim Watkins and Ed Powers—the poor old fossils! There they go now—back from town. Look! They're listening and wondering who's playing the piano."

Jim always asks: "Who plays so well at your house?" He won't believe it's I. He knows I never took a lesson in my life. I'll have 'em both over some night and open their eyes."

"Pedalling the Gulbransen is so easy and natural—no effort. And the 'Pedal-Touch' so responsive! I accent this or that note—I bring out a volume of tone, or subdue the music to a faint whisper. I play anything well."

"Who's my teacher? That's easily answered—Gulbransen Instruction Rolls!"

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You, too, can learn to play well, in an incredibly short time, with the help of the exclusive Gulbransen Instruction Rolls. Obtainable with no other player-piano.

You'll never believe you can do it until you try the Gulbransen at your dealer's. For quick proof put it to the three tests shown above.

"New Book of Gulbransen Music" Free on Request. Check Coupon

☐ Check here if you do not own any piano or player-piano.

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Write name and address in margin and mail this to Gulbransen-Dickinson Co., 818 N. Kedzie Avenue, Chicago.

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The Best by Every Test for More Than Fifty Years

GEO. TAIT & SONS, INC., Norfolk, Va.

Better Try Them—A Hundred-Page Descriptive Catalogue Free on Application.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC

—If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.—

The trivial round, the common task,
Will furnish all we ought to ask.
Room to deny ourselves, a road
To bring us daily nearer God.

—John Keble.

In answering advertisements, please mention the Gospel Advocate.

Cuticura Soap

—Is Ideal for—
The Complexion

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

Sharing With Others.

BY W. M. WILSON

This is the basis of an unselfish, God-approved life. Upon this principle rests the brotherhood of man. Charity, benevolence, and the kindred graces evolve from this great law of sharing with others. Whoever lives forgetful of the needs of his fellow man is living a life foreign to the one intended by the Lord of glory, who lived not for his own good, but for the good of others.

Man has been placed in the sphere in which he can most grandly serve others and honor God, and a refusal to work in his sphere to the betterment of those with whom he has to do is to render himself unfaithful to his high calling. Service should be the watchword, the battle cry, the countersign of all men who are alive to the great mission which their Creator intended them to fulfill.

Looking at this subject from a different angle, we see with a clear vision that our own lives are made worth while to the extent that we use our influence, time, and talents to improve the environments of our fellow beings. On the principle that we get out of a thing what we put into it, we are actuated to greater service.

Investing in self, our money, our time and our talents, means more than an annuity, a dividend; it means the satisfaction of knowing that life to our brother has a higher, holier meaning, and in this, more than large returns of revenue from bank stock, comes large revenues of happiness.

Are we desirous to live on the "good Samaritan" side of life, or are we content like the Levite to pass by those who unfortunately are in want and have no one to minister to their needs?

Hear the words of Paul: "Let each esteem other better than themselves." O that this Pauline principle were operative to-day; that men would have a greater fellow feeling for each other and so treat each other that there would be no occasion for the bitter words, bickerings, and wranglings over the things in which unity is lacking! Let us differ as men and love as brethren, and share each other's woes, and prove by our unselfishness that we are indeed our "brother's keeper," and in that altruistic spirit the church, "the pillar and ground of the truth," will grow and prosper and bear fruit to the honor and glory of God.

When men speak ill of thee, so live that nobody will believe them.—Plato.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

Obituaries

McCaslin.

On February 22, 1922, the death angel entered the home of Mr. and Mrs. J. P. McCaslin and took their darling baby, Arthur Clyde. He was three years, five months, and twenty days old. He was a flower on earth for just a short while; but our loss is heaven's gain. He leaves a father, mother, brother, and several sisters. Let us all try to be faithful servants of our Maker, that we may enter into eternal rest. LAVINIA YOWELL.

McCracken.

Mrs. W. L. McCracken departed this life on January 26, 1922. She was baptized into Christ, and lived a consistent member of the church for fifty years. She leaves on this side of the valley one daughter. May our gracious God protect and infuse sunshine and happiness into the life of this broken-hearted daughter. Sister McCracken was an earnest Christian. The Bible was her guiding star and rule of action; implicit obedience to God's commands, the measure of her faith; and hope of immortality, her comfort in death. A FRIEND.

Price.

R. A. Price was born on November 29, 1857, and died on July 20, 1921. He obeyed the gospel on September 1, 1886, under the preaching of Brother Kidwell, at Greeneville, Tenn. He was married to Miss Eliza J. Duke on September 23, 1880, and to this union was born one son. On February 10, 1909, he was married to Miss Emma Byrn, to which union were born five children—three boys and two girls. He is survived by his wife and five children. He suffered much, but he bore his suffering with patience. He was willing and anxious to go to be with his Savior. Brethren Pullias, Harper, and Harsh conducted the funeral. X.

Allison.

Sister Jessie Mae Stutts Allison, daughter of Jack and Emma Stutts and granddaughter of John D. and Sarah Wade, was born on October 27, 1895; was married to George R. Allison on July 15, 1913; obeyed the gospel, being baptized by the writer of this notice, at Minor Hill, Tenn., about one month after her marriage; and passed to her reward on August 7, 1921. She leaves a father, mother, two sisters, a husband, and one little boy (G. R., Jr.), as well as a host of relatives and friends, to mourn their loss. I feel that it can be truthfully said of her that a loving wife, a devoted mother, a dutiful daughter, and a faithful Christian has gone to be with those who die in the Lord.

J. T. HARRIS.

Jones.

Mrs. Nancy Jones died on February 23, 1922, at her home at Lyle, Tenn. She has gone to join her husband and children gone before. She was a most faithful wife and mother; and when she realized that she could not get

well, expressed her desire to go home. She was born on January 25, 1843. She was Nancy Anderson before her marriage to J. T. Jones, April 24, 1865. She became a Christian at the age of fourteen, and was a Christian about sixty-five years, faithfully attending the service as long as she was able. She will be missed so much, for she was so much help and encouragement. She attended the services at Little Rock for years and helped build up the cause there. She read the Bible and the Gospel Advocate, and would try to get others to take the Advocate. She was the mother of ten children, all gone on before, except three—Mrs. Bernard Norris, of Centerville, Tenn., and Mrs. R. G. Connelly and O. W. Jones, of Lyle, Tenn., all Christians and good citizens. They were good and kind to their mother, and will miss her so much; but our loss is heaven's gain. She bore her suffering with patience. Her influence will live. Her life was indeed beautiful. May the Lord bless the bereaved. Brother Lovell conducted funeral services.

Mrs. BONNIE THORNTON.

Morris.

On Wednesday morning, February 22, 1922, the spirit of our beloved brother, J. H. Morris, a citizen of Pulaski, Tenn., took its departure. He was in his eightieth year, yet very active and vigorous for one of his age. He still read without glasses. "His eyes were not dim, and his natural forces were not abated." For a number of years he had been one of the most active elders of this congregation. He came more nearly attending all services of the church than any other member in it. He taught his class in "Hebrews" and led the congregation in prayer on Sunday before his death on Wednesday. His widow, three sons, and one daughter survive him. He being a lawyer, his children naturally inclined toward a professional life. One son is a lawyer and a very successful stockman on the island of Cuba; another, who is a traveling man, makes his home in Montgomery, Ala.; while his youngest son is a practicing physician in this town. His daughter resides in Oklahoma. Funeral services were conducted at the home by the writer of this article. Burial was at Maplewood, this city. J. T. CLARK.

Williamson.

Mrs. Fronie Williamson, wife of Mr. Pogue Williamson, was sixty-eight years old a few days before she died; they had also been married forty-eight years a few days before her death. Early in life she joined the Methodist Church, but later united with the Christian Church, and was true to her faith; but, owing to the condition of her health, she could not have the pleasure of attending church. "Aunt Fronie," as she was called by many of her friends, suffered greatly for many years of her life. She was very patient, though in her last illness, her suffering being so intense, she often expressed herself as ready and anxious to go to that home where she could be at rest. She leaves four sisters, one brother, and her aged companion, who misses her most. May the Lord bless and comfort him his few remaining years until he is called and they shall be reunited where are no more sad

partings. Funeral services were held in the Methodist Church by Brother Wilson, a Christian preacher, of Henderson, Tenn., in the presence of a large number of sympathizing friends and relatives, after which her body was laid to rest in the McMoresville Cemetery. ONE WHO LOVED HER.

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Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach, and bowels better than calomel, without sickening or salivating you. Fifteen million bottles sold.

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In answering advertisements, please mention the Gospel Advocate.

Field Reports

Wellington, Texas, March 6.—I preached on Saturday night and on Lord's day and Lord's-day night at Forestburg Church, near Quanah. It was my first time to meet with them, but I found some fine Christians there. The church here is still getting along nicely. While there was no preaching here last Lord's day, yet the house was almost full at the hour of worship. They had singing in the evening, with another good crowd present. Next Lord's day is my preaching day.—Lee Sanders.

Estevan, Saskatchewan, Canada, March 3.—I wish to make mention of the five-weeks' house-to-house meetings just concluded here, with Brother H. A. Rogers, evangelist, preaching seven times a week. Great interest was shown. The evangelist's teaching was very plain and forcible and resulted in seventeen additions, fourteen being buried with Christ in baptism, the other three having been baptized. The church here is greatly encouraged with the results, and each one seems to desire to do more for the Master. Our prayers go out for Brother Rogers as he leaves us to labor in other fields.—T. Orr.

Watertown, Tenn., March 7.—Being now located at Grant, Tenn., I am now working with five congregations in Smith and Wilson counties. The work so far is very encouraging at every point. Our new house of worship in Grant will be under construction at once. We are few in number, but a working body; so we are planning for great things for our Master. My work is as follows: First Lord's day, at Bethlehem; second, Watertown; third, Flat Rock in the forenoon and Grant in the afternoon; fourth, Commerce. I have some meetings promised, but have time for more. A pull together and much will be done. Souls are perishing; let us never stop to rest.—Vernon Rozar.

Algood, Tenn., March 7.—The work at the three places where I labor moves on. We plan to have our meeting at Algood to begin on the first Lord's day in June, to be held by R. E. L. Taylor, of Decherd, Tenn. I preach monthly at Monterey now instead of Smyrna as formerly. The meeting there will begin the first of April, to be held by Brother E. H. Hoover. I do not think plans have been completed for the meeting at Livingston. I will assist in these meetings. I will be with Brother R. V. Cawthon in a meeting at Cookeville, beginning next Lord's day. I have some time left which I could use in meetings this summer, either preaching or leading the singing. Should any congregation desire my services, address me at Algood, Tenn.—E. Gaston Collins.

BOILS

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

Gray's Ointment

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

Union, S. C., March 6.—Yesterday was a good day with the church in this town. We had two of the largest audiences that we have had this year. I had twenty-seven adults in my Bible class in the morning. Several new ones attended both the morning and night services. I teach four Bible classes, preach three times, conduct one song drill, and speak at the mid-week prayer-meeting each week, and I am planning to begin the work in a neighboring village on Sunday afternoon. This is a small part of what a missionary finds to do. Brother Gibbs is located in Greenville, and he needs our prayers and all encouragement that we can give him. It is certainly commendable in the "baby" congregation of Nashville to send out and support a missionary. The Waverly-Belmont congregation is supporting Brother Gibbs. This should be encouraging to the older congregations that are not doing anything. Brother, open your eyes and behold the grain white already unto harvest. Who will go? Who will send? May God hasten the day when his people will awake to their duty and do his will.—Thomas H. Burton.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanatorium treatments; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.



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Removes Dandruff—Stops Hair Falling—
Restores Color and
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Thickens, Beautifies**



Thirty-five cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic, you cannot find a particle of dandruff or a falling hair; besides, every hair shows new life, vigor, brightness, more color and abundance.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for \$1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

Special Offer.—For a limited time we will send one copy for \$1.00 (or stamps) to readers of this paper. Guaranteed, money back if not satisfied. Address Medical Press, 640½ Washington Street, Buffalo, N. Y.

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BIGGEST BARGAINS EVER OFFERED!—A 25-lb. bed, only \$7.95; 30-lb. bed, \$9.95; one pair 5-lb. pillows, \$1.75. Or this big combination offer: One 25-lb. bed, one pair 5-lb. pillows, one pair full size blankets, one large counterpane, all worth \$25.00—for only \$12.95. One SPECIAL 25-lb. DUCK BED, RETAILS AT EIGHTEEN DOLLARS, FREE with every order for five beds or outfits. All new feathers genuine & once ticking. YOU ARE PROTECTED BY \$1,000.00 cash bank deposit—guaranteeing satisfaction or money back.

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Saw More. He Saw a Great Educational Life-Saving Station

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The Institute Owns and Operates a Complete Cotton Mill in which its students, once expert workers in other mills, now make marvelous shirtings, dress goods, romper cloth, etc., called "Character Cloth," (trade mark reg.) They work one week in the mill and go to school a week. The school pays them to work, and they in turn pay the school. The cloth is sold to meet expenses. Experts pronounce the cloth "unexcelled." It is guaranteed superior to the best imported fabrics, and is cheaper in price. Sold through stores and by mail direct to the home where not carried by a local store. Shirts Tailored to Measure Taken in Own Home. Instructions Simple. Address

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Gospel Advocate

Volume LXIV. No. 12.

NASHVILLE, TENN., MARCH 23, 1922.

\$2 PER YEAR, IN ADVANCE.

Musings of Mammon

I am Money.

For me men barter their control over the forces of God;
Such as justice, which is the first element of social staties;
Such as faith, which is a lever for moving mountains;
Such as confidence, which is humanity's coherer; without confidence men are huddled units, impossible of union, like grains of sand that cannot be twisted into a rope;
Such as hope, which is to the human soul what the life germ is to a seed—the power that lifts it out of sodden clods into light;
Such as love, which is the greatest dynamic force in the universe;
Such as understanding, which is the ultimate desire of all souls.

I am Money.

For me men barter their control over the forces of God.

I am Money.

Whosoever barter his control over these forces of God for me
Is my slave.
I possess him when he thinks he possesses me.
I lash him to labor. He shall not know release.
He shall lie for me, steal for me, and trample precious lives under his feet.
Women and innocent children are sold for a pittance.
(The price of Jehovah's son was thirty pieces of silver.)
He who loves me shall forget God, unless I permit him to mock God by tithing.
I will desert him in the hour of his death.
I have no business in eternity.

I am Money.

Whosoever barter his control over the forces of God for me
Is my slave.

I am Money.

Whosoever keeps his control over the forces of God is my master.
He knows my value and my limitations;

He is likely to forget me in the dally use of more powerful forces;
The measure of his giving is the extent of his brother's need;
He shall have life, and have it abundantly.
He will not need me at the hour of his death;
For he is the son of God now, and it is not manifest what he will be when he shall meet the risen Lord.

I am Money.

Whosoever keeps his control over the forces of God is my master.

I am Money.

My slaves are many; they are puppets of passion, covetous, contemptible.
The sons of God are few, but I hate them.
I hate with the smothered and cunning hate of a captive.
Perhaps these sons may be dazed by visions of power.
My power to do good. They shall see me, and feel me, and give me, and see the result of their giving.

I will whisper:

"The forces of God are intangible; results are remote; You are weary of waiting; no one understands you; Give me in abundance to feed the famishing millions. For I clothe the naked, and house the shelterless orphan;
Give me for the glory of God, and you will be honored."

And when he is mine,

I will prompt him to place in importunate palms—a penny.
He shall have limousines, and women in sensuous silks;
He shall see wonderful jewels that flash on the tremulous breast of desire,
But never again the sheen of a tear on the cheek of a frozen child.
My slaves are at war even now to encompass their own destruction.
The sons of God must be led to forget their invincible power.

I am Money.

The sons of God are but few,
I hate them.

—Mary Davison Myrick, in World Call.

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Current Comment

BY A. B. LIPSCOMB

Calamity's Lessons.

The newspapers tell us that the recent ten-million-dollar fire in the "Loop" business district of Chicago revealed many problems which would have to be met by firemen before they could hope to cope successfully with fires in great modern skyscrapers. The destruction of the wonderfully built Burlington building demonstrated thoroughly that no modern structure is fireproof. True enough, the walls stood intact, but its fifteen stories of windows stared like sightless eyes over the scene of desolation; for the contents had been destroyed by a heat so intense that glass from the windows had melted and, according to the firemen, ran like water. It was also demonstrated that the modern fire department is practically helpless against a blaze that gets a full headway in the upper floors of a tall building.

The origin of the fire at this writing is in question; but whatever the origin, one thing is certain—it spread with amazing, nerve-racking, heart-breaking rapidity. What is characteristic of fire is characteristic of sin. "Behold," says James, "how much wood is kindled by how small a fire!" He had in mind the little blaze that is often started by one slanderous tongue. That little blaze spreads until it has blackened the social fabric of the community, leaving ruined characters in its wake. Sin should be treated like fire. We should endeavor to stamp out its small beginnings. What a pity we do not look upon it as an infectious disease—a malady that doth eat as a gangrene! The sign of smallpox on a house is a greater protection than lock and key. The danger is only physical. But when sin is uncovered, men gaze upon it with morbid curiosity. It is spread from mouth to mouth and published in the papers. The first shock is overcome by familiarity. It communicates some of its virus to every one who sees, hears, or tells of it. Sin and sinners are inseparable. They are not fit companions for ourselves or our children. Sin should not only be stamped out, but it should be avoided.

♦ ♦ ♦

Easier to Start than to Put Out.

If the fire was started by an incendiary, he has doubtless learned by this time that it is much easier to start one than to put it out. Begin a quarrel, set a slander going, tell a lie—that is easy enough; but it will take the whole department to get the trouble under control after it is well started. Again, how bad a master a good servant may become! Fire under control warms and cooks in our homes and drives away the dross from useful metals in the furnaces; but fire uncontrolled kills and destroys in the most ruthless fashion. This is just as true of the tongue, of appetite, of passion. Splendid servants they are if you force them to serve; terrible masters, if they get control of you. When they are dominant, you learn to your sorrow how much easier it is to burn down than to build up. Some of the great public buildings that were years in building were burned down in less than an hour. Some will never be replaced. So a character, a reputation, that has taken years to build, may be ruined in an hour of sin. It is a sad thing to behold the ruins of the once stately Burlington building; but it is a sadder thing to behold the shipwreck of a soul, a ruined life, naught remaining but bare, burned walls and the ashes of failure.

Shall not this great conflagration teach us again the evil of a slanderous tongue? The most charitable explanation for tale-spreading folks is that they are out of their right mind. A noted police officer states that the neighborhood

gossip and the anonymous letter writer have one of the nastiest, lowest, and most vicious forms of insanity known to medical circles. Their distorted imagination visualizes scenes which they would have come true, and their insane mind immediately grasps the story and they repeat it as if it were true. Gossip and anonymous letters, says the New York Medical Journal, are a constant pest at police headquarters. But reports registered with police officers in an attempt to injure character by these means or false telephone reports are a failure; in fact, the police take more pleasure in tracking the informer than the one informed about.

♦ ♦ ♦

What the Firemen Teach Us.

But I must not forget the firemen. "Honor to whom honor is due." No one can watch or read of their efforts and not feel proud of man's capacity for heroism. Chivalry is not dead, knighthood is still in flower while the brave firemen remain what they are. Risking life to save life, encountering smothering smoke and falling walls, they are heroes whether they claim the honor or not. We learn from them the nobility of generous effort for the welfare of other people. When the alarm sounds, it is not their house that is burning, nor do they ask whether it is a cottage or a palace. It is enough to know that somebody's house is afire and somebody needs their aid. We learn from them, too, the value of disciplined cooperation. While the fire devours they do not waste time, some idling, some sulking, some criticizing, but all work together, follow their leaders, and do their duty. What a splendid example for Christian workers everywhere!

Paul Gilbert said: "I used to know a student who during his college days was known as a nuisance because he was so continually neglecting his studies and interfering with those who wished to work. Suddenly he dropped out of college, and I heard nothing of him for several years; then I learned, to my amazement, that he had become a most earnest, effective young man. 'How did you come into this life of helpfulness?' I asked. 'I came into it one night sitting on a barn with my nightshirt stuffed into my trousers watching my father's factory burn. When I thought of all his sacrifice and love and need, I just determined then and there to be a help.' In the same spirit I do not see how any thoughtful being can look upon the spectacle of devastation made by a great fire and not resolve to lead a better life. I do not see how any poor lost sinner can recall such scenes and not feel the need of a Savior. The most thrilling sight at a fire is a daring rescue, when a brave fireman, forgetful of self, forces his way through fierce heat and blinding, stifling smoke to carry out to life and safety some helpless child. Forth from the flames the brave man staggers, gasping, blistered, burning, but bearing the little one safe in his arms.

Men and women, there was One who went through fiercer flames, more awful anguish, even the infinite agony of Gethsemane and Calvary, to save you and me from death. He came forth gloriously, "having led captivity captive" and bringing good gifts unto men, even unto us in our extremity and bitter need. Will you let him save you? There is no other way of escape. Let him take you in his mighty arms and carry you safe beyond the smoke, the flame, the turmoil of earth, to life, to heaven, to God.

"Lo, I am with you always, even unto the end of the world." With us by his Spirit; with us in the great sacrament of his love; with us amid weaknesses, divisions, failures, disappointments, he is with us still. And it is his presence alone which sustains his envoys and gives to their work whatever it has had, or has, or has to have, of vigor and permanence.—H. P. Liddon.

Our Contributors

If We Only Understood.

BY MRS. J. T. STANFILL.

A different world methinks 'twould be,
If all were rightly understood;
If, face to face, we all could see
A friend or brother as we should.

Knew we what motives filled each breast,
What longings filled each heart,
Methinks we'd strive with greater zest
A blessing to impart.

We'd strive to make our friends more glad,
We'd help them all we could;
We'd cheer the weary and the sad,
If we only understood.

We'd lend a hand to the fallen one
And help him to be good;
We'd try to forget the ill he'd done,
Perhaps, if we understood.

Lord, help us more gentle and patient to be,
More kind to our fellow man;
Each day may we be more like unto Thee,
Lord, help us to understand.

Field Notes.

BY EARNEST C. LOVE.

This is Troy, Tenn., March 13. The past week has been an interesting one in many ways. I had a new experience. I heard a Baptist and a Methodist preacher debate. That does not happen often. R. H. Pigue, of Fulton, Ky., was the Methodist, and J. R. Clark, of Wewoka, Okla., was the Missionary Baptist. The debate was held in a Baptist house three miles from Martin, Tenn., March 7, 8. There were two sessions each day, and each speaker had two half-hour speeches at each session. There was no night session. The house held about five hundred people and was packed full, and some stood throughout the debate. This shows the interest.

It was a four-days' debate, but two days had been held in December last, when Clark was called home on account of sickness in his family. Clark affirmed the first two days, and Pigue affirmed for the two days that I heard. I was not for either one as such, because I believed both wrong on some things and both right on some, and did not care which won. But, in my judgment, Pigue outclassed Clark as a debater. Clark, however, is a younger man and may learn in time. Pigue is a scientific debater, and has had much experience in his sixty-four years.

They debated the general church proposition, which allowed them to dodge around a great deal. I had been looking for a Baptist preacher to debate in Covington, Ind., and so approached Clark. He would sign nothing but the church proposition. The Baptists challenged me to meet one of their schoolboys at Covington last December. Of course, I wouldn't do that, but promised to find them a man. It remains now to be seen whether they want a debate in Covington or not.

It is not suitable in these notes to give the details of the debate, but I will write that up under another heading, as it will surely do our readers good.

My next stop after leaving Martin was at Rives, a few miles south of Union City. There I was met by Brother D. D. Woody, one of the Freed-Hardeman boys, who lives there with his widowed mother. I was entertained one night in their home. Our appointment was completely rained out. However, I met many of the brethren and sisters at their homes.

These Woodys are related to the Maury County Woodys. Brother D. D. Woody is a young man, full of zeal and energy, and promises to do much for the cause of Christ. A great many speak well of his ability and his pleasant disposition. May the good Lord guide him and use him in a long fight against the powers of sin.

When I reached Troy, Friday, March 10, Brother W. F. Roberts met me at the train and showed me to his home. We had a good crowd at the services that night, and the next day I got busy for the Gospel Advocate. Brother Roberts is what we boys used to call a "John Morgan hustler." He got busy with his telephone before breakfast, and, by promising to pay me and let them pay him, he had me five or six subscribers and renewals before I hardly knew what was going on. I heard him say: "Well, I'll tell you what I'll do. I'll give Brother Love the two dollars, and you can hand it to me at your leisure; and at the end of the year, if you say the paper was not worth two dollars, I'll give you your money back." One could hardly get around that.

Brother Roberts is a practicing physician, and a good one, they say. Anyway, he is going nearly all the time. In spite of that, he finds a great deal of time to help others. You know the Lord always picks a busy man. I don't know anything about his business, but here is what I saw in two days: On the way from the depot, a young man not very well dressed stopped him and engaged in a low conversation. I think I heard the Doctor say: "Will a dollar be enough?" He thought it would, and we passed on. The next day two men came to fix up the papers for a farm he was helping them buy. As soon as they left, a man from the country came in and said: "Doctor, here is that two dollars I borrowed. I thank you very much. That did me more good than a hundred dollars would have done some people. Good-by." And he was gone. The next I noticed was a man and wife who wanted him to help them get a secondhand buggy so the wife would have some way to go about. But Sister Roberts is not less active. I counted nine little dresses she and the other sisters had made for the orphans in Columbia. Now, if we could find this spirit of helpfulness in every Christian heart, the outlook for the church would be more encouraging.

There are many faithful and zealous brethren in Troy. I took dinner with Brother and Sister J. L. Forrester, who were living near old Vernon, Hickman County, when my mother died there thirty-eight years ago. They knew the Pettys, Lewises, Nunnelys, Grahams, Slaydens, Meachams, etc. Also, I met Sister McLemore, who was formerly Miss Jennie Horner, of Perry County. She knows the Paschalls, my mother's people there.

It was my intention to go to Hornbeak on Saturday, March 11, but on account of the extremely bad condition of country roads I decided to come back again later and take in Hornbeak and many other near-by country places. I am anxious to go to Hornbeak to meet Brother John R. Williams. He is evidently one of the greatest men in West Tennessee. One finds people he baptized in nearly every congregation. His preaching is powerful and convincing. Brother Forrester said when he heard him the first time, he got so mad he wanted to leave the house, and would have done so, but couldn't get out without making a disturbance. Then, after hearing three or four sermons, he asked Brother Williams to hear his confession and baptize him.

Sister Forrester said she was then a Methodist, and she went to Brother Williams and said: "You've got my husband, but you'll never get me, with your water salvation." He replied: "Now you just keep on kicking till you kick all the gears off, and then you will be all right. The harder you kick, the sooner you'll get them off." Four years later, after reading the Bible through several times, trying to find the Methodist Church and its prominent doctrines

there, she, too, made the good confession to Brother Williams and was later baptized. He said: "Well, you finally got them all kiked off, did you?" She said: "Yes, I guess so." Young preachers of this day find it hard to put convincing and convicting logic into their sermons to the same extent as did our old preachers. Here's wishing for Brother Williams many more years of usefulness and activity. Let us all honor more than ever the men who have "blazed the trail" and done the pioneer work. They are worthy of double honor, because they have "well done," laboring incessantly in word and doctrine.

The biggest boosters for the Advocate are the biggest workers in the church. It seems those two things go together. Get all the members to read the Gospel Advocate, and you will have a better working church. Try it.

I go to Obion next.

Bible Educational Fund.

BY A. M. BURTON.

The David Lipscomb College originated in the twofold desire on the part of disciples of Christ to see colleges in which children, while obtaining a literary education, would be taught daily, also, the Bible as the most important study of life and as the only rule of faith and practice, and, therefore, excluding all additions and devices of human wisdom from the work and worship of the Christian. This purpose was set forth in the original subscriptions to build the College in the following clause:

"The supreme purpose of the College shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices. Such other branches of learning may be added as will aid in the understanding and teaching of the Scriptures and as will promote usefulness and good citizenship among men."

The main purpose of this school, without going into detail, is to teach the Bible as a textbook to all pupils alike, and to teach it in all its parts and benefits and blessings; its history; its literature; its characters; its business principles—industry, economy, diligence, just weights and measures, uprightness, integrity, fair dealing and common honesty—"all things that pertain unto life and godliness."

That the benefit of Christian religion may be placed within the reach of earnest, God-fearing young people who are eager to know and to do the will of God and to teach others the way of life, but who are unable to meet the financial cost of a college education, it is now proposed to start a twenty-thousand-dollar fund, of a self-perpetuating nature, as the directors may devise so as to be most practical, from which worthy applicants may be helped to the extent of half their expenses; the other half to be furnished by the student himself, through money earned during spare time or otherwise.

The amounts advanced from this fund shall be as loans, to be repaid at the rate of not less than fifty dollars each year after the student leaves college. A note shall be signed, without interest, for the amount received as a loan by the applicant himself, and this note shall be indorsed by two or more members in good standing of the applicant's home congregation—the latter being necessary both as a guarantee of the applicant's sincere desire to profit through sharing in the fund and to insure the perpetuation of the fund, that it may help other deserving applicants.

It is proposed to create the fund in the following manner: The writer, feeling that our best material for developing great and strong men for the future lies among those who are not able to wholly finance themselves through

David Lipscomb College, as has been the case in the past, is willing to subscribe ten thousand dollars of the fund, payable one thousand dollars annually. The other ten thousand dollars can be raised by getting one hundred ex-students or friends of the school to subscribe one hundred dollars each, paying ten dollars annually. Death of the subscriber, or any unavoidable necessity of life, to cancel the subscription, if necessary. Or if, for any reason, the College should depart from the principles laid down by its founders in the deed of transfer, and in its present by-laws, then this fund shall be returned to its donors or their heirs. Payment of subscriptions may be made twice a year, the first installment between December 1 and January 1, and the second between June 1 and July 1 of each year.

Having read the above proposition to Brother E. A. Elam, one of our directors, he at once said: "Put me down for one thousand dollars, payable as above, one hundred dollars per year for ten years, subject to the above conditions."

We all know the value of a good education. We are acquainted with boys who have had to work their way through school, who have graduated with honors and made a great success of their lives as helpers—teachers, preachers. Often the boy who has helped himself through school accomplishes more for the Master than those whose parents have been both willing and financially able to give them every advantage in life. Shall we not, as Christians, share the burdens with these boys, lend them a helping hand, and enable them to have more hours for study and self-improvement? There can be but one answer—a pledge to give ten dollars a year for the next ten years, with the assurance that it will be wisely expended on a deserving student now, and when repaid by him, on and on through the years, to help prepare others for their work in the Master's vineyard, where the harvest truly is plenteous, but the laborers are few.

This fund will be under the efficient management of the board of directors. The details of applying the fund to worthy young students will be worked out in due time.

Donations are solicited. Almost any one can give ten dollars per year, or one hundred dollars per year, or one thousand dollars per year, for ten years. Address all responses and donations to A. M. Burton, Life and Casualty Building, Nashville, Tenn.

Lessons from the History of Work in Mississippi.

BY LEE JACKSON.

With the beginning of the new year, while we are turning our vision toward renewed efforts in behalf of the cause for which we are supposed to stand, it may not be unprofitable for us to take a retrospect of the efforts made in the years of the past.

As I sit and write, there lies before me a long list of the names of men who in bygone time made noble, self-sacrificing efforts to permanently establish in Mississippi the simplicity and purity of New Testament teaching. Included in this list are such names as that of James A. Butler, Robert Ursery, David Holmes, James E. Matthews, William Clark, William E. Matthews, Alex. Graham, P. B. Lawson, Dr. S. R. Jones, W. M. Brown, T. J. Edmonson, Dr. J. P. Deams, J. M. Hackworth, Dr. W. N. McCain, George Plattenburg, W. J. Barber, Jacob Creath, R. W. Locke, Griffith Cathey, George W. Archer, W. A. Crane, and the names of many others, all of whom at some time in the past preached and labored for the cause of Christ in Mississippi. As great among those whom I have named can be mentioned Dr. William E. Matthews. He came to Mississippi from Alabama in 1828, and died at his home near the village of Coila, in Carroll County, in the year 1861, being about fifty-eight years old at the time of his death. In the columns of the Millennial Harbinger, Alexander Campbell once referred to Dr. Matthews as being the "distinguished Christian philosopher, of Mississippi."

Before the beginning of the year 1840 a congregation of men and women claiming to be "Christians only" was established at Battle Springs, in Hinds County, through the efforts of Elder William Clark. The roster of this first congregation in Mississippi contained the names of such men as Elder William Clark, John P. Dunn, Abraham Congleton, William E. Matthews, and others. These persons had all been Baptists, but under the leadership of William Clark and Dr. Matthews they laid aside their sectarian name and stood out boldly for gospel teaching and gospel worship. They were influenced to take this stand through the reading of the Christian Baptist and Millennial Harbinger, as edited and published by Alexander Campbell. This congregation at Battle Springs became strong both numerically and financially, and for a number of years its members labored nobly for the cause of truth. Dr. Matthews became an able preacher, and as a result of his work splendid congregations were built in Claiborne, Jefferson, and Wilkinson counties, in the southwest corner of the State. One of the congregations in Wilkinson County, known as "Chapel Hill," was near the home of Governor Scott; another one of them was situated a few miles east of Woodville, and became known as "Antioch;" another one in the same county was the strong and wealthy congregation first known as "Ebenezer," but afterwards called "Consolation." They worshiped in a large brick building, and one of the events in the history of the Consolation congregation was a visit by Alexander Campbell, when he preached several discourses for them. The Battle Springs congregation, as the mother of the other congregations around, continued until some years after the Civil War, when it ceased to exist. The Consolation congregation has also long since passed out of existence, and the old brick meetinghouse has been torn down.

About one mile south of the present town of Oakland, where we have a new congregation meeting for worship in a new meetinghouse, there once stood a commodious building in which some seventy-five persons known as Christians only met regularly for worship. This was during the years between 1845 and 1860, and this congregation was made up of some of the most prominent families in this section of country at that time. The meetinghouse was known as Brown's Chapel, and in this house such men as Carroll Kendrick, Jacob Creath, W. J. Barbee, and George Plattenburg did some of their splendid preaching. Alexander Campbell also once preached in this house. One of the old men now living in Oakland—about eighty-three years of age—remembers the time when Alexander Campbell preached here. The present congregation here in Oakland is about fifteen years old, and it is made up of the new people of a new generation, none of them having any knowledge of the fact that this prewar congregation existed here.

It is now not generally known among the readers of the Gospel Advocate that such men as Tolbert Fanning, of Tennessee; John T. Johnson, of Kentucky; and Moses E. Lard, of Missouri, ever preached in Mississippi, but they did; and two others must not be forgotten—William Baxter and Knowles Shaw. At one time before the Civil War, Baxter owned a home near Woodville, Miss., and Shaw, the composer and singer of sweet songs, lived for a while in Columbus, and held meetings at several places in the State. It was in 1842 that Tolbert Fanning made a visit to Columbus and held a meeting which resulted in sixty-eight additions. This congregation in Columbus, established by Fanning, remained true to New Testament simplicity for many years and did a great work for the support of the gospel in other places. At about the time that Fanning visited Columbus the congregation at Thyatira, in Tate County, was established by members of the Cathey's Creek congregation, in Tennessee. These brethren at once began their weekly Lord's-day worship, and the congregation continues to this

present time, having done a great work for the cause of the Lord. Included in their roster of noble names we find such men as Griffith Cathey, Dr. Webber, R. W. Locke, and Alex. Cathey. Some very able men have preached for the Thyatira congregation, but none of them ever did a greater or more enduring work than that of the self-sacrificing B. W. Lauderdale, who labored with this congregation for six years. As a preacher, he never courted opposition and never made enemies, yet he was always lovingly bold in defense of the truth.

Only a few years later than the date of Fanning's work at Columbus a congregation was planted at Palo Alto, in what was then a part of Chickasaw County, as the result of the preaching of Dr. J. P. Deams. This congregation grew strong in numbers and wealth and became an effective working force in behalf of the gospel. The town of Palo Alto has ceased to be, and the congregation has ceased with the passing of the town. At the village of Prairie Mount, in Chickasaw County, and about twenty miles northeast from Palo Alto, another congregation was established through the joint efforts of Dr. J. P. Deams and Dr. J. M. Hackworth. It was in a small stream, perhaps a half mile north of Prairie Mount, that George Plattenburg was baptized, and with that congregation he did his first preaching. He possessed the advantages of a thorough education, and in process of time he became a forceful preacher, in addition to being noted as an educator and also as a writer. Not a vestige of Prairie Mount now remains, and the fact that this congregation once existed is generally unknown. And the same is true of a congregation known as "Middleton," in Montgomery County, about six miles from the present town of Winona. This congregation at Middleton was planted in the year 1848, under the preaching of W. S. Speer. Such men as Jacob Creath, Carroll Kendrick, T. W. Caskey, and B. F. Manire did a great deal of preaching at Middleton. The people of that community in this present generation are probably ignorant of the fact that this congregation ever existed.

Time and space forbid a lengthening of this story, and yet it is by no means finished. I have mentioned the name of no man who is now living, and I have carried my records back beyond the time when innovations, dissensions, and divisions were introduced as hindering causes to our success. An eminent Episcopal preacher, who is now dead, said to me some years ago that as an observer he was convinced that the failure of our plea in Mississippi was more largely due to dissensions and divisions in our congregations than to any other causes. This adverse criticism was by an old man who remembered the time when we were gaining ground in Mississippi, which, for some reason, we have since lost. The question arises: Is there any probability that we may profit from these criticisms of our enemies and from the experiences of our past history? Is it possible for us to learn that there is more to be gained for the permanency of the cause of Christ in Mississippi through a more general manifestation of the Spirit of Christ in our dealings with one another, so that there may be less of personal jealousies and factious rivalries?

Publishers' Items.

Write us to-day for our list of good books. It will be sent free on request.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is now ready. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, \$1.50, postpaid, to any address. Send for your copy to-day.

Popery.

BY EARNEST A. LOVE.

Another pope has passed away, and the papers have given Roman Catholicism a great deal of free and favorable advertising. I can remember the deaths of three popes. Leo XIII. died in July, 1903. The day he died I was on my way from Fresno, Cal., to Santa Cruz, via San Francisco. From Stockton to San Francisco, I took a river boat, because it was cheaper. The trip was made at night, the boat leaving Stockton at six o'clock. The longshoremen, who all seemed to be Irish Catholics, "struck" for fifty cents an hour (they were getting forty cents), and came upon deck and engaged in the wildest carousals I have ever seen.

Of course, the death of the pope was a topic of conversation. I was younger then than now, and so expressed myself rather freely against Catholicism. From that day till this I have known that Irishmen are Catholics and that their religion is largely muscular. They were drinking, swearing, telling vulgar stories, and doing almost everything bad, and yet they resented my saying "the Catholic Church is a corruption of the true church." Some of them wanted to throw me into the river. I guess they thought that would prove my charges false.

There is no doubt that much of the Roman Catholic doctrine and many of the customs are borrowed from the heathen religions. They are idolatrous and even ridiculous in many instances. I say this to remind Protestants that old Rome is still trying to capture America, and we must not forget what it is that is after us. To-day there are those who would have us believe that Rome has changed; but the boast of Rome is that she never changes. Here are some facts. The priests still hear the confessions of their erring members in private and still grant absolution (absolve te)—that is, they still claim to forgive sins; they still think they can turn a piece of bread into a real Christ. To this priest-made god every Catholic bows the knee upon entering or leaving the church. Even the priest bows to, prays to, and kisses the god he has just made, and at the next mass he eats this god.

Also, the priests are still collecting money for pretending to pray souls out of purgatory, and they still believe that it is possible for a person to do more good works than necessary to save him, and that these good works are at the disposal of the pope and can be applied by him to others who are deficient. Furthermore, they still maintain that it is a crime for a priest to marry, and they still keep convents or nunneries where large numbers of women are kept behind closed doors and high walls, where no man may enter but a priest.

Now, if any one thinks Rome is changing, read the following, from the Nashville Tennessean, January 24:

"Thousands to-day paid homage to Benedict XV., whose body lay in the sacrament chapel of St. Peter's. An endless line of worshipers passed by the grilled door of the chapel, kissing the foot of the dead pontiff, which protruded through the chancel." "Pope Benedict's request that his body be not embalmed upset much of the traditional ceremony connected with the death of a pontiff." "Thousands who might have taken part in the customary ceremony of kissing the pope's foot were disappointed, although other thousands were enabled to make their obeisance as the dead pontiff lay for a while in the sacrament chapel."

Think how unthoughtful this pope was in requesting that his body be not embalmed! Think of the disappointment of those thousands who wanted so much to kiss the foot of a dead man, but were denied the privilege! Somebody is always taking the joy out of life. The Catholics have long wished for an American pope, and it is reported that the pope would accept an invitation to move his residence to America. Wouldn't that be grand! Then the Americans

would get to do that kissing. I guess some Americans participated in that recent kissing fest. Does some one say, "Rome has changed?" Well, it needs to change some more yet.

The Tennessean for January 23 editorially gives the full title of a pope, which we quote as follows: "His Holiness, the Pope; Bishop of Rome and Vicar of Jesus Christ; Successor of St. Peter; Prince of the Apostles; Supreme Pontiff of the Universal Church; Patriarch of the West; Primate of Italy; Archbishop and Metropolitan of Roman Province; Sovereign of the Temporal Dominions of the Holy Roman Church."

Let us examine some of these titles.

"His Holiness." "Holiness" means separate from sin. There is no proof that popes are entitled to any distinction for their holiness. He, at least, has no more right to the title than any other servant of Christ. "The Pope." "This means 'papa.' He wants the whole world to call him 'papa,' yet he has neither wife nor children, so far as we know; but, of course, we don't know everything.

"Bishop of Rome." There never was such an office in the church of Christ. There were bishops of the church in every city, but no one man ever was allowed to rule a church in Bible times. "Vicar of Jesus Christ." This is perhaps the most blasphemous of all his claims. "Vicar" means "instead of." So the papa is here instead of Jesus Christ! That means that God's children must not look to Christ for help, but see the pope about it. To add blasphemy to blasphemy, the pope himself will likely pray to the Virgin Mary instead of Christ. This is Catholic doctrine and practice. Christ never asked for a vicar. He needs no vice president, as he maintains a living, spiritual communion with all his children. He never sleeps or goes on a vacation; so there is no need for a vicar.

"Successor to St. Peter." Peter was eyewitness of the resurrection of Christ, and in the very nature of the case could have no successor. No one can take the place of an eyewitness. It never was intended that any apostle should have a successor. The idea is not even hinted at in the New Testament. "Prince of the apostles." Peter was not prince or ruler of the other apostles. This is mere assertion. Peter is said to have had the keys of the kingdom of heaven, and could bind and loose. But that same power was given to all the apostles (John 20: 23) and to the whole church (Matt. 18: 18). Having the keys was a mere privilege and not an office.

"Supreme Pontiff." This is a ridiculous title. Before Christianity made its advent into Rome, certain heathen priests were required to look after the bridge across the Tiber. It is claimed that in little niches arranged along the bridge were placed idols; and as many people visited the bridge or crossed it, it gave these priests a great opportunity to come in contact with the people. So the bridge priests soon became important. The chief priest of the bridge was called "Pontifex Maximus," meaning "Supreme Pontiff," or chief bridge fixer. Now, will some one rise and explain why the "Vicar of Jesus Christ" still clings to the old heathen title of bridge priest? Nothing shows more clearly the heathen origin of popery.

"Patriarch of the West." "Patriarch" means "chief father." Then he is the chief father of the West. That does not mean much, since he has already claimed to be the Papa of the universal church—east, west, north, and south. But this title grew out of a struggle between Rome and Constantinople—the Greek and Roman churches. The Greek is the older of the two churches, and for a long time (until 1056) disputed Rome's claims to the primacy.

The remaining titles are all political. He might as well drop them now, for they are no longer recognized even by Catholic Italy. The pope claims the right to rule the world temporally, and he ruled it at one time almost com-

pletely, from about 800 to 1500; but from the days of Martin Luther till 1870 he continued to lose temporal power. At the latter date the troops of Victor Emmanuel II., King of Italy, marched into Rome, and the pope's dream of ruling as a temporal sovereign was rudely shattered. He now rules only the Vatican—the pope's private dwelling. Let us pray that God will deliver us from the "man of sin."

"Over the Hill."

BY JOHN T. HINDS.

It is true, of course, that our Lord said: "A prophet is not without honor, save in his own country." But this is not saying that such a thing is right or that Jesus indorsed it. No doubt he was stating the general truth in the matter; but the fact that it was the truth was detrimental to the Lord and has been of incalculable damage to both preachers and the church.

The same practice has come down to our own day, and is carried out not only in religious work, but in common things. The following lengthy quotation is from the editorial page of the Fort Smith Southwest American. It is so timely and well said that I give it without comment. I hope the time may come when we will use more common sense and economy in church work.

Did you have to leave your "old home town" to get recognition for your abilities?

Most people do. That's the chief reason we're a nation of roamers.

David Gibson, the business writer, defines an "expert" as "a fellow who lives one thousand miles from his customers and charges one hundred dollars a day."

Every human being is an expert of some sort. Like the big experts, he usually is underestimated at home and has to seek strangers to get a chance to demonstrate his powers.

A good many corporations do their banking business with out-of-town banks. They find it easier to get loans.

For instance, a Cleveland corporation will bank in Chicago, by mail, and a Chicago corporation bank in Cleveland.

Or, take a bright young advertising writer in Blankville. He finds it much easier to get clients in Blankville if he moves to New York or Chicago and opens offices.

Nearly all of us have the delusion that everything, including human ability, is better on the other side of the hill.

Distance lends enchantment.

"A prophet is not without honor, save in his own country."

When he goes back to the old home town, though they recognize him—claim him as one of the prominent ones.

We have just as good business ability here in Fort Smith as in any other city. And yet, the usual experience is that many of our brightest young men are compelled to migrate to a distant community to obtain recognition.

In turn, the bright young men come from the distant community to Fort Smith and step into the opportunities that should have gone to our own young men.

In the old home town a boy is looked on as a youth long after he has grown up and attained the powers of maturity.

Go back to the town you were raised in and take a census of your old-time schoolmates. Generally, the ones who had nothing except black failure predicted for them, have become successful men—in some distant community.

When business men get this "over-the-hill" stuff out of their heads, keeping the young men in the home town will cease to be a problem.

Atlanta (Ga.) Notes.

BY E. C. GOODPASTURE.

The West End Avenue, South Pryor Street, and East Point congregations conducted the last of a series of three union services at West End Avenue last Sunday night (March 12). This service was attended by a fine representation from all the congregations. Brethren Farmer, Bell, Boyd, Harwell, Johnson, Stroud, McDaniel, Dr. Patne, Hockaday, and Klingman, delivered stirring speeches. A stranger would have thought all were regular preachers. These services were highly beneficial, and were never better than this year.

The Ladies' Bible Class at West End is one of the most

interesting features of our work just now. The class is studying Genesis. I prepare and mimeograph a list of questions on each lesson. Many are studying these questions who cannot attend the class. We are expecting fifty at our class next Thursday. This question system is the best I have been able to devise.

There was one confession at West End last Sunday (March 12). There was also one at South Pryor. Brother Hockaday and the South Pryor congregation are doing a great work. S. H. Hall will be with the South Pryor congregation in a meeting in May. We are all looking forward to a great meeting.

John A. Klingman is building up the church at East Point. The brethren there have planned greater things for this year.

Hugh E. Garrett, our field man, is still in South Georgia. He is now preaching in Americus. His last meeting was at Waycross. Though there were no visible results, yet the good seed was sown that will later bring forth fruit. Calls for meetings are coming in thick and fast. Brother Garrett's time is already filled for several months ahead. "The harvest indeed is plenteous, but the laborers are few."

J. B. Beck, who labors with the congregations at Brunswick, Summit, and McGregor, Ga., sends an encouraging report of his work. He is now in the midst of a meeting at Summit. Brother Billingsley's meeting at Brunswick was a decided success. There were eight additions, and many heard the primitive gospel in its original purity for the first time.

Your Co-Operation is Solicited.

Now is the time for you to help us extend the circulation of the Gospel Advocate. It is a fact the people are not reading religious papers as they did formerly. It is next to impossible for a publisher to publish a religious paper without a heavy loss. Paper and labor have both been so exceedingly high and it costs so much to produce a religious journal that, without the hearty coöperation and support of its constituents, the publishers must suffer a great loss. We are not complaining, and feel that the Gospel Advocate has fared as well as most religious journals. However, we earnestly request just now the hearty coöperation of every one of our readers in extending its circulation. An active worker in every congregation could easily double or triple the circulation of the paper in that congregation. We are receiving a number of new subscribers daily, but not so many as we can handle. We have room for many more.

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—Alix Thorn.

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The Passing

He lay on a cot in a hospital ward, and nurses were walking on their heels and talking, from *forte* to *fortissimo*, round about. They were by no means unkind. They did all sorts of things for him that mattered little. The essential difference between them and him was that he was dying.

A soldier? No—that is, not in the definition that includes a gun and a uniform. He had obeyed marching orders from some higher source all his life, and now, with his drawn white face and a smile upon it, he listened for the voice of his commander.

Young and fair to behold? The contrary. He was old and poor, and if God had not come into the ward to be with him at the last he might have said:

"I fear that I shall be alone
At the very end;
Who will there be to comfort me,
And who will be my friend?"

But, as it was, his face shone and he seemed content. A man coughed and protested on the other side of the screen. But he did not hear and he did not behold. He was listening to music that was far out yonder where the morning star is singing, and he was looking into the flawless light that falls on tired eyelids at the last as noiseless and as gentle as the dew.

Who said that Death was a sorrowful thing? Who built up round about this tranquil and beautiful transition the somber and chilling solemnities, the ceremonies of woe, the austerities of garb and ritual that are so different from the warm, glad outpouring welcome at the threshold of the Father's house?

The man was always poor; he now is rich, with the sunless treasures of the kingdom of heaven glittering before him.

He was lonely; and now the seraphim and the cherubim flock round him, a being bright as they, as strong and free and radiantly pure.

He was hungry and shabby and unwelcome; he had not the wit, the dapper external presence, the gay gentility that would endear him to society at large.

Who put these roses by his bed? They came too late. He is beyond them now, in a garden by a river where the snow falls not and the canker never comes. Did flower petals ever drift athwart the din and dust of the Via Dolorosa of his life? Perhaps they did.

For before he closed his eyes, and this beautiful final smile of his began, there was in those eyes the faith of a child, that never grew old and was never broken. The men and women that make up the world might have been cruel; he suffered and was mute. From a nature gentle and quivering sensitive no rasping answer ever was re-

turned. He did not seek his own. He was not what they call "a good business man."

They may have taken from him all he had. We do not know what the world did to him. We only know that above our clouds of battle thunder and our dim, distrustful senses there are trumpets sounding and the shining ones await his soul.—Philadelphia Public Ledger.

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Making the Goal.

A boy never rises higher than his ideals. Life never overshoots its mark. Success keeps its eyes on the goal. Tell me, my boy, your ideals, show me your goal, and I will tell you what you will become if you do not loiter by the way and take your eyes from the goal.

That was a fine home run that you made the other day; but I noticed that you did not pause by the way, you did not dillydally, you did not waste time. No, your eyes were fixed on the goal, and something within you said: "Make the goal! Make the goal!" You did not have eyes for even your best friends in that noisy crowd; just then your attention, your energies, your very life were concentrated upon one thing—making the goal.

An aim, an object, a goal must always be before you if life is to be worth while. A young man with no goal before him is to be pitied. When he walks, he falls over stumbling-blocks, because he has failed to look ahead; when he runs, he lands out in the desert of nowhere.

When an active boy arises before daylight and turns the entire garden upside down before breakfast, he has an object, a goal. If you say to him, "Why do you get up so early and work so hard?" the boy looks at you in a disgusted way, wondering if you were ever a boy, as he replies: "Working? I am not working; I am going fishing!"

You see, the boy has a goal. He knows where the big, lazy perch hide in the depths of the still, black waters of the pool, and to-day he hopes to bring home the big fellow, the one he saw yesterday and dreamed about last night.

The boy worth while will have a goal, an object in life, as he grows older. Other things will appeal to him, will lure him on as the big trout or perch lured him in his boyhood days. Education, some vocation or profession, perchance some girl with dancing eyes, a bright smile, and a pure heart, a home of his own—one goal after another will rise before him in life, and one ideal after another will be set before his eager eyes.

These are God-given goals, helpful ideals. They lift and inspire; they tide a young man over the shallows and miseries of the self-centered life. The self-centered life of the very young person may remind us of the kitten that tries to circle about itself and play with its own tail, but the self-centered life of the mature person reminds us of the caged lion—shut up, alone; no goal beyond the four walls of the cage.

Boys, remember that honest, upright, pure ambition is of God—the ambition to be useful, to do something worth while, to make the most of your opportunities and powers, to be useful in the world.

Here is the mirror of life. Do not breathe upon it evil thoughts or impure desires or unholy passions, lest it be dim and useless. Look! Look within! Do you see that goal before your eyes? Make the goal, my boy, make the goal!—G. W. Tuttle.

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Think of God's business, and he'll think of yours. If you put God first, he'll not put you last. Make but his service your delight, he'll make your wants his care. Young lions, despite the possession of claws and teeth, "do lack and suffer hunger; but they that seek the Lord shall not want any good thing."—Exchange.

At Home and Abroad

J. C. McQuiddy, in a private letter to Brother Srygley, says: "I am glad to tell you I am improving. I gain no flesh, but otherwise am much better."

After April 1 A. B. Barret's address will be Murfreesboro, Tenn., instead of Houston, Texas. He will begin a meeting at Columbia, Tenn., on April 9.

H. Leo Boles will conduct a meeting for the Highland Park church of Christ, Montgomery, Ala., beginning on April 9. A great meeting is anticipated.

A physician desires a location in which there is a Christian church in either Mississippi, Arkansas, or Tennessee. Address "Physician," care of the Gospel Advocate.

It is understood at this office that both of the daily papers of the city have agreed to publish Brother Hardeman's sermons every day during the Hardeman-Pullias meeting.

H. F. Pendergrass preached at Ostella, Tenn., last Sunday to a large audience. He reports the church there as in a growing condition, with good prospects for the future.

We have the following report from Gus Nichols, Berry, Ala.: "J. D. Tant closed a meeting here last night, with eleven baptized, one restored, the church edified, and a good interest aroused in the school."

From A. P. Hill, Brownsboro, Ala.: "We love the dear old Gospel Advocate. In the twenty-five years we have been keeping house we have been without it only one year. We do not want to be without it again."

E. A. Elam is in El Paso, Texas, preaching some and expecting to be benefited physically by the climate. The news has come that he is feeling better and expects soon to be back at David Lipscomb College with his classes.

John C. Watson, Antlers, Okla., in sending his renewal to the Gospel Advocate, says: "My father began reading the Advocate about fifty years ago, and I wish to keep it in the family. I think it the best religious journal published."

From W. Halliday Trice, Fresno, Cal., March 12: "Today was another fine day for the Nevada Avenue Church. Good crowds at both services and three baptized. A man and his wife were received by letter last Sunday. The outlook for 1922 is very encouraging."

R. E. Wright has changed his address from Wartrace, Tenn., to 263 North Avenue Twenty-five, Los Angeles, Cal. If any of our readers have friends there who are members of the church, they should write Brother Wright, that he may look them up and encourage them to attend church, if they are not already doing so.

J. C. Mayberry, Los Molinos, Cal., in renewing his subscription and sending us a new subscriber, says: "I have been a regular subscriber to the Gospel Advocate since about 1898 and have missed but few copies. It is a great pleasure to read of the noble sacrifices that the faithful preaching brethren are making to advance the cause of our Savior. They shall in no wise lose their reward."

From J. H. Hines, Montgomery, Ala., March 17: "The work at Highland Park church of Christ is moving along nicely. Three more have been added to the church—one by baptism and two by letter. C. C. Merritt visited us on March 15 and 16 and gave us two splendid discourses on mission work. We need more men like Brother Merritt and more preaching along the line of mission work. Churches would make no mistake in having Brother Merritt visit them."

From H. C. Harris, Tupelo, Miss., March 19: "From this date I expect to devote my whole time to preaching the gospel. For years I have been doing a good deal of preaching during the summer and preaching monthly the balance of the year. While not busy preaching I have been busy 'making tents,' but will try and keep busy preaching from now on. I have promised meetings enough to keep me busy most of the summer, but have not promised my time for spring and fall."

The following note comes from Mr. and Mrs. John M. Grissim, Lebanon, Tenn.: "We have been using the new literature for nearly three months, and we are pleased. Brethren Smith and Srygley make the points so clear, using so few words, that our Sunday-school pupils bring up the

best lessons we have ever known of them. We really feel that both men have the sincere praise of the 'Grissim Corner band.' Inclosed you will find order for our literature for next quarter."

Sister Ella McDavid writes from Corona, Ala., as follows: "Our congregation was blessed on the second Lord's day in this month by the presence of A. D. Dies, of Oakman, Ala., an excellent gospel minister. He fully explained to his hearers the difference between service and worship. To present our bodies a living sacrifice to God means to work, teach, serve each day in the Master's service. Many expressed themselves by saying that Brother Dies' sermon had given them a new vision."

We hope the brethren who have sent articles to the Gospel Advocate for publication will be patient with us, as many good ones have had to wait for space. Some of the best articles we have are on the waiting list. Frequently good things will wait better than lighter matter. Let all the brethren whose articles have been delayed feel that this may be a compliment. Send on your good things, brethren, and be patient with us. There may be a drought ahead, when all this good material will be needed.

Mrs. Myrt Enoch, Paris, Tenn., Route 5, in a recent letter, among other things, says: "A few miles out from Paris a small band of Christians, five in number, are making a hard struggle amidst all kinds of opposition to meet each Lord's day to worship 'as it is written.' We have a reasonable crowd of young people, and especially juniors, whom I am trying to teach. We are using the literature from the McQuiddy Printing Company, and like it fine." This congregation is worthy of commendation, and we bespeak for it a great future.

From J. V. A. Traylor: "I filled my regular appointment at Harrisonville, Ky., on the second Lord's day in March. Largest crowds at both services we have had since last fall. The church is moving along very nicely. Brethren Hurst and Peak are very much interested in the Lord's work there, and have the ability to teach the Bible in its simplicity. The second Lord's day in next month will be my last time to preach for them for some time, as I will be in evangelistic work from the first of May until fall. Most of my work will be in Tennessee; however, I have one meeting to conduct in Oklahoma."

J. H. McBroom, Shelbyville, Tenn., writes: "I wish to congratulate the churches of Christ in Nashville for the splendid effort they are putting forth to hold a series of gospel meetings at the Ryman Auditorium. You may depend upon my hearty support to make the meeting a glorious success. Each member of the church of Christ should have enough love for the truth and the salvation of souls to sacrifice his personal desires and preferences, if necessary, in order to put forth one great, harmonious effort to preach the gospel in its original purity and power to the people of Nashville. Let every Christian in reach of the city attend the meeting. You may count on the church in Shelbyville for splendid cooperation."

William Behel reports a debate between O. C. Dobbs and Elder C. F. Parker, of the Primitive Baptist Church, at a Primitive Baptist meetinghouse twelve miles from Russellville, Ala. The debate began on February 27 and continued four days. The propositions discussed covered the main differences between the brethren and the Primitive Baptists. Parker affirmed that salvation to the alien sinner is a gift of God independent of the gospel. Brother Dobbs affirmed that faith, repentance, and water baptism are conditions of pardon to the alien sinner. Each affirmed his position on the general church question. Brother Dobbs did fine work in this debate, and the brethren were pleased with it. Great good should result from this debate.

Will J. Cullum writes concerning the East Tennessee work: "The work in this section (Rockwood) is progressing nicely, with enough work to employ several evangelists in establishing the cause of Christ in many places where the gospel has never been heard. Many counties in East Tennessee have no church of Christ in them. I am doing what I can with the facilities for travel that I have at my command (I walk). There are a number of places in reach of Rockwood and Dayton, where I am located, that I would like to work, but their being too far away to walk and get back in time for night service prevents my preaching at these places in the afternoon as I would like. I want to hold two mission meetings in July. I could use Tom Nix to a great advantage, if he could get support for his family. Will some congregation support him in two meetings to be held in towns of two thousand or more population and where the gospel has never been heard?"

Gospel Advocate

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Editorial

Review of O. E. Payne's Book on "Psallo."

BY M. C. K.

CHAPTER IX.

MISCELLANEOUS MATTERS.

There are several matters coming within the scope of this review which thus far have not received specific treatment and to which, because it is hoped they will serve still further to clarify the general issue in debate, it is now deemed proper to call attention. As has substantially appeared in all preceding chapters, the leading purpose of this review is to examine testimony which is supposed to throw light on the meaning of *psallo* in the New Testament; and the items to which reference is here made come under this head.

1. *The bearing of the Lucian passage on the general meaning of "psallo" at that time.* In Chapter VII., which treats of that passage at length, the following statement was made:

"The famous passage in question not only does not determine, but it does not even touch the question as to whether instrumental or vocal music is signified by the term *psallo* in its general usage at that time. However, it is the purpose to consider, in another place in this review, the bearing which it may be thought the passage has on this particular point."

First of all, it is proper here to refresh the reader's mind with two vital points which were definitely established in Chapter VII.: (1) That the term "lyre" in the passage, "it is impossible to *psallein* without a lyre," does not merely mean the musical instrument signified by that term,

but any instrument whatever with which it is possible to *psallein*. Any other view of the passage would inescapably commit Lucian to the absurdity of teaching that there was but one musical instrument in the world with which it was possible to *psallein*! (2) That since the passage, in the light of its context and every other consideration, merely teaches that there must be *some* instrument before there can be *psalloing*, it follows that this particular passage determines nothing whatever as to what that instrument shall be.

Now, from these considerations, with all the premises furnished by the passage itself and by its context, and reasoning purely from the logic of all the facts taken at their full value, I respectfully maintain that it is utterly impossible to say, with absolute certainty, that instrumental music is signified by the passage at all. I do not say it is not. On the other hand, I would modestly refrain from dogmatism in a case where the logic of a situation so plainly forbids it. Hence, so far as the Lucian passage standing alone is concerned, avoiding any opinionated view that it supports either kind of music as against the other, I merely contend that, from all the premises in hand, no one can logically draw the conclusion that instrumental music is necessarily signified by the passage, for the simple reason that, when it is once established, as it has already been abundantly established in this case, that "lyre" in the passage merely means that *some* instrument is necessary in *psalloing*, it still remains an open and unsettled question as to what that instrument shall be with which the *psalloing* is done—"whether," as stated in Chapter VII., "with the human heart, as in song, or with an instrument made by human hands, as in instrumental music." And hence the conclusion is inevitable that the passage has no essential bearing at all on the current meaning of *psallo* in its general usage at that time; and therefore the oft-repeated and overworked assumption about the passage in the book here under review is utterly groundless without a solitary fact to sustain it.

2. *The fatal conclusion of the book.* In addition to the significant facts presented in Chapter II. on "the conclusion necessitated by the title-page," I wish now to show that it is not only a fact that the fatal conclusion there pointed out necessarily follows from the premises laid down in the book, but that the author of the book actually avows that conclusion, openly committing himself to the position that *it is impossible to obey God in the command in psallo without instrumental music*. The case does not call for argument further than a mere appeal to the facts. I shall, therefore, present the matter in his own explicit words and leave our readers to draw their own conclusion. Though he makes some gingerly approaches to it, yet he does not, in outspoken fashion, adopt that conclusion at the beginning of his argument, but he finally reaches it and announces it categorically and boldly. On page 52, taking a very pronounced step in that direction, he says: "The wonder is whether, with so much conclusive testimony, very many of those who shall come to see that they have been mistaken, will now declare that instrumental music *unavoidably inheres in psallo*, and that therefore to employ it is mandatory." That is strong language, but the position it sets forth is not only justified, but positively demanded, as we have seen, by his untenable construction of the language of Lucian. The reader will note also that it is the very opposite position for which I contend—namely, that *instrumental music does not inhere in the word "psallo" at all*.

Again, on page 311, referring to what he seems to think will be the future developments in the *psallo* controversy growing out of his book, he says: "Henceforth the question will not be, 'Are we at liberty to use instruments?' With the inherent meaning now so clearly shown, we may well ask, 'Does *psallo* make playing mandatory as *acido* does

singing?" That is another significant and strong statement, but not too strong for the premises he has laid down.

But on page 172, boldly announcing for himself and for his readers the conclusion which he calls upon them all to adopt, he says: "We must unite in agreeing that if we forego musical instruments, we cannot conform to the divine injunction to *psallein*." There, clear as the sunlight and without any mincing of words, we have it. The position that "the divine injunction to *psallein*" cannot be obeyed without instrumental music is clearly, distinctly, and openly avowed. Hence, according to his teaching, every church of God in the world to-day which does not have and use in its worship an organ or some other musical instrument made by human hands is in open rebellion against God. With him, it is no longer even a question of liberty, but a question of absolute requirement. Hence, according to the doctrine which he now boldly avows, instrumental music is as much in *psallo* as immerse is in baptizo, and we are no more doing what is commanded in *psallo* till we play an instrument of music than we are doing what is commanded in baptizo till we immerse. No matter whether any of the churches shall ever accept the unreasonable and absurd doctrine or not, it is clearly and indisputably the doctrine of this book and of its author. Neither is it any more absurd and preposterous than many other things have been found to be in this book. In fact, if ever a book deserved a premium for such things, I think this one deserves it.

3. *His treatment of the Revised Version.* After seeing, as exposed in a former chapter, that the author of this book actually presumes to sit in judgment on the scholarship of Sophocles, the renowned Harvard professor and eminent Greek lexicographer of the Roman and Byzantine periods, our readers should not be surprised to find that he presumes to act in the same rôle toward that illustrious company of similar American and English scholars who, between the years 1870 and 1885, produced for the English-speaking world the eminent Revision of the King James or Authorized Version of the Bible; and I leave them to form their own idea of what it means as to himself when an author, for any reason, casts slurs and insinuations upon such a body of men. For example, he not only speaks of the Revisers as making an effort "to save the Prayer Book and throw dust in the reader's eyes" (page 115), but, not able to meet the unanswerable fact that these world-renowned translators, both of the Authorized Version and of the Revised Version, translated *psallo* into English by "sing" and not by "play," and referring to the use made of this fact by the opposition, he says: "To what, then, in their desperation, do they essay to cling? To the word 'sing' and the fact that 'scholarly (?) Revisers' permitted it to still stand in lieu of *psallo*." (Page 204.)

Now, was that ever surpassed or even equaled? Think of the slur in that interrogation point in parenthesis after the word "scholarly!" Think of who cast the slur and on whom it is cast! What does it mean? It means that the author of this book presumes to call in question the scholarship of that eminent body of Revisers!! But who were the Revisers? That the general public, as far as my book might be read, might appreciate the bearing and weight of their authority in settling the meaning of *psallo*, I took pains, in the course of its preparation, to tell who the Revisers are, and I here copy the statement:

"Even the half dozen men with whom the great enterprise originated about forty years ago, together with the thirty-nine scholars invited by the Convocation of Canterbury to assist in the work, constituted a company of men whose scholarship and varied learning were sufficient to command the respect and admiration of the literary world; but when this number was subsequently augmented by another list of names with equally brilliant attainments, which brought the whole number of Revisers to sixty-seven on the British side, and which has since been known as the English

Company of Revisers, there was a body of men which, for broad and varied learning in the field of Biblical research, was perhaps seldom ever equaled and never surpassed.

"But this is not all. Soon after the work of forming the English Company was well under way, its promoters decided to invite the coöperation of certain eminent American scholars; and, accordingly, there were appointed in this country two Companies corresponding to the two English Companies—one for the Old Testament and the other for the New, the late William Henry Green, of Princeton, Chairman of the former, and the late Theodore D. Woolsey, ex-President of Yale University, Chairman of the latter. In all, there were, on the British side, thirty-seven members of the Old Testament Company, and thirty of the New Testament Company; and on the American side, fifteen in the Old Testament Company, and nineteen in the New Testament Company, making a grand total, including all on both sides of the Atlantic, of one hundred and one scholars." (See *Instrumental Music in the Worship*, pages 86, 87.)

Now, when our readers stop to reflect that the author of such a book as the one here under review can get the consent of his mind to pronounce adversely on the scholarship of such a company of men, they will have another significant pointer as to how far such a book itself is likely to be worthy of their confidence.

4. *A strange and suggestive contrast.* To enable our readers further to form a just estimate of the book here under review as a strictly sectarian and partisan production rather than an unprejudiced and impartial examination of facts upon their own merits, I here follow its author's disparaging opinion of the great work of the English and American Revisers with his very high opinion of his own work. The contrast is as suggestive as it is vivid. He not only intimates on page 42 the "joy" which his book will bring "to that great and noble company who, tiring of discord, long for union," and significantly adds that his "own pleasure will be marred by the thought of the fearful responsibility which" his "work unavoidably places upon some," but on pages 100 and 101, speaking again of his own book, he says: "That the volume you now hold presents to you, dear reader, more information regarding the meaning of *psallo* than was ever beheld by any translator or body of translators, there can be scarcely a doubt." That certainly puts the merits of his book in the superlative degree, so far as his own opinion is concerned. He not only sets aside that illustrious company of scholars, one hundred and one in number, who spent fifteen years of arduous labor in making the Revision, but at one fell swoop he brushes aside "any translator or body of translators" in all history and actually declares that his book furnishes "more information regarding the meaning of *psallo* than" any or all of them combined "ever beheld"! That is, no one of them nor all of the one hundred and one scholars of the Revision combined, nor any other number of scholars in all the ages, "ever beheld" the amount of "information" on *psallo* this man is able to give! But, in spite of this note of high praise sounded by himself about his book, and to say nothing of numerous other defects which this review has disclosed, when our readers remember that its author so signally missed the mark even on where *psallo* does or does not occur in Clement as to claim eighteen instances when really there are only six, they will probably have some "doubt" about both the quantity and the quality of "information" about *psallo* imparted by this book.

5. *The claim that the translation of *psallo* by "sing" does not "preclude the use of the instrument."* Evidently feeling, in spite of his reflection upon their work, the force of the translation by the Revisers, he attempts to break it by quoting Professors Riddle and Dwight, members of the American Committee, as saying they "do not think" or had "no recollection" that the Revisers intended "to preclude the use of the instrument" (pages 308-309), and on pages 268 and 269 he asks: "Can a fair mind believe that the Revisers intended to exclude instruments, or that it is

honest to quote them or their Revision against the instrument, in view of these statements?" Most assuredly "a fair mind" can so "believe." Of course no mortal but the Revisers themselves could know what they "intended" or did not "intend," but that is not the question and has nothing whatever to do with the question. It is astonishing that any thoughtful person would think that it has anything to do with it. Moreover, his statement on page 268, "Surely the Revisers know their own meaning," is wide of the mark and has nothing to do with the question. We are not only in no wise concerned about what the Revisers "intended" or did not "intend," but we do not have to consult them about their meaning. If they did not mean what they said, the fact would be a sad reflection upon them; and as to the meaning of what they said, another court has exclusive jurisdiction here—namely, the court of English lexicography. Hence, we do not need, and are in no wise concerned with, what Gentlemen Dwight and Riddle or any other members of the Revision Committee think, believe, or know, except in so far as they have expressed themselves in their translation. For the meaning of the English words used in their translation or for what is included or excluded, we are in no sense dependent on them. In the lexical argument in Chapter III, this statement was made:

"A lexicon, then, is 'to fix the bounds' or 'to mark the limits of' words. Of course this means that it must fix such 'bounds' or such 'limits' as include all that belongs to the meaning of the word, and everything not so included is excluded. Hence the correct definition of words is both inclusive and exclusive. It includes all that the word means, and whatever it does not include is excluded from the meaning of the word; otherwise it is no correct definition at all."

I respectfully add that the Revisers were not engaged in a work to regulate the worship of God or anything else by what they "intended" or did not "intend," except in so far as their intentions were expressed in their translation. They were engaged in translating Hebrew and Greek into English, and they translated "*psallo*" by sing. That settles it. We know what "sing" means, and we know it has no musical instrument in it except the voice. It neither includes nor excludes an instrument any more than it includes or excludes the dance. It has nothing to do with either. Of course we can use an instrument when we sing, just as we can dance when we sing, but neither the instrument nor the dance is in the word "sing." Some of the strongest witnesses he summons to help him on what the word includes and excludes show that they themselves feel the force of this unanswerable fact and cannot meet it. On page 301, Prof. William Hardy Alexander, of the Department of Greek and Latin in the University of Alberta, says of *psallo*: "In New Testament Greek, it has, no doubt, the meaning to sing, to make music with the human instrument, but there is nothing whatever to show that this idea excludes accompaniment." Of course not, and "there is nothing whatever to show that this idea excludes dancing, but neither dancing nor the 'accompaniment' is in the word *psallo* or sing; and, in its New Testament usage, Professor Alexander is forced to tell us plainly that there is 'no doubt' about its 'meaning to sing, to make music with the human instrument.' And on pages 285 and 286, J. Corrión Hutchinson, Emeritus Professor of Greek in the University of Minnesota, says: "It did not necessarily, in common usage, imply an instrument, nor did it necessarily imply the lack of an instrument." Exactly so, the idea of the instrument not being in the word, the word neither implied the presence of the instrument nor the absence of it. In other words, the idea not being in the word at all, it, of course, had nothing to do with it. It does not mean "to play an instrument," except, as Professor Alexander says, "to make music with the human instrument."

Hence, that eminent English classic, the Revised Version of 1881 and 1885, representing, in a body of one hundred and one men, the broadest and profoundest scholarship of both Europe and America, stands as a mighty bulwark of strength in support of the contention that *psallo* in the New Testament means to sing. Moreover, its illustrious predecessor, the King James or Authorized Version, made three hundred years ago by another similar company of learned men of that time, in spite of the fact that the religious body, the Anglican Church, under which it was brought forth, favors and practices instrumental music in the worship, stands as another tower of strength in support of the same contention. In fine, the unanimous verdict of the eminent translators of both the Authorized and Revised Versions of the Bible is that the term *psallo*, at the opening of the New Testament period, had come to mean to sing, and they so translate the word in the New Testament. This argument has never been answered, and I am profoundly convinced that it never will be.

6. A remarkable contradiction. On page 172, commenting on the passage from Lucian, "it is impossible to *psallein* without a lyre," the author of this book, as already quoted in another connection, categorically declares: "If we forego musical instruments, we cannot conform to the divine injunction to *psallein*." But, on page 264, he quotes Professor Ropes, of Harvard University, as categorically saying: "The word does not necessarily imply the use of an instrument." Thus, the author of this book says that the use of the instrument "*inheres*" in *psallo*, is necessarily implied by it, and that "we cannot conform to the divine injunction" without it; but his eminent Harvard witness and Greek professor says it does not inhere in it and that "the word does not necessarily imply the use of an instrument!" He says it does, but his witness says it does not; and I am inclined to believe that all impartial and well-informed readers will agree with his witness.

7. The general character of the book. By this I do not mean its literary character, for with this feature of the book I have been but little concerned. I refer purely and exclusively to its logical character, including its manner of dealing with authorities. In addition to the illogical feature, instance after instance of positive suppression and perversion of the language of authorities has been given in this review until the utter unreliability of the book, as a whole, has been clearly and incontrovertibly established. That is, in view of such facts, one cannot know, without information from some other source, that any given thing found in this book may not have been dealt with in precisely the same way, and, therefore, the book is unreliable.

And hence, finally, concerning any passage that has not been subjected to examination in this review, I now make the general observation that a cause which, in order to make itself appear plausible, has to resort, at one point, to the suppression of some and the addition of other vital words and phrases in connection with quotations from authorities, is not likely to be able to present anything, at another point, that could not be similarly exposed or answered in some other way. Furthermore, in the light of his incorrect use of Lucian and Clement, I do not hesitate to say that I believe the language of any other author whom he attempts to use in support of instrumental music in *psallo* in the New Testament, if critically examined in the light of its context and other facts, could be shown to support no such idea. I have the very best of reasons for this belief—namely, the fact that the world's greatest Greek-English lexicographers covering the New Testament period as a specialty, Thayer and Sophocles, say, by the definitions in their lexicons, that they found no example at all in that period with such a meaning. Moreover, in the list of authorities consulted by Sophocles in the preparation of his great lexicon are some of the most prominent authorities, mentioned in his list specifically by name,

which this book parades as supporting its contention. Does the reader believe that two such great lights as Thayer and Sophocles would examine such authorities and not be able to find in them anything which the author of this book could find? With all due respect for all on both sides of the controversy, I do not hesitate to record my profound conviction that all well-informed and impartial readers will answer this question in the negative. Beyond all reasonable doubt, *psallo* in the New Testament means to sing.

[One more chapter, which, the Lord willing, will appear in our issue two weeks from to-day, will close this review. —EDITOR.]

"The Hired Preacher."

BY F. W. SMITH.

I have placed the heading of this article in quotation marks, not because of anything in the communication which follows, but because of its frequent use and the stigma sought to be placed upon it. I have received from my old friend and brother, J. G. Allen, Muskogee, Okla., the following for prompt notice:

We have been discussing a question of Bible authority for the practice that is becoming common among the brotherhood of hiring a preacher to do all the preaching for the congregation. It is not believed that Paul's stay at Ephesus or Corinth can be classed with the hired preacher, because he worked to support himself while there. It is claimed by some that in hiring one man to do all the preaching for one congregation, that it is a rejection of God's order as much as Israel did when they rejected the judges for a king. Please give this query prompt notice.

There is an abundance of Bible authority for "hiring" (if one prefers that word) of religious teachers, those who devote their time to teaching the word of God. In writing of religious teachers, those "who labor in the word and in teaching," the apostle says: "For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire." (1 Tim. 5: 17, 18.) From this it seems that the word "hire," as applied to a religious teacher, is not bad, after all—at least, not quite so bad as some people try to make it appear. Of course Paul's example at Corinth cannot be classed with the "hired preacher," and neither did Paul intend his example as a rule to be followed, only under the same peculiar circumstances which confronted him at Corinth. When Paul went to Corinth, there was no church to "hire" him, and he made tents and taught the people the word of God just as any other faithful preacher would do under like circumstances. But when a church was planted in Corinth and the divine burden of supporting their teachers rested upon them, Paul refused to take anything from them, not because it was not his right, for he said of Barnabas and himself: "Have we not a right to forbear working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. 9: 6, 7, 14.)

There was a reason for refusing their support—viz., a reflection had been cast upon Paul's claims to apostleship, that he was insincere, and consequently an impostor, and against these aspersions he defended himself. "If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord." (1 Cor. 9: 2.) And: "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works." (2 Cor. 12: 12.) Rather than have his work injured, he said: "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? . . . Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ." (1 Cor. 9: 11, 12.) If a church should insinuate that a teacher is simply after money, he, like Paul, should refuse to accept anything from them. But

Paul rebuked the church at Corinth in this matter: "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden unto you? forgive me this wrong." (2 Cor. 12: 13.) Again, he said: "I robbed other churches, taking wages of them that I might minister unto you." (2 Cor. 11: 8.)

I have given these facts because of the wrong use made of Paul's making tents while preaching the gospel. I believe that both churches and preachers have been injured by the use some have made of this matter. Now to the main point in the query, "hiring one man to do all the preaching for one congregation." This is a very poor and unscriptural view of a New Testament church. For one man to do all the teaching or preaching for one church, or a dozen churches as to that matter, whether in the pulpit or out of it, is not contemplated in the New Testament. The writer of Hebrews was not writing simply to evangelists, but to all the church, when he said: "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." (Heb. 5: 12.) This contemplates that "all the church" should become teachers. But it may be asked, "Who are the appointed teachers of the church?" Paul, addressing the elders of the church of Ephesus, said: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) According to this, all the elders in the church at Ephesus were to be teachers or feeders of the church; but, according to further instructions, the same apostle said: "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." (1 Tim. 5: 17.) To know what is meant by the word "honor" here, we have only to read on: "For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire." (Verse 18.)

Now, suppose a congregation does not have in its membership a man that gives time to the study of the Scriptures and who is competent to teach publicly and from house to house the word of God. Would not Paul's example in remaining so long at Ephesus and Corinth be Bible authority for a church to have some competent teachers to come among them and teach as Paul did? I am frank to say that if a church has a man who is recognized as an elder who is competent and willing to devote his time to the work of publicly and privately teaching the people, the church should support him and put him to work. But as to how long a religious teacher, call him a preacher or an evangelist, may scripturally remain with and assist a church in teaching the word of God, I do not know; and neither do I believe any one else knows. The same principle that would justify a church in inviting a religious teacher to come and preach the gospel in their community for two or four weeks would justify that church in keeping said teacher or preacher so long as a needed work was to be done which the church felt unable to do itself.

Were the Churches of the New Testament Baptist Churches?

BY F. B. S.

In the "Query Department" of the Western Recorder, the editor, in answer to the question, "Is the Catholic Church the oldest church in the world, and did the Baptists and all others come out from the Catholics?" makes the following statement: "Baptists started in New Testament times, and churches after the New Testament pattern have never been extinct. They have not always been called Baptist churches, but their principles and practices easily identify them as Baptist churches. They were never in Rome, and, hence, never came out from Rome."

The brother says, speaking of the churches of the New Testament, that "they have not always been called Baptist churches." They were never called "Baptist churches" in the New Testament, and were never so called anywhere else for many years after the New Testament was written. Paul says, "All the churches of Christ salute you" (Rom. 16: 16), but he does not say that any Baptist church ever saluted any one. Paul addressed both his letters to "the church of God at Corinth," but he never wrote any letter to "the Baptist Church" at Corinth or any other place. If it is the same church, why has it changed its name? Does the New Testament authorize a change of the name?

But the brother says that "their principles and practices easily identify them as Baptist churches." Instead of trying to identify the New Testament churches with the Baptist churches, I think the brother had better be trying to identify the Baptist churches with the New Testament churches. If any changes are necessary to complete this identification, the Baptist churches will have to make the changes. What principle or practice of the Baptist churches identifies them with the New Testament church? It must be something peculiar to the Baptists. If the Baptists have a principle or practice which some other church has, the brother could not claim identification on that ground; because, if another church has the same principle or practice, it would come as near identifying it as it would the Baptist Church. So the brother can see that, to prove identification by principles and practices, he must show those that others do not have.

If the brother says the Baptists practice immersion, I answer: "So do I." If that fact identifies the Baptist churches with the New Testament churches, what is the reason it does not identify the church that I belong to with the New Testament churches? Baptists believe that one can be saved without baptism, but so do the Methodists and Presbyterians. If this identifies the Baptist churches with the New Testament churches, why does it not also identify the Methodist and Presbyterian churches with the New Testament churches? Baptists believe that one is saved by faith only, but so do the Methodists; and if this identifies the one, it will identify the other also. Baptists do not take the Lord's Supper every Lord's day, but neither do the Methodists nor the Presbyterians.

Then, what is the distinctive principle or practice of Baptist churches that causes our brother to set up such a claim? There were some principles and practices of the New Testament churches which lead me to doubt the claim. For instance, in the New Testament, to inquirers who said, "Brethren, what shall we do?" Peter replied: "Repent ye, and be baptized every one of you unto the remission of your sins." (Acts 2: 38.) Do these Baptist churches who are now claiming to be identical with the New Testament model tell inquirers this? They do not. Suppose they are like the New Testament churches in a few things, does that prove identity? They must be like the New Testament in every essential thing to be identical. In the New Testament, when Ananias went to the penitent Saul and found him fasting and praying, he said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Do Baptist churches of the present day tell penitent ones to do that? I think not. How, then, are they identical with the New Testament churches? They do not preach the same things nor wear the same name. Strange identification!

In the same article, this brother, it seems to me, went out of his way to strike at something which he calls "the Disciples or Campbellites." In these words: "The Disciples or Campbellites had their origin with Mr. Campbell, who at one time was a Baptist. Their chief dogma of baptismal remission came from Rome."

If I understand to whom the brother refers, the people whom he calls "Disciples or Campbellites" do not hold to

the doctrine of baptismal remission as taught by the Catholics. If I understand their teaching, they hold that water has no efficacy to pardon sins, and they do not teach baptismal remission any more than they do *faith* remission. They teach that Christ remits sins, and that faith and baptism are only conditions upon which he remits them. They teach also that repentance sustains the same relation to the remission of sins that baptism does. For the same reason the brother could as truthfully say they preach *repentance* remission as baptismal remission. Peter, not the Catholics, put repentance and baptism together "unto the remission of sins." Why call this a Catholic dogma, unless the apostle Peter was a Catholic? Baptism unto the remission of sins should not be a cheap dogma, but it ought to be preached as the apostles preached it, and no church can claim to be identical with the New Testament churches that does not preach it as they did.

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The self-emptying of Christ was not a single loss or bereavement, but a growing poorer and poorer, until at last nothing was left him but a piece of ground where he could weep and a cross whereon he could die. He renounced all that heart and flesh hold dear, until, without friend or brother, without one tone of love, amid the mocking laughter of his slanderers, he gave up the ghost. Surely he trod the wine press alone.—A. Kuyper.

Recollectedness and a sustained consciousness of invisible things are essential to a steadfast communion with God, and only in proportion as such communion grows and deepens is the soul trained to apprehend the fullness of divine knowledge.—T. T. Carter.

Query Department

A brother asks for an explanation of Rev. 14: 1-6, especially verse 3.

In our efforts to explain passages from Revelation, we should be careful to obey one statement in Revelation: "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." There is more danger in adding something to it than there is in taking something away. I think there have been more theories built upon Revelation than are not in it, and, therefore, more added to it, than any other book in the Bible. I know the language is applicable to any book in the Bible; but in view of the fact that this book has been used more by wild speculators than any other book of the Bible, it seems proper that the Holy Spirit should have given this warning in the very place where it is found. The caution is found where it is most needed.

With this caution before me, I now quote the exact language inquired about: "And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and the voice which I heard was as the voice of harpers harping with their harps; and they sing as it were a new song before the throne, and before the four living creatures and the elders; and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth." (Rev. 14: 1-3.)

This much covers all about which the brother makes special inquiry. I can give no better explanation of this passage than that given by Adam Clarke:

A Lamb stood on the mount Zion. This represents Jesus Christ in his sacrificial office. Mount Zion was a type of the Christian church. *And with him a hundred and forty-four thousand.* Representing those who were converted to Christianity from among the Jews. (See chapter 7: 4.) *His Father's name written in their foreheads.* They were professedly openly and practically the children of God by faith in Christ Jesus. Different sects of idolaters have the peculiar mark of their god on their foreheads. This is practiced in the East to the present day, and the mark is called the *sectorial mark*. Between eighty and ninety different figures are found on the foreheads of different Hindoo deities and their followers. *The voice of many waters.* That is, of multitudes of various nations. *The voice of harpers.* Though the sounds were many and apparently confused, yet both harmony and melody were preserved. *They sung a new song.* Composed on the matters and blessings of the gospel, which was just now opened on the earth. But *new song* may signify a most excellent song; and by this the gospel and its blessings are probably signified. The gospel is called a new song. (Ps. 96: 1.)

The above quotation is fully as much as I know about the passage, and perhaps more. Let us be careful not to add to or take from "the words of the prophecy of this book."

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F. B. S.

A brother who desires his name withheld asks the following: "If a church is raising money with which to build a new meetinghouse, is there anything unscriptural or out of order in the sisters' meeting and making garments to be sold or in some other way helping to raise the necessary funds?"

It is scriptural for the sisters and every other member

of the church to do all that they can in raising the necessary funds for building a house or doing anything else that the work of the church requires to be done. Of course, nothing that is wrong within itself should be done; neither that which is right should be done in an illegal or unscriptural way. It is not right to pervert the Lord's way of doing a thing. If the question implies that the sisters are to organize themselves into a "Ladies' Aid Society" or something similar to such an organization, wrong would be done. It is difficult, it seems, for a group of Christians to do any work without getting the idea that they must "organize." The church is the only scriptural organization for such work, and it needs no organizations within it to accomplish the Lord's will. There is ample scope and liberty for every child of God to exercise fully and freely all of the God-given agencies of an individual Christian in the local congregation. The sisters can make garments and sell them to help raise funds as well as the brothers can raise hogs, cattle, corn, wheat, and cotton. Indeed, I think it very commendable in the sisters of a congregation to raise chickens and turkeys and other poultry, sell eggs, and make and sell garments and dairy products for the support of the gospel and to help carry on the Lord's work.

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H. LEO BOLES.

J. F. Milby asks: "(1) What is the meaning of Matt. 24: 22? Who are the elect as mentioned here? (2) What is meant in Rom. 11: 25 by the phrase, 'until the fullness of the Gentiles be come in?'"

(1) Matt. 24: 22 says: "And except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened." Christ is here giving a prophecy and description of the destruction of the Jewish temple at Jerusalem. He states that there shall be "great tribulation" when Jerusalem is besieged and that the destruction shall be great, that the suffering shall be intense. In Jerusalem there would be dwelling Jews, both the believing and the unbelieving, at the time that the Romans attacked and besieged the city. Jesus tells his disciples: "Pray ye that your flight be not in the winter, neither on a Sabbath." If the Romans should besiege the city in the winter season, it would be more difficult and severe on the believing Jew to make his flight or escape from the city. Again, if they should attempt to escape on the Sabbath day, it would be difficult, as the gates of the city were always closed on the Sabbath day. The believing Jew would be better prepared for the flight, as he would be expecting it, basing his faith upon the prophecy of Jesus. The destruction would be so complete that unless in the providence of God the time should be shortened for the sake of the believing Jew, who was in this instance the elect, no flesh should be saved. The only safety of the Christian Jew was in his flight, and this flight would be more successful as he was prepared for it.

(2) The Jews had rejected Christ, and Paul bases their rejection upon the hardness of their heart. He teaches that there will be a time when the Jews will give up their hardness of heart and accept the Savior. In the meantime the Gentiles will come into the church—that is, large numbers of the Gentiles will enter into the church before the conversion of the Jews takes place. It seems that the hardness of the Jews is not to continue forever. The acceptance of Christ by the Gentiles is to have its influence in removing the hardness of the Jews. The acceptance by the Gentiles of Christ is to provoke the Jews to accept him. I do not know when that time will be. When the full sum of the Gentiles enter Christ, the hardness of the Jews will cease and they will accept Christ.

H. LEO BOLES.

The work of winning the world to Christ is the most honorable and blessed service in which any human-being can be employed.—C. F. Schwartz.

Texas-Oklahoma Department

By C. R. NICHOL.

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clinton, Texas.

Who Are Christians? No. 1.

BY C. R. N.

Several letters have reached me, asking that I write an article in the Gospel Advocate touching the subject of there being Christians in the various religious organizations, or churches, especially the Missionary Baptist Church, since the Baptists immerse those who are members of their communion. (It should be remembered that the fact that one has been immersed does not make him a Christian. There is not only certain faith, but a motive which must be in the heart of those who are scripturally baptized.) One request is: "Commit yourself clearly on the matter. Can there be Christians in the Baptist Church?" Such request does not come from one who has heard me preach, else he would know that I do not leave the people to guess my views on any question I may discuss.

The Missionary Baptists in the South must believe that there is some kind of "baptismal grace" which flows or exudes through the hands of the "regular ordained Baptist preacher." In the act of administering baptism, which validates the baptism, or that the validity of baptism depends on the "authorizing act" of a "regular" Missionary Baptist Church. This is evident from the fact that the Missionary Baptists engage in "union meetings" with Methodists, Presbyterians, and the Christian Church, whom they recognize as Christians, and, too, declare the converts made in such "union meetings" are Christians. Some of the converts made in these "union meetings" may be immersed "into the name of the Father and of the Son and of the Holy Spirit" by a Methodist minister who himself has been immersed. Though the convert and the minister are each recognized by the Missionary Baptists as Christians, they refuse to recognize the baptism of the man as valid. It must follow that the faith which makes one a Christian is not sufficient to make one a Baptist; else one does not become a Baptist by the faith which makes one a Christian, but by baptism administered by a "regular ordained Baptist preacher," on the authority of a "regular Missionary Baptist Church." A member of the Roman Catholic Church may love, and win the love of, a good woman, and they may covenant to abide the marriage relationship in the sight of Jehovah. The marriage ceremony may be said by one who has been authorized by the State to function in such capacity, but such ceremony is not recognized by the Roman Catholic Church, and in the eyes of the Roman Catholic Church the parties are not married, and will not be married, no matter how devotedly they love each other nor by what State officer the ceremony was performed. Indeed, the ceremony must be said by an authorized agent of the Roman Catholic Church before it is valid. The legality of baptism from a Baptist viewpoint depends on the authority of the Baptist Church. The Roman Catholics contend for "apostolic succession;" and the Missionary Baptists in the South (most of them) contend for "church succession," by which they mean they have a regular succession of churches with a flesh-and-blood line to the days of the apostles. Their contention is fallacious, as is that of the Catholics, and would be worthless could it be established.

I do not entertain the view that the validity of baptism depends on the administrator. If the validity of my baptism depended on the character of the man who baptized me,

how could I ever be satisfied with my baptism? Though I believe the man who baptized me was a good man, I may be deceived. I am, as all humans, unable to see and know the heart condition of my fellows. The Lord does not make the validity of one's baptism depend on the righteousness of the one who administers the baptism; nor is there any intimation in all the Scriptures that one must obtain authority from a local congregation before he can administer baptism. When the evangelist Philip ascertained that the eunuch was a believer in Christ, he complied with his request and baptized him without seeking any "authorizing" act from the church in Jerusalem, where the apostles at that time held their membership; nor did he seek the voice of the church which he had just established in Samaria touching the baptism of this man. (Acts 8.)

If it be true that in a "union meeting" the converts are made Christians by the gospel, as Baptists claim, and it requires some additional process to make a Baptist of these Christians, it must follow that it does not require the full gospel to make one a Christian, or else that it does require something in addition to the gospel to make a Baptist—and it does! Conversion by the gospel of Christ makes Christians; but such converts are not Baptists, else all Christians would be Baptists. "Baptist conversion is wholly of men, and drives God out of the work;" and it may be added that Baptist baptism is a human institution, which is performed by no higher authority than the Baptist Church, which began in 1607, and is a very humanly human organization, deriving its name from its practice of immersion, which immersion, they insist, is essential only to the existence of the Baptist Church! I am asked if there are Christians in such an institution.

Those who believe and teach that the gospel believed and obeyed will make Christians will neither defend the Baptist faith nor Baptist baptism; nor do I know of any of "our" folk who have ever done so.

One often hears the statement: "There are as good people in one church as in another." "There are good people in all the churches." This is certainly true, but this is true in spite of the distinctive doctrines of the sectarians. Their piety and uprightness is not attributable to the peculiar tenets which make the denominations. Too, it should not be overlooked that the sense in which they are denominated "good people" is not synonymous with the term "Christian." In the sense they are called "good" there are those who are not members of any communion—yea, some such do not even believe in Christ—who are "good."

From a Baptist viewpoint, it is not necessary for one to be a Baptist to be a Christian, nor is there a scriptural reason why a Christian, or any man, should be a Baptist.

I am asked: "Are there Christians in the various denominations, including the Baptist Church?" I shall have more to say next week.

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Personal Notes.

George T. Searey has moved from Oklahoma City, Okla., to Brownsville, Texas, on account of his health. He would be glad to hold some meetings in South Texas.

C. H. Smithson began a mission meeting at Bloomburg, Texas, last Lord's day. He says there are only two members there, and that he hopes to do much good while there.

From W. T. Hines, Braman, Okla., March 16: "I am in my fourth week at Brown Union Schoolhouse and expect to be here another week. There have been no visible results, but a good interest manifested. I have four such meetings to conduct, and then I will be ready for the summer's work. Write me if you can use me."

From J. A. Hudson, Oklahoma City, Okla., March 13: "Yesterday was a fine day with us at the Tenth Street and Francis Avenue church of Christ, this city. Three were added. The morning audience was the largest we have ever had. The evening audience was also large and attentive. In the afternoon we had a business meeting in which those attending were inspired to do more in the work of the Master."

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Obituaries

Holden.

Sister Jennie Holden, wife of John B. Holden, was born on February 24, 1888, and departed this life on March 12, 1922. She leaves a husband and several children, together with her parents, to mourn their loss. She was a member of the church for several years. All that I heard express themselves about her said that she was a good woman. After funeral services, conducted by the writer, she was buried at Haynes' Grove. May God bless the bereaved.

J. S. WESTBROOKS.

Wallace.

Clarence Wallace, of Wardell, Mo., was born on January 5, 1900, and departed this life on March 11, 1922. He was a good boy. He never knew what it was to enjoy good health, but he had faith like Abraham. He confessed his faith in Christ when a young boy, August 31, 1913, and was buried with his Lord in baptism by Brother John R. Williams, and was faithful until death. "He that endureth to the end shall be saved." (Matt. 10: 22.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) "Blessed are the dead which die in the Lord." (Rev. 14: 13.) I would say to the family that will miss Clarence so much: Weep not as those that have no hope, but meet him in the better world. The writer spoke words of comfort to the sorrowing ones.

J. S. JONES.

Clemments.

Mrs. A. M. Clemments was born on September 5, 1878; obeyed the gospel at Old Phillips, under the preaching of Brother J. D. Gunn, in 1895; and died at the Protestant Hospital, in Nashville, Tenn., on March 3, 1922. The funeral talk was made by the writer at her father's house, near Seven Points, in this county, on the afternoon of March 4, after which the body was buried in the old family burial ground near by, to await the resurrection. Father and mother both linger on this side, but they are living in the evening of life, and it cannot be long until they will be called by the Master. May they be comforted by the promises of the word of God in this sorrow; and when they are called, may they be prepared for a happy reunion in that eternal city. The passing of our friends and loved ones reminds us of the brevity of human life. "Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." F. B. S.

Reagor.

Brother G. B. Reagor, son of J. W. Reagor and wife, was born on October 8, 1869, and died on June 8, 1921. He was born and reared near Flat Creek, in Bedford County, Tenn. On May 2, 1896, he was married to Miss Lou Noblett. To this union five children were born, four of whom are living. He is survived by his widow, two daughters, two sons, and two brothers. His fa-

ther died before I became acquainted with the family, but I knew his mother very well. "Aunt Tid," as she was familiarly called by all the neighbors, was one of the best women I ever knew. Brother Reagor was a devoted husband, a kind and loving father, a good neighbor and friend, and a devout and faithful Christian. Funeral services were held in the New Hermon church house by the writer, in the presence of a great host of friends, and the remains were interred in the grave near by to await the glorious resurrection. May God, our dear Father in heaven, comfort, bless, and keep Sister Reagor and her dear children.

GEORGE W. FARMER.

Goins.

On Tuesday, February 21, 1922, Brother J. G. Goins, seventy-nine years old, breathed his last. He had been a cripple ever since the Civil War, and had to use a crutch, but as long as he was able he attended church every Lord's day. "Uncle Johnnie," as we called him, was born in Williamson County, Tenn., on September 26, 1842. He was married to Angeline Parker on February 10, 1867, and to them were born eight children. Six are still living, five sons and one daughter. All were present when he was laid to rest. He obeyed the gospel in 1884 under the preaching of J. P. Litten. Brother G. A. Fitzgerald spoke at his funeral, and he was laid to rest at Iowa Park by the side of his wife, who passed away seven years ago. J. C. Goins and wife lived with him the past six years and cared for him. O, how they miss him! "Uncle Johnnie" was always ready to advance the cause of Christ and to help the poor in every way he could. If he had an enemy, we did not know it. His advice to those of his children who were not Christians was to live better. We may meet him in the "sweet by and by" if we will. Mrs. R. A. CROWELL.

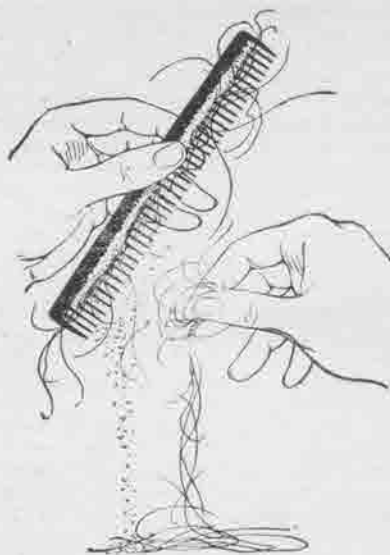
Barry.

H. C. Barry and A. E. Barry, father and son, were both born in Smith County, Tenn. H. C. Barry was born on May 5, 1844. He obeyed the gospel in his sixteenth year, and from then till his death, November 8, 1921, lived a life of faithful service to our Lord. He was married to Mollie Compton on December 4, 1867, to which union were born four daughters and two sons. They lived together fifty-two years without a break in the family, except three little grandchildren who died in infancy. Two years before his death his third daughter, Mrs. C. D. Baird, preceded him to the better land. On February 1, 1922, he was followed by his youngest son, A. E. Barry, who was born on February 16, 1876. He obeyed the gospel in September, 1892, and, like his father, remained faithful till his death. He was married to Cleo Rowland on September 6, 1899, and to them were born two daughters and two sons. One son died in infancy. His wife, two young daughters, one son, his aged mother, three sisters, and one brother are left to mourn. Both were towers of strength in the church and in their homes, and the memory of their useful, blameless lives points to us the only source of human help and comfort in this world.

CECIL BARRY RUTLAND.

DANDERINE

**Stops Hair Coming Out;
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Thirty-five cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic, you cannot find a particle of dandruff or a falling hair; besides, every hair shows new life, vigor, brightness, more color and abundance.

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The best way to keep baby in crowing, contented health is Mrs. Winslow's Syrup. This safe, pleasant, effective remedy regulates the bowels and quickly overcomes diarrhoea, colic, flatulency, constipation, and teething troubles.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator is best for baby. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Open formula on every label.

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CHURCH OF CHRIST

LOS ANGELES, CAL.

The Sichel Street Church meets for Bible study on Lord's day at 10 A.M.; communion, 12 M.; preaching, 11 A.M. and 7:30 P.M. Prayer meeting or Bible drill, Wednesday, 7:30 P.M.

For further information, address G. W. Riggs, 3319 Barbee Street, Los Angeles, Cal., or call Lincoln 2583 upon reaching the city.

Sunbeams.

BY J. A. PERRY.

I wish to call attention to some things contained in recent issues of the Gospel Advocate.

I have read with interest Brother William P. Walker's reports from Dinuba, Cal. This is one of the points where I labored some in 1912. I found a few members there, and held a meeting of one week's duration in an old store building, and we got a little band started off in our Master's work. I have kept watch of the reports of growth there under the labors of Brother Riggs, Brother Sewell, and the other preachers who have labored there, and now Brother Walker's work. Think of the good results of visiting fifteen hundred homes and scattering about five thousand tracts in a month! In my work assisting Brother Cayce and Brother Jeffcoat in Mississippi, directly and by the aid of these two servants of our Master, I distributed more than a thousand tracts in that field. Brethren, let us awake to the good of the printed page and the house-to-house preaching of the word. Let every congregation have fellowship in the tract work. The preacher should not have to bear all the expense of printing and distributing these tracts, but individuals and congregations should furnish them for the use of all evangelists who desire to give the best thoughts of our brethren to those who need them. Brother Fuqua is certainly doing a great work in this as well as in his preaching. Thank God for the Dinuba congregation and for Brother Walker's work at that point!

The report of work for 1921 by Brother R. V. Cawthon and the letters from Brother S. F. Morrow, in Florida, contain food for thought. Are we working as others are working, or are we, like the man with only one talent, burying our talent, or, like the watchman, asleep on our post of duty?

Brother Jeffcoat's articles on the work in Mississippi should be read and studied. I know that he speaks truly of that State and its needs; and if I had outside support, how gladly I would labor in that field again! The last week of my work in that field showed me a virgin field rich in souls, but very poor as to support on account of financial conditions. This field is in and around Hattiesburg and next to the Louisiana State line. I would like to enter that field again, but my pocketbook, unaided by other points, will not permit. Brethren, this field ought not to be left in this condition.

The reports of the work all over the country are interesting and encouraging, and the articles on various subjects by the editors and contributors are edifying and helpful to the readers. With all the good things in the Advo-

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about 82%. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

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

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

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

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break severe coughs.

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

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use



Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 10 parts pure Aspirin, 1 part pure Caffeine, 1 part excipient. In convenient tablet form. 35c per package at your druggist, or by mail from the manufacturer's Piedmont Laboratories, Inc., Clinton, S. C.



In answering advertisements, please mention the Gospel Advocate.

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CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, give a teaspoonful to cleanse the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste out of the bowels, and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child to-morrow. Ask your druggist for genuine "California Fig Syrup," which has directions for babies and children of all ages printed on bottle. Mother! You must say "California," or you may get an imitation fig syrup.

BOOK OF COMFORT

Specially designed gift for the bereaved. Contains choicest gems of comfort from greatest writers. Each selection a masterpiece. Memorial record page for the deceased. Beautifully decorated. Flowers fade, but "consolation" may be cherished for years. Price \$2.00, postpaid. Send to McQuiddy Printing Company, Nashville, Tenn.

Don't Wear a Truss



C. E. BROOKS, 443G State St., Marshall, Mich.

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



The Vapor Treatment for Coughs and Colds

The time to use Cresolene is at night. This fact appeals to every one. For the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable. Send for Descriptive Booklet 43. For Sale By Druggists. VAPO-CRESOLENE CO., 62 Cortlandt St., New York



HEADACHE—? GRIPPY FEELING—? For Quick Relief Take CAPUDINE

cate, how any disciple can claim, "I cannot afford to take the paper," is more than I can understand. Remember, brethren, you have two men to care for and feed—the outer man and inner man; and as you labor to care for the temporal man, be just as careful to look out for the needs of the spiritual man. Reading the many good things each week in the Advocate will help us in doing this. Now, do not say you are reading the Bible too much to do this. I have read the entire Bible through once each year since 1886, besides my special study of it; yet I cannot afford to dispense with the Gospel Advocate. I have never tasted tobacco in any form in my life, and I would entirely set aside all coffee and tea for the outer man before I would cut the inner man off from the benefit of a good, religious paper.

Notes from Arkansas.

BY R. H. JOHNSON.

I have just returned from Pope County, near Dover, where I preached from Friday night until Sunday. Two young ladies were baptized. A young man was baptized at my last appointment there in January. I am to meet a Mr. Pennington, "Russellite" or "Dawnite," on my next trip, and preach sermon about with him, as he does not believe in debating.

I intended to visit the brethren at Blackwell, Ark., and preach a sermon on "foot washing" as a religious service. Some of our brethren seem to think we as Christian people fail to do our duty in not washing feet. It seems that some cannot distinguish the difference between a good work and religious service. Washing feet is classed among good works. (1 Tim. 5: 10.) I will make this visit when the snow is gone, and will do what I can to get the brethren straightened out on this question.

I was called to Tomberlins, Lonoke County, on February 15 to conduct a double funeral; but when I reached Tomberlins (February 16) there were three instead of two. This was the first time in life I ever conducted three funerals at one time, with three caskets before me containing the mortal remains of the deceased persons. Brother Frank Smith died on February 14, and Sister Brown passed away on February 15. Sister Brown was Brother Smith's mother-in-law. Both died in the same house. On February 15 Mrs. Freeman died. These parties all lived in the same neighborhood, and all died of pneumonia. Brother Smith and Sister Brown were members of the church of Christ, and Mrs. Freeman was a member of the Methodist Church.

Work on the Arkansas Christian College will begin right away, and the brethren hope to complete the administration building by the beginning of the next school year. Brother Z. D. Barber preaches for the congregation two Lord's days in the month. Brother Barber is loved by the entire congregation.

My time is promised until October 1. After that time I can hold meetings or do regular monthly preaching.

New \$2.00 Mystery Novel for 15c

You Must Not Fail to Read "The Dark Mirror," by Louis Joseph Vance—The Best Story Published in Years.

You can see right through the plot of most stories, but "The Dark Mirror" will baffle you. It will hold you spellbound from start to finish, and keep you guessing. This new story is by one of the most popular authors, is original, thrilling, satisfying—one of the most exciting and most discussed of the new "best sellers." Sells for \$2.00 in book form. The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial, starting March 25. You can secure this complete novel by sending only 15 cents for the Pathfinder thirteen weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial and many other fine stories and features included. Address Pathfinder, 148 Langdon Sta., Washington, D. C.

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

Get it at your Druggist's or from the SHUT-TRINE CO., Savannah, Ga.

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is



Antiseptic Analgesic Antiphlogistic
(Prevents Infection) (Relieves Pain) (Allays Inflammation)
Get the Jar at your Druggist's or by mail from
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CHRISTIAN REVIVAL

TO BE HELD AT THE
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Will Open Its Columns and Publish a Full Report of
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THIS OFFER IS GOOD

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Work at Berry, Ala.

BY J. D. TANT.

Recently I spent fifteen days in preaching the gospel of Christ at Berry, Ala., and in trying to put the school there on a sound basis. As a result of my preaching, one who had wandered from God came home and eleven were baptized. During the meeting Brethren I. B. Bradley, of Birmingham, and T. B. Thompson, of Huntsville, assisted much by their presence and encouragement.

For the benefit of the school I made the following suggestions, which were indorsed by all: (1) That the name "Christian College" be not used, as the name "Christian," when applied to a school, carries the same sectarian meaning that the word "Baptist" or "Methodist" would carry. (2) That the idea of the school as a church school or a religious institution be discarded, as the church of Christ is the only religious institution that God knows anything about. (3) That the brethren make a claim for their part of the free-school money, which they can get when it is known that they are not running a church school, or denominational school. (4) That a room be reserved in which a regular course in Bible study can be given to any boy or girl who may desire to study the Bible, but that they do not make Bible study compulsory. (5) That Brother Shepherd cancel his sixteen-thousand-dollar mortgage against the house and ground, provided the church and people here will build a good dormitory that will care for fifty students. Brother Shepherd seemed anxious to make this gift, and the brethren are going to work to complete the dormitory by September. (6) That the church get some school man who is able to carry all at least two years in college work beyond the high school, and have associated with him three good teachers, so that we can have a four-teacher school who can manage two hundred students in their work here. The school will have State affiliation for all work done. (7) That they get out at least five thousand catalogues stating their work and put them in every church and school community in Alabama. (8) That they put some man in the field to visit every congregation in Alabama and get individual pledges to raise from fifty thousand to one hundred thousand dollars as an endowment to support not only a Bible teacher in the school, but help support first-class teachers, so we can soon give a nine-months' school each year to all who may desire to come.

All these suggestions were readily accepted, and the church at Berry is now looking for a school man who has

been a success in the schoolroom and who is able to do the work. Application should be made to J. C. Shepherd or A. B. Tenney, who are now teaching the school.

Los Angeles (Cal.) Notes

BY R. E. WRIGHT.

I left Nashville, Tenn., on the night of February 28, bound for Los Angeles, and reached here at 2:40 P.M. on March 4. Brother Godfrey and his son met me at the depot and brought me out to their home at 263 North Avenue 25, where I am at this writing. I found Sister Godfrey in the bed with the mumps; but the girls are nice housekeepers, and the whole family knows how to make a stranger feel perfectly at home. In fact, I have never felt for one moment that I was in the hands of strangers. I have met only one person here that I knew before I came, and that was Brother James A. Harden, an old Nashville Bible School boy. He is married now, and he and his good wife have four fine boys. I spent one night with them, and it was a delight to be in their home.

On Sunday (March 5) we had a real nice hearing at the Central congregation, 1720 South Flower Street. Every one seemed to enjoy the service. These good people seem to have a mind to work for the Lord in this city. The contribution was seventy-four dollars, and we had one hundred and ninety present. That, to my mind, is extremely good for a congregation but two months old. There is certainly a bright prospect for this work if we will keep our heads together and work.

Sunday afternoon I spent in the home of Brother and Sister Miller. Brother Miller is a sure-enough worker in the church. He doesn't know how to say, "I can't," or, "It can't be done." He drove me over part of the city that afternoon, and carried me to some high points where we could look out over Los Angeles and several of its suburbs, all with a population of over seven hundred and fifty thousand people. I have a new pal to work with out here—Brother Samuel E. Witty. I haven't met him yet; but he is a real pal. I am sure. He is back East on account of his mother's death. We pray God's blessings upon him in these hours of trouble and sorrow. I am praying the Lord that he make Witty and me a blessing to this work. Won't you pray for us also?

SEEDS PLANTS SEEDS

Whatley's prolific seed corn, grown specially for seed, shelled and graded, \$2.50 bushel. Porto Rico potato plants; Tomato plants—Earliana, Duke of York, New Stone, Redfield Beauty; also Egg plants; 1,000 to 5,000, \$1.50 per 1,000; 5,000 to 10,000, \$1.25 per 1,000; over 10,000, \$1.00 per thousand. F. O. B. Albany. Cash with order. Good plants and honest count guaranteed.

GIBSON FARMS, Albany, Ga.

Miss Lillie Cypert.

BY NELLIE STRAITON.

A short time ago I reported that I had forwarded \$41.25 to apply on Sister Lillie Cypert's traveling expenses home, which was all the money received for that purpose up to that time. Sister Cypert has acknowledged receipt of the money, and states that it covered the advance deposit which she is required to make on the boat fare. Since then I have received and forwarded \$151.50, being the total sum of a number of contributions from individuals and churches. This is less than half of the amount necessary—five hundred dollars; and that Sister Cypert be not disappointed or embarrassed, I appeal to each one who reads this message to cooperate with me in raising the balance of the money needed—and it must be done at once. Send whatever you can, even though the gift be small; but if you are able to make a more generous contribution, please do so. Then speak to the members of your home congregation and urge them to make an offering for this purpose. The important thing is to

send as much as possible, and send it now.

Contributions to Sister Cypert's personal support are also very much needed; so, if possible, include in your gift something for this fund. We cannot afford to allow her regular support to fall short while we are raising funds for her traveling expenses.

Send contributions for Sister Cypert to Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel, which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach, and bowels better than calomel without making you sick. Fifteen million bottles sold.

HOW TWO WOMEN ESCAPED OPERATIONS

Doctor Advised Use of Lydia E. Pinkham's Vegetable Compound

Happy Results in Both Cases

St. Joseph, Missouri.—"Both of my sides swelled and hurt me so that I could not move or do any of my work. There was heavy pressure and pains through my lower organs and the doctor told me to try Lydia E. Pinkham's Vegetable Compound for these troubles. He said I had this one chance, and if the Vegetable Compound did not help me nothing but an operation would. After taking several bottles I felt it was helping me and now I am able to do my own work. If my testimonial will help others I shall be glad for them to read it and hope your Vegetable Compound will do them as much good as it did me." —Mrs. WM. LOCKMAN, 513 N. 4th St., St. Joseph, Mo.

White Plains, N. Y.—"I had such a pain that I could hardly walk and the doctor said that I needed an operation. I was sick for a year before I started taking your medicine and I could not work. I saw your advertisement in a little book and that is how I came to take Lydia E. Pinkham's medicines. I have been taking the Vegetable Compound and Lydia E.

Pinkham's Blood Medicine, also Lydia E. Pinkham's Liver Pills and used Lydia E. Pinkham's Sanative Wash and the capsules and prescription recommended. I am doing all my work and have gained twenty pounds. I am taking the medicines still, but I feel fine. You have my permission to use this letter for the good of others." —Mrs. MARY MARK, 37 Hamilton Ave., White Plains, N. Y.

Some female troubles may through neglect reach a stage when an operation is necessary. But most of the commoner ailments are not the surgical ones; they are not caused by serious displacements, tumors, or growths, although the symptoms may appear the same.

When disturbing ailments first appear, take Lydia E. Pinkham's Vegetable Compound to relieve the present distress and prevent more serious troubles. Many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound after operations have been advised by attending physicians.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

ASPIRIN

Name "Bayer" on Genuine



Beware! Unless you see the name "Bayer" on package or on tablets, you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for colds, headache, neuralgia, rheumatism, earache, toothache, lumbago, and for pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. "Aspirin" is the trade-mark of Bayer manufacture of Monoaceticacidester of Salicylicacid.

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Cleveland (Ohio) as a Mission Field.

BY A. A. BUNNER.

Cleveland is one of the greatest and most inviting mission fields on the globe to-day. All nations are here, and conditions are favorable for reaching the people with the gospel. I am undertaking this great task. I hope to be kept busy all the time. I need to be daily loaded with good tracts and papers for this work. Brother McQuiddy, of Nashville, Tenn., and Brother Rowe, of Cincinnati, Ohio, are willing to furnish me with these at a sacrifice; but they are not able to make all the sacrifice, neither am I able to buy them. Brethren, will you assist me in this work with your fellowship? Now is your time to enter upon and accomplish a great work in the name of Jesus. I ask your fellowship in this work. The church in this place is still weak in numbers and finances and will appreciate your hearty cooperation. Send your donations to me, and every cent will be faithfully and judiciously applied to buying tracts and circulating good papers among all classes who can read English. Send donations to me, at 7808 Hope Avenue, Cleveland, Ohio, and see what we can do in advancing the cause of the Master in this great and populous city. If you have any friends located here who would likely become interested in the Christianity of the New Testament, send me their names and addresses and I will look after them.

More About "They Say."

BY M. M. PITTS.

I have just read a little poem by "E. M. A." in the Gospel Advocate of February 23, which strikes the keynote to many of the heartaches which we are heir to to-day. The poem, entitled "They Say," deals with that agency of the devil to which so many of our so-called church members and Christians either consciously or unconsciously belong. It seems to me that he or she who repeats the unscrupulous and malicious lies of the liar "they say" are equally as guilty as he, and are as great a menace to true and honorable society as can be thought of. Those people who indulge in the art of secondhand lying would be very much insulted should one accuse them of being cowards or of committing cowardly acts; but the fact remains that one who would hide behind the common phrase, "they say," to introduce a lie for which he or she does not want to assume responsibility, is nothing more nor less than a liar and a coward. Sad to behold are the creatures often clad in the regalia of a supposedly Christian lady or gentleman, when, in fact, they are not even

ladies or gentlemen, because no lady or gentleman will tell things he or she has reason to know are untrue, even if some "they say" did say so. Very often some of the most consecrated Christian characters are the victims of these evil-minded gossipers who introduce their conversation with "they say." Of course no Christian wants to resort to the courts of the land to rid society of these villainous characters, but it does seem that unless it is done they will continue to destroy the reputation, but not the character, of some of the most godly men and women of this age. A noted writer once said: "He who steals my purse steals trash, but he who steals my character steals all that I have." Hence, this character thief is more dangerous than one who breaks into your home and steals your earthly possessions. But one who lives right can pursue the even tenor of his way, assured of the fact that, if he lives right until the end, all that a multitude of liars and hypocrites say against him will be of none effect; and if not living right, a legend of angels praising him would do him no good. As Christians, if we hear things detrimental to the character of any brother or sister, let us go to such a one in a brotherly way and tell him or her, instead of being a party to a malicious lie. One of Hambone's meditations says: "De reason folks talk about you to your back is dat dey don't mind hurtin' yo' reputation; but dey don't want to hurt yo' feelin's." Let us not be guilty of either.

SORES

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

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

EVERY MARRIED COUPLE

and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price. 1,008 pages, bound in cloth. Sold formerly for \$1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Baby, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

Special Offer.—For a limited time we will send one copy for \$1.00 to introduce book to readers of this paper. Money back if not satisfied. Address Medical Press, 240 1/2 Washington Street, Buffalo, N. Y.

Cuticura Soap

—The Healthy—
Shaving Soap

Cuticura Soap shaves without mug. Everywhere.

Field Reports

Hatfield, Ark., March 14.—Last Lord's day I was at home. We had three good services and a business meeting. We were not at our best, as some were sick and the weather was bad. If all the churches would stand by their ministers, see that they preach the truth, and then support them, the cause of Christ would grow everywhere.—C. H. Smithson.

Berlin, Ga., March 13.—Brother Hugh E. Garrett, of Atlanta, recently visited us here and preached a fine sermon. Brother Claus, of Valdosta, preached to us a few nights last week. The attendance and interest were good. He promised to come back soon. The people here are showing more interest in Bible study now than they have in the past.—Adair P. Chapman.

Maysville, Okla., March 10.—I preached at Paul's Valley on the third Lord's day in February. The congregation there is moving along nicely. Brother Ira Womack preaches for them on the first Lord's day in each month. I filled my regular appointment at North Walker on the first Lord's day in this month. Services morning and night, with good attendance. These brethren have a mind to work.—J. D. Matthews.

Kelso, Tenn., March 13.—I filled my regular appointment at Corder's Cross Roads yesterday. There was an unusual attendance, with attentive interest. Our school terminates the last of March, and after then I have some spare time for evangelistic duties, should any congregations need my services. Let us work and pray more that we may always abound in the work of the Lord, forasmuch as our work is not in vain in the Lord.—G. H. O'Neal.

Birmingham, Ala., March 15.—I am preaching regularly for the North Birmingham congregation. This congregation is only about eighteen months old, but they have a lot paid for, a temporary house built and paid for, and they are supporting me in the work. In a few years this house will be converted into a bungalow and we will build a nice, modern church building on the corner of the lot. This congregation was established during Brother C. M. Pullias' stay with West End.—H. A. Price.

Kirbyville, Texas, March 13.—Two excellent services at Honey Island yesterday. I was with the faithful at Cravens, La., on the first Sunday in March, with large and attentive audiences. I am keeping busy in the Master's work in Eastern Texas and Western Louisiana. Prospects are much brighter and the brethren's zeal much greater for good now than at any time during my ten years' service here in this much-neglected and needy mission field. I am planning to conduct about four mission meetings here this spring.—J. S. Daugherty.

Altus, Okla., March 13.—On last Thursday I was called home from the meeting in Norman, Okla., on account of two of our children having very severe cases of "flu." They are

much better now. Yesterday we had a crowded house at the morning and evening services here, with one confession at the evening service. Baptizing to-night. Yesterday was the beginning of a revival meeting here. Brother Frank L. Cox, of Norman, Okla., will arrive to-day to do the preaching during the meeting. The Norman congregation and the Altus congregation are exchanging meetings.—S. E. Templeton.

Soddy, Tenn., March 13.—I filled my usual appointments in Rhea County on Saturday night and Sunday. I preached on Saturday night in a private house near Evensville. This was my third sermon in that community. There seems to be considerable interest. This is a Baptist community. On Sunday at 11 A.M. I preached at Byrd's Chapel. This is the congregation that we worshiped with before we moved to Hamilton County. They seem to be gaining in interest. May we all do with diligence what comes to hand, preparing for greater work.—H. B. Young.

Oakman, Ala., March 15.—Since last report I have been busy preaching on Lord's days, mostly at mission points. On last Lord's day I visited our colored brethren at Patton. They are doing all they can to convert their race. I wish some of our white brethren in this State had as much zeal and courage as they have. I preached at the Booker Washington school while there, and will visit them again soon. I am at home at present with my wife and son, who have been sick for some time. The shadows hover over us, but the light of God's love shines through, and we try to be submissive to his will.—A. D. Dies.

Shelbyville, Ky., March 15.—Last Sunday I was at the Forks of Elkhorn and Shelbyville. The Elkhorn church is doing good. They contributed sixty dollars to the Shelbyville church. Our hearts were made glad to-day when we received a check from Campbell Street Church, Louisville, Ky., amounting to six hundred and sixty-seven dollars and ninety-one cents. We are very anxious to begin our building this summer, and we will succeed if the brethren will come to our assistance. This is a very important work, and we are very anxious to see it through. Other places are calling for me, and I am anxious to do this work so I can give my attention to building up the church at other places. Brethren, send us a liberal donation at once.—R. A. Craig.

Pori Arthur, Texas, March 14.—Brother Will W. Slater is now in the second week of a meeting with the church here. Crowds have not been large, but they never are large at our meetings here. Brother Slater has given us some very fine lessons, and I am sure the meeting is doing good. The simple gospel is being preached, and that will always do good. I have never been privileged to associate with Brother Slater in a meeting before this. I find him to be a splendid yoke-fellow. Our meeting may close sometime this week, and yet we may continue over next Lord's day. I shall assist Brother Slater and the South Park Church, at Beaumont, in a meeting sometime next month. I preached there last Sunday; and if the meeting continues here over next Sunday, I

will preach there again. There is now some possibility of my being in Tennessee in the summer, and I could arrange for another meeting or two, either in that State or any of the adjoining States. I shall be glad to hear from churches interested. I have had about sixteen years' experience in the work of preaching.—C. D. Crouch.

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"Thou Shalt Not Covet."

BY J. G. MALPHURS.

Did you ever hear a sermon on covetousness? This sin is classed with the most soul-destroying evils, fornication, idolatry, drunkenness, etc., and yet many of us never heard of a brother's being disciplined on account of it. Is it because no one covets now? Does it not occur sometimes that the elder who is taking the lead in disciplining a poor fallen girl is so covetous that he hurts the church worse than the fornicator?

God has sounded many warnings against this form of evil, and yet it looks as though it were here to stay. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maldservant, nor his ox, nor his ass, nor anything that is thy neighbor's." (Ex. 20: 17.) "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15.) "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6: 10.) Hence, "let it not even be named among you, as becometh saints" (Eph. 5: 3), and do not "keep company" or even "eat" with a covetous brother (1 Cor. 5: 9-11.)

This lusting after riches, avaricious desire for possessions, comes from the heart (Mark 7: 22), and Paul says it is idolatry (Col. 3: 5). Covetousness made Achan steal the gold wedge and hide it; it causes the rich to "oppress a man and his house, even a man and his heritage." (Mic. 2: 2.) A covetous man rarely sees a needy brother or true mission field. "He is poor because he won't try," or, "Let his relatives help him," is a ready reply when approached for charity. Covetous members let the meetinghouse rot down and claim that "we are poor in this world's goods." Yes, we have all seen the deadly effect on the church. Covetousness seems to be one of the besetting sins of the church of Christ. This heinous sin, like some plants, thrives well in poor soil as well as rich. A poor man might cover "greedily all the day long," pierce himself through with "with many sorrows," and go to hell a pauper; while another covets riches, gets them, and, like Jeshurun, waxes fat and lightly esteems "the Rock of his salvation." (Deut. 32: 15.)

This lusting after worldly possessions has a threefold effect on the poor victim. (1) There is no end of all his labors. "There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet

is there no end of all his labor, neither are his eyes satisfied with riches." (Eccles. 4: 8.) (2) It destroys life. "So are the ways of every one that is greedy of gain; it taketh away the life of the owners thereof." (Prov. 1: 19.) (3) It deprives him of a home in heaven. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6: 10.)

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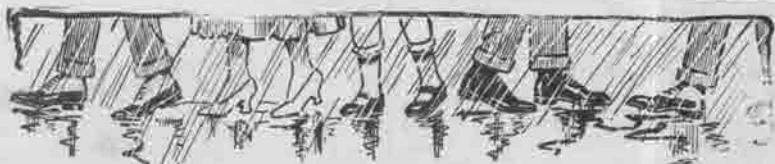
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Quiet Talks on Timely Topics

BY G. C. BREWER

First Principles.

We hear a great deal said about "first principles." Some-
times we find people who object to what they call "first-
principle preaching," and we often find others who think we
ought to have more preaching on "first principles." But
by "first principles" these people mean the conditions of
salvation or the terms upon which the pardon of sins is
promised—namely, faith, repentance, confession, and bap-
tism. But these are really not first principles at all. They
are "first steps"—the first steps that a sinner must take
toward God; steps he must take in order to be saved. But
something else must be preached to the sinner before he
will ever think of taking these steps. Some principles must
precede these steps. A missionary to a heathen country
has to preach the real first principles. He must preach (1)
the existence of the true and living God, Maker of heaven
and earth, the Creator of man, the Father of all nations;
(2) Jesus Christ, God's Son, who brought salvation to man,
salvation from sin and death; and (3) the Bible as the
revelation of God's will, our only source of knowledge of
things divine, and as our rule of faith and life. But as
the heathen already believes in the existence of gods and
as he recognizes his need of help from a being that is
higher than himself, the missionary's task is comparatively
an easy one. The man who goes to preach to the civilized
and educated (?) classes of this country to-day is the man
who has the task. Let us consider these first principles in
the light of present-day conditions and see if there is not a
crying need for some real first-principle preaching in our
country to-day.

God Is.

Biology—evolution—has ruled God out of the creation
and attempts to explain man and all other living creatures
as the product of certain natural forces. And as man was
produced by evolution just as the lower animals were—is
one with them, only a little more refined, has been evolving
a little longer—he cannot claim exemption from the law
of dissolution as it affects the earth. Hence, this theory

has no use for God. There is no room for him in its opera-
tions. It is true that this theory has been taught for many
years; but it was formerly taught as a *theory*, and the
teachers themselves did not believe it. But now it is taught
in all the colleges and universities as a *fact*, and anything
that conflicts with it is ridiculed and "laughed out of
court." But what good would there be in preaching to this
class of people? There is, indeed, little hope of reaching
the teachers of such a theory; but we can safeguard the
students. We can at least keep them reminded that evolu-
tion is only a theory; that many scientists never accepted
the theory, and that they (the students) will not be fools
and idiots if they do not believe the theory. Also, we can
point out the many baseless assumptions that the theory
rests upon. We can put into the hands of the students the
books that have been written against the theory while they
are being told in the classroom that *all educated people*
believe it. So far as our own children are concerned, we
can and should put them in Christian schools where evolu-
tion is not taught.

MAN'S NEED OF SALVATION.

There is no use of preaching a Savior to men who do not
believe that they are in need of salvation. They must first
be made to see that they are sinners and that there is no
remedy for the ruin that sin has wrought except the gospel
of the grace of God. There is no need to tell those who are
at all acquainted with current conditions and present-day
philosophy that many people to-day do not consider them-
selves sinners, and do not, therefore, feel any need of salva-
tion or ever think of thanking God for his marvelous mercy
and abounding grace that brought salvation to a recreant
race. Last year a member of the faculty of the University
of Texas read a paper before the Faculty Club, entitled,
"Wanted—A Substitute for Salvation." The author of the
paper, being a teacher of psychology, argued that conver-
sion or salvation had in some instances served to harmo-
nize the divided self, but that the divided self had been oc-
casioned by the belief in sin and the fear of hell, and when
the individual believed himself freed from sin and saved
from the dangers of hell he was united, harmonized, and
found peace. But he said that now hell is obsolete and sin
is obsolescent, and therefore there could be no more im-
agined conversions, and we must have a substitute—some-
thing else must be relied upon to harmonize the divided
individual; and he recommended psycho-analysis. This
idea that "hell is obsolete and sin is obsolescent" is more
widespread and general than many church people realize.
There is a great need to-day of a sense of sin. The prodigal
son did not think of returning to his father until he "came to
himself." He was first forced to recognize his own helpless
and pitiable condition, and then, in contrast with his woe,
the easy condition of the servants in his father's house
appealed to him and he decided to go home and ask his
father for a job, not hoping to be a son, but a servant. If
we could only cause men to come to themselves, they would
be ready to accept the salvation that is so freely offered to
all men. And then they would be ready to magnify the
name of God and praise him in such hymns as—

Amazing grace—how sweet the sound!—

That saved a wretch like me!

I once was lost, but now I'm found;

Was blind, but now I see.

Many religious people even could not sing that song for the reason that they do not feel that they were ever lost, blind, and wretched, and were "snatched as a brand from the burning." They are smug and complacent. They have their faith by inheritance, and they come into the church by generation and not by regeneration. They know nothing of the "amazing grace" of God, because they were never conscious of their own sinful and helpless state.

But what can we do to make men see their sins and their need of a Savior? We can point to wars, to death, to disease, to insanity, and to asylums, all of which came as a result of sin. We can point to the intrigues of politicians, to the strikes and unrest among the laboring classes, to the greed and oppression of capitalists. We can show that education and philosophy and socialistic theories cannot cope with the situation or bring peace on earth. Then we can show the heinousness of sin by pointing to what God did to save the world from sin and its consequences, and thus preach the love of God and the gospel of grace which is sufficient for the salvation of the whole human race.

THE BIBLE AS GOD'S WORD.

There is no use to try to prove anything by the Bible when those whom you wish to convince do not believe the Bible. You would as well quote from an almanac. We should begin again to exalt the Bible; to tell its history—through what trials it has passed and how it has over-ridden and outlived opposition; tell of the internal evidence of its authenticity; point out its high principles and its sweet and precious promises. We should always speak of it reverently and never cast a reflection upon any Bible story or character.

These are *first principles*. These are vital and fundamental principles. Let us preach them.

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Our Contributors

"And He Was a Samaritan."

BY JAMES E. CHESSOR.

The story of the ten lepers (Luke 17: 11-19) presents a forcible illustration of the ingratitude of men. The little narrative would be dreary reading indeed, if it were not for the action of the one grateful Samaritan who alone of the ten is a character worthy our emulation. As the Savior was entering a certain village on the way from Galilee to Jerusalem, he was met by ten lepers, who pleaded that he would have mercy on them. They were just outside the limits of the village and "stood afar off" because their contagious disease had made it necessary to segregate them. As required by the law of Moses, lepers were compelled to dwell alone, or without the camp. Thus excluded from other society, these ten unfortunates seem to have grouped themselves together for company. Their lot was indeed hard, not only because of the loathsome disease that preyed upon them, but also because of their enforced seclusion and loneliness, and it is but natural that in their tribulation they should seek mutual consolation. They were companions in sorrow, and in unison they implored the Savior's tender pity, crying to him from the distance: "Jesus, Master, have mercy on us." Afflicted with incurable disease, cast off and avoided, pronounced unclean and "quarantined" by law, they were indeed objects of pity, and Jesus would not pass them by. His command to the lepers was: "Go and show yourselves unto the priests." They obeyed in faith, and while on their way they were cleansed. Jesus healed them because of their obedient faith.

It is not an unusual Bible story thus far, but the sequel is a surprise. Singular and not altogether gratifying, yet it is an enlightening commentary upon human action and human character. "And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks." Here is the high light of the picture. Note that this leper fell upon his face at the feet of Jesus to make known his deep appreciation. This was a spontaneous outburst of unfeigned gratitude, not decorous lip-words, but an outward expression so sincere that it could not be misunderstood. The heart dispenses with formalities when it speaks. But just one leper returned; the nine went on their way. Here is the shadow of the picture. One out of ten was appreciative enough to thank his Benefactor. The one was a Samaritan; the nine ingrates were Jews. "And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?" Jesus makes strange at the ingratitude of the nine, and by the same token commends the action of the foreigner. But the Samaritan had profited by turning back, or, rather, by his attitude toward Jesus. It was his privilege to converse with his Benefactor and to hear Jesus bid him arise and go on his way with the assurance that his faith had made him whole. The ingrates had lost infinitely more than they had gained in the first instance; ingratitude had robbed them of a blessing vastly more important than the cleansing of leprosy. They, too, could have had salvation if they had sought it at the feet of Jesus.

Do not forget that the grateful one was a Samaritan. Likewise it was a Samaritan that proved neighbor to the bruised and bleeding traveler on the Jericho road; a priest and a Levite (both Jews, of course) had in turn passed by on the other side. The fact that this grateful man was a Samaritan is not mentioned incidentally; it was set down on purpose and made significant. Omit this statement from

the story, and the lesson loses much of its force. Let us look at the language a moment. "He fell upon his face at his feet, giving him thanks; and he was a Samaritan." According to the law of language, the statement is emphatic. Then the language of Jesus following emphasizes its importance. "Were there none found that returned to give glory to God, save this stranger?" The word translated "stranger" is rendered "foreigner" in the margin. It would seem that the result is just the reverse of what might reasonably be expected. We should not be greatly surprised if this Samaritan—member of a mongrel race, benighted, superstitious—had gone on his way without expressing gratitude. On the other hand, we should naturally expect the nine Jews—members of God's elect race to whom had been committed the divine oracles—to be eager to praise the God of their fathers for so gracious a favor. But this was not the case: things do not invariably turn out as we anticipate. Those from whom we expect the most often render the least, and vice versa. The Jews as a people in Christ's day had come to be an arrogant lot, impudent, proud of their Hebrew blood, boastful of their unique position as God's nation. Their worship had grown corrupt, ritualistic, traditional, and their religion vain. Not the least among their sins was base ingratitude toward a God who had exalted them for centuries above all other peoples in point of privilege and special care. The ingratitude of these nine lepers exemplifies the general ingratitude of the nation. The religious Jews, for the most part, were bigots, fanatics, ingrates.

Jesus expresses surprise that these Jews should be so ungrateful. "Where are the nine?" Were they not more enlightened than the foreigner? But mercy had been shown to all alike. Why, then, had not the nine turned back to give thanks? We may as well ask why men are so ungrateful to-day: the cases of ingratitude that come under our observation are multitudinous. The nine are accustomed to go their selfish way. Indeed, we would do well if we searched our own hearts to see whether we may not find something of the ingrate there. Ingratitude, as a matter of fact, is one of the commonest, as well as one of the most detestable, human failings. Some philosopher has said that gratitude is thankfulness for favors expected, instead of appreciation of favors received, basing his definition on the assumption that we are not so thankful after we have received the favor. Indeed, where are the nine? But is it not equally fitting and proper that we, as Christians, who once were lepers, should thank Jesus, the Physician that healed us? Had not those ten lepers met Jesus who had pity on them, they would have languished and finally succumbed to loathsome disease and found graves in the potter's field; had not Jesus cleansed us in his own blood, we would die in our sins and go down to perdition. But he recovered us of our leprosy. Shall we not, therefore, be as grateful as the Samaritan leper? Or shall we prove ingrates like the nine? If we act so, we are not yet mindful, at least not appreciative, of the cleansing from our old sins, and we are not now worthy the name "Christian." Christians are grateful to the Giver, for they know that "every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." But the swinish ingrate

"Ne'er looks to Heaven amidst his gorgeous feast,
But with besotted base ingratitude
Craves, and blasphemes his Feeder."

Suppose those nine ingrates had a second time fallen victims to leprosy. Would it not have been simply a case of a "worse thing" befalling them? In other words, would not their sin of wanton ingratitude have closed the door of God's mercy to them? Will God continue to bestow his spiritual blessings upon us to-day whether we are grateful or not? I do not think that he will. We must praise Him

from whom all blessings flow, or those blessings in full measure will not flow to us. We must turn back to Jesus—not once, or twice, but daily—fall at his feet, and give him thanks. Christians will do this, because they are joyful and grateful. Their cup, both of blessings and of thanks, runneth over. "Rejoice in the Lord always," Paul writes the Philippian Christians: "again, I will say, Rejoice." "In nothing be anxious," continues the apostle: "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light." The redeemed host whom John saw in the vision on Patmos were represented as ascribing praise to the Lamb for their salvation. "After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb." If we expect to be of the number who shall bear the palm of victory and join in the redemption song of eternity, we must praise the Lamb here below. Our rejoicing begins on the earth.

Marvelous indeed is the goodness of God. Wonderful is his grace, and his love past finding out. "And you did he make alive, when ye were dead through your trespasses and sins." "God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive altogether with Christ (by grace have ye been saved)." "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us." Lepers we were, but now are we cleansed; blind, but now we see. As did the Samaritan, let us turn back and give glory to God.

A Biblical Criticism.

BY H. W. JONES.

I have been reading with great interest a recent publication, "The Outline of History," by the noted English author, H. G. Wells, who recently visited our shores. This is a most interesting history of the world from the very beginning down to and including the World War. He writes in a plain, easy style, and is fascinating, logical, philosophical, and true to the facts of general history in a convincing way from beginning to end. He leads the careful student gently, though clearly, through the maze of human events, giving cause and effect in a graphic way. This is, in my estimation, the best general history I ever read, and especially so are his vivid accounts of the rise, progress, or decline of the different religions of the world, briefly, but philosophically, told. All this reveals to us more clearly what kind of being man is. But, notwithstanding all these merits in his history of about twelve hundred pages, Mr. Wells misses the true mark widely in the quotations which follow:

1. "The insertion of these genealogies (given by Matthew and Luke) is the more unreasonable, because, according to the legend, Jesus was not the son of Joseph at all, but miraculously conceived." (Page 498.) Now, isn't it strange that a man of great learning, intellectual attainments and ability, like Mr. Wells, would seem to doubt the miraculous part of the New Testament and fail to see the plain teaching of holy writ that Jesus Christ, God's own Son, was "born of the seed of David according to the flesh" (hence the genealogies of Matthew and Luke), and "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord?" (See Rom. 1: 1-4.) So the genealogies of Matthew and Luke are very reasonable, Jesus "being the son (as was supposed) of Joseph, the son of Heli," etc., as

the record plainly says (see Luke 3: 23); and it was thus given to prove that Jesus was the promised Messiah of the Scriptures. Hence, Jesus was not in reality "the son of Joseph at all," but was "supposed" to be from a human point of view and relationship.

2. He says: "We are told that a great darkness fell upon the earth, and that the veil of the temple was rent in twain; but indeed if these things occurred, they produced not the slightest effect upon the minds of people in Jerusalem at the time. It is difficult to believe nowadays that the order of nature indulged in such meaningless comments. Far more tremendous is it to suppose a world apparently indifferent to those three crosses in the red evening twilight, and to the little group of perplexed and desolated watchers. The darkness closed upon the hill; the distant city set about its preparations for the Passover; scarcely any one but that knot of mourners on the way to their homes troubled whether Jesus of Nazareth was still dying or already dead." (Page 509.) Now, there it is! Human reason exalted above divine revelation! He walks by sight (sense); while "we walk by faith, not by sight" (sense or appearance), as the Scriptures teach. (2 Cor 5: 7.) In the language of our Savior, I would say to Mr. Wells and all his kind: "Ye do err, not knowing the scriptures, nor the power of God." Yes, if he really "knew the Scriptures," he would believe what they say; and if he only "knew the power of God," it would be easy to believe the very thing he says "is difficult to believe nowadays." Nay, verily, it is not "difficult to believe nowadays that the order of nature indulged in such meaningless comments" as he calls "darkness over all the land for three hours" and "the veil of the temple being rent in two," etc. It is easy to believe all this (and more) "nowadays" by those faithful ones who accept the fundamental proposition of the Christian religion—viz., that Jesus is the Christ; the long-promised Messiah, the Son of the living God. But "higher critics" and others who reject this bed-rock truth of Christianity will ever find it "difficult to believe the order of nature indulged in such meaningless comments" (to them) at Christ's death on the cross. To us who believe, all such miraculous "comments" are full of meaning, instead of being "meaningless," as Wells says. They mean that *Jesus is the Christ, the Son of the living God!* All who believe this wholeheartedly can easily believe the miraculous connected with it and all Christ's teaching; but those who reject the miraculous had as well reject the whole New Testament, and thus be left without a ray of hope beyond this vale of tears. *It all must stand or fall together.* And if "scarcely any one but that knot of mourners troubled whether Jesus of Nazareth was still dying or already dead," as Mr. Wells says, it only shows their cold unbelief and hardness of heart. But many thousands did believe after he rose from the dead. Now, how account for that, except through their believing the miraculous?

3. Mr. Wells says: "Paul had never seen Jesus." (Page 511.) This statement only shows his ignorance of God's word or his unbelief, or both, as the New Testament plainly says Jesus "appeared unto Paul." (See Acts 26: 15, 16; 1 Cor. 15: 1-7.) But that is miraculous, too much for "higher criticism" to believe.

The "Movies"—Are They Harmful?

BY C. E. HOLT.

Why ask this question? How would you answer it? Bear in mind that I am writing to professed Christians, men and women, boys and girls, who, if asked to what church they belong, would answer eagerly and positively thus: "We are members of the church of Christ." That means the church that Jesus built upon the Rock (Matt. 16: 18); the church for which he gave himself, for which he shed his blood. Naturally and reasonably, we would expect people who make such a claim to conduct themselves

in such an exemplary and Christlike way that the world could and would see such a marked relation between their profession and general conduct that they would be compelled to acknowledge the genuineness of their claims. The people of the world care but little about "doctrine." They are not, as a rule, capable of appreciating the difference between "doctrine" and "doctrines." The majority of people—and this includes thousands in the different denominations—do not understand the differences between the true New Testament teaching and the various theologies of the schools.

We preach correct "doctrine" to the world, and say: "Why do you not accept it? Can you not see that we preach it just like it is laid down in the New Testament?" Their replies in substance are: "We want to be shown. We want to see results. What do you do more than others? In your general conduct we do not discern any improvement over your former lives. True, you were baptized, and you call your church 'the church of Christ,' and eat the Lord's Supper every Sunday; but we see some of you in the dance halls and other places of amusement just like other folks; and we see some of your preachers at the ball games, and others mixing with people of the world just as if there were no difference between the world and the church. Now, we see all this, and more than this; and pray tell us, do you think baptism and taking the Lord's Supper every Sunday will save you?"

This is the way the people of the world talk. It is the world we are trying to save. Now, I am not given to the habit of making comparisons—comparing sins with each other in order to make some particular sin or sins appear more dangerous and more to be avoided than some other sins. I do not think God makes the distinctions we often make. It is true that some sins are more far-reaching in their effects than others. But I wish in this essay to speak particularly of a great viper that has grown to enormous proportions and is insidiously working its way into the very vitals of the social, religious, and political institutions of our country and of the entire civilized world. I refer to the "movies," as they are commonly called—moving pictures. This is indeed a great invention, as we all admit, and might be advantageously used in teaching many things. The art is not wrong or sinful within itself considered. But, like many other great inventions, it has been prostituted to the lowest levels of sensualism and social corruption. I would not, in this short article, undertake to enumerate the evils that are linked with the moving-picture shows of our towns and cities. When we are confronted with the truth that a silly, clownish young man in the service of a film company is paid more money for his nonsensical performances than is the president of a large university, or than is paid to the President of the United States of America, it should cause us to pause and ask the reason why. Why is a girl with a pretty face and shapely limbs and a vivacious and adventurous disposition to be paid more money to dance and twist and kick and kiss men on the stage than is paid to a refined, modest, and educated girl who teaches school or who works at some useful and honorable business? Why should such be the case? It is the case, as we all know. It is a sad reflection on the intelligence and moral status of the country.

This moving-picture business affects every class of society, from the highest to the lowest. It recently walked into the official family of President Harding and captured his Postmaster General, Mr. Hayes. Mr. Hayes sold himself for the handsome (pitiful) sum of one hundred and fifty thousand dollars a year. That almost takes one's breath. I am glad Mr. Hayes was not a preacher. It would be a blow to the "ministry." Just think a moment! How can that great cancer on our national life afford it? From what source or sources do they acquire so much wealth as to enable them to pay one man such an enormous amount

of money? My brethren and sisters, this money comes out of the pockets of the people. The deluded public pay the bills. Do you know that millions of professed Christians pour their hard-earned money into the laps of that voluptuous and soul-destroying machine?

The cry of "hard times" is heard on every hand; especially among church members do we hear this complaint. Many brethren will not subscribe for a good, wholesome, religious paper, whose families are regular customers at the picture shows and other places of amusement.

I am not now, and have never been, an extremist in regard to young people having proper diversion and entertainment. I have always tried to be conservative and reasonable along these lines. But the world is on a spree, and is intoxicated on the frivolous things of life. If the church joins in this orgy of indiscriminate and unrestrained indulgence of fleshly appetites and sensualities, then we may expect a swift and complete destruction of the social and religious fabric of our present civilization.

The money spent by the people in the "movies," while a great and inexcusable loss, is a mere bagatelle when compared to the moral and spiritual loss incurred thereby. It is useless to argue that people are not influenced by what they see and hear. In fact, we are a part of what we have seen and heard. Through the eye and the ear the inner self is reached. Not only are we mentally influenced, but our souls are affected likewise. I seriously doubt if men and women ever reach an age, so long as the faculties of their minds are normal, that they are not, in a measure, influenced by what they see and hear. It is still true that

Vice is a monster of such frightful mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

But what can be done to stop the business? Can it be stopped? No, it cannot be stopped by protests from the preachers. So far as the world is concerned, no attention will be given to the protests and warnings from preachers. Even many members of churches will smile at such protests. The world has descended to such a low plane of morality that one, and only one, idea prevails in all lines of business, and that is: "Does it pay? Is there money in it?" If the moving-picture business did not produce great wealth to those who engage therein, it would soon pass out. So it is with baseball and all other nonproductive lines of business. When young people enter such business, they soon become wholly unfitted for any of the useful lines of business. It is appalling to think of the great army of young men and young women engaged in the "movies." But there is money in it. Yes, and there are many other things in it that strongly appeal to the frivolous and sensually inclined. If I could influence even one young man or one young woman to stop the "movie" habit and give himself or herself to more sensible and more useful things, I should be greatly rewarded for this little essay.

The Lordship of Jesus.

BY R. C. GOODPASTURE.

The inspired teachers of the apostolic church clearly recognized and emphasized the absolute and supreme Lordship of Jesus. It was one of the outstanding and vital points of Peter's fearless announcement on Pentecost. Said he: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 36.) To be sure, Jesus was called "Lord" (John 11: 3), in a more or less conventional sense, while he was on earth; but he is "Lord" now in a greater sense of the word. "God hath made him both Lord and Christ." "Hath made" implies that he is "Lord" in a sense different from that which was true of him before his ascension. In other words, these

very Jews, whose hands were red with the blood of murder, had put Jesus on a cross, but God had put him on a throne. (Acts 2: 30-36.) Peter places his climactic stress upon the Lordship and Messiahship of Jesus. To his hearers it was a fearful revelation that they must acknowledge and submit to the powerful and mighty claims of Jesus, whom they had rejected. The Lordship of Jesus is thundered through the Epistles and echoes to the last verse of the Revelation.

Notwithstanding the fact that the teaching upon the subject is abundant and clear, many fail to understand and respect the righteous claims of Jesus as Lord. Some would give him first place in the manger or in the stable, but they would not allow him lodging in the guest chamber. They would occasionally let him rule in their lives, but they would not enthrone him in their hearts. Divine is the admonition: "Sanctify in your hearts Christ as Lord." (1 Pet. 3: 15.) If we "sanctify"—that is, set apart, acknowledge, or regard—"Christ as Lord" in our hearts, we shall have no trouble in letting him be Master in our lives. In becoming "Lord" in our hearts, Jesus becomes "Lord" over our hearts. This means that he controls the issues of our lives. "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4: 23.) Jesus, then, must hold in the hand of his dominion the sources of human thought, speech, and action. He must be "Lord of all" or not at all. Everything must be surrendered to his Lordship and employed in his service. There must be, there can be, no reservations. We must accept him as "Lord" upon his own conditions. Those who reject him as "Lord" cannot accept him as Savior. If he is "sanctified as Lord" in the heart, he will be manifested as "Lord" in the life. It is no little matter to commit the hidden springs of our existence to his authority, but it must be done.

There is no one who could be our "Lord" quite so well as Jesus. He alone has the rightful claims of Lordship. Who, besides him, ever received "all authority . . . in heaven and on earth?" To whom, besides, was it ever said: "Sit thou on my right hand, till I make thine enemies the footstool of thy feet." (Heb. 1: 13.) Who, besides him, would or could have died on the cross for the sins of all men? There is joy and hope in the fact that he who was slain to be our Savior was also exalted to be our Lord. In view of his vicarious death, we can conclude that only as "Lord" his "yoke is easy" and his "burden is light." (Matt. 11: 30.) Surely he who died for man's salvation will rule for man's well-being.

News Notes.

Hugh E. Garrett is preaching in Columbus, Ga., this week. C. C. McCampbell, the energetic preacher for the congregation in Rome, Ga., was in this city last week in the interest of the big tent the Rome church is having made for mission meetings this summer.

The Messenger at the Door.

"When I opened the door and saw one of those messenger boys with a yellow envelope in his hand, my heart was all a-flutter," said an old lady to her caller. "Actually I was afraid to open it, for I was just sure it was bad news. Well, you can guess how I felt when I finally mustered courage to read it and found it was only from Maxwell, saying he was coming home for a nice long visit." Often when God's messengers come to our doors, they see our pulses quicken and our faces blanch with fear. We are always so sure that we know what they mean. Is it illness that the Father sends? Is it poverty that hovers like an apparition in our path? How sure we are of their messages even before we have read them! Yet how often our fears are turned into faith and our dismal forebodings into rejoicing in the presence of the unexpected blessings these messages contain! —Forward.

Nashville (Tenn.) Notes.

BY S. H. HALL.

Judging from the interest the Nashville Christians have taken in our song drills, the Ryman Auditorium revival will be a great success. On Tuesday night (March 21) we had one of the most enthusiastic gatherings that I have seen in a long time at Russell and Ninth Streets. The house was packed almost to suffocation, and such singing as we had is seldom heard.

By the time this gets to our readers the revival will be under way, and we are expecting the very greatest results. It should be another Pentecost for the churches of Christ.

To those out of the city, let me state that we will have services every day from 12 (noon) to 12:45, and every evening at 7:45. So, when you come to Nashville on business, do not forget this day service. On Lord's days we will have services at 3 o'clock in the afternoon as well as the evening service.

Let every one that reads this remember this effort in his or her prayers.

THE WORK AT SAVANNAH, GA.

I am giving our readers a part of a letter received from Brother O. W. Rawlings, that it may be seen just how matters stand in Savannah:

Brother Hall: Your two letters and check received.

The work is moving on nicely, and we are anxious to get started on repairing the church house. I have prices from several contractors, and it will cost fifteen hundred dollars to make the necessary improvements. We can get the work completed so soon as we get the necessary funds.

I am inclosing an exact duplicate of the deed as recorded in Chatham County, which you may use as you see fit. Note the restrictive clause that we used.

Now, Brother Hall, we are ready for the meeting any time you think best, but would like to be in the new house first, as we feel that you can accomplish greater results.

Brother Ijams is doing a splendid work here, and is well liked by all."

Now, with this bit of information before you from Brother Rawlings, I want to make a few suggestions:

As many of our readers know, sometime ago the Savannah brethren bargained for a house that would have cost them ten thousand dollars. We all felt then that this was more than we could well handle; but it was the best thing in sight, so we decided to take it. But on investigation the title was found defective; hence, we had to let that go.

But those good people were determined to have a home, so continued to look. Finally Brother Rawlings found a house and lot for sale, better located than the first. It is a dwelling, however, whereas the first was a church house; and to make this dwelling meet our needs, we must do about fifteen hundred dollars' repair work on it.

But we are getting this place for forty-five hundred dollars, and fifteen hundred dollars has already been paid, leaving a balance of three thousand dollars, to be paid monthly. The Savannah members are meeting these monthly payments, but sorely need the fifteen hundred dollars to do the repair work, so that they can get into it and have a real church home to which to invite the people. We would like to get this work done before our revival. It will help more than words can tell. If you want strangers, and especially those who know so little about the church of Christ, to give you serious thought, you must get on the ground and do things, that they may see you are there to stay. We have so many new religions to-day—and many of them run into a city and hold forth for a few months, then move elsewhere—that it becomes necessary for us to put forth an effort in a new place to keep the oldest church in the world from being taken as one of these recent adventures. The church of Christ is something new to the Savannah people in spite of its age.

I am glad to say that the Russell Street brethren have sent fifty dollars, and will soon send fifty more, toward this

repair work. Besides this, they are to send me there for a revival to continue so long as interest demands. They want to see Savannah put on her feet before this year ends, then turn to another point. I spent a short while with Brother W. W. Gant, of Shelbyville, Tenn., Monday of this week, and after he had heard the deed read he gave me a check for fifty dollars toward this repair work. This makes one hundred and fifty dollars we have in hands. Will not each one who reads this give something, and that now? Make your checks payable to O. W. Rawlings, and address him at 916 West Thirty-seventh Street, Savannah, Ga.

And may I not suggest, before closing, that we should do more than raise the fifteen hundred dollars? We should make it forty-five hundred dollars, so that we can eliminate the debt entirely. We need a minister located in Savannah, giving his whole time to the work. This congregation can take a man and support him if they are relieved from the debt. Brother Ijams is teaching school there now, and is doing his best at his own charges. We appreciate this, but more than this should be done. Brethren, please help. Savannah is one of our largest towns in Georgia, and is well located for a great work.

Field Notes.

BY EARNEST C. LOVE.

When I left Martin for Rives, Troy, Obion, etc., I did not expect to come back soon, but here I am in Martin again. The debate between Brother John C. Taylor, of Obion, and Jesse Neal, of Paducah, Ky., developed rather faster than we anticipated. It begins this afternoon (March 20) and lasts all the week. Jesse Neal is said to be one of the strongest debaters for the Missionary Baptists in these parts. The Lord willing, I will report this debate later.

During the past week I visited Obion, Glass, Miston, Curve, and Ripley. Brother Taylor assisted me in my work at Obion. There I met several excellent brethren. I enjoyed meeting our aged brother, T. M. Darnall, formerly of Corinth, Miss., who now makes his home with his son, Dr. Darnall. He can remember when Brother David Lipscomb held his debate in Watertown with a Baptist, which resulted in a good congregation being established there, which I understand is still in existence.

Brother D. B. (Brown) Anderson met me in Obion and drove me out to his home near Glass. This visit was enjoyable, as I had worked on the farm adjoining Brother Anderson's home thirty years ago, and his wife, Sister Lizzie Anderson, of Shady Grove, was a former schoolmate of mine. Also, there I met Brother and Sister Woody, "Pamplie" Anderson, and Noah Chimer, all former acquaintances in Hickman County. I also made the acquaintance of several excellent brethren, among them Brother Foster and Dr. Wells.

Miston is a little town on the railroad between Dyersburg and Hickman. This is the home of Brother and Sister J. B. Shelby, formerly of Hickman County. Also Brother J. H. Knox, son-in-law to Brother Shelby, lives at Bogota, near Miston. I preached in the schoolhouse. They have no house, and have had no worship there until recently. They complain about the fewness of their members, as they only have twenty or twenty-five. That would sound big to the brethren on the Pacific Coast. I hope some of the near-by congregations will send a preacher there and hold a few meetings. Brother Knox is a preacher of no mean ability, and could, no doubt, do the work, if they would encourage him and support him.

My card was not addressed properly to the brethren at Curve, and so no appointment was made for me. But I met several of the brethren at Ripley. This is the county seat of Lauderdale County. The congregation there is not very large, but they own a nice brick house. Several of the

brethren are holding places of importance about the town. Brother H. L. Copeland is the preacher. He teaches in the public schools and preaches half the Sundays in Ripley and half in Henning. I enjoyed making his acquaintance. He is a young man of much zeal and ability.

On the train from Obion to Fulton I met Brethren Charlie Sweatt and I. A. Douthitt. This was my first meeting with Brother Douthitt; but I had heard of him often, and was glad to see him.

Here let me urge our preachers to speak a good word for the Gospel Advocate. It works this way: Get a family to reading a good religious paper like the Advocate, and that family will do better Christian work. It is very seldom that that will fail. Many preachers realize this. They say: "I wish this or that family would take the Advocate. They need it." Preachers are usually good boosters, but some do not realize the value of the Advocate, to the subscriber, to the preachers, to the local congregation, and to the church at large. Let us all speak a good word for the good old paper everywhere we go.

Backsliding.

BY R. P. CUFF.

Sad to say, not all of life is tranquil and serene. There are inwoven the stormy and the turbulent. The human heart is so constructed as to rebound to deepest joy. The poets are right when they call it "aching joy." It can also vibrate with tragic tunes of sadness and despair. How often the buoyancy and levity of youth are tempered by life's tragedies to the wisdom and prudence, the tranquillity and serenity, and the superb solidity of age! But sometimes the proper lessons of experience pass unlearned. The grouch, the pessimist, the cynic, the snarling coward, and the sarcastic misfit have felt, as they think, the ravages of time, and their chief delight (if it could be called "delight") is to darken the paths of men who are carrying heavy loads. Many of the young of the land become possessed with Byronic bitterness, and sometimes it lasts through middle age and into the senile years. One of the saddest things in the world to see is the man who has become weary in the Master's service, whose heart has grown so cold that it no longer brightens into the glow of earnestness and of victorious, triumphant, joyous work as he studies, sings, prays, or preaches; the man who has lapsed into indifference in the very days when he should be most vigorous and active for Christ. Backsliding is no new sin. Nor is its curse any less blighting to-day than in the days when Israel turned away from God.

In the book of Jeremiah (3: 12, 14, 22) we find that God calls upon backsliding Israel to return. Near the end of the chapter we learn that Israel gave heed to that call. Let us study this case of Israel's backsliding and see what light it sheds on present-day departures from God.

1. *In what did Israel's backsliding consist?* She had turned away from the mercy, love, and comfort which God alone can give. She was a captive in Assyria, Mesopotamia, and Media. Jehovah was calling her to return to her own land. The first verse of chapter three says of her: "Thou hast played the harlot with many lovers." This is a terrible picture. It tells us that Israel was an adulteress. Yet Jehovah was inviting her back to him. It was no small thing that Israel had done. Her idolatry filled the land. (See verse 2.) Jehovah withheld the showers, chastising Israel that she might cease from the sin; but in obstinacy she continued. Having a harlot's forehead, she refused to be ashamed. (Verse 3.) With tender, persuasive, compassionate words God had exhorted Israel to cry, "My Father," and Israel had spoken, but had continued in her evil. (Verses 4, 5.) The failure to comply with the exhortation was part of the backsliding. Jehovah had re-

tained his anger—a thing he would not do forever; and Israel, taking advantage of his long-suffering, had gone ahead having her own way. (Verse 5.)

Evidently Israel was in revolt against God. Full well may she be branded "backslider," for she "played the harlot," "polluted the land," disregarded Jehovah's chastisement, refused to yield to his persuasion which is couched in the words "wilt thou not," and wantonly abused his mercy.

2. *The evil results of backsliding.* Backsliding puts a man out of intimate touch with God—that is, he puts himself out of such communion. It places him where he can no longer warn, with kind and influential voice, any one who is drifting toward the rocks of spiritual wreckage. Hence, we see that the backslider is not the only one affected. The church always feels a distinct loss when one of its members turns away from God and truth. The outside world is given a topic for corrupt conversation and an opportunity to make artful and dastardly thrusts at the Savior's blood-bought institution. Some man jumps at the chance to say: "Why should I be a member of the church? Look at So and So. I am better than he." The backslider injures himself, the church, and the world. Not until he returns to God can he have any expectation of a recovery of his influence and power for good. Unless he does return, ultimate doom awaits him.

3. *A surprising call.* What is the antidote for backsliding? It is expressed in God's word to Israel: "Return." Mercy-laden comes the call loud and clear. Notwithstanding Israel's idolatry, previous resistance of persuasion, and diabolic perversion of his mercy, God still calls upon Israel to return. It makes us wonder. It forces us to see that he is merciful.

4. *The backslider's route of return.* Israel was told to acknowledge her iniquity. (Verse 13.) Israel entered into weeping and supplications because of her perverseness. (Verse 21.) She felt the sense of shame. (Verse 25.) She came to realize that it was useless to look for help from the hills or mountains, but that "Jehovah our God is the salvation of Israel." She renewed her allegiance to Jehovah, recognizing him again as her God. (Verse 22.) Acknowledgment of iniquity, sorrow for sin, sense of shame, looking to God for help, and renewal of loyalty and allegiance to him are necessary to the restoration of the fallen saint to-day. They mean the same thing as repentance, confession, and prayer. No matter how often, and how openly, and how truly a man says, "I have sinned," it cannot bring satisfaction to his soul nor meet with the approval of God, unless he rightly applies it—that is, unless he acknowledges and puts away the very sin that is giving him trouble. As long as there is a certain sin that a man willingly forgets, allows, and connives at, failing to repent of it, it will kill the effect of his repentance for other sins and render his "I have sinned" of no avail.

5. *The blessed results of return.* God will remove his anger (verse 12), continue his love as a true husband (verse 14), give healing for the backslidings (verse 22), and give shepherds who will feed the restored one with knowledge and understanding (verse 15).

Let me demand of my own soul an answer to these questions: Do I need this lesson on backsliding? Is it possible that I have been neglectful of duty and have wandered farther away from God than I know?

Wherever injustice is being done; wherever the weak are being oppressed; wherever banded interests, whether financial or political, are allowed to triumph over the exigencies of truth; wherever personal expediency leads a man to set aside what he knows to be just; wherever truth is calumniated and ignored, there Christ is being crucified.—Gore.

Abraham: God's Covenant With Him.

BY H. LEO BOLES.

As has already been seen, the word "covenant" means an agreement, an oath, a binding, a testament, a promise, or a going between. There must always be two parties to a covenant. Our English word "covenant" is derived from the Latin *con*, together, and *venio*, to come. This compound signifies a coming together; an agreement, association, or meeting between two or more parties. Sometimes a third party or mediator is found in a covenant, but always *two* must be involved in the covenant.

In making the covenant, each party must be purified or cleansed. This required sin offerings and adjustments between the parties. Each party must be at its best. Of course, when God becomes one of the parties to a covenant, he is always pure and holy, and then man must be cleansed, purified, at his best in piety, holiness, and purity, before he can enter into the covenant with Jehovah. Every one entering into a covenant with Jehovah must do so in faith and sanctification. Jehovah does not take one into covenant relationship with him when that one is at the same time in covenant relationship with sin. Any one who is a partner with Satan and sin cannot become a party to a covenant with Jehovah; hence, there must be upon the part of man a purification of heart by faith and a turning away from all wickedness upon entering into a covenant with Jehovah. Abraham did this. He accepted the call, separated himself from idolatry and from his people and stood alone in his sanctified condition. In this lonely called-out and sanctified attitude to the world, with an unwavering faith, he is prepared to enter into a covenant with Jehovah. In accepting the call of Jehovah, he breaks friendship with the world and enters into friendship with Jehovah. Truly, "friendship has its crown in the friendship of God."

It seems that Jehovah brings Abraham into an attitude of dependence on him and then bears testimony to him that Jehovah "is almighty," thus able to perform what he agrees to do; that he is able to take care of those who put their trust in him, and wise enough to direct the life that commits itself into his care, and good enough to abundantly bless the heart that follows him. With such an attitude as this on the part of Abraham, Jehovah leads him out into the loneliness of the night, with the twinkling stars above him, and points him to the innumerable hosts of silent witnesses which "declare the glory of God," and with which every Chaldean was familiar, and calls upon him "to number the stars, if thou be able to number them: and he said unto him, So shall thy seed be." As Abraham stood there in the hush of the silent night and beheld the glory of God, the majesty and awe of the presence of Jehovah humbled him, the unimpeachable witnesses convicted him, and the power and wisdom of Jehovah convinced him. As Abraham stands and gazes into the vast expanse of the heaven, there settles upon his soul the purpose of Jehovah in calling him from his native country, and his heart takes hold, by faith, of the promises of God, he begins to understand that all of God's acts spring from the justice of his purpose and are directed by his wisdom. "And he believed in Jehovah: and he reckoned it to him for righteousness." (Gen. 15: 6.) "In that day Jehovah made a covenant with Abraham."

Upon the conditions of faith and obedience on the part of Abraham, Jehovah enters into this covenant with him. By this covenant Abraham and his posterity are bound to God, and Jehovah graciously binds himself to Abraham and his heirs. This covenant includes, on the part of Abraham, all of his fleshly heirs through the promised seed and all his spiritual heirs by faith; and this covenant includes, on the part of Jehovah, the protection and temporal blessings and also the advent of the Christ through the seed of Abraham. The covenant with its blessing belongs to all who will enter

into it by faith on one side and includes all the spiritual blessings which come through Christ as a sacrifice and mediator on the other side. It includes the way of salvation through faith in the Lord Jesus Christ. What a far-reaching and everlasting covenant it is! This covenant made at this time is renewed and enlarged until it expresses the full purpose and plan of Jehovah in the redemption of the human race. Abraham must begin to see that he is called upon to play a very important part in the far-reaching purpose of Jehovah.

There seems to be a threefold purpose revealed in this covenant with Abraham. The first is that the land of Canaan should belong to Abraham's seed. "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15: 18.) When Abraham was first called, he was told to go into "the land that I will show thee." Abraham went, not knowing where he should go; but now he is to understand that that country, inhabited by the seven strong Canaanitish tribes, from the river of Egypt to the great river, should belong to his heirs. What a reward promised unto him in a material way for his prompt, faithful obedience to Jehovah! He should look in every direction, and as far as the full sweep of mortal vision could range, Jehovah is now bequeathing to his heirs while he is yet childless.

The second element included in this covenant was that Jehovah would multiply his seed until they should become as numerous as the stars of the heaven and as numberless as the sands upon the seashore. What a promise this was! Abraham was still childless, and old and well stricken in years, yet his seed shall become so numerous. His faith did not stagger or waver; he believed God. It shall be as he believed and as God promised: "And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee." (Gen. 17: 6.) Abraham is to be the father of a multitude, not only in the fleshly sense, but also in a spiritual sense. He is the father of all "who also walk in the steps of that faith of our father Abraham." The ever-expanding and all-comprehensive promise of Jehovah to Abraham in this covenant has yet to reach the full purpose of Jehovah, and as the ages come and go and seasons roll on, as many as are brought into the service of God, this promise is being fulfilled.

The third element of this covenant was that Jehovah would be a God unto his seed. It is stated: "I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." (Gen. 17: 7.) It meant much to the seed of Abraham in a fleshly sense to have such a God as Jehovah for their God. It means more to us as God's people to-day, as the spiritual seed of Abraham, to have the all-wise, all-powerful Father of the Lord Jesus Christ as our God. This is included in the covenant with Abraham.

Have You Sent Us a New Subscriber?

We are pleased to announce that a goodly number of new subscribers are now being received. While this is true, however, many of our readers have not yet sent us a new subscriber. As now is the time to secure new subscribers, let us urge upon each reader to go to work at once to make up a list of subscribers to the Gospel Advocate. Wherever the Advocate is read, its influence is good. It encourages people to stand by the Bible and to be guided in their work and worship by "It is written." While the editors realize that they are weak and fallible, yet they love the truth and have no desire to teach error nor to lead the people away from the word of God.

If you have already sent us a number of subscribers, will you not make an effort to send in others? If you are among the ones who have not sent in a single new subscriber, will you not make an effort to send us at least two new subscribers within the next week?

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Who Are Christians? No. 2.

By C. R. N.

Often much discussion is had, valuable space is wasted, and hard feelings are engendered over a war about words, growing out of a failure on the part of the disputants to understand the different shades of meaning each may give to the same word or because they view the subject from different angles. At times it appears to me that disputants strive to see how far apart they can get, rather than how nearly they are agreed. Discussions too often degenerate into personal wrangles, and instead of the issue being discussed the personal feature obscures the issue, and the opponent is regarded as an enemy. Then there are those who are so "thin-rind" that they cannot stand to be criticized, and are so nearsighted in discernment that they think when you question the position they have advanced you have offered them a personal affront.

The question has been asked me: "Are there Christians in the different religious organizations, churches, especially the Missionary Baptist Church?"

It cannot be successfully denied that those who have been born again are children of God; and if children of God, they are in the family of God, the house of God, which is the church. (1 Tim. 3: 15.) Only those who have false conceptions of the church of Christ think of one as having been born again and not being in the church. I think the ground for this false idea is twofold. (1) Sectarianism has been so thoroughly taught over the country, and their view that one must be saved, and subsequent thereto he may become a member of the church, has become so widespread that it has found lodgment in nearly every heart. (2) Most people think of the church of Christ as they do of sectarian churches—as simply local congregations. The church of Christ is the body of Christ. Cornelius, when baptized (Acts 10), became a child of God, saved, and by the same act he became a member of the church—one of the church. The man from Ethiopia (Acts 8), when he was baptized, became a member of the church; but when he reached his home and engaged in his work as treasurer to Candace, though a member of the church, he was not a member of any local congregation. The view that one must be a member of a local congregation, else he is not a member of the church, has been the ground for much false thinking.

It is sad that it is true, and being true it is sadder, that some men, though they have been born again, though they are God's children, have become so engrossed with the affairs of this world that their conduct is such that they must be, and are, withdrawn from by the church. (2 Thess. 3: 6.) Though they have been withdrawn from, the fact is not changed that they are children of God, and, being children, they are in the family, the house, the church of God; but are they Christians?

What meaning do you attach to the word "Christian?" Webster defines the word "Christian:" "One who believes, or professes or is assumed to believe, in Jesus Christ." There are but few of the English-speaking people who are not Christians, if viewed in the light of this definition. The heathens think and speak of all English-speaking people as Christians, and the United States is called a "Christian nation" because we recognize Jehovah as God and Jesus as the Savior, as contrasted with the gods of heathen rev-

erence. To adopt the definition of Webster as yours, then one need not be a member of any church to be a Christian; indeed, even a profession of faith in Christ is not necessary on your part for you to be designated as a Christian. What meaning do you give to the word "Christian?"

At times I hear one referred to as a Christian, and later learn that the speaker merely meant to convey the idea that the man had weighed the different religions of the world and decided that Christianity is of God. Such a man may be called a "Christian" in judgment. There are those who apply the term "Christian" to one who has professed to be converted to Christ, whether he has or has not become a church member.

Thayer, in his Greek-English Lexicon of the New Testament, defines "Christian:" "A follower of Christ."

If by the term "Christian" you mean "a follower of Christ," there must needs be raised another question—viz.: What limitations, what latitude, do you allow the "follower of Christ" as respects moral rectitude and religious punctiliousness? Are those from whom the congregation has withdrawn because of moral laxity, indifference, willful sins, or heretical teachings, Christians? Having been born again, they are children of God; and if you interrogate them they will affirm stoutly their belief of the Bible and faith in Christ, but freely admit that they are not living as they should—that they are living in and practicing sin. If you mean by a Christian a "follower of Christ," then these children of God who have apostatized, and because of such defection have been withdrawn from, are not Christians—they do not "follow Christ." This is viewing them as respects their actions, not as respects their faith.

Here another question arises, and it may prove to be a vexing one—namely: Must one follow Christ so perfectly that he never makes a mistake in his purpose, or actions, to be a Christian? Must one attain perfection in the absolute to be a Christian? If no, then how far may one deviate from the truth, how far short of following Christ may one fall, and still be a Christian?

Do you say: "A Christian is one whose heart is filled with love for God, whose purpose is to do the will of the Master?" Such is the purpose of a Christian, certainly; but there are those whose "purpose is to do the will of the Master" who have never been born again, who have never obeyed the gospel. Such people are not Christians, if you mean by the term "a follower of Christ." They may be denominated "Christians at heart," but certainly they are not "Christians in fact," never having obeyed the gospel.

It is eminently correct to declare that all who have been born again are in the church of Christ; but when you mean by Christian "a follower of Christ," it should be remembered that some in the church have ceased to follow Christ and are not Christians for that reason—they have apostatized.

I find no place in my vocabulary for such expressions as "worldly Christians," "dancing Christians," "gambling Christians," "lying Christians." There are worldly church members, church members who dance, and church members who steal from the Lord. To me the term "worldly Christian" is as incongruous as the term "pious devil," "hot ice," "cold fire," or "white black."

I never speak of those from whom the church has withdrawn as "Christians," though they may have been born again; and if they have, they are children of God.

It is possible for one to become a child of God, and for such a one to become a member of a sectarian body. Entrance into the sectarian body does not change the fact that they are children of God. Be it remembered that it is not belief of, nor obedience to, sectarian doctrine which makes one a child of God.

But you ask me: "Are there Christians in the sectarian bodies?"

More next week.

Gospel Advocate

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

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Editorial

Divine Healing.

BY F. B. S.

Mrs. Willie Mae Daniels, of Little Lot, Tenn., asks the following: "Does James 5: 13-15 teach divine healing? Also, the signs in Mark 16: 17, 18. If this does not teach divine healing, what does it teach?"

I think both passages teach divine healing; but that was during the age of miracles. Many of the elders of the churches in that day had the gift of healing. As to the signs spoken of in Mark 16: 17, 18, they did follow the preaching of the apostles. However, the passage does not say how long they would follow. Paul says: "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease." (1 Cor. 13: 8.) In dealing with the word of God, we should always remember that it is all true. Since the Savior's statement is true, these signs must have followed the preaching of the apostles; and since Paul's statement is also true, they must have ceased. It is a mistake to place an interpretation on the Savior's language that would make Paul's untrue. Both are true. The only way that I can see for both statements to be true is that the signs followed for a time and then ceased. We can be sure that the signs mentioned by the Savior are the same as the things that Paul was talking about, because both mention tongues as one of the things under consideration. When we know what these signs were for, we can then tell when and why they ceased. The purpose of these signs was clearly stated by the apostle when he said: "How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2: 3, 4.) The purpose of these signs was to confirm the word; and when the word is completely confirmed or established, there is no more need for the signs; and, as Paul says, they ceased. This thought is borne out by that which immedi-

ately follows: "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." (1 Cor. 13: 9, 10.) The "perfect" thing here referred to, no doubt, is the perfect will of God, completely and perfectly confirmed. This was done by the miracles that followed in that day. We now have the New Testament established by miracle, and we do not need any further signs. The Savior said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." (John 14: 12.) This does not say "greater miracles," but "greater works." The greatest work in the world is to save a soul. These apostles were to preach the gospel, and by it sinners were to be saved. The gospel has been confirmed by the signs and miracles, and now we are instruments in God's hands to teach it and thus do the greatest work in the world.

Calling for More Proof.

BY F. W. SMITH.

Brother C. M. Stubblefield, of Paducah, Ky., writes as follows:

Dear Brother Smith: You started in, a while back, to show that the "digressives" had done precisely what David Lipscomb and Benjamin Franklin said, many years ago, they would do—form a denomination—and now you've quit! "Ye did run well; what hindered you?" Go on with it. The people all over the country need to know precisely what has been done. They need to know it that they may avoid all thoughts of forming such organizations or any other organization. The best people among the "digressives"—the leading preachers among them—will rejoice to see the thing scorched to the core. It would be well, I think, for you to keep the fact before the readers that the work being done by Book and others is the very kind of work pleaded for by the *Gospel Advocate* all along.

Well, Brother Charley, when one completes a thing, is it not time to "quit" that and go at something else? I thought I did *exactly* what I started out to do, and that is the reason I quit; but if more evidence is needed to show that the society brethren have crystallized into a denomination, there is plenty of it at hand. They have about all the human machinery necessary to furnish and equip a religious organization to function as one of the "sister denominations," and many of their leading men recognize and call themselves a denomination. It is true that the more conservative element among them repudiate the claim of denominationalism, but they are chided by the "broad(?)-minded" with the facts that they have all the earmarks of a denomination and that it is folly to deny the fact. They *affiliate* with the denominations, and tabulate themselves just as the rest of the denominations, only they call themselves "the Christian Church" or "the Church of Christ."

A denomination consists in local congregations federated or bound together in a central head which controls and practically manages the affairs of these congregations. Of course, there are differentiating features between all the denominations in Christendom, but in some fundamental principles they are all cast into the same mold. The Presbyterian denomination has as its central head the General Assembly; the Methodist, the General Conference; the Baptist, the General Association; and the "Christian Church," or "Church of Christ," as it is now termed by many, has its Board of the United Societies, and their Annual Convention with its representative delegates from the different congregations tied on to it. These managers of the United Society seem to be supreme in the management of the affairs of the local congregations committed to them, and they have dragged these churches, as their representatives, into the advocacy and practice of what is called "open membership"—that is, receiving into the fellowship and membership of the congregations people who have not been

immersed. They have also recognized what is called "church federation"—that is, if one denomination has a missionary at work in a field, all the rest must hands off. Brother W. H. Book, of Columbus, Ind., as published in these columns a few weeks past, tried to get several representatives of this denomination to send a native of India as a missionary into a certain district, but was turned down on the ground that the territory was preoccupied by a "sister denomination." There is, and has been for a long time, war to the hilt between the Christian Standard, representative of the more conservative element, and the Christian Century as well as the Christian-Evangelist, representatives of the United Society and its constituents; over these exceedingly radical departures. The Christian Standard and its following occupy a rather peculiar attitude in this very much disturbed state of affairs. They do not like and very vigorously oppose the denomination, with its open membership and other objectionable features, but seem unwilling to become divorced from this unscriptural thing that has brought upon "the brotherhood" so much trouble in these latter days in the way of bitterness and alienations, calling for church congresses to openly protest against the way things have gone. As one good brother says: "The Christian Standard occupies a position somewhat comparable to the deaf-and-dumb man who was told that his wife was unfaithful to him and that he should leave her. He made signs to the effect that he would not leave her, because he was afraid he could not get another wife. The Standard loves the society and the denomination and will not give them up, although recognizing their unfaithfulness, because it wants a companion of that kind, only she must not be quite so bold and bad."

The Jewish Sabbath.

BY F. B. S.

Brother Rozar, of Watertown, Tenn., asks: "How can one show or prove to an inquirer that Saturday was the Jewish Sabbath?" I answer, it is the easiest thing in the world to do, provided the inquirer has ordinary intelligence. If he has ordinary ability, he knows that Saturday is the seventh day of the week. It would hardly be necessary to offer proof of this fact, because it is unquestioned. With this fact admitted, there is but one thing to show or prove—that is, that the seventh day was the Jewish Sabbath.

The first time any one ever received a law from God to keep the Sabbath was when it was made a part of the Ten Commandments. In giving the Ten Commandments, God said: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." (Ex. 20: 8-11.) This surely is sufficient to show or prove to any inquirer that the Sabbath was the seventh day of the week.

But to show or prove that this was the Jewish Sabbath, it is necessary to prove that this law which contains the Sabbath was a Jewish law, or a law given only to the Jewish people. To prove this, it is only necessary to read the caption or introduction to the law, and this is found in the beginning of the chapter in these words: "And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." (Verses 1, 2.) Since the Jewish nation was the only nation God ever brought out of Egypt, the caption to the law shows that it was a Jewish law; and as this law alone gives the Sabbath to man, it ought to be sufficient proof that the seventh day was the Jewish Sabbath.

Since all intelligent people know that the seventh day is

Saturday, it occurs to me that Brother Rozar's inquirer should accept this as final; but for fear this inquirer might have some trouble about a Christian Sabbath, I am inclined to go further and say that there is no such day in the Bible as a Christian Sabbath. The New Testament mentions the Sabbath numbers of times, but never as a Christian institution. The "first day of the week" is referred to in the New Testament as an important day with the Christian, but not the Sabbath or a Sabbath. The Sabbath and the first day of the week are mentioned in the same verse, and any one ought to be able to see that they were different days of the week. "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." (Matt. 28: 1.) This verse also shows that the Sabbath was the seventh day, and that it was a different day from the first day of the week. Christians are required to keep the first day of the week, not as a Sabbath, but as "the Lord's day" (Rev. 1: 10); not as a memorial of their deliverance from Egypt, for we were never in Egypt, but in honor and as a memorial of the resurrection of Christ from the dead. The first day of the week is the memorial day for the Christians.

While the New Testament speaks of the Sabbath often, and of the apostles' going into the synagogues of the Jews on the Sabbath, Christians are nowhere commanded to keep the Sabbath. No apostle gave any penalty for breaking it. The apostles went to the Jewish synagogues on the Sabbath, because they could always find Jews present there on that day to preach to, but there is no proof that they kept it as a Christian duty. The apostle Paul wrote fourteen books of the New Testament, and gives the duties of the Christian on many subjects, but he never one time suggested that keeping the Sabbath was any part of the duty of a Christian. It is true, "Remember the Sabbath day, to keep it holy," is one of the Ten Commandments; but the law has been taken out of the way. "Having blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." (Col. 2: 14.) The Lord's day, the first day of the week, did not come to us in the place of the Sabbath. The Sabbath has no place in the Christian dispensation. The Sabbath was not changed to the first day of the week. To change means to alter, to amend; and the Sabbath was not altered or amended, but it was abolished. (2 Cor. 3: 6-14.)

Let us remember the first day of the week, the resurrection day of our Lord, and, like the brethren of Troas, gather together upon this day to break bread. (Acts 20: 7.) The resurrection day is the greatest day that the Christian has, for the hope of the Christian rests upon that which took place on that day. "And if Christ hath not been raised, your faith is vain; ye are yet in your sins." (1 Cor. 15: 17.) Why any one should desire to go back to the old law and thus become a Judaizer is more than I can understand. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day; which are a shadow of things to come; but the body is Christ's." (Col. 2: 16, 17.) Jesus kept the Sabbath, because he lived and died under the law of Moses. The last Sabbath that he kept was the one in which his body slept in death in Joseph's tomb. This was a bright day for his enemies, for they had his body in the grave, as no doubt they thought, forever; but the next morning, early on the first day of the week, he rose from the dead, and the first day has ever been and will ever be the brightest day to the disciple, because it was the resurrection day. Let us not forsake the assembling of ourselves together in memory of this great event.

The turning point of life is where we cease trying to get a blessing and begin trying to be a blessing.—Exchange.

At Home and Abroad

F. W. Smith reports a full house at Franklin, Tenn., on last Lord's day, morning and night.

J. S. Ward preached at both services at Lawrence Avenue Church, this city, Sunday, to good audiences.

H. A. Rogers began a short meeting with the church at Harptree, Saskatchewan, Canada, last Lord's day.

H. H. Turner reports a fine meeting at Altus, Okla., with several confessions and baptisms. The meeting is still in progress.

A. B. Lipscomb will begin a tent meeting at Ocala, Fla., next Lord's day. Following this meeting he will hold another at Valdosta, Ga.

Charles E. Fogle will begin a meeting with the church of Christ at Dayton, Ohio, on June 1. Everything is in readiness, and a great meeting is planned.

M. C. Cayce, of Jackson, Miss., paid us a visit recently. He secured a number of new subscribers for the Gospel Advocate. He is a tireless worker in the Master's vineyard.

From J. W. Grant, 607 North Kentucky Avenue, Lakeland, Fla.: "Our work here is progressing nicely. Interest is increasing slowly, but constantly. We seem to be getting on a firm basis."

T. B. Clark writes from Gallatin, Tenn., March 20, as follows: "The first three Sundays in March have been good days for the church here. We have had large crowds and good interest. One took membership with us yesterday."

From J. C. Mosley, Whitwell, Tenn., March 20: "I am still in the hospital. My burden has been hard to bear. I hope to be able to go away soon." We trust Brother Mosley will continue to improve and will soon be able to "preach the word."

O. D. Bearden, of Atlanta, Ga., who is here visiting his mother and brothers, was in this office last Monday. He reports the work in Atlanta as doing very well. Brother Bearden is one of the charter members of our first congregation in Atlanta.

By special request S. H. Hall will preach at Fifth Street, this city, next Sunday morning at eleven o'clock on "Why We Do Not Use Instrumental Music in the Worship." Hugh E. Garrett, of Atlanta, Ga., will speak at S. H. Hall's place, at Ninth and Russell Streets, Sunday morning.

J. C. Mayberry, Los Molinos, Cal., Route 1, sends in the following: "I would like to know if the Brother Sewell (E. W. Sewell, I believe) who was at Dinuba, Cal., a while, is the same E. W. Sewell who was at Colusa, Cal., in 1903. I will appreciate this information." If any one can furnish Brother Mayberry this information, write him as above.

From S. E. Witty, Los Angeles, Cal.: "Sunday, March 19, was a good day for the work of the Central church of Christ, this city. The audiences were large both morning and evening, many visitors being present. There were four additions to the congregation. Robert E. Wright has made a good impression on the brethren here, and also at Ontario."

From A. F. Thurman, March 24: "I am still working full time with the church at Chillicothe, Texas. I am greatly pleased to be with this band of true Christians that are so willing, anxious, and ready at all times to do their part as required of them by their Lord, the Christ. The work is fine and the interest is growing. Let the Lord be praised."

From Ernest D. Shelton, Box 111, Cordell, Okla., March 22: "I have decided to spend the entire summer in the evangelistic field, beginning on May 25 and continuing until school opens in September. I am anxious to arrange for as many meetings during this time as I can hold. I want to keep busy continuously. Brethren, may I serve you? If so, write me at once."

Earnest C. Love, our field man, was in the office Monday from an extended trip to West Tennessee, where he has been working in the interest of the Gospel Advocate and preaching the gospel. He was on his way to visit his father at Duck River, Tenn., where he expects to be for a few days; but he will continue his work for the Advocate, and the readers will hear from him regularly, as heretofore.

E. S. Jelley sends the following news from India: "We are all well, except our eleven-months-old baby, who has sore

eyes and typhoid fever. To-day seems to be the crisis. She seems slightly improving. The Indian revolution is a serious thing. Thousands of troops block the roads. I received a letter from a Congregationalist missionary about the matter, and he says that no one can foresee the result. There was one baptism here last week."

From John H. Arms, Hermitage Springs, Tenn.: "I have been at home for more than a month on account of the serious illness of my wife. I have been unable to fill any appointments for some time. Owing to the condition of my wife's health, I shall have to discontinue all evangelistic work indefinitely. I may be able to place an order or two at places near home." Brother Arms is a good and useful man, and we trust his wife's health will soon permit him to be back in the field. His work is greatly needed.

J. O. Barnes and J. M. Cole, of Lake City, Fla., send this cheerful message: "Our hearts are made to rejoice and give glory to God through Jesus Christ when we announce that our meetinghouse in Lake City is paid for and no one can molest us or make us afraid. We now own a property in a central location in the city worth three thousand dollars, with the 'restrictive clause' in the deed. This was made possible by the fellowship of our faithful brethren in Christ who so liberally came to our assistance when we called for funds to help us build. We take this means of telling them this good news. We thank each one who had fellowship with us, and pray that God's blessings may continue on each one and that their lives may be spared many years in which to do good."

J. O. Golphenec, Elmdale, Mont., writing under date of March 14, reports that during January he received for the Montana mission contributions amounting to sixty-six dollars, and in February he received sixty-two dollars. He then says: "I wish to express my sincere thanks to all the donors. The winter here has been very severe, and I and my family have had the 'flu' and other hardships with which to contend. We can have no idea what would have been the result if this love had not been shown. But now the long winter has about gone and spring is almost here. We are now ready to begin the season's work with a stronger determination than ever. We hope that we may be able to say: 'They are his people, which were not his people.' We have tried to strengthen the congregations near home this winter, and now we will expect them to stand without a preacher during most of the summer. So we will expect to go to them that have not heard. We must lay the foundation and another build thereon. May God help us, that we may take heed how we build."

B. H. Murphy, of David Lipscomb College, reports as follows on a visit to the Cookeville church: "Mrs. Murphy and I were invited to spend a few days with the Cookeville brethren during R. V. Cawthon's meeting. We formerly lived at Cookeville, and, having been away three years, we were glad to return for a brief visit. The thing that impressed me most while there was the zeal and earnestness of the church. J. Pettey Ezell moved there last fall, and let me say here with all the emphasis of my being that where J. Pettey Ezell goes something must be done. The church has taken on new life in several ways—(1) the Sunday-school enrollment has increased, (2) the contributions have increased fourfold, and (3) the midweek meetings, four in number, are well attended. As evidence that Brother Ezell and his work are appreciated, the brethren presented him with a new Ford touring car while we were there. Brother Cawthon was doing some splendid preaching to appreciative audiences, being ably assisted by Brethren Ezell, Allen Phy, E. Gaston Collins, Willis H. Allen, and others."

L. R. Wilson, Henderson, Tenn., makes the following report of the Colley-Hopper debate: "Beginning on March 1, R. L. Colley engaged W. H. Hopper (Missionary Baptist) in debate at Hickory Plains, near Huntingdon, continuing for three days. The general church propositions were discussed. Hopper affirmed the first day and a half, and Brother Colley affirmed the last day and a half. Rain fell all the night before and on the first day of the debate and began freezing about noon the first day. By night everything was robed in ice. The weather did not moderate but a very little till the debate was over. The house was so open that the speakers did not remove their rubbers from their feet while speaking. The hearers did not remove their rubbers or heavy coats at any time during the debate. But in spite of all this we had a splendid audience every day. The very best spirit was manifested by the speakers during the entire debate, and we are sure much good will follow. The Baptists have already remarked that they expect to have a ten-days' debate there later, which is evidence that they are dissatisfied."

F. G. Bloodworth, Holtland, Tenn., says: "There is more good news in one Gospel Advocate than in five daily newspapers."

T. M. Carney, who labors with the church in San Angelo, Texas, announces that Foy E. Wallace, to do the preaching, and Tillie S. Tedlie, to direct the song service, will begin with them on the fifth Sunday in April.

Mrs. Ed. A. Woodson, Bethpage, Tenn., renews her subscription to the Gospel Advocate and says: "I cannot think of leaving off the Advocate. It grows better each year. Often one article is worth more to me than a year's subscription."

Brother Cuthbertson reports seven additions to the congregation in Denison, Texas, recently, and that the average attendance in the Bible classes for the month of February was three hundred and two. They are making room for more students in the Bible-study work.

J. W. Bush, M.D., New Britain, Conn., says: "I have received a sample supply of your Quarterlies and Bible lesson helps, and find them a marvel of simplicity and completeness. I know of nothing better as an aid to Bible study at any price. I commend them without reserve."

A. F. Thurman sends the following encouraging words from Chillicothe, Texas: "The Gospel Advocate is indeed a great and good paper. Seems to me it gets better as the days come and go. Thank the Lord for our splendid gospel papers that bring to our poor hearts so many needful things."

P. N. Lavender, Thompson's Station, Tenn., renews his subscription to the Gospel Advocate and sends us a new subscriber. He says: "The Advocate is a welcome visitor in our home; in fact, we would not want to keep house without it. Hope it will always continue to hold out for the truth as it does now."

E. J. Henley, Alf, Ark., in renewing his subscription to the Gospel Advocate, says: "This makes twenty-five years I have been taking the Advocate. When I began, Brethren Lipscomb and Sewell were in their prime as writers. What changes since then, and still the good old Advocate—loyal and contending for the one faith!"

C. J. Roberson, who is supported in missionary work in Hill County, Texas, by the churches in that county, is doing very valuable work. The churches think they have the right man in the right place. Gratifying results have followed his efforts in every place he has visited, and the work is just beginning to get under way.

W. P. Skaggs, who labors with the church in Itasca, Texas, reports the work progressing nicely. The attendance continues to be all that they can expect, weather conditions considered. Brother Skaggs can be had for a meeting beginning on the fifth Sunday in April. The church which secures him is to be congratulated.

From J. W. Howell, 902 South Third Avenue, Columbus, Miss.: "I must say that the Gospel Advocate is a great paper, and is, indeed, a source of much inspiration to me pertaining to things divine. No doubt many precious souls would be saved from Satan and sin and be translated into the kingdom of God's dear Son, if such paper could visit them weekly. Would that I could make this possible, in a small way, at least!"

G. F. Gibbs, Perry Road, Greenville, S. C., addresses the following to the brethren in Christ: "Just to let you know that I am working in Greenville, and want the names of any here who may be interested in the church. Do not wait; it means much. Last Lord's day (March 19) we had fifteen present, mostly children, and we desire your prayers and efforts that we may grow. Each week so far we have found a new one, and we are persuaded that there are more. At present we meet in my home."

From A. O. Colley, Dallas, Texas, March 16: "Four additions to the Pearl and Bryan Streets Church, this city, last Lord's day. We had about all we could comfortably seat to attend the morning service. Good crowds at all services. I preached at Rice, some forty miles out on the Corsicana Inter-urban line, at 3 P.M. Some of our workers go to Woodlawn Hospital every Sunday to worship with our unfortunate brothers and sisters who are there. The work is fine in Dallas. All the churches of Christ are doing well."

From R. L. Whiteside, Denton, Texas, March 13: "On the fourth Sunday in February I preached at Tyler. One young man made the confession at the evening service and was baptized 'the same hour of the night.' On the first

Sunday in this month I preached twice to attentive audiences at Weatherford, and on the second Sunday I preached twice at Ethel. There are good churches at all these places, and all seem to be doing fairly well. I can arrange to hold meetings this spring, and have some time for meetings in the summer and fall."

From H. A. Rogers, Regina, Saskatchewan, Canada: "I began a meeting here on the first Sunday in March and preached twenty-one times. The meeting encouraged the members very much, and five were added to the church—four by confession and baptism and one from the Baptists who claimed that she was not scripturally baptized. Many others were 'almost persuaded.' I wish to again remind the brotherhood that if they send money by bank draft or express money order, I have no difficulty in getting the money. Post-office money orders cause trouble at times."

From J. G. Malphurs: "The church in Clarksville, Tenn., is a brave little band. From winter to winter they have met in the courthouse, without fire; and while their hands have been tied so that they could not do much in the city, they have done a splendid part in mission work in Montgomery and Stewart counties. The 'disservatives' are vastly in the majority, yet this need not be the case if the loyal brethren can get a little help to build back that which was lost years ago because a man was not on the job. This faithful little band has bought a splendid lot, paying two thousand dollars cash for it. They propose to build a modest meetinghouse, brick-veneered, at a cost of about six or seven thousand dollars. The restrictive clause is in the deed, and they are trying to get ready to begin actual work by April 1. But they must have some help."

The brethren at Des Moines, New Mexico, owe about three hundred and twenty-five dollars on the house in which they worship, for which the bank holds the note. The note is now about five months past due, and the bank is asking for the money in the thirty days. They say they have taxed themselves to the limit, and they are now asking the brotherhood to help them pay off the debt so that they may be unhampered in their work and worship. Des Moines is located in the northern part of the State and is the only congregation within a radius of sixty-five miles. Many who go there from various parts of the country seeking relief from lung troubles find this a very welcome church home. Any one desiring information concerning the country should address B. F. Nottingham, J. M. Baxley, or C. A. Trevillion. Send contributions to Miss Clementine Ivie."

From W. D. Black, Ozona, Texas, March 16: "The work out here is doing fine. There were two good services at Sonora last Sunday. I went to Mertzon on the first Sunday in this month, and preached at Arden in the afternoon. At the night service in Mertzon we had one confession. Baptizing on Monday morning. Interest is fine here at Ozona. Last Monday a friend of mine, a man eighty-two years old, made the confession, and I had the pleasure of assisting him in obeying his Lord in baptism. The brethren all rejoice over the gradual growth of the cause of our Lord here. I am to preach here next Sunday and Sunday night, and at Barnhart in the afternoon. A. LeRoy Elkins is now located at Del Rio, and we are glad to have him and his family with us in this part of the country. The prospect for the cause of Christ in this part of the State looks brighter than ever before. May the Lord abundantly bless the labor of his faithful followers everywhere."

Mrs. A. F. Warren, Rogers, Ark., writes: "The church of Christ at Bay, Ark., was established about sixteen years ago by J. W. Dunn, and has had a very hard struggle all these years. They have never been able to have a house of their own in which to worship. This year the faithful few decided to build, and now have their house almost completed, but lack one hundred dollars having enough to finish it so they can meet in it. W. A. Hall, who has been their faithful leader for many years, has made it possible for them to have a building by giving them five hundred dollars and a nice lot, one of the best locations in the town. Sister J. A. Oliver has also given liberally of her means and worked faithfully in many ways to help raise the money. Bay is on the Frisco Railroad, fifty-two miles from Memphis, and has a population of three or four hundred. The church has about thirty members—about fifteen faithful ones. Bay was my childhood home, and I obeyed the gospel there under the preaching of J. W. Dunn, who might be glad to know that almost all those who obeyed the gospel under his teaching have remained loyal and faithful. Some of our very best preachers have labored there. Any help that may be given them will be appreciated. Send donations to W. A. Hall or Mrs. J. A. Oliver."

Current Comment

BY A. B. LIPSCOMB

Plans for Meetings.

With the desire to make the best use of the time that God gives me and to consecrate whatever knowledge and experience I may possess to the salvation of souls, I have arranged for an extensive campaign in the evangelistic field. The first meeting will begin, the Lord willing, at Ocala, Fla., on April 2. From all I can learn of the place, Ocala is a most inviting spot with many natural and commercial advantages. Brethren S. W. Colson and M. L. Humphreys, who are taking the lead in preparing for the meeting, believe that the people are ready for the gospel message, and there is hope for the establishment of a strong congregation. Brother J. P. Prevatt, of Gainesville, Fla., has promised to be with the Ocala brethren during the meeting. A large tent has been shipped from Nashville. It cheers my heart to know that I will not only have the coöperation of the brethren in Florida, but many Christians here will offer prayers for the success of the work.

Following the Ocala meeting, I have promised to visit the church at Valdosta, Ga., and be with them for a period of two weeks. The church there, as the readers of the Gospel Advocate know, is one of the strongest and most useful in the far Southern field. It has not only taken care of its own membership and added to its local influence from year to year, but has shown the true missionary spirit in sending the gospel to others. Brother G. E. Claus is their local evangelist.

Plans have been completed for a month's evangelistic campaign in and around Dresden, Tenn., beginning about June 1. With commendable zeal and enthusiasm the wide-awake band of Christians at Dresden has secured a tent with proper equipment and has begun already to advertise the meeting. It will be, indeed, a pleasure to work with them in their earnest effort for the enlargement of the Master's cause. It is always inspiring to find a people with a vision of greater things, and willing to have that vision realized in accord with the New Testament pattern.

Following the strenuous campaign at Dresden, I have planned to begin a meeting at Menlo, Ga. This congregation, too, is not only ready, but eager to increase its usefulness and to bring in sheaves from the harvest of souls. I shall do all I can to encourage them. Other meetings will follow if time can be arranged.

Reports coming in from various sections of the country indicate that the churches generally are determined to make the coming summer and fall memorable in point of self-sacrificing endeavor for the spread of the kingdom. God help us and bless us in doing his will.

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Estimating Gypsy Smith's Revival.

Christians in Nashville are practically unanimous in the expression of their opinion concerning the value of the recent Gypsy Smith revival. They agree that he did not set forth plainly the fundamental conditions of the gospel as revealed in the New Testament. While "Jesus" was his favorite theme both in sermon and in song, yet he did not preach Jesus as the apostles preached him. At the same time, it is fair to state that Gypsy Smith taught some splendid practical lessons derived from the Christian religion, and taught them in a pointed way and with most telling effect. Furthermore, his sermons were free from the vulgar and clownish methods that characterize some of the widely known evangelists. His magnetic personality radiates good feeling and compels attention. He caused hundreds to think seriously and soberly of high and holy things who

would not have done so otherwise. Personally, I believe that God has used this man, imperfect as his message was, for a new awakening in our city. It should be the earnest effort of Christians in Nashville to teach those who are now in a more thoughtful and receptive mood "the way of the Lord more perfectly." Certainly we ought not to harbor any ill will toward one who has softened the soil into which we propose to sow the seed.

♦ ♦ ♦

Stripe-Washing.

While it may be granted that Gypsy Smith's messages to alien sinners were singularly lacking in instruction from the New Testament on how to be saved, on the other hand, we must admit that what he said to professed church members contained some very wholesome and convincing teaching. His sermon on "stripe-washing," derived from the action of the Philippian jailer, brought home to many a heart the necessity for restitution that had never been made. Here follows an excerpt from that sermon that deserves repetition:

Your professed faith in Christ and the church and the world of good things is humbug and cant, hypocrisy, blasphemy, if you haven't done your stripe-washing.

You know the person whose back is bleeding and whose heart is smarting, and you have never yet, though you are a professed Christian and a church member, you have never taken the first step to do the stripe-washing. And you are a heathen till you do it. You are a consummate sham till you do. You are a double-dyed hypocrite, if you profess to be a Christian and refuse to do the stripe-washing. "And the jailer took them the same hour of the night, and washed their stripes."

What about the person that you robbed of a good name through your slanderous, perjured tongue? And you knew when you were saying the dirty thing about them that you were lying. You knew it in your heart. You have got to take back every word before your faith will ever be acceptable to God to the saving of your soul. You have got to take it back. Listen to me. You have torn the reputation of innocent people to shreds, and you have done it flippantly, frivolously, heartlessly, without a soul, without a scrap of conscience. And you call yourself a Christian. No, sir, and you will never be, until you do your stripe-washing.

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The Other Side.

Christians should cultivate the habit of seeing the other side of things and persons. Some are living in the attitude of seeing only one side, and that is *their* side. Such living constitutes a barrier to self-improvement and becomes a limitation to growing knowledge. We could be better informed if we would come out of the shells of our supposed perfection. An ancient proverb said: "Beware of the man with one book." Paul prefaced one of his memorable summaries with the statement: "This one thing I do." This statement of the apostle has suffered from misinterpretation. It does not mean, as some suppose, that Paul read only one book or performed only one task, but it does mean that Christ was the great motive behind every word and act. We should couple it with another passage which reads: "I can do all things through Christ who strengtheneth me." With some preachers and in many families certain doctrines have been clung to so tenaciously that they have become religious heirlooms. If those doctrines are true, they should be upheld. We are to "hold fast that which is good." If they are good and true, they will stand investigation. The nobility of the Bereans was found in the fact that they searched the Scriptures daily to see if certain things were true.

There are four chapters of the Bible in which sin is not mentioned—two at the beginning and two at the end. The first two chapters tell of the creation of the earth; the last two speak of the creation of a new earth. After the creation of the earth, sin entered; with the recreation, sin forever will be banished.—Alan Pressley Wilson.

Home Reading

Love's Reward.

Who walks the world with soul awake
Finds beauty everywhere;
Though labor be his portion,
Though sorrow be his share,
He looks beyond obscuring clouds,
Sure that the light is there!

And if the ills of mortal life
Grow heavier to bear,
Doubt come with its perplexities
And whisper of despair,
He turns with love to suffering men—
And lo! God, too, is there. —Exchange.

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A Queer Call.

Ethel ran down the front steps and peeped under the piazza; she was looking for the thimble that her mother had dropped. There it lay in plain sight. She stooped to get it, but she jumped up again with a little scream; she had nearly put her round nose into the middle of a great cobweb.

"Mother," she called, "I can't get it! There's a big spider's web in the way."

Her mother laughed. "How long has my daughter been afraid of a cobweb?"

"Well," explained Ethel, "I do believe there's a big spider right near it somewhere."

Mrs. Spencer put her sewing aside and came down the steps. "Good!" she said, gayly. "Let's call on him."

"Call on him!" echoed Ethel, who was much puzzled. "How can we? I don't even see him. And besides, if he sees us, he'll run away."

She had never called on a spider, and she could not imagine how she should act.

The web was one of the wonderful great wheels that certain kinds of spiders spin new almost every morning. They are always alike, yet no one has ever found out how their owners learn to build them. The owner of this particular wheel was nowhere to be seen.

"He isn't very polite," said Ethel, thinking of the rime that begins:

"Won't you step into my parlor?" said the spider to the fly,
"It's the prettiest little parlor that ever you did spy."

"He ought to come right down and ask us in."

"Perhaps he's in his own room," answered her mother. "Do you see that little thread that starts from the very middle of the web and runs up and backward to the under side of the piazza?"

Ethel had not seen it before, because, like other little girls and boys, she did not observe carefully. But there it was, and as she followed it up, she saw, at the very end, right under the piazza floor, Mr. Spider himself.

"Why, he's upside down, mother!" she cried. "Don't you suppose it makes his head ache? And he has kept his feet on the line that runs to the web, as if he were coming down."

She shivered, and moved away a little.

"No," said Mrs. Spencer, "he's not coming down. He's waiting for his doorbell to ring."

"His doorbell!" echoed Ethel. "Mother, what do you mean?"

"Well, you see," explained Mrs. Spencer, "a big spider looks so terrifying to the little flies that he must stay out of sight if he wants to catch a dinner. So he spins that telegraph line from the middle of the web to his hiding place, and keeps his foot on it. When a fly gets caught, it shakes the web and signals to Mr. Spider that his dinner has come.

Then he runs down and makes sure of his meal by tying the poor fly all round with his strong, sticky web until he has his prisoner held safe.

"Now, let's ring the bell," Mrs. Spencer continued. She picked up a very light stalk of grass, and gently touched one edge of the web; she took good care not to break it. The spider became alert at once; he felt of his telegraph line two or three times with his foot, as if to make sure of the message; then down he rushed to the middle of his web, and out to the edge where the tip of grass was. He felt of it for a minute, and then, deciding that it was not good to eat, hurried back to his hiding place to wait for a real meal to come along.

"Well," said Ethel, when she had picked up the thimble and was back on the piazza, "that was an interesting call." —Norman B. Cole, in *Youth's Companion*.

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The Roll of Honor.

It was a showery morning. Great puddles shone in the road, and the crossings ran in rivers; while a patter of raindrops pelted merrily on two umbrellas that were bobbing along side by side toward the schoolhouse. Underneath them Marie and Marta chattered away as happily as though the skies were blue and the sun shining, and there was not a trace of a cloud to be seen in the blue of their eyes.

"I just love rainy mornings, don't you? Isn't it fun to hear the drops pattering on our umbrellas?" Marie said, tilting hers a little to see them run off in a crystal shower.

"Yes, and it is such fun to wade the crossings with our rubber boots on. We can just splash right along, and not a drop can get inside," Marta replied.

"Just think! I haven't been late this year, and I'm not going to be, either. I mean to get on the roll of honor this year," Marie said.

"I haven't been late, either. Won't it be lovely if we both get on the roll of honor at the same time?" Marta asked, delightedly.

"Yes, it will! We can do it, I know, if we just don't let anything stand in our way."

Just then a wall of distress broke into the patter of the raindrops, and both girls stopped to listen.

"It's Joey Peters, I guess. He prob'ly sees a toad on the walk and is scared to death. He's always crying about something."

"Don't you think we ought to go back and see?" Marta asked, anxiously. "He might be hurt."

"O, I know he isn't—not much. I'm not going back, anyhow. I'm not going to be late for Joey Peters," Marie said, going on down the street.

Marta hesitated a moment. She did not want to be late, either; but she could not go on until she knew who was in distress, and had done what she could to relieve them. So she ran back around the corner, and there was little Dollie Price, dripping with water where she had fallen in a big puddle, and there was her new first reader and her big red apple she was taking to teacher floating away together down the gutter. Marta rescued them both, and wiped the water off the reader with her nice clean handkerchief till it was almost as good as ever.

"Don't cry, Dollie! I'll take you home, and your mamma can get you some dry things, and you can come to school with me. I'll wait for you," she said, consolingly, taking hold of Dollie's grimy little hand.

School had begun when Marta and Dollie reached the schoolhouse. "I can't get on the roll of honor this year, now, can I, teacher?" Marta asked when she went in; and the teacher said she would start a new roll of honor that very minute for every little girl or boy who did a kind act, and she put Marta's name at the top.—Mary Morrison, in *The Child's Gem*.

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Among the Colored Folks

M. Keeble's Report.

On February 16, 17, I preached at Corinth, Miss., with good attendance at each service. A good many white brethren and sisters were present. The white church is assisting the colored brethren in their work more than ever, and it is encouraging to us. Brother J. Hannon lives here, and he has lived such a life that he is respected by both white and colored. Since leaving Corinth I have learned that their meetinghouse was blown away in a storm. I hope they will soon be able to build.

On the third Lord's day in February I met with the church at Capleville, Tenn. I am glad to say they are still faithfully keeping house for the Master. I have promised to return and hold their meeting.

My next stop was with the little band at Tishomingo, Miss., where I spent two nights. Two made the good confession. I left them rejoicing in the Lord. I have promised to visit them again soon.

On the fourth Lord's day in February I met with the church at Henderson, Tenn. I will hold my seventh meeting at this place in July, the Lord willing. Brother D. J. Bynum is now preaching once a month for this church, and they are pleased with him.

On this trip I also stopped three nights with the little band in Memphis, Tenn. The work in Memphis is looking brighter and more promising than ever. The loyal white churches have secured a nice building once owned by the Baptists, and paid the first payment on the property, and they say they are going to see that the colored church has a permanent place to worship God according to the Scriptures. Brother Bynum is working hard to get the work on a sound and firm foundation. May God bless these white Christians who have turned their attention to my people. If there is any place in the world where the negro needs the gospel, it is Memphis. I hope other white churches will give this line of mission work their serious and wise consideration. I have promised to begin a meeting in Memphis on the fifth Lord's day in April.

On the first Lord's day in March I visited the little band at Murray, Ky. They meet regularly every Lord's-day afternoon, with some of the white brethren present at every service to instruct and guide them in their worship.

Brother Coleman Overby preaches for the colored brethren sometimes

when he has opportunity. He is anxious to see the work permanently established among my people. I have promised to hold a month's meeting here this summer under a tent.

From Murray I went to Sugar Grove, Ky., and spent four days teaching the brethren and sisters the word of the Lord, and they seemed to be edified and encouraged. These people gave me a nice box of good things to carry home. I have promised to hold their meeting this year.

I am greatly encouraged with the work now being done for my race, and I am praying continually for greater things to be accomplished in the name of Christ.

California News.

BY L. D. PERKINS.

I have just returned from Payette, Idaho. I was called there by the congregation at Fruitland, Idaho. Here "evangelistic assumption" has done its deadly work of dividing another congregation. A number of years ago a congregation was established there, and a lot was bought and paid for and deeded to the church by Brother L. W. Flock. Years ago he had been converted to the one faith by Brother Don Carlos Janes. When Brother Janes started on his trip to Japan, he wrote Brother Flock that he was coming his way and would preach for them. Two years ago, and three years after the property had been all paid for, eight or ten families moved from Missouri and located at Payette. Brother Flock thought they were all right, and two of them got in as elders, with Brother Flock making the third elder. As soon as Brother Flock announced the coming of Brother Janes, the two elders or some of their crowd wrote the Review office at Indianapolis, Ind., and asked about Brother Janes, and the report came back that he was not sound, because he stood with the apostle Paul in teaching the Bible where other textbooks are taught, Paul having taught the word of God in the school of Tyrannus. Objection was raised, but Brother Flock let Brother Janes use the house; and then a proposition was suggested for all the officers to resign and an evangelist be appointed to rule the congregation. This was done, and Brother G. W. Williams was selected to be the ruling evangelist. Charges were then filed against Brother Flock and others, and they were withdrawn from. Elders out of the Review readers and supporters were appointed, and they took charge of the house, and those who stood with Brother Flock, composing over one-half of the congregation, were driven out of their property. Charges of a criminal nature had been made against some of the people,

which were not true, and which they knew were not true, but just to withdraw from them so they could have the property. I went to work and succeeded in winning back the property, and left Brother Flock in charge, and he is in charge to-day, with the other brethren who stood with him. The Review men will have to build them a house or move away, which they will probably do.

I want to say to the brethren everywhere that when there is talk of elders and deacons resigning, which is unscriptural, look out for "evangelistic assumption." At long Beach, Cal., the Review people succeeded in getting the property and are holding it to-day. They made an effort at Riverside, Cal., but made a failure. I do not know of a single place where "evangelistic assumption" has been tried but what it resulted in a division.

This same band at Payette broke up a church in Missouri. Brother G. W. Roberts, I understand, went to try and settle the trouble, but decided against these same people, and they haven't much use for him. One of them stated that he had rather send one of his children to the rankest infidel school in the world than to send them to a school where the Bible is taught in its purity.

If some young man would locate at Payette, he could no doubt build up a fine work there. Payette, five miles from Fruitland, is the county seat, and a nice place; and Ontario, Oregon, three miles distant, is another nice place, and then much work needs to be done in the State. Cannot some young man who would not need much support locate there and build up the cause of the Lord at that place and in that community? Write to Brother L. W. Flock, Payette, Idaho.

Brethren E. C. Fugua and R. E. Wright have both located in Los Angeles, and certainly the churches of the State welcome them. Brother C. R. Nichol is to begin at Bakersfield, a mission point, on October 1. He would like to bring Brother William G. Klingman with him. Our churches are not able to support both of them. Who will support Brother Klingman for five months in this work?

California is almost as much of a missionary field as Japan. What have the churches given to Japan? What have they given to California? Our work in California will grow.

HEADACHE—?
GRIPPY FEELING—?
For Quick Relief Take
CAPUDINE

Mission Work in South Africa.

BY FRANK B. SHEPHERD.

The school at Forest Vale Mission, Bulawayo, South Africa, after being closed for almost a year, opened again on February 1, with Brother and Sister Short, the new missionaries from the Harper (Kansas) congregation, in charge. Brother Short says: "We are suffering from lack of corn. We have turned away eight or ten boys already because we could not find the meal for their feed, and still they come. It is a saddening sight to see these boys who want to come to school so badly go away disappointed. And some of them come for miles to get to go—anywhere up to four hundred miles. Help these black boys to learn."

There are to be two classes of students—those who just want to go to school and those who want to become teachers of the Word among their own people. Those who just come for the schooling will have to furnish their own clothing, hut tax, lights, etc.; but for the boys who want to come to learn God's word so they can go among their own people and teach, we are trying to furnish clothing, hut tax, lights, etc. For both, however, there will be work on Brother Sheriff's farm for them to do to pay for their food. Outside of their working for their food, there will be an expense of ten pounds (forty-five dollars) a year per boy. We are going to have a students' fund, and all money sent in for that purpose will be used for the school. How many would like to have part in this noble work? You may send to Brother Short direct—W. N. Short, Bulawayo, South Africa; or, if you prefer, send to me, at 1409-A Jackson, Amarillo, Texas.

I have recently forwarded to Brother Sherriff thirty-four dollars and twenty-five cents. This fund falls behind all the time, and great need exists for funds to carry on this splendid work. The church at Harper has a man on the ground now, but this money is used for native workers and expenses. Who will have a part in the work for the coming month? Send contributions for this work to me, at 1409-A Jackson, Amarillo, Texas. I have the indorsement of the Amarillo and Harper congregations.

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Waiting.

I know not what the future hath
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Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the silent sea
I wait the muffled oar:
No harm from Him can come to me,
On ocean or on shore.

—J. G. Whittier.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

DOUBLE TRIAL OF FAITH.

Before I began to preach I had bought one acre of land and built a house on it—our first home to own.

For three years I had preached when and where I could find an open door. During the three years that I had preached I had fed and clothed my family on a credit, thinking all the time I would receive enough to pay my indebtedness; but therein was my mistake. Even some of my own brethren were the first to accuse me of being dishonest—would not pay my debts. These bitter accusations pierced my heart, to say nothing of my poor wife, who had done all she could to assist me in preaching the gospel to the lost.

Our first home that we loved so dearly—our first one. Trees and shrubbery my wife planted with her own hands now grow and bloom upon that lot so dear to us. But—alas!—we had to give it up. To pay the debts made while preaching and to stop the mouths of some scrupulously honest brethren (?), I sold that house and lot at a loss of about five hundred dollars and paid all I owed. While holding a mission meeting on Horn Ridge, in Lake County, my poor wife and weeping children moved out of our first home into a rented house. Today as I look back to that trying time in my life, I can hardly understand why my faith did not weaken. Ask my poor wife what she suffered. All poor gospel preachers who have had a similar experience know full well that trial of my faith.

I bought another house and lot; but knowing I could never pay for it by preaching, I began to teach in the public schools to make the money to pay for my second home. Things were moving along very nicely when another trouble arose. A. I. Myhr, State Evangelist (whatever that is), came especially to see me. He learned that I was teaching school for fifty



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dollars per month, and asked me if I would not rather preach for that amount per month than stay in the schoolroom. He said: "I have come to take you out of the schoolroom and send you forth to preach the gospel." He wanted to engage me to evangelize in Dyer, Lake, and Obion counties, and give me what I was receiving for teaching. That bait looked good. It was enticing and inviting, and how I kept from taking hold of that hook, pulling it under, cork and all, is strange to me; but I did not. But I tell you it was trying on me. The only thing that he required of me that I could not fully accept was to instruct all converts to give to the "State Board." Somehow, I was a little afraid of the "State Board." To accept his offer, I would receive the same amount per month that I was getting for teaching. Here was the double trial. I studied, read, and prayed over the matter; and as I could not find anything in the New Testament that favored a "State Board," I decided to have nothing to do with it. I decided that the church of Christ was the only divine institution for preaching the gospel.

From this decision I have never appealed to this day. I know some good preachers in Tennessee that accepted Mr. Myhr's offer; and when the split in the church in Tennessee came, those preachers went with the splitters. I am so glad I did not split, and more so since I never caused a split in any congregation, but earnestly endeavored to prevent any split.

I taught school until I paid for my second home. I swapped it for my present (third) home, and taught long enough to pay the difference in price; then I quit teaching and have preached regularly ever since.

Wife and I are growing old and will not need a home on earth much longer, but the one we now own is free of debt or any incumbrance. Here we will remain until called to cross the great divide to enter a home prepared for all the faithful by our dear heavenly Father. In Obion County to-day we have twenty congregations that are standing on the old foundation of apostles and prophets, Christ being the chief corner stone. One (Union City) went with the splitters. When I gave up the Methodist Church and began to preach, there were seven congregations in Obion County and not one in Lake County. I have lived to see and assist in establishing thirteen new congregations in Obion County and three in Lake County.

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Fortunately for her peace of mind, Othine—most strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

Field Reports

Mentone, Ind., March 21.—Our meeting with the congregation at Hundred, W. Va., continued for three weeks. Large crowds attended this meeting. It was estimated that as many as one hundred were turned away one evening, who could not get into the meetinghouse. During the meeting fifty-one came out on the Lord's side. The Hundred congregation is a splendid one.—A. J. Bachman.

Rockwood, Tenn., March 20.—Yesterday was a good day for the church here, notwithstanding some sickness in the congregation. There were one hundred and four at the Bible study. At the close of the sermon one lady came from the "digressives" and took her stand for truth and right. In our work of labor and love new opportunities are presented all along, and we expect to accomplish much good during the year.—Will J. Cullum.

Sinton, Texas, March 22.—There have been several additions at Sinton recently. House taxed to full capacity. Harvey Scott, of Floresville, will assist us in a two-weeks' meeting during the first part of May. I will engage in a meeting at Argenta, beginning on March 27, to continue ten days. Brother H. B. Gist will preach at Sinton during my absence. W. R. Swinney is now located at Mercedes. George Searcy, of Oklahoma City, is spending several months in Brownsville. J. W. Hedge, of Bishop, assisted Corpus Christi in a meeting recently. Arthur Slater, of Corpus Christi, will reciprocate with a meeting at Bishop in a few weeks. My work in the evangelistic field will begin on June 1. Sinton is worthy of a good, hard-working man to assist in taking this great work on toward the goal.—J. E. Wainwright.

Beaumont, Texas, March 20.—The meeting at Port Arthur closed without visible results. The brethren said we had a good attendance for that place. If I did any good at all, I couldn't tell it. Brother Crouch is a fine man, well versed in the Scriptures, and will do good wherever he may labor. I enjoyed the meeting with him very much. He will be with us in a meeting next month, the Lord willing. Our services with home forces yesterday were not as good as they have been. The "flu" epidemic hindered our attendance greatly. Spring has come, and we hope for an increase in interest and attendance. Because of some changes in my plans for the summer and because I have had a meeting "called off" on account of "hard times," I have two very choice dates for meetings that I would like to fill soon. I have promised two mission meetings already, and I feel that that will be all I can do in that particular line of work without some assistance. May the Lord bless the faithful everywhere.—Will W. Slater.

Oakland, Miss., March 22.—I have just reached home from a two-weeks' trip into the Mississippi delta country. On my way I stopped in Carroll County and preached twice for the brethren at Old Union. This congregation is in splendid working condi-

tion, having a good membership and a good attendance at all of their Lord's-day meetings. Brother W. M. Gammill is their efficient preacher and leader. Brother Gammill has been with these brethren for several years, working with them as preacher, teacher, and farmer, and his influence in the community has had a splendid effect for the cause of Christ. In an unostentatious manner he and his noble wife have done their work well. At Ruleville, where I preached three discourses, I found the congregation in good working condition. While in Ruleville I was entertained in the hospitable home of Brother J. A. Nerron. With the assistance of the brethren of this congregation, Brother Nerron looks well after the interest of the preacher. Brother J. P. Lowrey, of Cardwell, Mo., preaches for them once each month, and their work is moving along smoothly. My purpose in visiting these brethren was to interest them in contributing to my support in the neglected fields of Mississippi for this present year.—Lee Jackson.

Tuscumbia, Ala., March 21.—I am now arranging to preach regularly on Lord's days. I held two services at Iuka, Miss., last Lord's day, with fair attendance at the morning service and the house almost filled at the night service. There is a great work to be done in all the State of Mississippi, and I am glad to note that the Nashville congregations have awakened to the importance of helping to support the work, not only in Mississippi, but in a great many other mission fields. If we were to take the missionary spirit out of the Bible, then we would be compelled to do away with the religion of our Lord Jesus Christ. The whole system of the Christian religion is based on mission work, and every Bible character of note, who worked in harmony with the commands of our Heavenly Father, was sent on a mission. There is a crying need for mission work in Alabama, in many sections, and it is my intention to reach as many good congregations as I can with my limited means and time. I believe with all my heart that the "old Jerusalem gospel" is still the power of God unto salvation, and I am willing to preach that, and that alone, without addition or subtraction, and leave the results with God. The work at Tuscumbia is progressing very nicely, under the leadership of Brother J. H. Horton, with large attendance at nearly all the services.—J. H. Morris.

Union, S. C., March 20.—We are moving steadily on in the good work here, with good attendance at all services. Two confessions and baptisms last Wednesday night. I have received this year contributions to our building fund to the amount of three hundred and thirty-four dollars. One hundred and nine dollars of this was contributed by the congregation here, the balance being contributed by congregations and individuals elsewhere. We are very thankful for this fellowship. Our little band here contributed last year five hundred and thirty-five dollars and two cents; paid out five hundred and fifty-eight dollars and fifteen cents. We are doing better this year. We are planning to hold four mission meetings this year, besides the work to be done in this town. Our first mission work will be in Eastern

North Carolina, where one sister lives who is very anxious to establish the cause there. This meeting will be about the first of April, the Lord willing. We are planning to have preaching in our house here for about a week before I leave, as several seem to be interested. I find that the best time to complete a job of conversion in this field is as soon after one becomes interested as possible, as there is so much opposition, and as soon as it becomes known that one is somewhat interested there is brought to bear upon him or her every conceivable objection, either true or false, that can be thought of. This is a place that it takes courage to be only a Christian. Brethren, pray for us.—Thomas H. Burton.

How Should Christians Treat Calls for Help to Build Meeting-houses?

BY J. G. ALLEN.

What I shall say in this article is not intended to apply to any one case in particular, but all cases in general, and is intended to help and not hinder the cause of truth; hence, I humbly pray that all lovers of the truth will ponder carefully the thoughts I present.

I have been a constant reader of the Gospel Advocate for more than twenty-five years, besides other papers published by the brotherhood, and there is one thing that is seen in almost every issue of all the papers published by our brethren—namely, a call from some place to help build a meeting-house to worship God in as required by the Bible. It has been said by some one that there are two sides to every question, and maybe there is; but I shall not try to either affirm or deny that proposition in this article with regard to any other question except the one involved in helping to build church houses in which to conduct the pure worship of the New Testament church.

Yes, there are two sides to this question, which I want to briefly mention.

The first side is the effect such a call has on faithful brethren who make the call for help. Suppose there are just a few in some locality that are struggling hard against great opposition for existence. The call for help goes out, and no one responds; the result is that many become discouraged and quit. And who is responsible? Let no one claim freedom from responsibility without you have responded to their call to the extent of your ability.

The other side of the question is this: What effect does our failure to respond to a worthy call have upon us? This is important for us to know, so that we may escape from the blighting effect that a failure to do our duty has upon us. When a Christian man or woman can let a worthy

call for help go by unnoticed, he or she is not very far from the danger line. We ought to be glad every time we see a call for help of this kind, instead of complaining with brethren for asking for help.

The final question is this: Why don't we respond more readily than we do? The shortest, best, and truest way to answer this question is just to speak it right out: "A lack of faith in God's promises." Now listen before you deny it. What does God say about giving, anyway? Well, he says to give cheerfully (2 Cor. 9: 7), to give as we are prospered (1 Cor. 16: 2). What will be the results if we do as God says for us to do? (See 2 Cor. 9: 8-14.)

When God wanted the tabernacle built, he told Moses to place the question before the children of Israel, so that all who desired to help cheerfully would have an opportunity. Read the twenty-fifth chapter of Exodus and see what happened. The people brought so much they had to restrain them. (Ex. 36: 6.) Why did the people give so liberally? Because they believed God and his servant, Moses. Then, ought not we to believe Christ and the apostles?

Now, you brethren with comfortable, up-to-date meetinghouses, open your purse strings and respond liberally to every worthy call, and thank God that you have an opportunity to help the weak to become strong.

Whenever doubts arise as to the right position to take or course to pursue in business dealings, as well as in any other matters of life, banish them with the question: "What would Jesus do?" If the answer comes positively, act accordingly. If the answer is uncertain, give the benefit of the doubt to Christ. In this way you will find that Christian principles do apply in buying and selling, and that their application brings peace of conscience, joy of heart, and success in business.—Methodist Protestant.

Of all the sad failures in life, the saddest is to die without having lived; and the supremest success is to live on after having died.—Exchange.

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Often the mother is obliged to support her children and good health is necessary. Lydia E. Pinkham's Vegetable Compound is just the medicine you can depend upon. It is a medicine for women's ailments and the relief it brought Mrs. Enrico it may bring to you. Keep well by taking Lydia E. Pinkham's Vegetable Compound.

EUROPE

Rev. Dr. L. D. Bass, Kilmarnock, Va., and Miss Eleanor Bass, music teacher, Greenville, N. C., are to take a party through Europe, starting in June, visiting ten countries, the battlefields, the Passion Play. Those who covet the opportunity offered for travel at moderate expense, in a congenial group of cultured people, are cordially invited to join (his party, conducted by an experienced guide.

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Tribute to a Worthy Man.

BY ANDY T. RITCHIE.

The subject of this notice, Brother J. B. Sanders, was born on February 9, 1858, and died on December 15, 1921; therefore, he was in this world of sunshine and shadows, joys and sorrows, for a period of sixty-three years, ten months, and six days.

He obeyed the gospel on June 24, 1918, and from then till death called him hence lived a faithful, consistent, Christian life.

Brother Sanders was a man of action, not mere words, in whatever he engaged. He was a mechanic by trade, and was for some years superintendent of the school buildings of Nashville, Tenn. He was for a number of years foreman of construction work for big companies and corporations. Whether employed by individuals or companies, he made their interests his and worked thereto with singleness of heart and oneness of purpose.

After he obeyed the gospel his chief aim was to serve the Lord and extend his cause. Having moved to Clifty, Tenn., where the cause was weak, he called me to assist them in a meeting, and I made his home mine while we labored to strengthen the ranks of the faithful there. In that home, with wife and one bright little girl, he was the idol, and I never saw a husband and father more meritorious of love nor more responsive thereto. It was a home in which each seemed a rival to the other as to which could love and serve most.

His health failing, he removed to his home in Nashville, where he died. He leaves a wife, the worthy daughter of Brother and Sister Harper Eskridge, and a little daughter, Janet, besides a host of brethren and sisters in Christ, as well as other friends, to mourn his demise.

Brother S. P. Pittman and the writer spoke words of comfort over his remains at the Foster Street church of Christ, in the presence of a large and sympathetic crowd, after which his body was laid to rest in beautiful Spring Hill Cemetery.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The Central church of Christ, 1720 South Flower Street, enjoyed a big day, Sunday, March 12. Brother Witty had returned from Illinois, where he had been called by the serious illness of his mother, who passed on to the better land while he was with her, and was present with us, full of energy and enthusiasm for the work. Brother Wright delivered a most excellent sermon on "Preach the Word," bringing out many good lessons, which were

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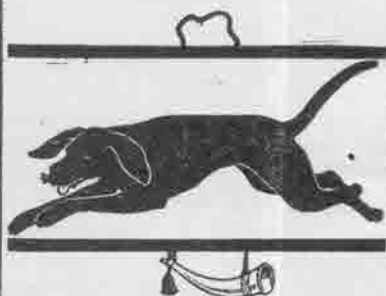
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With a "Cast of Characters" extending from a President of the United States to a fox hound, the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase. THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

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well received by all present. The house was filled almost to its capacity, there being about one hundred and ninety present.

In the evening Brother Wright and Brother Witty went to Ontario, where they are to labor a part of the time each week, Ontario cooperating with us in the support of these brethren. From reports received from Ontario since Sunday, Brother Wright has made as good an impression at that place as he has in Los Angeles; and that is saying considerable, for he has not disappointed us in the least. On the contrary, we are very much pleased with him. Brother E. C. Fuqua had arrived in the city and was due to speak at the Sichel Street Church in the evening; so Central Church dispensed with the evening services and all went over to hear and greet Brother Fuqua, being rewarded with a most excellent sermon from him on "The Vine and the Branches."

Central Church was without a preacher for four Sundays while Brother Witty was gone, but there was no wavering. Brother A. C. Brown preached for us one Sunday, Brother Homer Bartlett one Sunday, and the other two Sundays were filled in by the elders, and the work went right along.

We are rejoicing that we have secured two such men as Wright and Witty to prosecute the work here, and, with their leadership, if we do not get up and do something more than we have ever done before, we ought to be ashamed of ourselves. We can do this if we will; but we will never do the work that ought to be done until we come to realize, to the fullest extent we are capable of, the true value of the human soul. Christ, in talking with his disciples, said: "Herein is my father glorified, that ye bear much fruit: so shall ye be my disciples." (John 15: 8.) The fruit of the harvest is the souls of men; and if we bear no fruit—if we save, or help to have, no souls—we cannot be his disciples, because he declares that it is in bearing fruit that we become his disciples. So shall we be his disciples. How? If we bear much fruit. Let each one of us ask himself this question: "Am I bearing fruit—much fruit? If not, why not?"

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On orders of 100 Cards, with 50 name only and 50 with address, charge \$1.25 for each lot of 50.
Charge 25 per cent extra line rate for adding Mr., Mrs., Miss, etc., to old plates.

Field Reports

Muskogee, Okla., March 20.—A lady made the good confession at the morning services yesterday and was buried with her Lord in baptism at the close of the services last night. Had good audiences at both services. Our spring meeting will begin on April 9 instead of May 21.—C. Maynard.

Athens, Ala., Route 8, March 19.—To-day I met and worshiped with my old home congregation (Old Reunion). A small crowd, but a nice audience. I have two calls for meetings in Tennessee—the third Lord's day in July and August. If I am wanted for a meeting the first of July in Tennessee, write me.—William W. Still.

Port Arthur, Texas, March 22.—We had two splendid services at the church of Christ, this city, last Lord's day. Brother Will W. Slater closed the meeting here last Thursday night, after it had run for twelve nights, without visible results. Only a fair attendance. There was a great deal of "flu" in the city, which probably affected the attendance at the meeting. I shall assist Brother Slater and the South Park Church in Beaumont in a meeting sometime in April.—C. D. Crouch.

Fayette City, Pa., March 24.—My work at present is with the Fayette City church. I have been here since February 17. The congregation here is not large, but interest is being manifested. I hope to preach some for two other churches, Lover and Perryopolis, near here. There are only a few loyal congregations in this part of the country, and they are not as strong as we might wish they were. I think this is a great field where much sound teaching needs to be done. Pray for me and the work here.—James J. Reynolds.

Cordell, Okla., March 22.—I filled my appointment at Mountain View on Saturday night and on Sunday and Sunday night, preaching three sermons to very attentive audiences. The Mountain View church is certainly a praiseworthy one. They have three elders, who are held in profoundest respect by all and who are functioning well. The elders of the churches of Christ everywhere have a grave responsibility. These seem to realize it to a greater degree than any I have seen for a season. Christian people, what is the church coming to if our elders do not awake and perform their God-given duty better? Already souls are going to hell because of slothfulness, in many cases, on their part.—E. D. Shelton.

Plan to Establish an Orphans' Home.

BY JOHN B. PEDEN.

For many years we have thought we should have an orphans' home in Florida, but could not see our way clear to finance such a home. We now have offered to us an excellent tract of land (320 acres) which we can handle for about ten thousand dollars. A few of our home brethren have agreed to take the financial re-

sponsibility and offer it to the brotherhood on a cash basis. We are not going to ask the brethren to donate to this home, but will incorporate and sell stock on a five-year payment plan, not selling less than one nor more than twenty shares to one person, value of shares to be one hundred dollars each. Terms of sale: One-fifth cash by March 1, 1922, and four notes of one-fifth value of stock, due March 15, 1923, 1924, 1925, and 1926. The home to be controlled by a board of directors elected or selected by the stockholders. One member of our congregation will take twenty shares. Several others will buy liberally. We invite a careful investigation of the value of this property; and if, after such investigation, you decide the stock is worth more than you are putting into it, we would be indeed glad to have you join us in this great work. It shall be our plan to clear and set to orange trees, one hundred acres of this land, and it will in a few years be self-supporting for a home and school. There is a small orange grove on the land that is producing about fifteen hundred boxes of oranges per year. We have an option on this land to March 15, and we want to know what the brotherhood thinks of this plan and who will take stock with us. If you will put a little money in this, you will own some stock that will increase in value and at the same time help us to establish a home for the homeless, and thus bring a blessing to all. We can do a great work if we will. We would be glad to hear from any one interested in this work. All that will help in a financial way, please let us hear from you at an early date, stating amount of stock you will take. No money will be required before March 1, 1922, and only one-fifth of your stock at that time. Do not delay this matter, as we cannot establish this home without your money and influence. The stock you purchase may be the means of making this a permanent work, and should pay you a nice dividend in years to come. As to the real value of this property, write to the elders of the church of Christ at Avon Park, Zolfo, or Sweetwater, these being the three congregations nearest this property. John B. Peden, of Avon Park, Fla., will answer all inquiries until permanent officials are selected. Any or all of the following brethren will be glad to give you information: L. A. Wolff, J. W. White, H. C. Hinton, A. K. Hinton, Avon Park, Fla.; E. R. Shackelford, Zolfo, Fla.; John H. Coker, W. R. Langford, W. C. Henderson, Sweetwater, Fla.

To whom it may concern: This certifies that I have been in person over

this tract of land and surrounding country. To say that I am well pleased puts it mildly. It seems to me to be one of the best propositions for the plans proposed that I ever witnessed. I am sure the brethren who are leading in this enterprise would not, in the least, misrepresent anything. It is a pleasure to me to commend this work to the confidence of the brethren everywhere.

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—Mrs. Izie Riersen, 2415 Hege St.

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NASHVILLE, TENN., APRIL 6, 1922.

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DON'T OVERDRIVE THE FLOCKS.

BY R. E. CUFF.

Jacob's words, spoken, during his return from Haran to the land of his nativity, relative to his children and his flocks, are very significant: "My lord knoweth that the children are tender, and that the flocks and herds with me have their young; and if they overdrive them one day, all the flocks will die. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children." (Gen. 33: 13, 14.) Jacob and Esau have met; they have become reconciled to each other; and Jacob is explaining to his brother that because of the children and because of the feeble among the flocks, Esau must not expect him to travel as rapidly as Esau himself would go. So far as Jacob was personally concerned, he may have been thoroughly able to keep pace with the man who was soon to remove from the rich lands of Canaan to the crags and ravines of Seir; but he did not forget that the tender children and feeble flocks needed gentle leading. His genuine concern for them is worthy of our admiration and imitation.

Of the Lord Jehovah, Isaiah said: "He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young." (Isa. 40: 11.) The touching thoughtfulness Jacob showed toward the young only represents in a mild degree the Lord's care and anxiety and tender treatment toward his people, especially toward the babes in Christ. Just as Jacob said, "I will lead on gently," so Jesus said to his apostles once: "I have yet many things to say unto you, but ye cannot bear them now." (John 16: 12.) Our Savior knew the danger of overdriving. John reveals him as a good Shepherd who leads the flocks. The Gospels are so filled with a revelation of his meekness and mercy that we cannot fail to know he leads gently.

Jesus is so interested in his "little ones" that he pro-

nounces a great curse upon those who undermine their faith and ruin their lives: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." (Matt. 18: 6.) It is a fearful thing to be heartlessly cruel and austere exacting in demands upon those who are young in the Master's service. Jesus did not ruthlessly brush aside the laws of the mind. He did not expect the humanly impossible. There is room in God's gracious plan for repentance and mercy, and there is room in his plan for growth. Who dares supersede God in the method of dealing with the spiritual infant, with the weakling—the one newly added to the church of the Lord Jesus? Every leader of men, whether in the church or out, needs to know that a gentle fanning of a smoldering fire may soon bring forth a steady blaze, when a strong blast of wind would put out utterly the few dimly burning coals; that excessive sunshine may kill the most delightful flower when yet a tender plant; that a "nervous wreck" will tolerate only the lightest footstep in the hall without the cry of pain. Kind treatment of the sensitive often smoothes away their delicate humors, rids them of their surface touchousness, and prepares them for the hard knocks of time.

If it be inquired wherein men of to-day may overdrive the flocks of Christ, the answer is that too much may be required of the feeble at every point where they are weak. The babe in Christ may be weak in faith. His knowledge of the teaching of the Bible may be very limited. Those who have had more advantages may be more learned in the Scriptures. For them to scold, and scold because he did not know the meaning of some passage which they were certain they understood, might be to loose his hold on Christ and to send a lamb to death. "But him that is weak in faith receive ye, yet not for decision of scruples." (Rom. 14: 1.) The babe in Christ may not have the boldness and fortitude for the journey ahead that the mature man possesses. It is a mistake to expect it. To do so is to overdrive the flocks. Perhaps it would not be amiss to call the attention of preachers of the gospel and elders of the churches to the values of commendation and trustfulness and consolation. A few words of commendation are often a great relief to the person whose shortcomings have been held up before him in bold array. A spirit of truthfulness can work wonders. The person who feels that his fellows do not trust him and that they have labeled him as a thief stands in a good way to be a thief. On the very same principle as that "love begets love," trustfulness often begets faithfulness to that trust. Most hearts—I suppose I should say all hearts—need consolation. It is not enough for the preacher to tell a man simply that he must do his duty and to point him to the doom that awaits him if he fails. It is not enough to picture the storms of persecution and the tempests of trial that come to the Christian. Why not tell of the joy of being led by the Master of men? When the threatenings are being thundered to the disobedient, why not shout with equal loudness the promises to the obedient? The Christian life is not altogether a life of hardship and woe. The yoke of Jesus is easy and his burden is light. Tell the feeble ones so. It will give them courage to press onward. O, that we could realize that "man's inhumanity to man makes countless thousands mourn!"

Current Comment

BY A. B. LIPSCOMB

Let Us Take Our Spiritual Temperature.

Some writer has suggested that Christians would do well to look frequently at the spiritual thermometer that gauges their service to God. In this respect it is possible for one to take and analyze his own temperature. The highest figure on the ordinary thermometer is 212. This is the boiling point. The apostle Paul exhorts Christians to reach that point. We must be "fervent in spirit, serving the Lord." The Greek word translated "fervent" literally means "boiling over" just as you see water in the kettle at its hottest temperature. The fervent Christian is enthusiastic. He goes to meeting, and he gets others to go. He will work anywhere you put him, and he will do his very best. One reason why the gospel spread with amazing rapidity in the first and second centuries was because nearly all Christians had reached the 212 point in zeal for their Master's cause. It was the victory of divine enthusiasm. The next point below on the thermometer is 98. This stands for "blood heat," and, so far as physical condition is concerned, denotes a normal, healthy condition. It may represent the Christian who stands up to the work reasonably well. He goes to worship, leads the meeting in his turn, and is interested in the welfare of his neighbors. Let us remember, however, that he has room for improvement and can reach a much higher mark if he will. The illustration does not fit in one point, at least. To get over normal on the physician's thermometer usually means that one is feverish and sick, but on the spiritual thermometer the increase spells something different. When we get over 98, it means that we are better than the average. There is room for congratulation instead of fear. It shows that the Great Physician's medicine is doing its work in our lives, and we are "always abounding" in his service. The next point below is 60. This is the "temperate" point. On the spiritual thermometer it stands for mediocrity. It may represent the Christian who takes part occasionally and is usually found on the back seat. His spiritual life is being gradually strangled by the coils of indifference. He is really in a very dangerous condition, but does not know it. Sometimes a whole congregation is made up of this sort of Christians. To such a congregation the message came: "I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." Our self-complacency is oftentimes the sign of God's displeasure.

The lowest point on the thermometer is zero. It stands for the professed Christian who is spiritually dead. His name may be on some church roll; and when he dies, the preacher may refer to the fact that in such and such a year he was baptized. But that will be no solace to anybody. He is like the man who put his hand to the plow and looked back: he is not fit for the kingdom of God. Brethren, I believe it will pay every church and every individual Christian to take a long introspective look at the spiritual thermometer and see just what the standing is. The secret of the success that came to Nehemiah and his brave associates is found in the fact that "they had a mind to work." If once we are sincerely convinced that there is something radically wrong in our lives, we will go to work to supply that which is needed. Several months ago there fell into my hands a little tract on "The Missing Element," in which the author, Brother David Thompson, says:

The church is, as a rule, reasonably supplied with this world's goods; so the failure of the church to spread the gospel over the world is not due to a lack of money.

The average child of God in any given locality will be found in as good financial condition as the average of any other class of people. They dress, live, build houses, and own real estate to just about the same extent as the people with whom they are surrounded. The denominations are no more wealthy than is the church. If they have enough money to spread error to almost every nook and cranny of the universe, the church has enough to spread truth just as far. Heathens are not dying without the gospel because the church has not enough money to send it to them, but because the individual members of that church are spending money on themselves and for the gratification of the flesh that belongs to God.

If the church has enough men and money to evangelize the world, and yet is doing almost nothing in that direction, it can be due only to a lack of interest.

The church has enough men (we use the term in a general sense, to include all children of God, both male and female) of brains and general ability to spread the gospel all over the world in a very short time, if their energies were only turned in this direction. Christian business men are as keen-minded, Christian teachers as well qualified, Christian doctors as efficient, and Christian farmers as successful as any other class of people. The church not only has men of ability, but they are likewise willing and ready to sacrifice for the good of others. If a neighbor is in distress of any kind, they are generous to help. During the war they produced and conserved food, gave freely to war sufferers, and in many other ways willingly gave their time, substance, and selves for the common good. The denominations around us are not composed of any more able or generous people than is the church of God, yet most of them are making a far greater success of spreading error than the church is making of spreading the truth. The church is not suffering from a lack of men, but she is suffering because the energies of these men are too generally directed into fields of worldly endeavor and not into the Master's service.

If the church has men and money to spend freely in carnal warfare, and yet can muster hardly a score of foreign missionaries, and barely, after much persuasion, give them a very meager support, it looks as if the interest in this part of the Master's work was very small. This lack of interest is largely due to a lack of study and teaching concerning the matter. When men study carefully the commission, the missionary journeyings of Paul, and New Testament teachings in general along this line, they are bound to get very much in earnest about the matter if they value their souls' salvation. The church is usually most zealous in doing those things on which its preachers place the most emphasis, and upon our shoulders rests a good share of the blame in this matter.

A Manly Statement.

The other day I received a letter from one who craves forgiveness and the touch of human sympathy. It bears a spirit of humility and fear of God that is both refreshing and inspiring. The letter reads as follows:

Fairmont, W. Va., March 22, 1922.—Mr. A. B. Lipscomb, Nashville, Tenn.—Dear Brother Lipscomb: I was deeply impressed by the following remark of yours in a recent issue of the Gospel Advocate: "Nothing so embitters life as a constant brooding upon one's failures."

Now, the statement is certainly true, and yet it is very difficult for me to keep from brooding upon failures and mistakes, especially when I look back and see where I failed and how I could have avoided the mistakes. I confess that for a few years after leaving Spencer, Tenn., I was not as firm and faithful as I should have been. When I gave up teaching, I began travelling over some of the Southern States where there are no churches of Christ, and being separated from the people of God, whose influence I always need, I wandered away from the church. I sincerely regret this and ask forgiveness. Pray for me, that I may never again wander away from the fold.

Two years ago this past January I assumed family responsibilities. We are now located where we can attend church. I have plenty of opportunities to do church work after my business hours are over.

I always appreciate your articles in the Advocate, as well as those of so many others I know. The Advocate is a great help to me.

Sincerely yours,

H. C. DENSON.

All who know Brother Denson will not doubt for one moment his sincerity, and to those who do not know him the letter in itself will be most convincing. Sometimes we

receive letters of this kind that are marked "Private." There is a willingness upon the part of some to confess their failures and shortcomings to some intimate friend, but not to others. But Brother Denson is not that kind of a confessor. In a truly manly spirit he says in a postscript: "I would be glad to have you publish the above letter in the Gospel Advocate, provided you have the space and think it worth while. I am quite sure that many of my acquaintances and friends have been disappointed in me because of my weakness, failures, and mistakes. But I am fully determined to forget the failures and mistakes of the past as best I can and press on to even greater activity in the service of God."

Decidedly, the publication of such a statement and resolution is worth while. False pride prevents many a man from a confession of his sins and failures; I have heard some say they would die before taking such a step. The chances are they will die spiritually if they do not. So far from being an unmanly act, it is the only manly thing left to do in such a case. If Job and David and Peter and Paul can afford to blurt out their weaknesses and failures and leave them written on the undying record of God's holy word, why should we lesser mortals hesitate to do as much?

It takes faith and courage to take a step like Brother Denson has taken. That God has already forgiven the laxity he mentions and stands ready to help and bless him, there cannot be the remotest shadow of a doubt. As to what all who wear the name of Christ will do depends upon the condition of their hearts. The hypocrite who refuses to acknowledge his own sins might demur, but the message of the true Christian will be, "God bless you, brother," and, "You may count on me in the carrying out of your brave resolution."

A Golden Argosy.

BY CLARA COX EPPERSON.

(To Mr. and Mrs. Jere Whitson, Cookeville, Tenn., on the occasion of the fiftieth anniversary of their marriage.)

Fate brought their golden Argosy
From out the heavens above;
No argonautic Golden Fleece,
But fifty years of love.

It is a wonderful thing when two persons who love each other are made one in the eyes of God and man, and are then allowed the precious privilege of living fifty beautiful, golden years together! I know of no kinder fate life can offer. Far above riches, rare jewels, lands and earthly possessions may one count this priceless chain of years together with its links of purest gold; and when that golden chain of years has no links broken by the cruel hand of Death, but an unbroken family can stand together to receive the congratulations of friends, how still more wonderful, only those who walk the sunset way alone may know and truly appreciate.

Walt Whitman, the marvelous poet, who wrote "We Two Together," knew how to measure the height of life's good things and to express the measure in the following lines:

Two together!
Winds blow south or winds blow north,
Day come white or day come black,
Home, or rivers and mountains from home,
Singing all the time, minding no time,
While we two keep together.

Thomas Moore, in "Unchanging Love," which begins with the familiar line, "Believe me if all those endearing young charms," ends the poem with the beautiful lines with which I shall end this little tribute to the wedded love of fifty years, with its halo of happy, golden, useful years:

No, the heart that has truly loved never forgets,
But as truly loves on to the close,
As the sunflower turns on her god when he sets,
The same look which she turned when he rose.

Our Contributors

The Greatness of John the Baptist.

BY JAMES E. CHESSOR.

"Among them that are born of women there hath not arisen a greater than John the Baptist." (Matt. 11: 11.)

This is a wonderful tribute Jesus paid to John the Baptist. If it had been spoken by an uninspired man, we might conclude that it was extravagant and unfair. That John was great, no one will deny; but that of all men that were born before him, not one was greater, is not easy for us to see. The ages before Jesus were not barren of great men, but Jehovah's worthies make up a long list. To say that none of these was greater than the Baptist is passing no ordinary encomium upon the forerunner of Jesus. It looks as if Moses was greater; and even such men as Abraham, Joseph, Joshua, Isaiah, Elijah, Jeremiah, David, Daniel, might appear to surpass him. What great thing did John do that would equal the feats of some of these other celebrities? Wherein was John great—great to the degree that none before him stood higher on God's roll of honor? Of course Jesus knew the man, and his verdict was just. No patriarch, warrior, king, or prophet, whatever his achievement, was greater than John.

It cannot be that John did "greater" deeds (as we are accustomed to judge deeds) than Abraham, or Moses, or Joshua, or Elijah. He left no native land to go out he knew not whither; he led no nation out of slavery; he captured no walled cities; he challenged no false prophets to the fire test. But the reason he did not do such things was that he was not called upon to do them. Great deeds require great opportunities, and God's great men of former times performed exceptional deeds because the exigencies demanded as much. John did little that dazzles the imagination, because it was not a time nor a place to do dazzling things. He was great, then, not so much in what he did as in what he was: he was great in courage, in spirit, in character. A great man would be great in any age, and John would have been great in Abraham's day, in Moses' day, in Daniel's day, in our day. His character would have stood him in good stead in any test or crisis, whatever the sacrifice or loss to himself. He would have done God's bidding if it required crossing a Red Sea, or offering a son upon the altar, or capturing a Jericho. If he had been put in the forefront of battle, neither Joshua nor David would have done more valiantly. This was the mettle of John the Baptist, and Jesus knew it. Carlyle says that Shakespeare, in the planning and completing of his tragedies, has shown an understanding which might have governed States. If I may paraphrase, John the Baptist in his work as reformer manifested a spirit that might have challenged Baal on Carmel, or defied the decree of Nebuchadnezzar, or rebuked covetousness in the twentieth century.

But John's work was differently ordered. It fell to his lot to be a reformer, the forerunner or herald of the Messiah. The work of a reformer is necessarily unostentatious. It makes no such claim upon the attention and no such appeal to the imagination as delivering God's law to the people from Sinai or standing unmoved in a den of lions. He that comes preaching repentance and reformation must exercise great patience and perseverance and humility. He must be content to sow seed and to wait for results, to root up tares by the slow process of digging at the roots. "The kingdom of God cometh not with observation," and it spreads abroad in the hearts of men without dramatic display. Those who advance the kingdom are not noisy; and neither was John, who announced its coming, disposed to make himself conspicuous. While his ministry attracted

widespread notice, this result was achieved by a simple and forceful proclamation of simple truth, not by resorting to theatrical methods. Indeed, the life of John was essentially one of self-denial, of hardness, of suffering, and it ended in deep gloom and pathos. John decreased, while Jesus increased, and the people lost sight of the one in their enthusiasm for the other. But at the time John was languishing in prison and his great work was likely to be forgotten, Jesus reminded the multitude of John's real greatness. "Among them that are born of women," Jesus avers, "there hath not arisen a greater than John the Baptist."

This tribute of Jesus occupies the place of a climax in a series of four laudatory statements, each of which will be mentioned here. "And as these [a deputation of John's disciples] went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?" The inference here is that John was not like the reed, not easily shaken. The reed of Egypt and Palestine was a sort of tall cane, growing twelve feet high, and was readily swayed or bent by the wind. But John never wavered; instead of yielding to every breath of applause or of displeasure, he was firm, unmovable, courageous, even unto death. Herein is the greatness of John the Baptist. But there are many reeds to-day among elders and preachers—many that vacillate, temporize, compromise. Preachers that tickle itching ears of pleasure lovers or satisfy prurient curiosity, and shun to declare all of God's counsel, are nothing more than reeds—reeds shaken with the wind. There are many such. "But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses." John's dress was that of the old prophets, a garment woven of camel's hair, attached to the body by a leather girdle, and his food was such as the desert afforded—locusts and wild honey. His character comported with his outward appearance which betokened ruggedness and stern spirit within. He was far from an effeminate courtier, far from a tenderfoot, but such a reformer as the times demanded. Coming in the spirit and power of Elijah, his life and career in part were like that of the austere Tishbite. Neither would yield the breadth of a hair when truth and right were involved, and both performed the word of the Lord to the letter. Elijah's life was sought, and John's life was taken, because of fidelity to God. Great men have something in common though they may be separated by centuries. "But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet." John was more than a prophet in that he was a way-preparer, a forerunner, the herald of the Messiah. His position was more honored than that of the prophets; the prophets foretold the coming of Jesus, but John prepared the way for his reception. Then, finally, Jesus, in concluding his climatic encomium, said: "Among them that are born of women there hath not arisen a greater than John the Baptist."

It seems necessary to mention some instances in John's career where the mettle of the man was put to the test and where his character shone resplendent. Take the case of the Pharisees and Sadducees, those moral lepers who came with the rest to John's baptism. The great reformer did not hesitate to tell them that they were vipers and bound for hell unless they reformed. "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Here it will be noted that John expresses surprise that these "vipers" should thus flee from the "wrath to come," exhorts them to bring forth fruit worthy of repentance, and warns them against the futility of relying upon their Abrahamic ancestry to save them. But this is by no means all he said. He told them that even then the ax lay at the root of the trees, and that

every tree that brought not forth good fruit would be hewn down and cast into the fire. He told them that Jesus would baptize them in the Holy Spirit and in fire—the righteous in the Spirit, the wicked in fire. He told them that Jesus would thoroughly cleanse his threshing floor; that he would gather his wheat into the garner, but the chaff he would burn up with unquenchable fire. All this is plain talk. A man that could thus preach the "wrath to come," "unquenchable fire," and the necessity of reformation, was no ordinary preacher, no ordinary reformer. Herein is the greatness of John the Baptist.

Again, John's fearless devotion to truth and righteousness is exemplified in his rebuking Herod. In flagrant disregard of decency and law, both human and divine, Herod Antipas had married his undeceased brother Philip's wife, Herodias, and was leading a life of shameless licentiousness. This was a case of sin in high places, a court crime; but John did not hesitate to rebuke the king, not only for this sin, but for "all the evil things which he had done." "John said unto him, It is not lawful for thee to have her." Both king and queen were incensed at this rebuke, and the king would have had John murdered had he not feared the people who took John to be a prophet. In order to silence John, Herod had him thrown into a dungeon, where he languished for more than a year. The black, cruel story of his execution at the instigation of the resentful Herodias is familiar and need not be recounted here. But John never wavered; he was not a reed that he need waver. Even death did not shake him. I think he must have counted the cost before he administered this rebuke: he could hardly have been blind to the probable outcome. He could have flattered the king and queen and in all probability been received at court. To rebuke their sin and expose them before their subjects would lead to persecution, imprisonment, death. But John would no more cover this court sin than he would have winked at the wrongdoing of a peasant. He would condemn sin in high places, as well as in low places, despite the hazard. Herein is the greatness of John the Baptist.

Do not forget that it was Jesus who said John was great. The world would not so judge him; for the world thinks that kings, statesmen, generals, financiers, are the greatest men. But God measures differently. It has been said that the world does not know its greatest men, and this is because the world judges according to appearance and immediate results. It is true, as Gray sings, that—

Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

But God knows them. And he knew John, wherein he was great. God does not need any dazzling manifestation to know the character, for he looketh on the heart. Neither does he measure deeds as we measure them. What we esteem great, God does not always so judge; and what he calls great, we may pass by as insignificant or as quite beneath our notice. "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." This is the Lord's standard of greatness. The humblest service, the most insignificant deeds, count with him; every work of faith, every act of love, is great in his eyes. The way to greatness, then, is through the door of humility; for he that humbleth himself shall be exalted, and vice versa. I think there are many great ones in the earth to-day—those unconscious of their greatness, the uncrowned kings. Those whom the Lord esteems great will be surprised to know how great they are in the day of rewards, because they are little in their own sight. It will be a day of surprises, of utter surprises, when God announces his verdict of who was greatest here in the world. I doubt not that many of the despised ones of earth will be called up higher; for God knows who are worthy.

At Bethany.

BY LOULA MAY ADKISSON.

After the busy wearisome day,
 After the clamor of the multitude thronging,
 How welcome the tranquillity and solitude
 Of the pleasant hamlet of Bethany!
 How restful and peaceful the home
 Where Jesus was wont to go!
 How gladly they must have welcomed him!
 How happily they must have served him!
 And what peace Mary found,
 As she sat at his feet in adoration,
 Learning from his lips the words of life.
 Oft and oft we are told
 He resorted thither
 For rest and quietude,
 Seeking those who could partly discern his words.
 Then one day a sorrow
 Came to the home at Bethany,
 And Mary and Martha cried out in their anguish
 For the Friend they oft had served.
 Then he came to comfort them.
 He dried their tears; he hushed their grief,
 And gave them back their brother.
 O how transcendently great
 Was that Friend divine,
 Who trod the earth in human form;
 Who could heal all sorrow,
 Who could give life again!
 And still to-day every service rendered Jesus.
 Be it great or be it small—
 E'en a cup of water in his name—
 Shall be recompensed.

Nashville (Tenn.) Notes.

BY S. H. HALL.

The Ryman Auditorium meeting is on, and three services are numbered with past events, so far as the mere acts of service are concerned, but continue to live in our souls and push us onward.

Brother Hardeman is coming up to our fondest hopes as a speaker and is wielding the sword of the Spirit with a master hand. That you may know assuredly that he has started in the "old paths," I have but to add that his initial address was on "The All-sufficiency of the Bible," the miracle of the ages. His second address was: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" His third address, delivered last night (March 29), was "Rightly Dividing the Word of Truth." Does this not sound to you that are not here to listen that he has started right? He knows there is no power so great as the power of God's truth, and he is depending on it and its sublime simplicity, and not on things that tickle the ears of those who think the "grand old Book" is rather antiquated and not up-to-date. I say again, we are delighted with Hardeman.

Brother Pullias, with a joyful expression continually illuminating his face, gloriously leads in song the immense crowds that fill and overflow the Ryman Auditorium. How I wish every soul who reads this could hear the singing! It seems that the walls of this large auditorium vibrate as the melodious waves roll out from thousands of voices united in songs of praise.

The first night seven thousand people packed the building and more than two thousand were turned away for lack of room. Even the aisles were filled, contrary to the rules of this city for such gatherings; hence, orders came that, in spite of the regret of the city officials to see people wanting to hear that could not hear, they would have to insist that the aisles be kept clear. Our second service was the first noonday service, and four thousand, at least, greeted the speaker. And last night, in spite of the rain, the house was filled, and three souls made the great surrender at the close of the service.

Time forbids my writing more this time. Please, every soul that reads this, stay with us in your prayers whether

you are here or not. It was good to hear read last night the telegram from our dear Brother Larimore in far-away Berkeley, California, assuring us that he is with us in this meeting in spite of the distance. May I close with our singing together those words that burst forth from the heart of the sweet Psalmist of Israel:

O give thanks unto Jehovah, call upon his name;
 Make known among the peoples his doings.
 Sing unto him, sing praises unto him;
 Talk ye of all his marvelous works.
 Glory ye in his holy name;
 Let the heart of them rejoice that seek Jehovah.

Don't forget that you can read these sermons, if you cannot hear them, by sending \$1.50 to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn. And from the way the orders come, you had better order now if you want a book.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

We had a most enjoyable service at the Central church of Christ, 1720 South Flower Street, Sunday, March 19, with Brother Witty preaching two of his best sermons. The house was well filled and the interest fine, as it always is. At the close of the morning service our hearts were made to rejoice by four good sisters coming forward and taking membership with us.

Brethren Wright and Witty are on the ground and doing a great and needed work in visiting and encouraging many who are not at present attending church to come out and take their stand with us, and already the good results are beginning to show. We are confident that if the proper efforts are put into the work the results will be sure to follow.

The Sunday-morning Bible study is growing in interest, there now being five classes, all full and still growing. It is a good sign when you see the members of the church interested in studying God's word. It means that when the light of God's word shines into their hearts it will make them shine as lights in the world. Jesus said to his disciples, in the Sermon on the Mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Again, he said: "I am the light of the world." (John 8: 12.) The light that the moon gives is only the reflected light of the sun; so also the light that the Christian gives is only the reflected light of the Son of God. If we receive none of that light, we can reflect none of it. The more of it we receive, the more we reflect. Light is positive; it does something. It shines; it drives darkness away. Darkness is negative in character. It is simply the absence of light. Light represents righteousness, and a little thought will enable us to see that righteousness, or doing right, is positive. It is necessary to *do something* in order to be righteous. On the other hand, we do not have to do anything in order to be unrighteous. Just do nothing. This shows us that unrighteousness, like darkness, is negative in character and is simply the absence of righteousness, or right doing. Christ never preached a negative gospel, and neither did he nor any of the apostles teach us how to be negative Christians; and when we see Christians reading their Bibles and studying them, we may justly look for some positive Christians.

This World a Heaven.

I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellow men, and are hoping, believing, loving, and working for that and its realization, not in a thousand or a million years, but in a nearer and a nearer future.—Stopford A. Brooke.

Getting Things Mixed. No. 2.

BY W. H. CARTER.

We might refer to other examples of baptism in the Scriptures which show the falsity of their claim, but there are some other statements we wish to notice.

Massey says Sloan showed in his wonderfully strong argument "that Christ organized his own church, on the mountain, setting the apostles in first as Paul told Timothy, and not at Pentecost as the Campbellites teach."

All, even Baptists, know that he, by the name "Campbellites," refers to those who claim to be Christians only, and to be members of the body, the church of Christ, and who, if they had to wear a name that dishonored the Christ, would as leave be called a "Campbellite" as a "Baptist." But as Massey and Sloan are unable to meet them on their true name and teaching, they must misrepresent and then fight their man of straw. But where, in which letter, in which chapter and verse, did Paul tell Timothy "that Christ organized his own church, on the mountain?" If Sloan made that statement, Massey should have corrected him. If Massey knew no better, then they both are to be pitied for their lack of knowledge.

He says Sloan showed "that this church was to stand forever, and not fall away as the Campbellites teach." Did not Sloan know that those whom he calls "Campbellites" do not teach that the church will "fall away," but that individual members of it may fall away? If Paul was "a Baptist," as Massey and Sloan claim, he was a different kind to them. He said: "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12) Speaking of the coming of Christ, he said: "Let no man deceive you by any means: for that day will not come, except there be a falling away first." (2 Thess. 2: 3.) Do these "Missionary Baptists" not see a difference between an individual and the church? It seems that they do not.

Again, he says Sloan said "that the ordinances were given to the church to keep till Jesus comes again, and not to Peter or some individual as the Campbellites and Catholics and others teach."

As to "Catholics and others," I am not concerned; but as to Christians, whom he out of a corrupt heart calls "Campbellites," I say it is a misrepresentation either willfully or ignorantly made. What is the church? Is it not an assembly, a congregation? What is baptism? Is it not an ordinance? Who is to be baptized—the church or the individual who wishes to be a member of the church? The very fact, sir, that you baptize individuals and not churches, and will not let individuals who have not been baptized eat the Lord's Supper, shows that you know little about the ordinances. Speaking of the Lord's Supper, Paul says: "For I have received of the Lord that which also I delivered unto you." (1 Cor. 11: 23.) The Lord's Supper is to be eaten by the church when assembled, but baptism is to be submitted to by those who would become members. Jesus gave the commission to the apostles, and it promises salvation to those who believe and are baptized. (Mark 16: 15, 16.) If Jesus was "a Baptist," he was not like Massey and Sloan, for they have changed it to read: "He that believeth and is saved may be baptized, if the Baptist Church is willing." Surely Jesus never left anything for you to keep. If he did, you show yourselves to be slothful and wicked servants.

Then he says "that this church demanded the fruits of repentance, and not, 'Do you believe that Jesus Christ is the Son of God?' as Campbellites teach."

If Philip were here and were to tell one who wanted to be baptized, as he did the eunuch in Acts 8: 27, "If thou believest with all thine heart, thou mayest," the Massey-Sloan gang would call him a "Campbellite." Indeed, that is what they do call him, and, by doing so, admit that what they call "Campbellism" existed, was preached and prac-

ticed by New Testament evangelists, and is recorded for our learning. That is some of the "strong logic" that was so new to Massey.

Then he says "that they baptize those again who come to them from other sources as Paul taught (Acts 19: 1-4), and not take them in/on alien baptism as the Campbellites do."

Here Sloan's wonderful logic gets Massey into a hobble, as well as himself. Those people said they had been baptized "unto John's baptism." Massey says that John was "a Baptist;" he baptized Christ, and that made him "a Baptist;" and he baptized the apostles, and that made them "Baptists." Now, if John's baptism made Christ, the apostles, and all other Baptists, we are left to wonder why his baptism did not make these Baptists, too. But Massey and Sloan are dangling from the gallows they built for D. H. Knight. John was the first Baptist; his baptism was good enough for the Son of God, to make him "a Baptist," but not good for these Ephesians. But they further show their long teaching that baptism is a nonessential is all a hoax; it is good for something—to make Baptists. John said Christ would increase, but he would decrease. In Acts 19 we find his baptism rejected; and that ended their Baptist dream.

Now, there is another difficulty these Baptists get into. They say Christ organized his church on a mountain before Pentecost; but if Sloan located the mountain, Massey did not show him the courtesy to report it. In the debate with Beasley at Pleasant Shade, Massey took the same position. Now, in Matt. 10 we have the twelve apostles named, commissioned, and sent. Here, according to Massey, we have Christ, "a Baptist," and the apostles, twelve Baptist preachers. Has the church been organized on a mountain? If so, what mountain? What was its foundation, and when and where was it laid? This was A.D. 31. In A.D. 32 Jesus takes Peter, James, and John up into a high mountain and is transfigured before them. Is this the mountain? Was the church organized here with only three in it? In A.D. 32 Jesus said: "I will build my church." (Matt. 16: 18.) In the same year he said to the twelve: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 1-3.) Here it has not been organized, for the disciples are not in it. Where is the mountain, and what is its name?

In A.D. 33 we are told: "And as they heard these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." (Luke 19: 11.) The kingdom has not come yet; the disciples are expecting it.

At the institution of the Supper, A.D. 33, Jesus said: "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22: 18.) It has not come yet, but we are a good way from the "mountain."

After Jesus is crucified, while yet on the cross, "Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came; and went in boldly unto Pilate, and craved the body of Jesus." Here they are waiting for the kingdom. It has not yet come.

Just before Jesus ascends, his disciples ask him: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) It is only about seven or eight days now until Pentecost. Jesus goes back to heaven, and between this and Pentecost there is no account of his meeting his disciples on a mountain or anywhere else. But he told them that they should receive power after that the Holy Spirit had come upon them. (Verse 8.) Just before he ascended he told that the preaching of repentance and remission of sins in his name was to begin at Jerusalem, and commanded them to tarry in the city of Jerusalem "until ye be endued with power from on high." (Luke 24: 47-49.)

This power came on the day of Pentecost. (Acts 2: 1-4.) Speaking of the conversion of Cornelius, Peter said: "And as I began to speak, the Holy Spirit fell on them, as on us at the beginning." (Acts 11: 15.) At the beginning of what? Up to Pentecost all expressions about the kingdom pointed to the future; from that time on, all point back. But, for the benefit of Massey and Sloan, I will suggest that the disciples on Pentecost were in the temple, and the temple was on a mountain. So, if you make Isa. 2 mean a literal mountain, then we have it fulfilled on the day of Pentecost. (Acts 2.) Before Pentecost the promise was, "I will build my church" (Matt. 16: 18); on the day of Pentecost and after, "the Lord added to the church daily such as should be saved" (Acts 2: 47).

Field Notes.

BY EARNEST C. LOVE.

March 20-26 I spent near Martin, Tenn., attending a debate between Brother John C. Taylor and Jesse Neal, a Missionary Baptist. This debate grew out of the Taylor Jones debate reported recently in these columns.

Some of the Baptists were not satisfied with Jones' defense of their doctrine, and that is why Neal was called. I do not think they are any better satisfied now, but I venture the assertion that the Baptists will not want another debate there soon.

As usual, I suppose the Baptists will claim a great victory, but I did not see a single person not a Baptist but who thought we won the debate. The Methodists and Primitive Baptists expressed themselves freely that Taylor was more than a match for Neal.

Neal has the reputation of being ugly and abusive, and he began that way the first day. Brother F. L. Paisley, Brother Taylor's moderator, called him down, and he insulted Paisley, and absolutely refused to be corrected. Brother Paisley sat down till the session closed, and then we had it out. I only "butted in" far enough to tell the Baptists that they had no right to insult our moderator and order him to sit down. It looked bad for a little while; but when the debate began next morning, it was with the distinct understanding that our moderator had a right to raise a point of order without being insulted. After that I never saw a debate pass off any nicer. Neal is a fairly good debater, but Taylor and the Bible are too much for him.

In arguing on apostasy, Neal quoted 1 John 3: 9: "He that is born of God doth not commit sin." He affirmed that the verse proved that no sin was imputed to a child of God. But he admitted that he and all the rest of the Baptists sinned and prayed for forgiveness every day. He made no effort to harmonize 1 John 3: 9 and 1 John 2: 8, nor to harmonize his own statements, for that matter.

What would a Baptist church do if one of their prominent preachers and Bible teachers were to be caught in adultery? If they withdrew from him, it would be an admission that "a child of God could fall from grace," or that the preacher and the whole Baptist church had been fooled as to who was "a child of grace." With their present doctrine, they could not do a thing but keep him. But if they did, it would be an admission that an adulterer is as sure of heaven as any of the rest of the Baptists. This case should be treated as a fact, for it could easily happen.

While out from Martin, I spent one night with the Princes. Mrs. Prince is a cousin of our Sister Kate Killebrew, of San Francisco. I spent one night with Brother John Kennedy, who said he was converted to the church of Christ by the Hardeman-Penick debate.

I preached on Sunday morning at new Bethel, near Martin, and at night I preached in Martin, and left at 10:25 for Nashville. On the train I saw Brethren Daniels and

Harris and Sister Joslin en route from Dickson to Nashville. They report things going fine at Dickson.

Big preparations are being made for the meeting here, and let us all hope and pray for the success of the truth of God.

As visitors in the Gospel Advocate office this morning (March 27), I met Brethren Oakley, Bearden, Hall, Morrow, Alexander Campbell (colored), and others. I will, the Lord willing, be in Hickman and Maury counties for a short time.

News has just come that the Baptists at Covington, Ind., kept us waiting over two weeks and never did give a definite answer as to whether they wanted a debate or not. Why couldn't they say yes or no? They evidently did not want the debate, but did not want their members to know the real situation. Every preacher would like to make his members believe he is ready at all times to have the doctrine investigated. Before they would come out and say no, they hung fire for two weeks and let their man go on back to Oklahoma.

Publishers' Items.

We call your attention to the advertisement of our song books on another page of this issue. We are prepared to fill your order for any of these song books on short notice.

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PUBLISHERS GOSPEL ADVOCATE.

At Home and Abroad

W. W. Freeman, of New Haven, Conn., will begin a meeting at Westbrook, Maine, on April 13.

F. W. Smith filled his regular appointment at Franklin, Tenn., last Lord's day. He reports a packed house.

J. B. Nelson baptized nine persons in a recent meeting with the church in Bertram, Texas. J. W. Acuff directed the song service.

W. F. Lemmons changes his address from Little Rock, Ark., to Cleveland, Miss. Those wanting meetings should note this change.

W. D. Bills, who labors with the Park Avenue Church, San Antonio, Texas, reports eleven additions to the congregation in a meeting conducted by Brother Busby.

The Freed-Skinner discussion is announced to begin on Tuesday, May 2, 1922, at Benton, Ky., and to continue four days. The design of baptism, the work of the Holy Spirit, and apostasy are the subjects.

From J. W. Brents, Springfield, Mo., March 27: "The work here is doing nicely. Interest along all lines is fine. The attendance has more than doubled since my coming. Our meeting will begin on the first Sunday in May."

From W. E. Morgan, Nashville, Tenn., March 28: "I preached for the church at McMinnville, Tenn., last Lord's day. The church at McMinnville has a membership of about five hundred, and all are wide-awake and active in the Lord's work."

J. S. Daugherty, of Kirbyville, Texas, has been sick with the "flu." He is not yet strong enough to fill appointments. In a recent communication he reports his little daughter as having the "flu" also. He asks the prayers of all the brethren.

A. M. Bibb, Charleston, Mo., says: "I am sorry I can't attend the Hardeman-Pullias meeting. I certainly would enjoy it. I am hungering for some good, loyal preaching. We have no church here. The Gospel Advocate is a great help to me. I have been taking it forty-six years."

From Frank Baker, Berry, Ala., March 26: "It was our pleasure to spend to-day with the home people and worship with them. The congregation has taken on new life since Brother Tant's meeting. We next expect to put the school on its feet, which will be a great uplift to Alabama and the cause of Christ."

D. F. Draper, of Georgetown, Texas, will be in Tennessee during the summer and fall for some meetings. He has time not taken in which he could hold three or four meetings, and would like to arrange so all his time will be occupied. Those interested should address him at 2709 May Street, Fort Worth, Texas.

The following encouraging report comes from T. B. Clark, of Gallatin, Tenn.: "Yesterday (March 26) was the best day for the church here since I came here six months ago. There were twelve additions—seven baptized and five reclaimed. The interest is great. We have had thirteen additions in March, and hope to exceed that for April."

H. M. Phillips, Chattanooga, Tenn., writes under date of March 28: "H. Leo Boles closed a very interesting series of lessons with the church at St. Elmo Avenue and Forty-eighth Street. The weather, sickness, and a union meeting hindered some, but not the splendid preaching. Two were restored and one came from the Christian Church. The church was much benefited by the discourses."

H. R. Daniel has moved from his farm to Elkton, Ky., and is now in a condition to give his entire time to preaching the word. Brother Daniel ought to be kept busy in the country near to Elkton. He can be of great benefit in preaching on Sundays to churches and encouraging them in the work of the Lord, and can, of course, hold meetings in the season for protracted meetings. Address him at Elkton, Ky.

From J. G. Allen, Muskogee, Okla., March 19: "We had two splendid services in our new house, corner of C and Kankakee Streets, to-day. Large audiences and one confession and baptism. If our audiences increase much more, we will have to enlarge our house to accommodate them. We have received from churches and individuals contribu-

tions amounting to eighty-three dollars for our new house since last report."

From George Hardin, Little Rock, Ark., March 27: "I filled my regular appointment at Alma, Ark., yesterday at 11 A.M. and 7:30 P.M. Very satisfactory audiences, considering the rains. It is a pleasure to labor with a congregation like the one at Alma, with such men as Charles Adams and J. T. Jones as elders and leaders. Brother Jones has been preaching the word for forty years. He is now actively engaged in regular field service."

Charley Taylor and W. E. Morgan are to begin a tent meeting in Cairo, Ill., on the first Sunday in May. Brother Taylor does not know of but one sister in that city. These brethren must have support outside of Cairo. There are a number of churches in West Tennessee and Western Kentucky that know Charley Taylor, and these ought to see that this meeting is well supported. Send contributions to Charley Taylor, 901 Haley Avenue, Nashville, Tenn. We hope to be able to report a successful meeting in Cairo and that the cause may permanently be established there.

From C. A. Buchanan, Cleburne, Texas, March 30: "The annual protracted meeting of the Central Church of Christ at Cleburne is to begin on April 9. G. C. Brewer is to do the preaching. Brother Brewer has held the meeting here the last two years. It will be remembered that there were one hundred and fifty-nine additions in the one last year. The church has made much preparation for this meeting, having permanently seated the balconies with the best opera chairs and ordered four hundred new song books. The church is also in good working order. We request the prayers of the saints everywhere in behalf of this meeting. The opportunity is great. Pray that we may use it wisely."

The following is from E. S. Jelley, Christ House, Vambori, Ahmednagar District, British India, under date of February 25: "I am in heaviness as I write; for my mother, aged seventy-five years, has left this vale of tears, departing on January 16, so I am informed. She was one of the best of mothers, and brought me up from my infancy in the way of truth and uprightness, and filled my infant mind with a zeal for Christ which has borne fruit all my life. She was baptized at the age of twelve years, and never gave up her faith in God, and never identified herself with any of the denominations during the thirty odd years in which she was deprived by distance of the privilege of worshiping with the church of Christ. People from various denominations sought her fellowship, but she meekly told all: 'I am one of the disciples.' The last thirty-nine years of her life were years of extreme suffering, and it was during some of her greatest sufferings that she taught me about the one body, and also cultivated in me the missionary spirit. Our baby, nearly a year old, is in the American Mission Hospital, in Ahmednagar. Dr. Hume pronounces her a very sick baby. Well, I have so many over on the happy side that I have begun to think of heaven as home. It will be our turn to make the happy change some day."

N. W. Proffitt, Paris, Texas, sends the following commendatory note for publication: "First, I want to commend Brother Hall for his timely remarks in regard to the Bible being taught in schools. I fully concur with him on this subject; and for so expressing myself at Mountain View, Mo., last December, I was turned out of a meeting and disfellowshipped. I also approved of helps to the study of the Bible in our Bible classes; and in this I was opposed, too. I wish to commend John R. Williams for those interesting sketches of his life's work. I hope that he will put them in a more substantial form for the public. Brother Carter comes with a good article, correcting some things that needed correction. I am acquainted with the parties he cites, having debated twice with Massey myself. I know Brother Carter is relating the facts. C. B. Massey knows better and should not call Christians 'Campbellites.' He knows, too, that no one is a Baptist but those who baptize. He knows that Elizabeth's son (who was a cousin to Jesus in the flesh) was called 'John'—not 'John the Baptist'—till after he went to baptizing. But Mr. Massey won't see, poor fellow! 'None are so blind as those who will not see.' I want to commend all the good brethren and sisters of Nashville for their zeal and love for the truth. I opine that the meeting at the Tabernacle will be a grand success, because faithful, loyal, and true Christians will be behind the work. I pray that hundreds of souls will be saved and no one receive the honor but Jesus-Christ our Lord. I would be glad to be there and share in the joys of Christian union, but my health and finance at this time will not permit. I have not been able to do anything all winter. I have work promised in Tennessee and Kentucky. I hope and pray that I may get well enough to do the work."

Foy E. Wallace, Jr., closed a meeting in Italy, Texas, with eleven baptisms. J. H. Antwine directed the song service.

B. C. Goodpasture, of Atlanta, Ga., was in the Gospel Advocate office Monday morning, and will attend the meeting a few days.

W. M. Oakley reports a good service at Reid Avenue on Lord's-day morning. He will preach for this congregation again next Lord's day.

J. Porter Sanders preached for the Twelfth Avenue congregation, this city, last Lord's-day morning. There was one confession and baptism.

J. R. Bradley, Elora, Tenn., writes: "I think I appreciate the Gospel Advocate now more than at any time during the fifty years I have been taking it."

F. B. Srygley preached on Sunday and Sunday night at Nazareth, near Lascassas, Tenn., to very good audiences. He reports the church in very good condition.

N. B. Hardeman will begin a meeting at Henderson, Tenn., his home town, on the fourth Sunday in April—the Sunday following the close of the Nashville meeting.

G. W. Jarrett has changed his address from New Smyrna, Fla., to Coffeeville, Ala., where he is teaching school. Those wanting him to hold meetings in the summer should write him early.

If any one knows the location of the churches of Christ in the State of Oregon (if there are any), please write Mrs. James Jamieson, Forest, Ontario, Canada. The Gospel Advocate is unable to furnish this information.

From Lee Sanders, Wellington, Texas, March 28: "We are still doing what we can for the cause of Christ here. We had good crowds at both services last Lord's day. I preached at a mission point in the afternoon to a good hearing."

Just as we go to press a wire from Washington, D. C., brings the sad news that Graham Edgerton, one of the elders of our congregation there, died on Monday morning at three o'clock. Brother Edgerton was a good and useful man and will be greatly missed by the church in Washington. I hereby extend my heartfelt sympathy to his family and to all the church in Washington. Truly a good man has left us.—F. B. S.

Jake Hamilton sends the following report from Alabama City, Ala.: "J. M. Dennis preached two fine sermons to the congregation to-day (March 26). Interest is increasing in the Thursday-night prayer-meeting services which are held in the homes of the members. The church received a ten-dollar check from R. S. King, treasurer of the church of Christ, at David Lipscomb College, of Nashville, Tenn., which is being used to help the cause of Christ."

From Ira Wommack, Sulphur, Okla., March 29: "I preached at Ardmore last Sunday and at night. In the afternoon I preached at the Confederate Soldiers' Home. A number of brethren went with me. We had a fine service with them. The old soldiers seemed to enjoy the services. We promised them we would be with them again next month. I preach for the church there on the third and fourth Sunday in each month. I go to Paul's Valley for my regular date next Sunday."

The meeting at the Ryman Auditorium continues with increasing interest. There had been some sixteen or seventeen confessions up to Sunday night, with several reclaimed. Brother Hardeman is doing a lot of fine gospel preaching, and it is being heard by from four to seven thousand people. It is understood that from three to four thousand people was turned away Sunday night, unable to get in the building. The singing, led by Brother Pullias, is simply fine, and great good will come from the meeting.

F. P. Fanner writes from Buffalo, W. Va., March 28: "I have received forty-seven dollars to help me get well, if such a thing is possible, which seems very doubtful now. I am very thankful for this help; but I need much more, and must have it if I ever do get well. My life is now in the hands of a noble-hearted, generous brotherhood. Surely the brethren will help a man who has given over forty years to mission work among the poor in our own Southern States. Some of you have abundance. Please divide up a little in this emergency. I want to live in order to do good. Address me at Buffalo, W. Va., Box 81. Our meetings are still kept up, but I am not doing all the work."

Mrs. Synthia Key, Town Creek, Ala., pays a tribute to the Gospel Advocate and writes in a way to cheer and help others, as follows: "Brethren and sisters, let us praise the mighty and glorious work of the Gospel Advocate. It is a

light to those who will make it a careful study. I love the splendid truths that are revealed by the Advocate. And may it live to help, encourage, and enlighten the lives of the many faithful of God's children. When we have at last been tried and found faithful, may our Father give us a crown of glory and say: 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I am sixty-nine years old, and I enjoy going to Sunday school every Sunday as much as though I were young. Last December I visited my son in Jackson, Miss., and enjoyed the meeting held by M. C. Cayce. I love to hear sermons so full of truths and facts. May he be able to carry on the good work for a long time. I hope the noble work of the church of Christ will last throughout all time, and may our faithful few be crowned with life eternal. Best wishes for all."

J. W. Dunn, Dyersburg, Tenn., writes to commend some articles appearing in the Gospel Advocate recently. Read what he says: "I want to say 'amen' to the article by 'An Elder' in the Gospel Advocate of March 16, in the 'Texas-Oklahoma Department.' This elder's suggestion is timely, and I hope it will bear good fruit. Many times have I heard similar suggestions offered by wise, godly men in private circles. It is so immodest to proclaim such through the papers. No doubt some of the best men on earth, who are doing the most commendable work, receive scarcely no support. Vanity is to be shunned. Let us glory in that Christ was preached faithfully, believed explicitly, and obeyed willingly. Reports and advertising, if done in a modest, humble way, are relished by consecrated Christians, but blowing and bragging is disgusting. Some seem to think that every time they have a large crowd, some restored or some obey the gospel, it must be rushed to the press. I do not object to the news, but the way it is written. Let us be careful, brethren. For sometime I have been reading scathing articles of the eldership in various papers. I wonder how the elder feels after receiving his 'dressing up.' The eldership is about as scriptural as the membership or 'preachership.' The Bible places restriction on rebuking an elder. Let us encourage them, everybody: we are all full of faults. The Bible was written to men for men and not angels. Can we condemn sin and at the same time lift up man? Rebuking and reproving is a particular job; so let us do it kindly, meekly, humbly, and with a prayer. Cled Wallace's recent article on how to deal with the erring ones was fine. Let us remember Gal. 6: 1, 2; 2 Tim. 2: 24-26. I try never to forget to pray for elders, preachers, and the body in general. I love all. You are my brethren, and may we manifest that brotherly spirit one toward another. 'May we strive to excel to the edifying of the saints.'"

A. S. Landis writes of a recent visit to the church at Covington, Ky., as follows: "I arrived at Covington, Ky., on Saturday, March 25, about 5 P.M., and at 7:30 P.M. had my first experience in 'cottage preaching.' On Lord's day we met at 10 A.M. for Bible study and worship. At this service we had to climb three flights of stairs to their rented hall in the Moose Building. One little boy became heavy with sleep, but, unlike the incident where Paul was once preaching, he did not fall three stories—merely fell from his chair to the floor, and was taken up neither dead nor hurt. At 7:30 P.M. we met at Brother Hammond's home, had preaching, and the Supper was continued for the benefit of Sister Hammond, who was sick and unable to be present with us at the eleven-o'clock service. Also, we had some sister's present from Cincinnati, who had not had the opportunity to show their remembrance of the Lord's death in this manner. These people impressed me very favorably as Christians. They are working as best they can, handicapped by many things. They have to pay one hundred dollars per year for a hall on the third floor of the Moose Building and are allowed to have but one service a week there, hence the cottage preaching while I was there. These people have an uphill climb. If I sensed the situation clearly the short time that I was there, it was Catholicism on the one hand and digression on the other. They are planning to buy a more suitable place to worship. Situated as they now are, they cannot expect to make a favorable impression on the thousands of their city that are perishing without the knowledge of God's power to save—the gospel. They are very few in number, but seem to have brotherly love for each other. F. L. Rowe, of Cincinnati, Ohio, favored us with his presence at our Sunday-evening service. I was impressed in many ways by these people, and a more interested or attentive people it has never been my privilege to preach to. From the closest observation possible during my short stay with them, I really think that they deserve something more substantial than our mere spoken good wishes."

Gospel Advocate

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Editorial

Review of O. E. Payne's Book on "Psallo"

BY M. C. K.

CHAPTER X.

THE CASE OF JUSTIN MARTYR, WITH MORE MISREPRESENTATION EXPOSED, AND CONCLUDING REFLECTIONS.

In this concluding chapter, in addition to an examination of the case of Justin Martyr, it is the purpose to present other reflections growing out of the general theme under discussion, and which have a practical bearing on the issue involved. Further examination of original documents has disclosed additional significant facts, and they will assist the reader in forming a final and just estimate of the book here under review. Hence, I now invite attention to the following items:

1. *The case of Justin Martyr.* This eminent "Church Father" lived the first half of the second century of the Christian era, thus following immediately upon the apostolic age. According to the accepted dates, Justin was born A.D. 100 and died A.D. 165; Lucian was born A.D. 120 and died A.D. 200; and Clement of Alexandria was born A.D. 150 and died A.D. 220. Hence, Justin was twenty years old when Lucian was born and fifty years old when Clement was born, and the latter was fifteen years old when Justin died, all of which shows that the three were contemporaries for fifteen years, and that all lived near the apostolic age.

When I wrote "the general observation" in item 7 of Chapter IX., it was not my intention to present, in this review, the facts concerning any other specific case, for the simple reason that more than enough had already been given to show that the book, as a whole, is utterly unreliable; but it subsequently occurred to me that it would add

to the clearness and completeness of the review to present, by transliteration and translation, an ocular demonstration showing how this man manipulates the original of authors to make them appear to support his position. From an examination of the original, we have seen in Chapters VII. and VIII. how he dealt with Lucian and Clement; and I am now prepared to say that a similar examination of the original of Justin discloses an equally gross misrepresentation of their illustrious contemporary, thus verifying, so far as Justin is concerned, the conviction expressed in Chapter IX. that "the language of any other author whom he attempts to use in support of instrumental music in *psallo* in the New Testament, if critically examined in the light of its context and other facts, could be shown to support no such idea." In this case, as in the others, I shall simply give the facts and let our readers judge for themselves and draw their own conclusion.

On pages 135-138 this man gives three passages which he professes to quote from Justin Martyr, and represents Justin as saying one time "play the harp," five times "play on the harp," and one time "playing on an instrument;" and, hence, his readers who know nothing more about what Justin says than what they get in this book will, of course, conclude that Justin taught in favor of instrumental music in the worship. But, since writing Chapter IX., I have carefully examined every word of all three passages in the original of Justin's work entitled "Dialogue with Trypho, the Jew," and Justin says no such thing. There is not a solitary word in any one of the passages about playing the harp or playing any other such instrument. To make this perfectly plain, I shall give the three passages just as this man gives them, and side by side the same passages in the standard English translation of them in the "Ante-Nicene Fathers" series; and, for the benefit of those who read the original and also to show the English reader the scheme by which Justin and others are made to appear to support the instrumental-music cause, I will transliterate one of the passages which will expose the scheme used in all of them. Here are the passages as he gives them:

"As the Spirit urges those from all the earth who recognize this salutary mystery—i. e., the suffering of Christ, through which he saved them—to sing (*adontas*) and play the harp (*psallontes*) continually."

"David sang (these words) while playing [*ep-sallon*] on an instrument; Isaiah proclaimed them; Zechariah spread them abroad; Moses wrote them."

"God has gone up with a shout; the Lord with the sound of a trumpet. Play on the harp [*psalate*] to our God; play on the harp [*psalate*]. Play on the harp [*psalate*] to our King; play on the harp [*psalate*]. For God is King of all the earth; play on the harp [*psalate*] understandingly; for God has ruled over the nations."

Now the following are the same passages taken *verbatim* from the "Ante-Nicene Fathers," and they show, according to this high authority, what Justin really said:

"He bids the inhabitants of all the earth, who have known the mystery of this salvation, i. e., the suffering of Christ, by which he saved them, sing and give praises to God the Father of all things." (Volume I., page 235.)

"These words have neither been prepared by me, nor embellished by the art of man, but David sung them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them." (Volume I., page 209.)

"God went up in a shout, the Lord with the sound of a trumpet. Sing ye to our God, sing ye; sing to our King, sing ye; for God is King of all the earth; sing with understanding. God has ruled over the nations." (Volume I., page 213.)

Thus, as our readers can see for themselves, there is not a word in any one of the passages about the harp or any other such instrument. How, then, came such words in the passages as quoted in this book? *The author of the book put them there!* Justin neither mentioned the harp nor any other such instrument. Justin simply said *psalate*, which means "sing ye." Now, to expose the scheme

adopted to make it appear that Justin supports instrumental music in the worship. I transliterate one of the passages:

"*Anebec ho Theos en alalagmooi. Kurios en phooneei salpiggos. Psalate tooi Theooi heemoon; psalate. Psalate tooi basilei heemoon, psalate; hoti basileus tees gees ho Theos; psalate sunetoos.*"

"*Psalate*" is a form of *psallo*. Hence, let our readers look over the transliteration, and wherever "*psalate*" occurs they will see the place where the author of the book here under review, *begging the whole question—assuming as true the very thing he was under obligation to prove to be true—deliberately took upon himself to insert the words "play on the harp," with "psalate" in brackets immediately following, thus leaving his misguided English readers to think that Justin had said that!!* Instead of Justin saying it, this man simply assumed it to be the meaning of *psallo* and deliberately put it there himself!

Now, I propose to show that, in precisely the same way, Justin or any other author who uses the word *baptizo* can be used to prove that it means to *sprinkle, pour, or stain*. All that is necessary is just to assume that *baptizo* means to sprinkle, pour, or stain, just as this man assumed that *psallo* meant to "play on the harp," and then, quoting a passage with *baptizo* in it, just as he quoted a passage with *psallo* in it, deliberately insert "sprinkle, pour, or stain," and follow it immediately with *baptizo* in brackets, just as he deliberately inserted "play on the harp" and followed it immediately with *psallo* in brackets, and the work is done! To demonstrate this, I have taken the pains to select a passage with *baptizo* in it from the same work of Justin, and I will now prove, by this man's scheme, that *baptizo* in Justin means to sprinkle or stain. I select a passage from Chapter LXXXVI. of the "Dialogue with Trypho the Jew," and in the "Ante-Nicene Fathers" series it is thus rendered into English with *baptizo* rendered "plunged."

"Even as our Christ, by being crucified on the tree, and by purifying us with water, has redeemed us though plunged in the direst offenses which we have committed, and has made us a house of prayer and adoration." (Volume I., page 242.)

The term "plunged" is *baptizo* in the original in the participial form (*bebaptismenous*), and the first nine words of the passage, transliterated, are as follows:

"*Hoos kai heemas bebaptismenous tais barutatais hamartiais, has epraxamen.*"

Now, according to this man's scheme, here it is in English: "Even also us, being sprinkled or stained (*bebaptismenous*) with the gravest sins, which we have committed," etc. That is an absolutely correct and clear rendering of the whole nine words into English, except that, supposing myself to have a theory that *baptizo* means to sprinkle or stain, which I wish to use Justin to uphold, I put "sprinkled or stained" just before *bebaptismenous*, and make it mean what I want it to mean, precisely as the author of this book at each occurrence of *psallo* placed "play on the harp" immediately before it, and thus proved (?) that *psallo* means to "play on a harp" precisely as I have proved (?) that *baptizo* means to "sprinkle or stain."

In order to demonstrate, from contextual as well as philological considerations, what word most likely conveys the original idea, it is not improper, in such cases, to try different words; and in such a case it could easily be shown that "plunge," "whelm," or some such word is demanded and that "sprinkle or stain" is forbidden by the context of the foregoing nine words as the meaning of *baptizo* in Justin; but it is not true that anything in his passages from Justin with *psallo* in them demands "play on the harp" and forbids "sing" as its meaning. On the contrary, *sing*, as seen in the "Ante-Nicene Fathers" rendering, makes complete sense and meets every demand of the context. It is contrary to all principles of correct translation to assume a meaning not demanded by the context or other

consideration and to foist it upon a word as both he and I did in the foregoing passages with *psallo* and *baptizo*; but the illustration shows that his scheme proves (?) that *baptizo* in Justin means "sprinkle or stain" precisely as it proves (?) that *psallo* in Justin means "play on the harp."

2. *The apostles and the temple worship.* It is claimed that because the apostles and other Christians went into the Jewish temple where instruments were used in the worship, therefore they used the instruments in their worship, and hence Christians to-day may thus use such instruments. On page 235 the author of this book says: "The apostles and the whole church for a time after Pentecost, continued to worship in the temple," and "musical instruments in great variety were employed in temple worship." Well, what if "the apostles and the whole church" did go there to "worship," and what if "instruments in great variety were employed in temple worship?" How does that prove that the apostles and other Christians used the said instruments in their worship? Does it follow that because instruments "were employed in temple worship" and the early Christians went there and worshiped, therefore the early Christians employed those instruments in their worship? If so, then much more than that follows, and the authors of this logic will likely get tired of it themselves; for it is also a fact that the burning of incense was a part, and a very conspicuous part, of the "temple worship," and since it follows, according to this man, that because the Christians went there to worship they worshiped in accordance with the temple worship, therefore they burnt incense in their worship, and therefore Christians now should burn incense in their worship. If not, why not? It is a dictum of logic that whatever proves too much proves nothing, and this, as our readers can see, is a conspicuous example of it. There is simply no escape here. Instruments were no more prominent in temple worship than the burning of incense, and if the mere fact that the Christians went there to worship proves that they did whatever was in the temple worship, then they burnt incense, and the churches must burn incense to-day! So much for the logic of this book.

3. *Another important item connected with Justin.* Some things are wholly unbelievable until facts force them upon us. Here is a case in point. Our readers have not only seen the eagerness with which the author of this book has attempted to use Justin in support of the instrumental-music cause, but they have seen that he took upon himself to attach to *psallo*, as used by Justin, the meaning to "play on a harp," thus making the impression that Justin so taught. But, as we shall now see, the case is worse than this. On several pages of his book, to prove different things, and among them that instruments were used in the temple, at the beginning of the Christian era, he quotes and justly magnifies the "Encyclopedia of Religion and Ethics," edited by Dr. James Hastings, as a renowned and eminently reliable authority, referring to it as "this great work" and "one of the leading authorities of the world" (page 85), and "the monumental work now issuing from the press under the able editorship of Dr. James Hastings," and that it "furnishes an exhaustive, informing article on Christian music," and he refers to Dr. Hastings himself as one "who no longer needs a string of suffixes to his name to give him standing in the world of letters" (page 249). That is high praise, and I heartily indorse it; but I have a special reason for calling attention to his great pains and conspicuous effort to exalt and magnify the "Encyclopedia of Religion and Ethics." Here it is: On page 273 here is the way this man quotes from this world-renowned encyclopedia:

"In the Hebrew temple, at the beginning of the Christian era, the harp, lute, flute, trumpet and drum were used as accompaniment to psalms and canonical hymns; yet, owing to the necessity of avoiding comparison with pagan rites, instrumental music was forbidden in the early Christian church. On the other hand, Clement of Alexandria, in the

second century, quoting the psalmist in favor of instrumental music, says," etc.

Now, having copied it with my own hand, I will give verbatim the same passage in the *Encyclopedia of Religion and Ethics*, and I will put in Italics the part which this man suppressed from his readers. Here it is:

"In the Hebrew temple, at the beginning of the Christian era the harp, lute, flute, trumpet and drum were used as accompaniment to the psalms and canonical hymns; yet, owing to the necessity of avoiding comparison with pagan rites, instrumental music was forbidden in the early Christian church. *Justin Martyr argues against it.* On the other hand, Clement of Alexandria, also in the second century, quoting the psalmist in favor of instrumental music, says," etc. (*Encyclopedia of Religion and Ethics*, Volume IX, page 31.)

Let the reader carefully compare the two quotations. Why did he suppress from his readers that *italicized statement*? In the face of the fact that he had not only perverted Justin's own words in order to make him appear to support instrumental music, but had exalted and magnified the *Encyclopedia of Religion and Ethics* as a great authority, our readers can draw their own conclusion as to why he would suppress and thus carefully keep from his readers the important and valuable statement of that great work that "*Justin Martyr argues against*" instrumental music. And yet, in spite of these significant facts, referring to those who differ from him on the music question, and in immediate connection with one of his quotations from that great authority, he has the face to say: "Pity him who is so filled with a theory that he cannot imbibe truth, and who, from habit, repels everything which contradicts his views." (Page 245.) I know nothing of his ability to "imbibe truth," nor whether he "repels everything which contradicts his views," and I therefore do not presume to say; but I do know that, either "from habit" or for some other reason, he suppresses the truth sometimes and does not let his readers see it. In the case of this "exhaustive, informing article on Christian music" he suppressed one of its most "informing" things. And I do not hesitate to express the judgment that lectures from such a source on prejudice and being "filled with a theory" will likely be estimated at their true value by right-thinking persons.

4. *How lexicons say things.* In my book, "Instrumental Music in the Worship," page 47, referring to the period B.C. 146 and A.D. 1100, the period covered by the great lexicon of Sophocles, this statement is made:

"As the basis of his monumental work, this profound and tireless scholar examined, as we have found by actual count, 146 secular and 77 ecclesiastical authors of the Roman period, and 109 secular and 262 ecclesiastical, modern Greek, and scholastic authors of the Byzantine period, a grand total of 594 authors and covering a period of more than 1,200 years, and he declares that there is not a single example of *psallo* throughout this long period involving or implying the use of an instrument, but says that it meant always and everywhere 'to chant, sing religious hymns.'"

The author of the book here under review attempts to make the impression that in that passage I said about Sophocles and his lexicon what is not true. Here is his curt comment on it: "Which statement Sophocles never made, nor any other upon the subject." (Page 253.) Without stopping here to discuss the lack of civility in such a comment in such a connection, I merely raise the question, *How do lexicons say things?* When I say that Sophocles "declares that there is not a single example of *psallo* throughout this long period involving or implying the use of an instrument," considerate and thoughtful readers will clearly see that I did not, in that passage, state how Sophocles "declares" that fact; and if he declared it in any way at all, my statement is true. Lexicographers say or declare things both by what they put in their lexicons and by what they leave out. For example, when the first American edition of Liddell and Scott under the editorship of Henry

Drisler, of Columbia College, appeared in 1846 with "pour upon" as a definition of *baptizo*, did they not, by that fact, "declare" that they had found an example of *baptizo* meaning to "pour upon"? And when their next edition appeared with "pour upon" expunged, did they not, by that fact, declare that they were mistaken in the first case, and did they not then, and do they not now, "declare" that there is not a single example of *baptizo* throughout? Greek literature meaning to "pour upon"? If they mean what they did, they declare that they find no such example.

Moreover, suppose somebody should say of the definition of *baptizo* by Liddell and Scott, since they expunged "pour upon," that the remaining definition does not "preclude" or "exclude" pouring and sprinkling, what should we say in reply? Is it not enough to say that the very fact that they do not include pouring and sprinkling in their definitions is a loud declaration on their part that such definitions do not belong there, but are excluded? If not, why not? Yet on page 77 of his book, referring to Sophocles' definition of *psallo* "to chant, sing religious hymns," this man says: "Even his definition of *psallo* in no sense excludes accompaniment." Why not? Does it exclude dancing? If so, how? So far as the meaning of the word is concerned, does it not exclude it by not including it?

5. *The significant uncertainty of some of his most prominent witnesses.* It is a most significant circumstance that a large number of the witnesses introduced in this book to uphold the instrumental music cause show, by their gingerly phraseology, that, as scholars, they are by no means certain about the ground they occupy; that they are decidedly loath to take an out-and-out stand against the opposition in this controversy; and that it is very probably their training and theological bias in favor of instrumental music in the worship that leads them to support the practice at all. For example, just look at the following:

(1) Professor Richard Goettheil, Chief of the Oriental Division, New York Public Library: "I think your contention that *psallo*, in the New Testament, indicates the instrument, is correct." "I think that the Hebrew *zamar* means originally 'to play an instrument, to make music.'" (Page 284.) Exactly. "I think"! And such a wary answer makes intelligent readers "think."

(2) Addison Hogue, Washington and Lee University: "I should not say that an instrumental accompaniment is necessarily precluded." (Page 292.)

(3) Dr. Alfred T. Leach, University of Saskatchewan: "All evidence, I think, goes to show that musical accompaniment was a necessary part of the rendering of the *psalmos*." (Page 293.) He, too, is not certain, but "thinks"! I commend his honesty.

(4) Professor W. A. Macdonell, Presbyterian Theological College, Saskatchewan: "I think I can safely say that it is right to translate *psallein* in Rom. 15: 9 and 1 Cor. 14: 15 by the word 'sing,' and that it also included the idea of musical accompaniment." (Page 296.)

(5) Dr. Richard T. Elliott, editor of *Aristophanes*, etc.: "What strikes attention specially in the case of the use in the Septuagint, is that, in the great majority of cases where *psallo* is used, the translation of the corresponding Hebrew words in the Revised Version and by other leading scholars is 'to sing' or 'sing praises,' a meaning which I think cannot be said to be necessary in any case that I have seen in classical or ordinary Greek." (Page 298.) Just imagine what the great lexicons of Thayer and Sophocles would be, compared with what they are, if they rested on nothing more certain than these half-baked and hesitating statements!

(6) Professor C. F. Smith, Department of Greek in the University of Wisconsin: "I do not think 'sing,' the translation of *psallo* in Rom. 15: 9 and 1 Cor. 14: 15, necessarily precludes instrumental accompaniment in either passage." (Page 304.)

(7) Professor Campbell Bonner, University of Michigan: "In the New Testament, I think a musical accompaniment is to be supposed." (Page 305.)

Now, in all candor I ask, what do our readers think of a practical theory in religion which, though it involves the solemn matter of obedience to God, stands on no higher ground than "I think," "I should not say," "I think goes to show," "I think I can safely say," "I do not think sing necessarily precludes instrumental accompaniment," and "I think a musical accompaniment is to be supposed?" "To be supposed" indeed! Where is the word of God? *Can we not stand on the rock of certainty?* With all due deference for all concerned, I respectfully add that, on the basis of such flimsy talk, Christians can "think" into the service and worship of God *anything they want*, from the playing of instruments to infant baptism, sprinkling and pouring, burning incense, and anything else throughout the whole list of denominational practices. Why not? How vastly and radically different it is from the position that stands on a positive "Thus saith the Lord!"

6. *The divine rule for the government of Christians in worship.* Here it is in two passages from the Lord himself: "Teaching them to observe all things whatsoever I commanded you." (Matt. 28: 20.) "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) Thus, the positive side of the rule says they are to do *acts* which he has "commanded." As to music in his worship, he commands us in the Greek New Testament to *psallo*; but *psallo* in English means to *sing*. Hence, he commands us to sing. He does not command us to play. The latter is not among the "all things" which he "commanded." "Teaching them to observe all things whatsoever I commanded you." The negative side of the rule distinctly points out that doing anything which he has *not* "commanded," but is merely "the precept of men," is vain worship. Of course "the precepts of men" are what *men* say, and not what *God* says. In the present case, God says "*sing*," and men say "*play*."

7. *The case for instrumental music in Christian worship not made out.* The book which has been reviewed in these chapters is not only an effort to uphold an act of worship not "commanded" by the Lord, but that effort is marked by gross misrepresentation and even by the suppression of vital statements in some of the authorities which it professes to quote. From both the Biblical and logical points of view, I have never read a document which, under the light of critical examination, proved to be more thoroughly inconclusive. It is a massive compilation of heterogeneous quotations, a large per cent of which not only have no relevancy to the point in dispute, but many of which, when critically examined, are found to be either downright misrepresentations or otherwise void of proof; and I hesitate not to say that this feature of the work alone, and especially its suppression of such authorities as Thayer, Sophocles, and the "Encyclopedia of Religion and Ethics," no matter what the motive, is enough, in the estimation of all right-thinking people, justly to consign the book to oblivion. Christians, no matter what their differences, should deal honorably with each other and with all questions, and even the advocates of instrumental music, instead of commending and circulating, should spurn such a defense of their cause; and when he says "the impelling purpose in the research that produced" his book "came from a love for truth" (page 8), thoughtful and unprejudiced readers, on both sides of the controversy, will likely feel disposed to reply: "Why, then, did you suppress it when quoting Thayer, Sophocles, and others?" Either because its author himself had some appreciation of this inherent weakness in his ponderous mass of quotations or for some other reason, instead of leaving his book to speak for itself, he seems to feel it necessary to be constantly saying something favorable about it: and hence his pages are marked with

such expressions as "my extensive research," what "one of our most loved editors" said "when informed of the results of the present research," or other things that transpired "in the research," "during the research," and how "one of our leading men" said he did "wish Brother McGarvey had lived to see this," and, finally, as mentioned in another connection, he actually tells his readers, as if he expected them to believe it, that he has given them "more information" on *psallo* than was "ever beheld" by all the combined translators of all past ages!! I do not wonder that one of his own fellow Canadians, referring to his book in a published magazine article, says: "The one thing remarkable about Mr. Payne's effort is the brazen-faced bombast with which he contradicts and exalts himself above the scholarship of two thousand years."

Finally, in taking my leave of this book and its author, I am forcibly reminded of Moses E. Lard's review of Dr. J. B. Jeter's notorious book, entitled "Campbellism Examined," published over a half century ago. Having pointed out what he termed "the insulting spirit of the book," as well as its thoroughly inconclusive character as an argument, the eloquent and scholarly Lard closed his pungent review with these words: "These are a few of the effects to be ascribed to Mr. Jeter's book; and with the simple statement of them, we now take leave of both him and it, feeling that in the one we part from a misguided man, and in the other from a graceless thing." (*Review of Campbellism Examined*, page 297.) Concerning the book here reviewed and its author, I think I could not close with a more appropriate statement than to express, in the same words, my firm and sincere conviction that "in the one we part from a misguided man, and in the other from a graceless thing."

A Very Serious Contradiction.

BY F. W. SMITH.

In my review of R. H. Boll's "kingdom theory" I had occasion to publish a statement from Brother C. A. Taylor, of Louisville, Ky., relative to the teaching of Brother David L. Cooper, one of Boll's followers. To this statement Brother Cooper protested in the following letter to J. C. McQuiddy:

Abilene Christian College, Abilene, Texas, January 26, 1922.—Mr. J. C. McQuiddy, Nashville, Tenn.—Dear Brother McQuiddy: In the Gospel Advocate of November 24, 1921, Brother F. W. Smith in an article gave a little squib from Brother C. A. Taylor, of Louisville, Ky., which note I quote in full: "Brother D. L. Cooper told me that he believed that the Savior would return to this earth to sit on David's literal throne in the city of Jerusalem, and as Ruler over the Jews would lead the hosts of Israel into carnal, bloody warfare, and interpreted some passages of Scripture to mean that while engaged in carnal warfare, as the Leader of the Jews, his (the Savior's) garments would be stained with the blood of his enemies. I do not propose to give his exact words, but this is in substance what he said." (C. A. Taylor, Louisville, Ky.) [The italics are mine.—D. L. C.]

In regard to this quotation, let me say that, if Brother Taylor understood me to take the position which is stated in this quotation, he very greatly misunderstood me; for I have never taken such a position, neither do I now take such a one.

Since you would not knowingly have any one set forth in your paper in a false light, and since this article does set me in a false light, you will most gladly and cheerfully give the readers of the Advocate this letter.

Yours in love of the truth of God,

DAVID L. COOPER.

His protest would have been published as he requested, but for the fact that justice demanded that Brother Taylor should see his letter and be heard from on the situation. Accordingly Brother Cooper's letter was forwarded to Brother Taylor, who wrote to Brother Cooper the following note:

Louisville, Ky., February 15, 1922.—Mr. D. L. Cooper, care Abilene Christian College, Abilene, Texas.—Dear Brother

er Cooper: Your letter of January 26, 1922, written to Brother J. C. McQuiddy, has been forwarded to me. I am certainly surprised—yea, astonished—to learn of the denial you make in your letter to Brother McQuiddy. It is astounding to learn that you deny that you have taught that the Savior would return to sit on David's literal throne, or that you taught that the Savior's garments will be stained with the blood of his enemies when he returns to lead the Jews into carnal, bloody warfare.

After all that has passed between you and me—the many long and earnest discussions we have had concerning the Bible teaching as to what will occur when the Savior returns; the long and earnest night conferences held, at your request, both at your home and at mine, where we argued these questions over and over again—it is extremely difficult for me to believe that you would make such a denial, but here it is in your letter to Brother McQuiddy!

It was in the conferences mentioned above that you advanced the idea that certain passages of Scripture teach that when the Savior returns he will lead the Jews into carnal, bloody warfare and that his garments will be stained with the blood of his enemies.

Not only do I distinctly remember that you took this identical position, but with equal distinctness I remember my reply. I was so astonished at your taking such a position that, in substance, I said to you, "Do you mean to say that you believe that when the Savior returns he will lead the Jews into carnal, bloody warfare and that his garments will be stained with the blood of his enemies?" and you promptly, positively, and distinctly replied that you did most assuredly believe it. I told you that I did not believe anything of the kind, and made the observation that it was impossible for me to harmonize my conception of Jesus as the "Prince of Peace" with your teaching that he would engage in carnal, bloody warfare and stain his garments with the blood of his enemies. This is as clear in my memory as if it had occurred yesterday, and it not only does not misrepresent you, but it represents you exactly as you represented yourself.

Not merely once, but many, many times when we were discussing the so-called Boll theories regarding the Savior's return, you took this position, and took it in clear, dogmatic, and positive terms, and it is truly disappointing and discouraging to see what you have written to Brother McQuiddy. I have in no sense and in no degree either misunderstood or misrepresented what you said to me, and what you distinctly and repeatedly said, and I shall certainly look forward to your reply with a great deal of interest.

Very sincerely,

C. A. TAYLOR.

It was but fair to all parties concerned to await a response from Brother Cooper to Brother Taylor's note; but since Brother Cooper declines to reply and treats the matter with utter silence, I shall give what is in my possession to the public, with such observations as the situation seems to demand. The following note, just received from Brother Taylor, shows Brother Cooper's attitude in the matter:

Louisville, Ky., March 18, 1922.—Mr. J. C. McQuiddy, care Gospel Advocate, Nashville, Tenn.—Dear Brother McQuiddy: Under date January 30, 1922, you sent me a letter you had received from Brother D. L. Cooper. On February 15, 1922, I wrote Brother Cooper the letter of which I sent you a copy; and, although over a month has passed, I have received no reply.

Inasmuch as Brother Cooper wrote his letter for publication in the Gospel Advocate and requested you to publish it there, I write now to suggest that you comply with his request. I suggest, therefore, that you publish his letter at once, which, of course, calls for the simultaneous publication of my letter to him.

Very truly yours,

C. A. TAYLOR.

It is neither my purpose nor desire to do a living soul the slightest injustice, and I published in my review of R. H. Boll the statement regarding Brother Cooper's teaching on what I then and now believe to be the highest and best authority. No man in the State of Kentucky stands higher for truth and veracity than does C. A. Taylor, and he possesses a keen, logical and discriminating intellect, fully capable of understanding and weighing the arguments of Brother Cooper or any other man. The matter under consideration was at that time very much of a live issue, and finally resulted in the disruption of one of the best churches in Louisville, and from whose membership two of the best men in any congregation were shamefully and disgracefully

cast out of the church by the element with which Brother Cooper was in sympathy and hearty accord. From these considerations and the very significant fact that Brother Cooper treats with utter silence Brother Taylor's letter, I can see no reason why I should modify in the least the statement made in my review of R. H. Boll regarding Brother Cooper's teaching on certain matters fully set forth in Brother Taylor's letter. It is a well-known fact that D. L. Cooper was not only an ardent, but also a very radical supporter and defender of the peculiar doctrines and theories of R. H. Boll; and he was engaged in that kind of work no later than August, 1921, and that in a very vehement spirit. One characteristic of these speculative teachers is to deny doctrines attributed to them, no matter how clearly and positively they may have taught them, and it seems providential that at last they fully committed themselves to writing in the person of their leader, R. H. Boll, and in his writings I reviewed.

In conclusion, as the matter now stands and will stand, there is absolutely no ground at all to question the fact that he taught exactly as represented by Brother Taylor; but if Brother Cooper has changed—if he has renounced and repudiated in his heart his faith in and support of R. H. Boll's theories, let him be manly enough to say so, and we will gladly publish his renunciation and repudiation. Moreover, if it be a fact that he has changed, he owes it to himself and to the truth to make a public statement to that effect. Will he do it?

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Home Reading

Bring Christ the Best.

There is a lad—five loaves hath he,
And fishes twain; but what are they,
Where hungry thousands be?
Nay, Christ will find a way.

In order on the fresh green hill
The mighty Shepherd ranks his sheep
By tens and fifties, still
As clouds when breezes sleep.

O, who can tell the trembling joy,
Who paint the grave, endearing look,
When from that favored boy
The wondrous pledge he took?

Keep thou, dear lad, thine early word;
Bring him thy best. Who knows but he
For his eternal board
May take some gift of thee? —Selected.

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Patty's Garden.

The last day of the house party Selma slipped into Aunt Catherine's room. Her small, vivid face was like a wind-beaten flower. Aunt Catherine, from her invalid chair, looked upon it tenderly.

"I never had such a beautiful time in my life!" Selma cried, passionately. "Every day I keep thinking, 'Only five meals more—only four—only three.' O, why do happy times have to end—ever, Aunt Catherine?"

"So that new happy times may come," Aunt Catherine's wise voice responded.

"But they can't be the same!" Selma protested, passionately.

"No more than two skies are ever the same, or two springtimes. You wouldn't want to miss any springtime, would you?"

"But that isn't the same," Selma repeated. "How do I know that there will ever be any more times as happy as this one?"

"Did I ever tell you," Aunt Catherine asked, "about Patty Pemberton's garden?"

Selma shook her head. She was not interested in Patty Pemberton's garden. But Aunt Catherine, smiling a little, went on as if she did not notice:

"We had gardens exactly alike one February—a great armful of pussy willows that a cousin of Patty's brought in from the country. Patty divided them with me. We were both wild over them, and watched the 'pussies' through all their lovely stages. I fairly grieved over each one that fell, and when, at the end of six weeks, I threw away the bare branches, I remember how broken-hearted I was and what a very doleful note I wrote Patty about it.

"Patty was quarantined with tonsillitis at the time, and my mother wouldn't let me go to see her, because I always had a delicate throat. It was three weeks before I could see her, and almost the first thing I said, after I had satisfied myself that she wasn't fading away, was: 'O Patty, if only your willows had stayed while you were sick!' Patty laughed and caught my hand.

"Come and see my private springtime," she said, mysteriously.

"We ran up to her room. At the doorway I stopped short. Patty had not thrown away her willows when the pussies fell; there in her jar they stood, a little forest of eager green leaves, and perched among them—nobody but Patty would have thought of it!—a tiny yellow bird she had picked up at a toy shop for five cents. 'You dear

goosey,' Patty cried, 'there are always new things coming, if you watch! You shall have half of these—the bird half.'

"That," Aunt Catherine finished, "was Patty's garden. I never forgot its lesson. After that, when one joy went, instead of mourning for it, I kept on the watch for the next."

"Did it always come?" Selma asked.

Aunt Catherine smiled back at the half-doleful, half-hopeful face.

"It always comes—if you have eyes to see," she answered.—Youth's Companion.

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Collections.

Rosalind dropped down into one of Miss Katharine's big piazza chairs, flushed and starry-eyed. "O, I've had the most wonderful time!" she cried.

"Where?" Miss Katharine asked, smiling at the excited girl.

"At Mrs. Novello's, looking at her pottery collection. Just think of a little town like this having one of the finest private collections in existence! Miss Katharine—"

"Yes?" Miss Katharine encouraged her.

"Why are so many people commonplace and uninteresting? Why are they content to do the things that thousands of other people are doing? I—it seems to me I'd rather die than be commonplace! But most people don't seem to care."

Miss Katharine's fingers, busy with her crocheting, became still for a moment.

"Rena Novello is a born collector," she said, slowly. "She always was, even as a girl. Her potteries are wonderful, as you say, but there is a far more valuable collection than hers in this town."

"There is? Where?" Rosalind's voice was full of excitement.

"In your grandmother's upper drawer."

"In grandmother's—Miss Katharine, what in the world do you mean? Grandmother's upper drawer is just full of all sorts of funny things people have given her. Some of them are so funny!"

"I know. That mat that the janitor's wife worked for her, and the funny wobbly pincushion little Sammy Hindslow made when he was getting over typhoid, and cheap cotton handkerchiefs, and sachet bags that long ago lost their perfume, and impossible 'neck fixings.' I know them all, and I say again, it is the most wonderful collection in town. Your grandmother, however, never dreams that it is a collection."

Rosalind waited.

"Every single thing in that drawer means some one's love and gratitude, and more of them than any one will ever know mean discouraged lives that she has loved into courage and strength. A box of those handkerchiefs came from a young fellow who was in prison two years; and your grandmother stood by him when he came out, ashamed and ready to give up everything. Some are from girls to whom she has been a steady friend; many are from mothers, old and young.

"We could live without pottery collections, fascinating though they are, Rosalind, but the time will never come when this old world can get along without men and women to love us into being the best we can. Your grandmother's upper drawer is the finest exhibit of neighborliness I ever saw. I'd like to have it in the library after she dies, each thing with its life story attached. It would be better than volumes of sociology."—Selected.

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Never take the first step in the wrong direction, and you will keep in the narrow road that leads to heaven; for when the first step is taken in the paths of sin, it is very difficult to stop.—Selected.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Who Are Christians? No. 3.

BY C. R. N.

Obedience to the gospel makes one a Christian; and all who obey the gospel become, by such act, children of God. If one is a child of God, he is in the family of God. God does not have children who are not in his family. Those baptized by Paul in Ephesus (Acts 19) are afterwards declared to be "of the household of God" (Eph. 2: 19). They were members of the church, which is the house of God. "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.)

Some one inquires: "Can one become a member of the family of God on earth, the church, and a member of a sectarian body by the same act and at the same time? Can one become a member of the family of God and a member of the Baptist Church by the same act and at the same time?" To each of the questions I answer, No.

It requires belief of and obedience to certain truth to make one a child of God; whereas it requires disbelief of truth and obedience to some doctrine to make one a member of the Baptist Church. If the faith of the gospel and obedience growing out of such faith will make one man a Baptist, such faith and obedience will make all men members of the Baptist Church. When it is remembered that there was no such institution in the world till some fifteen hundred years after the death of the last apostle, and that men did obey the gospel and become Christians in the days of the apostles, it need not be argued that obedience to the gospel which makes one a Christian does not make one a Baptist.

Baptists teach that belief of certain things and obedience growing out of certain heart condition and "experience" are necessary to baptism, which baptism is a prerequisite to membership in the Baptist Church. Should a Baptist minister, by the authority of a Baptist church, immerse a man, and subsequent thereto the Baptist church authorizing the baptism extend to the man the hand of "church fellowship," and then it developed that the man who was baptized was only playing apart, that he had never believed in Christ, that he had not enjoyed the "experience of grace" which Baptists declare one must have before baptism, they would declare to you that the man had never, in fact, been a member of the Baptist Church, nor in truth had fellowship with them. Baptists teach that one cannot be baptized unless he believes that he is saved before he is baptized, and too, they insist that one, before he can be baptized, must have an "experience of grace" which brings the personal assurance of salvation, the assurance that he has been pardoned and accepted by the Lord. For one to be baptized without such faith and supposed "experience," he does not, in fact, become a member of the Baptist Church.

For one to be baptized scripturally, believing wholeheartedly in Christ, and that obedience to his command to be baptized is necessary to salvation, as is obedience to the command to repent, is not Baptist baptism, nor will such baptism bring one into the Baptist Church; nor will Baptists knowingly give one with such faith the hand of "church fellowship." Those baptized with such faith and

with such motives receive scriptural baptism; and though they may depart from the teaching of the New Testament by having their names enrolled on the register of a Baptist church, they have never, in fact, been members of the Baptist Church, and so soon as they learn that they have sinned by associating religiously and affiliating in a church capacity with such body, they will sever their nominal connection with them.

When you ask if there are children of God among the sectarian bodies, if you mean to ask if obedience to sectarian doctrine makes one a child of God, I answer: No. If you mean to inquire if some people learn enough truth, in spite of sectarian teaching, to obey the gospel, and thereby become children of God, and that it is possible for them to then have their names enrolled in the register of some sectarian church, I answer: Yes, such has been the case. Be it remembered, though, that one who intelligently submits to sectarian doctrine does not by such obedience become a child of God; nor will one who knows the relationship of sectarian doctrine to the truth submit to what is demanded by Baptists in order to baptism. It is only when the Baptists depart from their regular routine in accepting one as a candidate for baptism that scriptural baptism is administered by them.

But that there are some who have become children of God, who have subsequent to becoming children of God united with the Baptists, cannot be successfully denied. The question then is submitted: Are they Christians? In the sectarian body—the sectarian church—they are united with people giving their time, influence, and money to the teaching and practice of some things, claiming to do so in the name of Christ, which Christ has never commanded; more, they refuse to do some of the vital things Jesus commands his children to do. If you mean by "Christian" "a follower of Christ," certainly such folk are not Christians. Can any one who is informed, one who is conversant with the type of Christians Paul and Peter were anxious for men to become, seriously contend that the children of God who may unite with sectarian churches are Christians?

If I thought people in sectarian bodies were Christians, that they were "followers of Christ" to the extent that one must be a follower of Christ to be approved by him—if I thought they were followers of Christ in their efforts to teach false doctrine and practice unauthorized things—I would certainly cease my efforts to induce folk who are in sectarian bodies to cease to wear sectarian names and teach sectarian doctrine.

Can one refuse to do things Christ commanded and be a Christian? Can one lend his influence to the propagation of false doctrine and be a Christian? Can one be a Christian and observe the Lord's Supper only semioccasionally? Can one be a Christian and refuse to wear the name the Lord has given his people? Can one be a Christian and refuse to designate the church of Christ by the name inspiration has revealed?

PERSONAL NOTES.

C. E. Wooldridge manages to keep busy, as is indicated by the following: "On Wednesday at 7:30 P.M. I teach a class at Handley, and reach home at 11 P.M.; on Thursday at 7:30 P.M. I teach a class at Kaufman; on Friday afternoon, one at Terrell; on Saturday afternoon, at Wills Point, then catch early train Sunday morning back to Terrell. I teach a Bible class and preach at the morning service, assist with the young people's meeting and preaching at the evening hour, and frequently go out into the country in the afternoon."

From John Straiton, Fort Worth, Texas, March 25: "Last Sunday morning, by request of the resident evangelist, F. B. Shepherd, I preached at Amarillo. By the courtesy of Brother C. Loving I was taken down to Canyon City, where I preached to a full house on 'Soul Winning.' On Wednesday I was in Canadian. W. L. Swinney took me all over the Orphans' Home. I found the children looking happy and contented. At night I spoke to a fair-sized crowd (adults and children) in the meetinghouse. All three places contributed liberally to the Lillie Cypert travel fund."

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and builds up the whole system. It thus provides an abundance of vitamins, gives the lips and cheeks the hue of health, brightens the eyes, gives vigor and vim. This is the testimony of thousands in letters voluntarily written.

Field Reports

Bloomburg, Texas, March 23.—I am in a fine meeting here. It is the first held here by us in a long time, as men more than fifty years old say they have never heard a Christian preacher before. The crowds are large and the interest fine, and I hope to do much good while here. I have time for a meeting the latter part of April and another the first of July. Let any one interested write me at Hatfield, Ark.—C. H. Smithson.

Fort Worth, Texas, March 20.—Yesterday the Southside Church enjoyed a blessed day, with a large crowd, a fine song service, and two additions to the church. There were many visitors, including Brother T. B. Wilkerson (who preached at the evening service), Brother J. D. Burleson, Brother Jesse Maddox, and others. Preparations for our protracted meeting, beginning on May 7, are going forward rapidly. Brother C. R. Nichol will do the preaching, and he is trying to make me think he is going to do the best work he ever did and that we will have the greatest meeting ever; and if he keeps up that sort of spirit, I guess we will. The church is in the best condition for the meeting it has ever been in. Our Bible classes are increasing in attendance every Sunday. Everything growing and everybody happy.—Tice Elkins.

Fort Worth, Texas, March 28.—The Southside Church here enjoyed another fine day last Lord's day, with one addition at the morning service. Brother A. B. Barret preached at the night service. The work is doing well, and many are enthusiastically working for the coming meeting in May, when Brother Nichol is to be with us. This is the third year I have labored with the Southside church of Christ, and there has been much good done and many added to the body. There are many fine people among the membership. But I shall give this work up this summer, and will be available for protracted meetings from June on through the year. I have some work arranged for July and August, but

will be glad of any calls for meetings after the first of June. If you need me, address me at Fort Worth, Texas. I shall live here indefinitely, and try to pay out my home and keep it.—Tice Elkins.

Sedalia, Mo., March 28.—I spent March 19-24 visiting and preaching for the Sugar Creek church, in Lewis County, this State. This is one of the oldest congregations in the country, having been built in the early sixties. Many of the older members have passed to their reward. One of old "Father" Shanks' boys, as I learned, was preaching or concluding his sermon when he fell dead. In this church are some of as good people as I ever met; yet, as I see it, they need to do and have done more work in that part of the country. There are only about two small congregations in the county. But few times, if ever before, have I had better attention. Considering the rainy weather and bad roads, our crowds were good. If the weather conditions and other things were favorable, I believe that I or any other good preacher could hold a good meeting there. If I were able, I would spend all of my time in the field. It is needed.—S. W. Bell.

Cookeville, Tenn., March 30.—On last Sunday night Brother R. V. Cawthon, of Mount Juliet, Tenn., closed his second meeting with the church at Cookeville, with two baptisms and one restoration. The meeting was well attended and much good was done. This was my first opportunity to be associated with Brother Cawthon in the work of the Lord. He is a true yokefellow and an able and earnest gospel preacher. He is highly esteemed by the church here, and deservedly so. It has never been mine to meet and labor with a more congenial and unselfish character. The outlook for the work here is very bright. A fine spirit is being more and more manifested, and, with the indisputable good already accomplished, the most of us feel that a better day is dawning upon the church here. No better people can be found than those composing the church at Cookeville, and it is a genuine pleasure to live among them and labor with them. On last Monday night they gave to me and my family the most complete surprise of our lives. It was a new Ford touring car, fully equipped and with many extras, such as shock absorbers, license, insurance, etc. We shall earnestly endeavor to prove, at least in a measure, worthy of such wonderful love.—J. Pettet Ezell.

Altus, Okla., March 27.—On last evening the meeting which began here on March 12 came to a close. There were fourteen souls baptized into Christ, five confessed their sins and were restored to the fellowship, eight identified themselves with us by relation, and one came to us from the "Christian Church." Brother Frank L. Cox, of Norman, Okla., did all the preaching, except the first day and the last two days of the meeting. We greatly appreciate the splendid work of Brother Cox during the meeting. Brother J. A. Cullum, of Elk City, Okla., spoke for us last evening, closing the meeting with a fine lesson on "The Division of the Word." From the last of January up to the beginning of the meeting just closed thirteen persons had been baptized and two restored. We thank God, through the Christ, that we are being used to

the building up of the kingdom of God. We are looking forward with pleasure to the coming of Brother S. H. Hall in August for a twenty-days' meeting. With Brother W. R. Hooten, who lives here, doing his excellent work in leading the song service, we are expecting a great meeting. Brother Hooten led the singing during the meeting just closed. If any congregation needs a good singer for a meeting, call Brother Hooten. He will serve you faithfully.—S. E. Templeton.

Shelbyville, Ky., March 27.—I was at Van Buren and Shelbyville yesterday, with good attendance at both places. On the Sunday before I was at the Forks of Elkhorn and Shelbyville. The work at Shelbyville is moving along with good interest, and we are living in hopes that we will be able to begin our building this summer. I am sure we should try to establish the cause in every county seat. The denominations have long since seen the practical side of doing religious work, and, as a result, they are strongly entrenched in the towns where the masses live. In this part of the State, where we have good roads, people will leave the country church to worship in the towns, and I am sure a great work could be done in the towns if the brethren would all put forth their best effort to make it a success. We are right now needing funds badly to build our meetinghouse at Shelbyville. I have spent nearly four years to help establish the cause here; and while I could have gone to fields where the work was not near so hard, I have felt that it was my duty to remain here and see this through. I hope the brethren everywhere will lend us a helping hand. We cannot afford to let this work die, and it will not die if the churches will give us a helping hand right now. Send all donations to R. A. Craig, Shelbyville, Ky.

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Worldliness.

BY S. WHITFIELD.

Becoming like the world is one of the great dangers that is before us. We will have to watch very closely if we keep ourselves away from the many great evils that surround us. We need not try to make ourselves peculiar or different from other people just for the sake of peculiarity; for if we make ourselves as peculiar as the Bible teaches us to be, that is enough.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations." (1 Sam. 8: 19, 20.)

God selected the children of Israel to be a peculiar treasure unto himself, for they must be such that he might work through them and carry out his purpose; and it was to their eternal interest to be just as God desired them to be; but they were not satisfied to walk in such a narrow way. They wanted to be like other people; hence, like the world. Just to the extent that God's people become like others do they lose their influence for good in the world.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24: 38, 39.)

Wickedness and worldliness were the cause of the flood. The people were thinking all of the world and not of God or of their duty to God. They were going in the broad way that leads to destruction. Jesus tells us that when he comes again the world will be in a similar condition.

"And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke 8: 14.)

Cares, riches, and worldly pleasures so take the attention of people that there is no time or place for the good seed of the kingdom to influence their lives for good. These are popular evils even among the professed followers of Christ, for the majority of people see no wrong in these things. So there is great danger of our being led away with such things.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul,



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Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12: 16-21.)

Riches were a curse to this man, for his heart was set on them and not on God. He was trusting in his riches and not in God. There are not many of us that can stand riches. We might rather live and die like Lazarus than to live and die as the rich man did. We should use our means in a way so we will lay up treasures in heaven. It is a good and wise thing to be rich toward God.

"For they loved the praise of men more than the praise of God." (John 12: 43.)

People who like the praise of men—and the most of people do—must please men to get it, and this leads to worldliness. We should live to please God whether we please men or not.

"And be not conformed to this world." (Rom. 12: 2.)

It is our duty to be much concerned about becoming like God and pleasing him. The world will get along without us, but we cannot get along without God.

"Set your affection on things above, not on things on the earth." (Col. 3: 2.)

If we have our mind on things above, and remember that this world is not our abiding place, it will keep us away from much worldliness.

"But she that liveth in pleasure is dead while she liveth." (1 Tim. 5: 6.)

Those who live for the pleasures of this world are away from God. Money and worldly pleasure are two of the great things of this world.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (James 4: 4.)

To have the friendship of this world is to displease God. Then, if the world despises, persecutes, and rejects us, we need not feel bad, for such things must take place when we do the will of God.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.)

The more we try to serve the Lord, the less we will think of the things of this world. In doing this we overcome the evil by the good, and this is the Lord's way.

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Obituaries

Jenkins.

The death of J. Luther Jenkins, at his home in Nashville, Tenn., on the morning of March 15, 1922, brought profound sorrow to the hearts of many. He was in every sense a man, and numbered his friends by his acquaintances. He was loved dearly by his family, by his neighbors, and especially loved by the church. He was sick for several weeks, but bore his suffering patiently. He obeyed the gospel thirteen years ago, and died faithful to the trust imposed upon him. He leaves a wife and one son to mourn his loss. May God bless them abundantly in their sorrow, and may they strive to that one great end—heaven.

WILL J. CULLUM.

Gawf.

David Laverne Gawf, eldest son of Brother and Sister J. H. Gawf, was born at Emery, Ark., on April 16, 1900, and died at Muskogee, Okla., on March 19, 1922. He was in the government service during the dark days of the recent war, and later taught in the public schools of this county. He was baptized into Christ by Brother John W. Hedge in September, 1919, and continued steadfastly in the faith, living daily a consecrated Christian life. He always loved, honored, and respected his parents, and was patient toward all men. He is survived by his parents and six brothers and sisters. Funeral services were held at the church at this place, conducted by Brother A. M. Foster. "Blessed are the dead who die in the Lord."

T. S. BAIN.

McDowell.

Tommie Leon McDowell was born on January 12, 1907. He departed this life on March 11, 1922. He was the son of Mr. and Mrs. T. H. McDowell, of Gordon, Ga. He was struck by a horrible accident, and after lingering a short while his spirit took its flight back to God who gave it. He was a dear friend to every one that he knew. He always had a pleasant smile on his face and spoke kind words to everybody. He was obedient to his parents and was the light of his home. He is gone, but not forgotten. His stay on earth was short, and his smiles and kind words are missed so much by his friends and relatives. Funeral services were conducted by Brother Dewell in the presence of a large number of sorrowing friends and relatives. His body was laid to rest by the side of his mother in the family cemetery, near his home.

A FRIEND.

McColpin.

Brother Marcellus A. McColpin was born on June 17, 1860. He spent much of his life in preaching the unsearchable riches of Christ, his field of labor being the northern part of the State of Florida. He endured many hardships, his work being where there were few who were of the faith and where opposition to the teaching was strong, also among those who were poor in this world's goods. But

his labors were not in vain, and he had the pleasure of knowing that he led many into the "strait and narrow way." His marriage was late in life. He married Rachel Jacob on March 29, 1910. He moved to Lakeland, Fla., early in 1917, and after a long siege of declining health he passed away in an infirmary on January 12, 1922. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

J. W. GRANT.

Erwin.

My grandmother, Virginia C. Gantt, was born on February 20, 1837. She was married to W. T. Erwin on December 21, 1854, and obeyed the gospel the same year. She was the mother of fourteen children—eight boys and six girls. She leaves thirty grandchildren, twenty-three great-grandchildren, and one great-great-grandchild. She was at the home of her daughter, Mrs. George Smithson, at Franklin, Tenn., and on the morning of February 20, 1922, as we were planning to celebrate her eighty-fifth birthday, the Lord called her up higher. There was nothing that gave her more pleasure than being the first at the Lord's house to worship him "as it is written." She was willing and anxious to go to be with her Savior. She was laid to rest beside her husband in the Baker Cemetery, near her childhood home. Funeral services were conducted by Brother W. S. Morton.

MRS. CATHEY BAKER.

McCorkle.

Anderson J. McCorkle was born in Dyer County, Tenn., on January 27, 1834, and passed into the "great beyond" on January 17, 1922, lacking ten days of having reached his eighty-eighth milestone on life's journey. Mr. McCorkle obeyed the gospel under the teaching of Elder Holmes, by whom he was baptized on November 11, 1850. He was a faithful and devoted member of the congregation with which he held membership for seventy years. His seat was rarely ever vacant on the Lord's day until the infirmities of age prevented his being present. He was twice married. His first wife was Miss Martha Scott. After her death he was married to Miss Lou Fox, who preceded him many years ago. Funeral services were held at his old home church (Lemassamiae) by Elder Fred Blanchard. He is survived by one brother and a host of relatives, who will greatly miss his genial companionship.

MRS. ORA MCCORKLE HUIE.

Smith.

Sallie Crawford was born on April 1, 1857, and departed this life on January 25, 1922. She was married, on April 5, 1882, to Sanford Smith, to which union one daughter was born. An aged companion, her daughter, and one grandchild survive her. Her death was sudden and came as a great shock to her loved ones. She retired feeling as well as usual, and had made her plans to go to Winchester on the following day. She was talking to her niece, and began to breathe hard, and in a few minutes she was dead. She simply fell asleep on this side to wake in the likeness of Him she loved and tried to obey. In early

life she united with the church of Christ, being buried in baptism by Brother C. E. W. Dorris. All children were especially fond of "Aunt Sallie," as they called her. She was never too tired nor busy to do something to please a child. She delighted in visitors and always seemed cheerful, although she was almost helpless for two years with rheumatism. Her husband is left alone, and may this great sorrow draw him nearer to his God, and may he so live that sometime, somewhere, he will understand that God knows best and "hath done all things well." A FRIEND.

Smith.

Mary Speck was born on August 12, 1846, and departed this life on January 27, 1922. She was married to George Smith on December 26, 1867. To this union four children were born. Two daughters preceded her to the spirit world. One son, one daughter, two grandchildren, and her aged husband survive her. She was a member of the Methodist Church for forty years, but, learning the way of the Lord more perfectly, she united with the church of Christ in August, 1908, being baptized by Brother O. H. Tallman. She was always willing to lend a helping hand to those in distress, and fell in the harness, so to speak; for when she heard of the sudden death of her sister-in-law, Mrs. Sanford Smith, she started after night to go to them, and fell by the roadside with a stroke of paralysis. She was carried home by friends, and lived only forty-six hours. Truly her friends were many, for each day and night while she lingered her home was filled with anxious and inquiring friends. A large crowd of relatives and friends gathered at her home on Sunday, January 29, to pay their last respects to a true wife and godly mother and to hear words of sympathy and encouragement from Elder J. J. Reynolds. Our loved ones die and leave our hearts and homes desolate for a time. We cannot prevent it, nor would it be best if we could. Sorrow has its useful lesson when it is legitimate, and death is the gate that opens from earth toward the house "eternal in the heavens." Then, should we not drown our sorrow in the blessed hope that a child of God leaves behind, and cure our loneliness by gathering together our friends and loved ones, and walk life's way, knowing that every step brings us nearer the departed and their sweet, eternal home, which death never enters and where partings never come? T. S.

What Is Life to You?

Life's lovely to the lover,
To the player life's a play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.

To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?
—Selected.

Renew your subscription to the Gospel Advocate.

The Kingdom and Its Laws.

BY J. WELDON MOON.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . and it shall stand forever." (Dan. 2: 44.)

The soul of man is undying and will live throughout the ceaseless ages of eternity. How precious! Worth more than the cattle of a thousand hills, more than the untold riches of earth. "What shall it profit a man," said the Savior, "if he shall gain the whole world, and lose his own soul?" In the fulfillment of the above prophecy God sent his only begotten Son into the world, and through his apostles this kingdom, or church, was established on the first Pentecost after his resurrection. The law of induction into this kingdom was clearly and explicitly set forth, and in the Epistles it is clearly taught how the Christian must conduct himself in order to a happy home in the eternal city of God. This kingdom has the stamp of divinity upon it and is imperishable; its principles are founded on the rock of eternal truth. The laws that govern this divine institution are unchangeable. All the resources of immortality, all the power of God and Christ, uphold, sustain, and protect these laws from being changed by presumptuous men. These laws are absolutely adequate for man's need, not always coinciding with what he wants, but always with what he needs. This grand and glorious institution has no creeds of human origin to becloud its sublimity or darken its glory. Methinks time cannot weaken it, revolutions cannot shake it. Kingdoms and empires have been entombed; thrones have crumbled into the dust of ages forever past; but this kingdom to-day stands as a beacon light to the world, intact, undimmed, a golden monument with the imprint of divinity upon it, and the surging billows of time rage against it, but its resplendency is only brightened.

The claim has been made that the Constitution of the United States has been changed eighteen times, and the chances are strong that more revision may become necessary in the future ages. This is a very necessary and valuable document. Being of human origin, it needs revision and amendments to meet the changing vicissitudes of time. The church, or kingdom, of God needs no revision or amendments; the laws that govern it are immutable. Woe unto the man who adds, subtracts, modifies, alters, or tries to change in any way the laws that govern this institution! Better never to have been born.

The individual who comprehends, appreciates, and lives consistently in this kingdom has every reason to be

infinitely happy. He has the blessed assurance that God's own hand will tenderly and gently lead him along the pathway of life, and when the shades and shadows of death shall hover around and about him he can lean on the everlasting arms of the dear Savior, and upon that bright, golden shore of immortality he will be filled and thrilled with the joy that is unspeakable amid the fadeless flowers of God's eternal home.

AILING WOMEN OF MIDDLE AGE

Mrs. Linton Tells How Helpful
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Denver, Colorado.—"I have taken Lydia E. Pinkham's Vegetable Compound for seven years and I cannot tell you the good it has done me. It is good for young and old and I always keep a bottle of it in the house, for I am at that time of life when it calls for Lydia E. Pinkham's help. My husband saw your ad. in the papers and said 'You have taken everything you can think of, now I want you to take Lydia E. Pinkham's Vegetable Compound!' So I let him get it, and I soon felt better and he told me 'I want you to take about six bottles.' So I did and I keep house and do all my own work and work out by the day and feel fine now. I tell every one about the Vegetable Compound, for so many of my friends thought I would not get well."—Mrs. R. J. LINTON, 1850 West 33d Avenue, Denver, Colorado.

After reading letters like the above, and we are constantly publishing them, why should any woman hesitate to take Lydia E. Pinkham's Vegetable Compound if she is in need of help? It brings relief where other medicines fail.

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Department

NASHVILLE

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We Do All See Alike.

BY W. L. REEVES.

All men see just what the Bible says alike, if every one sees what it says.

It is foolish for people to claim that we cannot all see alike. When I hear a person say this, I wonder if that very person is aware of being guilty of practicing a lot of things for which there is not one bit of Bible proof.

It is certain that all the divisions about religion are over the opinions of men. There can be no such things as conflicting opinions being correct. One truth never contradicts another truth; consequently, opinions that differ are not all correct.

I do not see why men want to foster religious opinions, anyway. We do not need them. I try to keep my mind free from all opinions. I have no right to them and no need for them. God does not grant any man a right to religious opinions; but I am sure he takes such a right away from every man who would become one of his servants. "Let him deny himself, and take up his cross, and follow me," said Christ.

Now let us examine this a little further. Opinions are of men, not of God, so are not of faith; and "whatsoever is not of faith is sin." (Rom. 14: 23.) Again, listen: "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.) This shows that opinions are all in vain. What are commandments of men but just opinions about what God wants men to do?

Opinions are close kin to the sin of presumption, for which men must give an account in the judgment. Private interpretations of the Scriptures are just opinions. Peter says: "No prophecy of the scripture is of any private interpretation." (2 Pet. 1: 20.)

The Bible clearly teaches that man does not naturally know there is a God at all. If man could naturally know there is some sort of a God, he would naturally know the true and living God. If not, why not? Christ said: "They shall be all taught of God." (John 6: 45.)

Man does not naturally talk. If he did, what language would he speak?

One one occasion Christ wrote with his finger on the ground. All men see that the Bible says he wrote with his finger. All see it alike. It is not possible for any man to see that it says he wrote with a gold pen. Why? Because the verse tells exactly with what he wrote. There can be no opinions on that. But there can be diversities of opinions about what he wrote, for that is not in the Bible. So it is relative to all opinions. None of them are in God's Book, hence are not of faith; so they are sinful.

If all men will accept just what the Bible says about the church, they will



What This Buffalo Physician Has Done For Humanity

The picture which appears here of Dr. Pierce of Buffalo, N. Y., was taken in 1910. As a young man Dr. Pierce practised medicine in Pennsylvania and was known far and wide for his great success in alleviating disease. He early moved to Buffalo and put up in ready-to-use form, his Golden Medical Discovery, the well-known tonic for the blood. This strength-builder is made from a formula which Dr. Pierce found most effective in diseases of the blood. It contains no alcohol and is an extract of native roots with the ingredients plainly stated on the wrapper. Good red blood, vim, vigor and vitality are sure to follow if you take this Alternative Extract. Dr. Pierce's Golden Medical Discovery clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This Discovery corrects the disordered conditions in a sick stomach, aids digestion, acts as a tonic and purifies the blood. Write Dr. Pierce's Invalids Hotel in Buffalo, N. Y., and receive confidential medical advice without charge. All druggists sell Discovery, tablets or liquid. Send 10c for trial package.

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all see but one New Testament church. They will all see that it is called "the church of God," "the church of Christ." In fact, all men do see this alike, if they see just what the Bible says about it.

I care not what verse of scripture we may quote, all men see it alike if they see just what it says.

John 3: 5 says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." All men see just what this verse says alike. But many differ as to how men are thus born. The verse is metaphorical; so other verses must tell how man is born again, born of water and of the Spirit. Peter teaches that man is born again when he obeys the truth. (1 Pet. 1: 22, 23.) If some other passage had not told us how man is born of water and of the Spirit, we never could have known by reading John 3: 5, and so we would have to just let it alone like we do about the porter in Mark 13: 34. Christ does not tell us who the porter is, neither do any of the writers of the New Testament; so I do not presume to know. I am silent on that. Men differ as to whom he is. If the Bible told who he is, men could not differ about it at all. Thus we can see that the things about which men differ are not in the Bible.

The New Testament, if believed and obeyed just as it is, will unite all religious people, and will also destroy every human name and every human creed and abolish every sectarian church that has such things attached to it. "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) Let us all go back to the decrees ordained by the apostles and elders at Jerusalem. (Acts 16: 4, 5.)

The Work at Lakeland, Fla.

BY LEE WHITLOW.

A few disciples have at various times been meeting in private homes here for a number of years. Last winter (now more than a year ago) Dr. J. H. Moore and wife were here for a short time, and he taught and baptized a few, and aroused an interest which resulted in a tent meeting, conducted here last July, by Brother John Hayes. During this meeting a number of names were enrolled, and these hired a hall and began to meet regularly every first day of the week to keep the ordinances. Brother J. W. Grant, of Nashville, Tenn., was requested to locate here and serve them as evangelist, which he did.

During his preaching on the first day in this year. The work has grown, and now we have preaching every Lord's day, morning and evening, prayer meeting on Wednesday evening, and cottage preaching every Friday evening. We also have class Bible study for an hour every Lord's

day before preaching, and a good many of the members and some children take an active part in this. It is hard to determine the exact number of baptized believers here who do not affiliate with some man-made organization or indorse some prominent innovation, as instrumental music in the worship; but, as nearly as may be determined, there are seventy-five or eighty of us. Some of these, however, are not active in the Master's service; and Brother Grant and his wife, together with a few other zealous saints, are kept busy trying to arouse more interest and in teaching the word of the Lord. Our meeting place is in the Woman's Club and Library Building, 210 South Massachusetts Avenue."

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McQUIDDY PRINTING COMPANY,
NASHVILLE, TENNESSEE.

Unity in the Congregation.

BY H. M. PHILLIPS.

No congregation will ever be the power for the cause it should be till unity is had, and the only way of unity is on God's word. Paul taught the church at Corinth (1 Cor. 1: 10) to be of the same mind, to speak the same thing, to be of the same judgment, and to have no divisions. Now, is it possible for a congregation to do this? Did you ever read of or know a place of any size and age that did such? The church at Jerusalem and others of apostolic times did not, in the absolute sense. Then, how are we to expect to do better than the early inspired churches? I do not believe it possible for a congregation to always carry such into effect. We will sometimes have different ideas about the cause, and no two minds will see all the same; but when it comes to a settlement of the questions, we have to do away with our ideas and take the word of God for it. Was not this the case of the church in regard to circumcision? (See Acts 15.) Were they all of the same mind, judgment, no divisions, perfectly joined together, or speaking the same thing? The very opposite was the case. But as soon as they appealed to God's way, their way was thrown aside and unity was had. Just so now, when differences arise, we may come to God's word and be united in mind because we adopted the mind of God, in judgment because we accepted God's judgment, etc.

Some congregations say the members are at unity when it only seems to be an agreement to do nothing. But this is not the unity which pleases God. The man with five talents, he with two, and he with one could have united on the do-nothing plan, but no "well done" would have been heard. To unite in God's way is a way of activity—a position taken and fought for, regardless of the opposition that may come. Paul is a splendid example of this, both in word and deed.

Most congregations are cursed or blessed, one or the other, with a few trouble makers. If no discipline is administered, it does not give the elders a chance to work or train for emergencies. But, on the other hand, the sad lack of a real disciplinarian by the eldership often is the cause of a wreck and ruin of many a congregation. The church should plan for work and then work the plan. A mission work is needed as a part of the program; and if a few are on the objective side, it is too often dropped. What ought to be done is to plan a scriptural work and teach the objector to follow the plan and let the work be done. Unity might be had in a man-made way, but not God's, when the work that should be done is

dropped to please a few. Why not stop the Lord's Supper or anything else the Bible teaches because a few object?

Too many congregations seem prone to please a favored few rather than the Lord. I know there is a right way to bring about unity, and it ought to be followed. A church wanted to do some mission work; a brother objected, and it was not done; then later the church agreed to go on after patiently considering the brother for some time. The meeting was held, a church was set in order, and souls were saved, all of which could have been done before but for the brother. The souls of all were in danger while listening to him. Shall one soul, wrong in his contention, block the saving of scores of souls? The real scriptural congregation in unity is one working God's will, and not idle just to keep some objector from setting up a howl. If at a difference, settle it by God's word and go to work while it is day. Souls are precious; let us unite to save them in God's way.

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AN OPEN DOOR.

BY EARNEST O. LOVE.

Paul prayed for an effectual door of utterance. (Col. 4: 3.) It only takes a casual glance at the work of the gospel to know that preaching the gospel is the most important thing in the world. The word of God is the seed of the kingdom. If no seed is sown, no crop can be raised. The human heart is the soil. The process of sowing consists in placing the seed properly in the soil. Since the heart is the soil, and since every man is master of his own destiny and holds the key to his own heart, it is sometimes no easy matter to get this word into the human heart.

The facts are that enough preaching is being done now to convert the whole world in a few months. If it were only reaching the right place. For some reason, the millions in our own country, at least, have turned a deaf ear to our preaching. The good sermons we prepare with so much care are, for the most part, delivered into the air, to empty seats, or to men and women already saved from their past sins and who are not worrying about the future for themselves or any one else.

Even our traveling preachers are getting very little results, considering the time and energy expended. It means very little to have a preacher go halfway across the continent to "hold a meeting" and his audience be ninety per cent Christians and nine per cent children of Christian parents. Let every evangelist observe his work, and he will see that this is a correct picture for almost any congregation. Many a good sermon is preached with not a single soul in the audience subject to the gospel call. The candidates for baptism are nearly all from Christian families. They should be baptized, it is true; but such work should and could be done by the elders, or some preacher in the congregation, or in some cases by the fathers of the children. By following this system, the preacher rather leaves the impression that it is a great and wonderful work that only a select few with special ability can ever learn to do. The people are seldom urged to become Christians at any time except during protracted meetings. That is deplorable; for Christianity should be worked at with unremitting zeal from one year's end to another, and that by every member of the body.

This system developed is harmful, because it lends no incentive to adequate extent. If a congregation can support a year and have a preacher visit it once a month, it generally pats itself on the back and says, "Well done," etc. Just here I am almost afraid to say what I think, but I must say it. I am afraid there are very few well-to-do members who are giving enough toward the spreading of the gospel and feeding the hungry to please God.

The system of having a preacher preach every Sunday is also open to objection. It does not develop the membership. If it increases the numbers, as is sometimes the case, it only adds more raw material which has no possible way of developing into strong men and women in the Lord. The more of that kind of material gets into the church, the weaker the church is. Besides this, it has a tendency to supplant the eldership with a one-man rule. History shows that this system brought forth the papacy. The pope of to-day, worshiped by Catholics all over the world as a divine being, is the logical outgrowth of the one-man elder or pastor. They began as some of us are beginning, and the centuries have done the rest. However, this is not intended as an adverse criticism of one thing more than another. It is only an admission that I, for one, have not seen the way out yet. The open door lies not there.

There is an open door, or one that can be easily opened. There are two classes of people that may be appealed to with some hope of getting a response. But first let us notice just what we are trying to do. We are making a bid for the rich, or, at least, the respectable class of people. This is well and good, if they were accessible. But nearly all of these are attached more or less closely to some religion. Nearly all those not attached have developed an aversion to all churches. There is absolutely no open door there.

The open door lies here. There are the poor, the maimed, the lame, the halt, the blind, the harlots, libertines, and sinners generally; those who struggle through the long hours of the day and then lie awake nights trying to think of a way to get food and shelter; those who have sinned grievously and have been humbled to the dust by society's harsh sentence. These will be glad to hear our message of salvation from a loving Savior, if we will only convince them that they will be welcome in the church. Do not let any one say this is objectionable. "They that be whole need not a physician. The Son of man came to seek and to save that which is lost." But I seriously fear that our membership will have to undergo a change of heart before we could welcome such people into the church if they came of their own accord, much less go out and "constrain" them to come in.

This may not appeal to some, but I venture the prediction that the church will have to go to feeding the hungry and lifting up the fallen or die. It is the real purpose of God in establishing the church in the world, anyway.

Another open door lies with the children. Much can be done by Christian parents to better conditions by beginning early and inculcating Christian teaching into the very fiber of every child's being. Unfortunately, many Christian parents are unprepared to teach their own children. They were never properly taught themselves. Besides, Chris-

tianity is not the most important thing with most church members. The negligence and indifference of the parents are exaggerated in the children, and thus we lose, in many cases, the children of our members.

Suppose, though, we could keep all our children, which we are not doing, what about our neighbors' children? There is every reason to believe that those children will grow up and assume the attitude of their parents toward the church. Then all hope, or nearly all, of reaching them is gone. This makes it necessary to do something for the children before the evil days come, when they shall say: "I have no pleasure in the things of God." This, of course, involves the school question. If schools are maintained where the Bible is taught every day, and where consecrated men and women can touch the lives of the children, some of them, at least, will grow up to be strong Christians.

It has been demonstrated that a regular school, run by Christian teachers, where the Bible is one of the textbooks, will be patronized liberally, if no tuition is charged. It has also been demonstrated that children thus taught will become Christians just as fast as they become old enough.

Now, would it not be better to look toward these open doors, rather than to keep on pounding at the doors that are closed and barred?

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Our Contributors

Directory for Day's Work.

BY G. W. RIGGS.

"And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Rom. 13: 11-14.)

This passage teaches four things which have been called the Christian's directory for his day's work: when to awake, how to dress ourselves, how to walk, and what provision to make.

1. *When to awake.* Now—"already it is time for you to awake out of sleep." Not physical sleep, but spiritual sleep; a state of spiritual stupor, lethargy, indifference, neglect, laziness, and death. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5: 14.) "So then let us not sleep, as do the rest, but let us watch and be sober." (1 Thess. 5: 6.) Every one should be alert to the welfare of his soul, aroused to the performance of his whole Christian duty, wide-awake to the service of God and the obligations resting upon him as a responsible being. The reason given for this negligence is the fleetness of time and the near approach of eternity. "For now is salvation nearer to us than when we first believed." The salvation here mentioned is the final salvation for which we hope, the glorious reward of eternal life in heaven. The night here is the period of earthly existence; the night of toil, of trial, of trouble, and of sorrow and suffering. The day at hand is the day of eternal blessedness; the bright, endless day of the great beyond, where there is no night and where God shall wipe all tears away. The thought, then, is that the sins and conflicts of this night of life will soon be over and a glorious eternal day is about to dawn. For this reason all should be earnest and watchful; no one has any time to spare, and no one can get ready too soon. We are living in perilous times and beset with temptations and dangers of many kinds; times of distress and anguish and perplexity; times that test the faith and try the souls of men; and this is another reason why we should be vigilant. "Be sober, be watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world." (1 Pet. 5: 8, 9.)

2. *How to dress ourselves.* First, cast off the works of darkness—"the works that men do in the cover of darkness and are ashamed to do in the light. The sinful deeds, habits, and practices are to be put off, like one putting off an old, worn-out, worthless suit of clothes. Having thus cast off the works of darkness, we are to clothe ourselves with the armor of light—deeds of righteousness which will bear the light of truth. We are soldiers in the Lord's army, in conflict with powerful forces, and need to be clad in an armor to shield us. "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up

the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6: 10-17.) We put on the armor of light, the garments of righteousness, and the armor of a Christian soldier, when we put on Christ. Paul said: "Put ye on the Lord Jesus Christ." We put on Christ when in faith and penitence we are baptized into him. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) Since it is by baptism that one enters into and puts on Christ, it follows that every one who has not been immersed is out of him, and, hence, still in the rusty, moth-eaten garments of sin, or else in the "filthy rags" of his own righteousness.

3. *How to walk.* Not in darkness, but in the light; not in doubt, but in faith; not in reveling and drunkenness; not in chambering and wantonness, not in strife and jealousy, but in truth and honesty and sincerity, as becometh the children of God. Walk in wisdom, in the Spirit, in love, and in newness of life. The Christian life is a forward march. Let us, then, walk earnestly and diligently and press on till we reach the goal of eternal life.

4. *What provision to make.* We are not to make provision for the flesh, to fulfill the lusts thereof. It is necessary to provide for the health and needs of the body; but to provide means and spend them in questionable pleasures and in gratifying the unlawful desires and appetites of the flesh is sinful. Yet, much of the provision made by men is evidently for the purpose of fulfilling the lusts of the flesh. Let us not do that, but let us make a right use of our means—use them to the glory of God and the good of our fellow man.

Church Government.

BY W. H. CARTER.

I am glad to note that, in the papers, attention is being given to this subject. Yes, I am glad, because for a number of years I have seen the need of government in the churches. I have been in the work long enough to note the decline. In discussing this question, good, able, and influential brethren have said things about elders that, I fear, have contributed much to bring about present conditions. While some important matters are yet untouched, it is encouraging that good men have begun to approach the question that is being agitated. Hoping to encourage those who have begun the work to continue it, I feel disposed to say a few things.

There are, we might say, six grades in government: the good, better, and best; the bad, worse, and worst. It requires great wisdom to establish a good government. The church, the kingdom of heaven, is God's government on the earth. It is the product of the greatest and wisest of all beings. God himself is its builder. In the New Testament we have the inspired history of its origin, beginning, officers, and laws. In it God proposes to govern and bless his subjects—his children.

It is a well-known fact that a government cannot exist without law; that law is of no force if not executed, and that law will not be enforced without some one whose special duty it is to look after this part of the government. Those who willfully disobey the law are enemies, not friends, to the government. Now, the questions that need to be studied and the lessons that need to be learned are: (1) Whom has God appointed to take the oversight, teach, and rule the church (congregations)? (2) What "must be" their qualifications? (3) Who is to select them? (4) Who is to appoint them? (5) How are they to be ap-

pointed? (6) What is the duty of the whole church, or congregation, to them? Do not be content to answer with an opinion, for that teaches nothing, but give a "Thus saith the Lord," either in precept or example.

I will not undertake to answer the questions now. I want you to study them out and give your answers with the chapter and verse from the New Testament. What men say will not count. We used to propose to give a "Thus saith the Lord" for what we teach and practice, or quit it. Shall we say that now? If we do, some things will go out of practice.

This is a most important matter from the fact that, if God has established a government, naming the officials and their qualifications, and given examples of their selection and appointment, can we honor and glorify him in any way except to follow his instruction as given in his word?

The Lord's Supper.

BY W. W. YOUNG.

When waiting on the table at the Lord's Supper, we use the expression, "the Lord's broken body," or "the broken body of Christ." How about that? Who told us Christ's body was broken? Was not the lamb slain by the Israelites in Egypt a type of Christ, and was its body broken? Did not God's prophets say hundreds of years before Christ came to earth that "not a bone of him should be broken, and do not inspired writers tell us that when he was crucified his bones were not broken? His body was pierced, but was it broken? When a man cuts, pierces, or bruises his limbs, do we say he has broken them, if the bones are not broken? Where do we get the evidence that the body of Jesus was broken? It is true the translators of the King James translation, which came out in the year 1611, make Paul say: "The Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you." (1 Cor. 11: 23, 24.) But have not scholars said for many years that there was an error in this, from the fact that there is no word in the original Greek, the language in which the New Testament was written, from which to get that word "broken," and that it should not be there? Then, in the translation known as the Revised Version, which came out in 1881, the translators of that work said by their actions that the word "broken" in that verse should not be there, and they left it out. Then when the American Standard Revised came out in 1901 (which is acknowledged to be the best we have ever had), the body of scholars who got out that work said by their actions that there was no authority for that word "broken" in that verse, and they threw it out. Since these scholars threw that word out, has there ever been any criticism from any source against them for doing so? Since that word has been challenged, has there ever come out a translation of any note that had that word in that verse? If all these scholars are right, the King James translators make Paul and Jesus say something fifteen hundred years after they were dead that they never said. If the King James translators are right, then all the others are wrong. Which will we accept as right?

Then, again, in speaking of the bread at the Lord's Supper, we refer to it as "the loaf." Where do we learn it is a loaf? Does not the word "loaf" carry with it the idea of bread that has risen—bread that has leaven in it; and is not the bread we use unleavened bread—bread with nothing in it to make it rise? Is not that we use more like a cake than a loaf? Webster says a loaf is a large mass of bread, and that a cake is a small mass of bread, flat rather than high; but why call it either "cake" or "loaf," when neither is in the record and when inspired men have called it something else? Under the old covenant God's people were required, when serving him at the feasts, to eat unleavened bread. Was it ever called "loaf?" In one

of the feasts (the passover) they were to make two pieces of bread and put leaven in them, and with this bread the priests were to make a wave offering unto the Lord, and these pieces of bread were called "loaves," but did they eat them? Then, is the word "loaf" in the New Testament, except where it has reference to the bread that is eaten at everyday meals, and such as Jesus used in feeding the five thousand and four thousand, and such as our bakers make and put on the market now? Matthew, Mark, and Luke give us an account of the supper and crucifixion, and do any of them say "loaf" or "broken body?" Let us read up a little and see how these things are.

I am not in the habit of coming out before the public in this way, and do not want any controversy nor too severe criticism if not right, but simply mention these things for the consideration of any who may be interested and think they are of sufficient importance to be noticed; and if they are not right, they will be retracted and the right accepted if pointed out.

Reading the Bible.

BY MRS. J. DUDLEY TAYLOR.

When asked by his teacher, "What is the Bible?" a little boy I know answered: "It's a letter from God telling us what to do." His teacher thought it a plain, sweet answer.

I wonder if any of us would let a letter lie around unread like we do our Bibles—if we knew, too, that the letter told of a wonderful inheritance, if we would do certain things. Wouldn't we open such a letter in a great hurry and fairly "devour" its contents? Why not read the Bible? It tells of an eternal inheritance; and such a beautiful one, too! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

So many of us only go to the Bible in times of great trouble or sorrow, like humans go to their storm pit only when a great storm is brewing. And so often we wonder why we have so much trouble. I think it is because we are, like Peter, following "afar off." Had he been near his Master, he would not have denied knowing him. "Draw nigh to God, and he will draw nigh to you." Real close to God, reading his word or obeying his commands, we cannot go far into sin. Sin leads to trouble and so much sorrow. Sin is the dross in us that must be burned out. The great furnace house of the soul is temptation: after resisting a fearful temptation we come out purer and stronger, more fitted to battle for God.

Let thy gold be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light.
And thy gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
And a heart must be tried by pain.

In the cruel fire of sorrow
Cast thy heart: do not faint or wall.
Let thy heart be firm and steady,
Do not let thy spirit quail.
But wait till the trial is over,
And take thy heart again;
For as gold is tried by fire,
So a heart must be tried by pain.

I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's strong strength in loving,
Of the fire they have had to bear.
Beat on, true heart, forever;
Shine bright, strong, golden chain;
And bless the cleansing fire,
And the furnace of living pain.

Reading the Bible teaches us sweetness and gentleness, humility and love. People who read the Bible are hopeful and brave, quiet and helpful.

There is no pleasure in reading the Bible at random—here, there, and everywhere. To follow a character, or to read on a certain subject, or to memorize is interesting. God gave Joshua three rules for Scripture study—memorizing, meditating, and doing. Many of us remember reading what David said: "Thy word have I laid up in my heart, that I might not sin against thee."

For instance, in studying on a certain subject. To-day our trials seem worse. Suppose we study about being "tried." Take the concordance, find the word "tried." In Zech. 13: 9 we find: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Maybe to-day we are so tired working. Look up "work." In 2 Thess. 3: 10 we find: "If any would not work, neither should he eat." In 1 Cor. 3: 13 we find: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." So much there is said of work, showing us God wishes us to work. All the apostles were workers. God does not want lazy people in his vineyard; and all the work we do is religious, whether it be cooking a meal, selling goods, building a house, or lecturing on science. "Honest toil is holy service; faithful work is praise and prayer."

All we wish to know can be found in God's great Book. If we dread death, study it in the Bible. We will find that it is only the end of the pilgrim's journey. It is only the finishing up of our earthly work as best we can, then "home, absolute safety, joy, peace, rest."

We wish to know how to treat our neighbor, and so easily we find: "Love thy neighbor as thyself." A neighbor is well cared for when we love him as we love ourselves.

Christ's promises and his commands are interesting to study. The promises are beautiful, the commands are easy. "Blessed is he that readeth," etc. (Rev. 1: 3.) "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James 1: 21.)

The Menace of Sectarianism.

BY GEORGE W. FARMER.

Of all the giant influences, in my judgment, that menace the religion of Jesus Christ at the present time, greater than that of all others is the curse of sectarianism. Yes, I say "curse." I do not think that term too strong by any means. Sectarianism is the most inexcusable, out-of-place, arrogant, determined, hateful, despicable, and poisonous influence in the way of pure New Testament Christianity of any and all other things together. It saps, blights, withers, and deadens the true spirit and mission of that which was to bless, ennoble, and save the human family, and to really make the world a fit place in which to live. In fact, it is a monster of so frightful mien that no apology need be offered for it, no disposition to tolerate, either palliate, or deny its sinfulness.

But what is sectarianism? Webster: "The quality or character of a sectarian; adherence to a separate religious denomination; devotion to the interest of a party; excess of partisan or denominational zeal." *Sectarian*: "One of a sect; a member or adherent of a special school, denomination, or religious philosophical party; one of a party in religion which has separated itself from the established church."

Dear reader, please hold these definitions up in the light of the teachings and prayers of inspired men of God and see what a terrible thing it is to be a sectarian. Sectarianism impeaches the wisdom of an all-wise God in that it

sets aside God's word, his order of things, the church of Jesus Christ, and seeks to enthrone the wisdom of uninspired men, and to have you walk by the opinions of men instead of walking by faith in Jesus Christ as Paul teaches us. It seeks to soothe and satisfy the longings and earnest, prayerful inquiries of lost and sin-cursed souls by feeding them upon wild caprices, fancied imaginations, silly dreams, and "old wives' fables," handed out to them by their hypocritical and corrupt teachers, who seek their own selfish and ungodly interest rather than the lost souls of men and women. Christ said of some: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." (Matt. 23: 15.) This certainly does not miss the work of present-day sectarianism.

Again, Paul says: "Prove all things; hold fast that which is good." (2 Thess. 5: 21.) Sectarianism says: "Prove nothing; but hold fast what you have, let it be good or bad. It was good enough for your fathers and mothers, and it is good enough for you." John says: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John 4: 17.) Sectarianism says: "Believe what your preacher says, and your church doctrine, without proving anything. It will not do to question them." Christ prayed that his disciples might all be one, that the world might believe that God had sent him. Sectarianism says it is impossible for Christians to all see alike and be one; just go ahead and divide up according to your liking. The New Testament teaches that there is one church—one body, which is the church. Sectarianism teaches that there are many churches; go and join the one of your choice. The New Testament teaches that the disciples of Christ were called "Christians" and should be called "Christians." Sectarianism teaches that you may take any name; that the name does not amount to anything. The New Testament teaches that obedience to the gospel saves people, makes Christians of them. Sectarianism teaches that you do not have to obey the gospel to be saved; you can be saved without doing anything.

Now, it does seem to me that this condition of things is just about as the devil would have it. I cannot see where there could be much improvement, so far as his interests are concerned.

Sectarianism is the menace of the religion of Christ to-day. It contains the very essence of all that counteracts and destroys the real and good and strikes the truth with the staggering blows that leave it weakened and shorn of its riches, beauties, and glory.

Los Angeles (Cal.) Notes.

BY S. E. WITTY AND R. E. WRIGHT.

The work at 1720 South Flower Street continues to grow in interest and numbers also. Four more have been added to our congregation since our last report.

Every one has a mind to work, and as surely as this spirit continues to move the church we are bound to succeed in doing great things for the Lord. On Sunday (March 26) we had a full house at the Central church of Christ. If this congregation continues to grow in the future as it has in the past, the time is near at hand when we will have to have more room. We have a real nice, large hall as it is, but we will need a larger one. The Lord has done great things for us, and we praise him for it.

No two men ever had a more willing and faithful band of Christians to help them in advancing the work of the Lord than Witty and Wright. Neither are they afraid of spoiling us by speaking a word of encouragement and appreciation for the efforts we put forth. With the help of the Lord, we are going to put the work of the Lord across in

this city; you need not doubt that. God and failure are two extremes, my brother, and one cancels the other. "God works in you," is the way Paul put it. If we sit down and idle away our time, then God cannot work in us, and so we simply tie the hands of God—then you have failure; but do not charge it up to God—charge it up to *our laziness*. "Work out your own salvation with fear and trembling, because it is God who works in you." That is the best reason in the world why God's people should work in his service. "Work," "for God works in you."

Undoubtedly we have some of the best people in the world to help us in the Lord's work here and at Ontario. The church at Ontario is doing well. No finer band of brethren and sisters are to be found anywhere. Both churches have good elders—men with plenty of good "old horse sense" and the religion of the Lord Jesus Christ in their hearts. The two churches work so nicely together.

A Sinner's Debate.

BY LOULA MAY ADKISSON.

"Jesus invites you to-day
Why will you longer delay?"
The strain sweeps through the sinner's mind
The haunting echoes of yesterday.
As alone he sits in reverie,
Another query comes from within:
"O why not accept his salvation,
And throw off thy burden of sin?"

"O to be like thee! O to be like thee!
Blessed Redeemer, pure as thou art!"
The sinner muses on the song he has heard;
He thinks of his own blackened heart,
He thinks of his sin-strewn life,
And wonders would Jesus cleanse such as he.
Swiftly the blessed thought comes winging—
"There's pardon so free for you and for me."

"All to Jesus I surrender,
Worldly pleasures all forsaken—"
"Ah, no!" the sinner sighs, as he muses,
For he fain would seek again
The world's alluring pleasures;
He would wait, he'd pay the cost,
But hark! there drifts the strain: "Sad, sad
The bitter wail—almost is lost."

"I am resolved no longer to linger,
Charmed by the world's delight."
The stern face of the sinner softens,
His eyes are eager and hopeful and bright,
And the fiercely fought battle is o'er,
Peace and joy to him have come,
For this is the song his soul is singing:
"O Lamb of God, I come, I come!"

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Religious Freedom.

BY W. W. FREEMAN.

Jesus came to make men free, whether in body, mind, or heart. Slavery is "inhumanity to man." Infringement of conscience is sin, whether it be my brother's conscience or my own. The spirit of sonship cries, "Abba." It arises within the souls of all "children of the free woman"—those not still enslaved "under law." Any "yoke of bondage," "matter of debt," is to Paul "anathema," because it makes void the freedom of believers bestowed through grace made evident by the cross. "Stand fast in the freedom," "Ye were called for freedom" (but not as an opportunity to indulge the flesh), are proclamations of emancipation urged by Paul.

"But what guiding control?" one asks. Here is honest inquiry. Differences have arisen here ever since Paul's Galatian converts were ensnared by Judaizers. To Paul, failure to achieve individual independence of spirit under the sovereignty of Christ within was to miss the liberty of the gospel. It meant Paul's work had been "in vain," for legalism, even if resting upon a "perfect law," can result in nothing more than man's righteousness. Such a law reveals sin and even incites unto it. Paul is neither legalist nor antinomian; his chief concern is that "Christ be formed in you."

Since Paul's day, as well as before, the tendency is to slavery of mind and soul, if not of body. Due to inaptitude, varied opportunity, or indifference, men continue bigoted or cowardly or foolish in their failure to think for themselves. We hear of child slavery and industrial slavery in the mazes of economic problems; but what is more pitiable than the plight of enfeebled and unfettered minds groping and crying or silent along the byways and high-ways of religion to-day? In morals, more or less adjudicated by the State, there is considerable activity; and in the realm of conscience the fetters of rabbi, emperor, pope, and State have loosened. In the realm of mind, however, freedom has not been generally achieved. Systems of theology are common which run counter to this ideal. Externals afford a determinative environment. Family traditions govern by appeal to natural ties and to the more artificial forces of prejudice and superstition. The leadership is unconsciously held under such bondage. Pride blocks the ways to progress. The lost principle of living faith as a spiritual dynamic insures slavery. Symptoms are weakness, dependence, reaction, schism, and Pharisaic indulgence in legalistic minutiae. Such "Christianity" produces a reaction that often does not stop short of atheism.

Would Paul's clarion call to spiritual liberty fall on dull ears among us to-day? Admittedly, the fervor and the freshness and vigor Paul knew and advocated demand more of the individual than does institutionalism or creedalism. One may accept a perfect creed, boost orthodoxy, and glory as a "loyal" disciple, and yet lack the breath of spiritual life. Terms of the gospel may be so long emphasized as "the plan of salvation," and "the church of Christ" be stressed in contrast with (Shall we say, "other?") denominations, that the result is a trust in an institution immaculately hedged about by negative tests based on silence of the Scriptures. Too few look upon the church in its scriptural sense—the aggregate of God's people engaged in extension of the kingdom without, within, and between. The divine institution cannot be reduced to forms and formulas. It is composed of "living stones." Temple worship and synagogue doctrine please the masses and the theologians, but the spiritual elements of true worshipers must be developed in some way. Enlightenment tends to freedom, but too many of us are amused rather than interested. "Born tired," too few overcome the inertia. How shall it be possible to make religion vital and personal?

Ours is a great day for machinery. From the printing press to the penny slot machine we are accustomed to

triggerlike precision. This feeling pervades our religion. We expect it; we may demand it. But just as fashion and false hair, paints and powders, will never make a woman or approach the adornment of "a meek and quiet spirit," so clubs, combines, and resolutions will never satisfy justice and brotherhood. Democracy to an uncultivated populace means a curse of demagogues and attendant declines and excesses. If individual thinking and consequent social and spiritual adjustment are not encouraged in the churches, need we pray, "Thy will be done on earth as in heaven?" The church is made up of individuals. As members in the body of Christ, they are all to grow and keep growing. Thus they come to bear fruit; they have "a righteousness which is not their own." God is working in them "to will and to do his good pleasure." Church overseers are shepherds, husbandmen, brothers, not judges or mechanics. Any effort to preserve the acorn when it should be a growing oak is miserly and antiquarian. What is a small husk with the life crushed out of the kernel?

Here, be it noted, liberty must not be magnified into license. It is true that a "brakeman" is often necessary. Yet, with "the old Ship of Zion," hope is the anchor, and the vessel is for sailing. It is the part of faith to lift anchor and hoist the sails. There are treacherous winds, but life is in the experiences of the voyage. Freedom sets the bark from its moorings out on the sea. The individual is inclined to say, "I am afraid." If the leadership is not aggressive, those who should be strong from exercise will "have need of the A B C's of the gospel," "ever learning and never coming to a knowledge of the truth" that gives freedom.

To-day the churches are oftentimes overconservative. "Afraid they may do something in the wrong way, they do nothing," as some observer recently put it. "Ye were called unto freedom, only use not your freedom for an occasion to the flesh." The majesty of silence is in certain settings overpowering, but, as a rule, silence just keeps on saying nothing. To rest one's loyalty largely on it is absolute folly. Such groundless propaganda paralyzes the life of the body. It clashes with Paul's doctrine of freedom. Is it not wrong to loose where God has bound? Yes. Then is it not sinful to bind where God left room for freedom? Yes, indeed, especially in view of the supremacy of principle over incidental, of edification over formalism, and of "righteousness through faith" over human merit of any sort.

Let us consider also that "freedom" for selfish ambition and intellectual gymnastics is not Christian. The touchstone of freedom is service. Liberty is an achievement. As it is being achieved, it must function in the life given freely to Christ's service. In the array of spiritual gifts Paul set up edification as the test. This is the practical side of spiritual freedom. Liberty is the ideal side.

Will not modern legalists do well to examine Paul's system? Here is a common error: to demand *uniformity* rather than *unity*. Variety is absolutely essential. There are "proofs" a plenty to support the wildest errors, and just here a number are commonly invoked. It is important not to be so dogmatically "logical" and mechanistic in handling the Scriptures as to miss the sense and take the sound. What would the body of a man be if all his members were exactly alike? Variety is absolutely essential to afford unity and life. When life and growth depend on variety and freedom, is it not mean to demand uniformity while the ideal is unity? Indeterminable points of doctrine, based often on unrevealed ideas or on human ideas about the Bible and Bible things, too often destroy unity. To fail as brothers to allow the Bible itself to mediate to the human spirit is to dethrone Jesus Christ and impose churchianity, regardless of names and qualifying terms. There is room for restraint, and there are materials and local church officers for it; but we should learn that

this restraint must be applied inwardly. This is axiomatic.

Do we seek peace? Do we covet liberty? Is unified co-operation an essential? Yes—O, yes; the world and the church are hungering for such ideals, but they seem like vain illusions. Shall we surrender to churchianity and build a world kingdom or some sort of modernized catholicism? Are we too dogmatic to grant fair play, to let Christ reign, to fellowship a diversified membership? Personally, I think denominationalism is here to stay. It is humanism, and it will naturally abide among us. I expect a modernized Catholicism to sweep less thoroughly organized forces before it in the main in the course of a few hundred years, but minorities and "free thought" will continue the fight. But, regardless of the secularism and the ecclesiasticism, the ideal that should maintain in the minds of Christians should have our best support. Self-reliance and perseverance must be instilled into every member. We must start right in our evangelistic efforts by presenting a strong plea for voluntarism, initiative, surrender, sincerity, and intelligence. The vital personal element in conversion must not be sacrificed in the presentation of a "plan" or in taking undue advantage of mass psychology in counting numbers. Let us enthrone Jesus in the hearts. This attitude on the part of the individual is the essence of faith. Perseverance in this attitude is loyalty and hope. Love here is genuine life "in the Spirit." Only thus can we release men from human measures of divine truth and set the Scriptures above "the doctrines and commandments of men."

This freedom is fundamental in Christianity. Freedom at service exemplifies the Christian dogma: Live to serve, and you die to live! This leads to that selfhood found perfect in the Divine Model. "Ye were called for freedom."

Nashville (Tenn.) Notes.

BY S. H. HALL.

The Ryman Auditorium meeting passed into the second week yesterday (April 4), with thirty-two confessions and baptisms and eight restored to their "first love."

I am glad to say that Brother Hardeman continues to speak to about six thousand at night and between three and four thousand at the midday services.

The secret of this great drive is seen in the fact that the Nashville brethren, to a man, it seems, got ready for it. None here were "pulling back," so far as I know. Every child of God in this city, it seems, has looked the great commission squarely in the face and recognized the fact that it says, *Go*. Then, connecting this command to *go* with another, we have *run*. "Even so *run*; that ye may attain." (1 Cor. 9: 24.) And, as Brother Hardeman has stated, this command to *run* does not mean *drag* or *poke along*.

I thank God for letting me live to see the day when those who raise the plea for the church of the New Testament and no doctrine except that of our Lord are beginning to do things to a degree commensurate with the greatness of the cause we represent.

The Lord willing, we will let our readers know each week the news from this great effort. Many visiting preachers are here, of whom we shall speak later.

Something was said last week about helping Savannah, Ga., get on her feet, and that as soon as possible. We sorely need fifteen hundred dollars now; and to put the work where we can support a man there for all his time, we must have about forty-five hundred dollars. As stated before, Russell Street Church has sent one hundred dollars and is to support me for a meeting there so soon as we can get the house ready. Send all donations to O. W. Rawlings, 916 West Thirty-seventh Street, Savannah, Ga., and so soon as one thousand dollars is received, he will let the work on the house begin.

I am so glad to report that West End, in Atlanta, is doing the greatest work in her history. That congregation has been supporting, to a large degree, Brother Hugh E. Garrett for field work. He is here getting what help he can out of this revival, and he is doing this by helping us make it a success. He spoke at Russell Street last Lord's day, and the Georgia work was raised in the minds of these brethren when they saw a sample of the men being developed into preachers by the Georgia brethren. Brother Goodpasture's whole soul is being devoted to that field, and we want the brethren everywhere to know that we are building on "the rock," not on the sand. It is our determination that the pure word of God and nothing else shall be taught, that your money in helping us shall be well spent.

Send a check now to Brother Rawlings, and let us report, as soon as possible, that we are ready for another place.

Truth and Error.

BY H. C. FLEMING.

Truth is harmony between thought and fact. Jesus said to the Jews that believed on him: "And ye shall know the truth, and the truth shall make you free." (John 8: 32.)

Truth will bear all tests, but most errors are easily detected. There is no benefit to be gained from anything but the truth of facts.

When we stand before an audience to proclaim facts and the truth thereof, we should know something of the thoughts of those we are addressing, and whether or not their minds are full of error. Foolish objections are the most fruitful of errors, but nothing is to be gained by any of them. Negatives never accomplish anything, but the truth of facts brings a great reward. Note this and remember it. Belief of a falsehood is the same as a negative and causes an evil result.

The proof of a proposition depends on the testimony. The testimony of divine facts is in the revelations of God to man, and is abundant, but some men object to it on false testimony. But why thus act? Is it easier to believe a fact or to reject it? Which brings the best result, faith or unbelief?

No evil can result from the belief of the revelations of God to man, but much evil results from the rejection of it—nothing to lose, but much to be gained.

The evils of the great World War and the present condition of the world are the results of skepticism. The warnings of such in revelations are abundant, but men will not heed them. What, then, can we expect but devastation, wars, and bloodshed? Listen to the following quotations: "Now therefore be ye not mockers, lest your hands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." (Isa. 28: 22.) "It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion." (Isa. 29: 8.)

Humbleness.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done,
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Aye, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to heaven the rest. —J. V. Cheney.

Current Comment

BY A. B. LIPSCOMB

A Pen Picture of Florida.

There seems to be a new awakening among the churches betokening greater and more consecrated effort along evangelistic lines. Nearly every congregation I have visited recently is planning to support a meeting in some destitute field. Here in Florida, where the churches are few and widely scattered, a spirit of self-sacrifice is manifest. They seem determined to enlarge their borders and to carry the gospel message where it has never been known in its simplicity and purity. The two chief helpers in the meeting here are M. E. Humphries and S. W. Colson. Both are business men, well and favorably known in Ocala and the surrounding country. Every acquaintance knows, too, that the big thing in their lives is the spread of the gospel. They preach at every opportunity and exemplify the Christian life as they travel through the country. With all of our population and vaunted civilization, men and women are still scattered abroad engaged in one pursuit and another. It is always refreshing to find those who preach the word as they move from one place to another. Last night J. P. Prevatt came from Gainesville, Fla., to join the Ocala forces in this meeting. I can see already that his presence and assistance is going to be a wonderful help. He sings with the spirit and the understanding, and I have no doubt but what he preaches in the same way.

Ocala is located in Marion County, which is regarded as the geographical center of the State. Three of the most important geological divisions of Florida meet in Marion County—the Lime Rock and Hard Rock Phosphate Belt, the Middle Florida Hammock Belt, and the Lake Region. In this county is found the greatest group of natural wonders in the State, including what is probably the most remarkable group of springs to be found anywhere in the world. Silver Springs, near Ocala, are the largest, and Blue Springs, at Juliette, the second largest. Three of these springs are the sources of rivers, one navigable to its very head by good-sized steamers and launches, and the others by smaller boats. The vegetation of almost every section of Florida is found in this county, providing a most varied scenery, and the topography varies from fifty to two hundred and ten feet above sea level. The soil is rich and productive.

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The Pines and Palm Trees.

A Tennessean coming into Florida for the first time is likely to be thrilled if he has any poetry or the least bit of romance in his make-up. The first strange sight will be the pine trees. In Tennessee we have a song and story about "The Trail of the Lonesome Pine." Down here the trail is lost. There is no lonesome pine. On the other hand, as you enter the State by rail you are greeted by millions of them. There are in the State large areas of pine lands, most of which are high and rolling. Though most of the pine woods have been cut down by the lumberman, and some have been cleared away that the land might be cultivated, there are virgin pine woods of beautiful, round timber that have been left untouched. And what could be more delightful or restful than to walk through these clean, open, pungent woods, at the feet of trees that lift their heads to the heavens? Not all of the pine woods are open. Over a large portion there is an undergrowth of oaks. Then there are the luxuriant hammocks of many kinds of hardwoods, vines, wild muscadines, shrubs, and flowers; beautiful clear-water lakes, mirrors for the border-

ing trees and the blue sky; and palm trees, in the hammocks, and along the rivers, and upon the hillsides. As the train passed by a little forest of tall, graceful palms, the tears came into my eyes. I was instantly reminded of how the populace cut the branches from such trees and made a green pathway for our Savior's entry into Jerusalem, and how, later, some of that populace were crying: "Crucify him, crucify him!" Such are the uncertain waves of popular applause. It is never a tangible asset in any man's life, and is, therefore, not worth striving for. I noticed that the farmers, in clearing their fields of timber, had left the palms standing at intervals. I wondered if this was the result of the same sentiment that fills my own heart as I look upon them. Let us spare that tree that it may stand as a silent sentinel of the sacred things of life, and point forward to the beatific scene described by the beloved John when a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

Forgive me, I got off the track while writing of the palms. In addition, there are the red-oak woods, the many variations of the characteristic forest growths, the hickory-nut groves, the sweet gums, the clumps of May haws, the wild persimmons, the magnolias, and the sweet bays. Some of the finest orange and grape fruit groves in Florida, and therefore, in the whole world, are in this county. Most of the groves of the county include tangerines; and about the homes and along driveways, the bushy, decorative kumquat. And by no means the least interesting part of the county is the National Forest, with its sand dunes, spruce pines, vines and evergreen shrubs, some of which are not found out of Florida.

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Where Words Fail to Describe.

There are some things about this country that beggar description. It is not possible to reproduce the songs of the mockingbird. One cannot describe the scent of the wild flowers; the exquisite fragrance of the magnolias just now blooming in profusion; the "noisy silence" of the woods; the wonderful hours when the sunshine and the atmosphere seem to be one, and Florida scenes are luminous and quivering with color. Green predominates in every landscape even in the dead of winter. Think of the pleasure of gathering one's own holly and mistletoe at Christmas time! Think, too, of gathering wild violets and yellow jasmine and dogwood blossoms in the early spring when the woods and fields of the North are still white and stark!

Florida nights are enchanting: where the street lights and the lights of automobiles, the lights on front porches and the lights from the windows of homes, dissolve the darkness; where the perfume of flowers discloses the presence of a garden or grove or night-blooming plant; where the night-prowling animal crushes underfoot the dry leaves in the woods; or out where the light of the moon gleams upon the lapping waters of the lakes. The spell of such things cannot be described.

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Florida's Great Need.

The one great need of Florida is the saving power of the gospel of the Son of God. In fact, that is the supreme need of every country. But in a land where the beauties of nature are so pronounced, one longs especially to behold the greater beauties of the soul, for that loveliness which is best expressed in the lives of Christian men and women. Churches and individuals who are planning to spend some of the Lord's money should not overlook Florida. It is a pity to speak of such a State as a "mission field" while

There are prosperous congregations in neighboring States. There are many wealthy Christians who come to spend their winters here and give their money without stint in support of pleasure resorts; but what are they doing toward bringing to the people of the State "the unsearchable riches of Christ?" For my part, I am not content to belong to a congregation that is evangelical in doctrine, but not evangelistic in practice. The church that is merely evangelical may be likened unto a reservoir of pure water, but with no pipes to let the water out. Such a pool will soon become stagnant. The evangelistic church is like that same reservoir of pure water with pipes running in every direction. The evangelical church has the truth in its treasury, but the evangelistic church keeps the truth in circulation. The evangelical church may be bombproof so far as doctrines are concerned, but the evangelistic church is like an army on the march where Jesus Christ is the Leader and God himself directs the battle and the march.

I suppose that every writer who ever came to Florida has tried on the occasion of the first visit to convey his impressions to others, and has felt that, after all has been said, his description is most inadequate. This story is no exception. The white-haired Christian lady with whom I am staying told me that it was a proverbial saying among the natives that "when a stranger in these parts gets white sand in his shoes, he may go back to his own country, but he will certainly come back again." When you see the acres and acres of white sand with your own eyes, you will understand. My shoes are low-cut, and the only way I could ever keep the sand out would be to take them off.

Making Every Lick Count.

BY C. D. CROUCH.

Preaching the gospel of Christ to the lost of earth is so manifestly the duty of the disciples of Christ that it would be foolish to argue the matter in the way of showing that it is a duty. The essential thing is to persuade disciples to perform that duty and to teach them how to do it. There are so many theories as to how to do this work best, and such a great indifference upon the part of many Christians, that not near as much is done as should be done.

Economy is as much a duty as anything else in spreading the gospel. "Making every lick count" is a fine slogan. But there is a difference between economy and stinginess. Economy is the wise application of all effort and funds so as to accomplish the greatest possible results thereby. Most of the brethren are careless about the expenditure of funds. If a preacher suits their fancy, they will pay him very liberally, and without regard to the furtherance of the cause of Christ. Just a little good common sense and reflection here would be worth a great deal.

It is also essential that the conditions of the field be thoroughly studied in order that we may wisely occupy the field. To send a preacher alone into a city to preach and sing the gospel may result in some good. But if we will carefully study the sixteenth chapter of Romans, we may find a suggestion of a better plan. It seems that a number of good, substantial characters had gone to Rome from different places to assist in building up the work there by living the gospel in the capital city of the world.

It is a fact, so plainly seen that it would seem impossible that it has escaped the attention of any of us, that the cause of Christ has been built up in most of the cities where it is prospering now on this plan. After the work has been started to going in the cities, it is much easier to get the people there to accept the truth. The church at Washington, for instance, is made up very largely of people who have moved there from other churches. It may be years before they will see any very appreciable results from the seed sowing they are doing; but that will not discourage them from doing their duty. Nearly all the towns and cities have had the same experience in a measure. There

has been an influx of population from the country to the towns, and from country towns to the cities. Christians have moved just as other people. This has affected the membership of the churches.

We should get a practical lesson from this. There is some indication that preaching in the country communities is not being done as briskly as it was formerly. There may be a change in the drift of people to the cities some day. It may be a "back-to-the-farm" movement. At any rate, we should continue to preach the gospel in the rural communities just as earnestly as ever. The people need it as much as ever; and if they move to the towns and cities, it will mean an advantage to the churches there to have Christians move in from the country. And if the "back-to-the-farm" movement ever starts, we shall have the churches already established for the people who move out.

We hear a great deal of talk about establishing churches in the cities as radiating centers. All of this sounds very well, and would be very well if they would only "radiate" more. But most of the "radiating" is from the country to the towns. The chief reason the churches of Christ have made such wonderful progress in the cities in recent years, and have made the "progressive" brethren turn green with envy, is that the loyal disciples were strong in the rural communities, while the "progressives" were not even represented in very many country communities; and when the loyal disciples began to move into town, the churches there grew by leaps and bounds.

Then let us continue to build up the churches in the cities and towns; but may we not also labor more earnestly to build up the churches in the rural districts—the one greatest source of the city churches' recruits? Some of the city churches have caught the vision and are supporting evangelists in the rural communities. This is as it should be. When all the churches catch this vision and do likewise, the cause of Christ will then move gloriously onward.

What You Will Find in "Consolation."

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Editorial

A Question on Acts 2: 38 Answered.

BY F. B. S.

Brother G. C. Mayo, of Milan, Tenn., sends to this office the following request: "Please explain through the paper Acts 2: 38. Some Baptists quote it and say that 'repent' is a verb in the second person, plural number, active voice, and that 'be baptized' is a verb in the third person, singular number, passive voice, and quote the rule that all verbs must agree with their subjects in person and number, and say that since they do not agree, this takes away the idea of repentance and baptism being for the same thing."

Well, what of it? I suppose that every one with ordinary intelligence and a common-school education has known these facts all along. Any one can see that "repent" is active voice and "be baptized" is passive; but how does that show that they do not sustain the same relation to the result, the remission of sins? While "be baptized" is passive in form, it is active in principle. One can be active in demanding baptism or in submitting to it and the form be passive. The form of the command to be baptized is always passive in the New Testament, as far as I know; but does that show that it is not a command at all, or a condition of salvation? In the great commission as recorded by Mark the form of the command to be baptized is passive; but does that fact prove that it is not connected with believing in order to salvation? By no means. The command as given by the Savior is: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) Here the statement, "and is baptized," is in the passive voice; but does that fact cut it loose from the other part of the statement, "he that believeth?" By no means.

What is the discovery that these few Baptists of West Tennessee have made, if it is a discovery, and wherein does it effect the case in hand? Why should they limit their claim to Acts 2: 38? Do not the same facts obtain in the great commission? That commission as given by Mark affirms that some one will be saved, but who? "He that believeth?" By no means. "He that is baptized?" No. But "he that believeth and is baptized shall be saved," even if "is baptized" is passive, while "believeth" is active. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) There it is again, two verbs in the same sentence, one active and the other passive; but in this case "arise" is preparatory to being baptized in order that "thy sins" may be washed away. "But," says one, "sins are washed away in the blood of Christ. It is granted; but Saul was commanded to be baptized that it might be done. Every one with reasonable intelligence who has ever read Acts 2: 38 in the Revision knows that the subject of "repent" is different from the subject of "be baptized," but what has that to do with the result, "unto the remission of sins?" In the Revision the verse reads: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." The subject of "repent" is "ye," while the subject of "be baptized" is "every one of you." This is no discovery of those few Baptists of West Tennessee. It has been known by all English-speaking people who have ever read the verse in the Revision. Furthermore, it does not change the fact that repentance and baptism in this verse are both unto the remission of sins.

I suppose that great Baptist scholar, Horatio B. Hackett, of Newton Theological Institute, of Newton Center, Mass., knew that one of these verbs was active, while the other was passive, and yet, in his "Commentary on the Acts," he said: "In order to the forgiveness of sins (Matt. 26: 28; Luke 3: 3) we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." While Brother Hackett tries to break the force of this plain statement of a fact concerning the meaning of what Peter says by saying, "Observe that forgiveness is conditioned on repentance," he does not try to destroy the connection of the two, like these West Tennessee Baptists, on the ground of the difference in voice, number, or person. Brother Hackett, it will be noticed, says "we connect naturally with both the preceding verbs." These West Tennessee Baptists are not only unscriptural in their position, but, according to their Brother Hackett, are unnatural as well. It is a pity they cannot act natural in their interpretation of Acts 2: 38. Alvah Hovey, another great scholar among the Baptists, in his "Preface" to the new edition of Dr. Hackett's "Commentary on the Acts," the volume from which I quote, says: "The editor has the very great pleasure of presenting to the public a new edition of Dr. Hackett's 'Commentary,' a standard work on the Acts of the Apostles—a work which has merited and received the highest commendation from Biblical scholars in Europe and America, and which, for thoroughness of investigation, critical acumen, and beauty of diction, is unsurpassed by any commentary on the same book with which the editor is acquainted." I doubt whether Dr. Hovey knew of these West Tennessee Baptists of which our brother speaks in his query.

Speaking of Dr. Alvah Hovey reminds me that he has also gone to record on this question. In his "Commentary on John," Appendix, page 420, Dr. Hovey says: "Repent ye, and be baptized every one of you in [or upon] the name of Jesus Christ unto the remission [or forgiveness] of your sins." (Acts 2: 38, R. V.) Here repentance and baptism are represented as leading to the forgiveness of sins." So

It seems that the facts concerning the voice, number, and person of the verbs did not change the relation of the two to the result in Dr. Alvah Hovey's estimation. But it seems that great men differ. It is a known fact that only those who repented were commanded to be baptized; and yet when those who had repented were told by Peter to be baptized and they did both, it was in order to obtain the same result—the forgiveness of sins. All the benefit that I can see which can possibly come to these West Tennessee Baptists about the voice, person, and number of these two verbs is that it furnishes them something to talk about and shows, at least, that they know something about an English verb, but otherwise it is of no benefit to their contention. "Repent" and "be baptized" are both for the same end, unto the remission of sins, notwithstanding the voice, number, and person are different.

The Result of "Open Membership."

BY F. W. SMITH.

I deem it proper and in harmony with the request of Brother Stubblefield to keep before our readers the ends to which a departure from the word of God will lead. Hence, under the head of "Back on the Rock and Rebuilding," I submit an article from Brother James Small, in the Christian Standard of April 1:

On December 1, 1913, the Wabash Avenue Christian Church—now Central Christian—of Kansas City, Mo., adopted the open-membership practice. The church at that time had nearly one thousand members. Under this practice the church not only failed to do what the advocates of compromise said it would do, but gradually dwindled in membership until, when J. W. Darby came on the field on December 1, 1921, there were only two hundred and sixty-two names on the roll. In the community surrounding this magnificent church there were people living who were members of the Restoration movement up into the hundreds who refused to unite with the local congregation while the open-membership proposition was being countenanced.

Brother Darby is a gospel preacher and has no use for fancies and fads. He fully believes that "the gospel is the power of God unto salvation" and that the gospel sets the standards of salvation, and in these are the terms of admission into the kingdom of God. He has made this known in the Central Church, and preached the gospel in all plainness of speech, until in ten weeks' time he has had one hundred and ten souls unite with the Central Church.

Monday evening, February 6, the board of officers of this church adopted a resolution rescinding the former action by a vote of twenty-five to one. This action of the board was presented as their recommendation to the congregation Sunday morning, February 12, and was adopted almost unanimously by the body of members assembled.

Preacher advocates say this practice is forced on them because their congregations demand it. It is our experience that it is the preacher who is the instrument in starting the matter, and congregations are led by men who desire this thing themselves. The gospel preached in love wins. This is evidenced by the case now in point. Brother Darby has already baptized some who came in under the open-membership plan who now feel that they were not properly taught or they never would have come in under such a plan. Brother Darby is doing some great constructive work.

In the near future this congregation expects to have hundreds of brethren in their community take membership with them. Many have stated they would. Thus it is evident that our people do not gain in membership by open membership, but actually lose our own members.

This church now realizes that it has lost eight years of service when it should have stood for the union of God's people on his own word. Many even of the officers who voted to adopt this "open-membership" plan now realize their mistake and have regretted the action, but have manfully taken their stand to rescind it, never again to be turned from the word of God as their source of authority.

Brother Darby says: "All the fruits I have ever seen accrue from 'open membership' are discord, inaction, loss of vision of the real work of the church, obscuring of people's faith, doubt of the deity of Christ, doubt of the inspiration of the Scriptures, and a surrender of almost all the great

Christ-given program to substitute either social service or some other *ignis fatuus* in its place.

"Almost all open-membership advocates I have met try to leave you under the impression that they are the leaders of the churches, the scholars, the big men. They impose a burden on others, and, in their practice of this open membership, misrepresent others who do not believe in it at all. For instance, they will accept the unimmersed into the congregation, and then grant this person a letter of full fellowship and good standing. The next preacher takes that letter in all good faith, and is accused by the ones who issued the letter of practicing open membership. They then quote him as being in favor of it. It is plain misrepresentation."

Asked what he thought of Mr. Ewers' proposition to submit the matter to the International Convention, Mr. Darby replied: "That is as far from the mission of the International Convention as the east is from the west." Said he: "I cannot see why a man, knowing the Restoration plea as Mr. Ewers does, should ever think of such a proposition when he knows his policy would be fatally divisive."

"If we are to plead for the unity of God's people upon the basis of the New Testament, why do our people want to surrender the New Testament's teaching and then ask people to unite upon it? We have no reason for a separate existence if we stand for anything than the scriptural teaching. These advocates of open membership say that immersion is the only scriptural baptism, but they want to say in one breath that it is baptism, and then, in the very next, say that people should be accepted who have not submitted to it, as a means of union. All the while, mind you, asking to be supported by people who do not believe this. The only place I know of for the open-membership advocate, if he is to be consistent, is in the churches that practice sprinkling and pouring."

Thus it may be seen that when men begin to *vote* and *legislate* on the already prescribed, fixed, and blood-sealed enactments of divine legislation, the ends to which they will go. The principle on which the society itself is founded is responsible for this voting on the part of the Central Christian Church, Kansas City, Mo., regarding membership in the church of Christ, a thing on which God himself had legislated. Brother James Small and all the conservative brethren who are now opposing the "open-membership" business have no one to blame but themselves. They educated the church up to *voting* and *making laws* regarding the matter of carrying out the great commission and instrumental music in the worship of God, and now why be so hard on the churches for carrying the principle still further and setting aside other laws of God and instituting their own? If it be right to set aside the divine institution through which missionary work was done through all the apostolic age and *vote* into existence a human organization to supplant it, why should Brother Small draw back from *voting* in the "open-membership" business? Again, since Jesus Christ ordained only one kind of music in his worship—viz., *vocal*—and Brother Small has voted in another kind—viz., *instrumental*—why should he object to the Central Christian Church, Kansas City, Mo., voting into the membership of this church unimmersed people? That church no more set aside God's law of induction into the church than has Brother Small set aside his law regarding mission work and the order of worship.

Godet on "Born of Water and the Spirit."

BY F. B. S.

It seems that there has been some discussion in the Christian-Evangelist on the subject of "born of water and the Spirit," and Brother J. Mad Williams quotes from Dr. Timothy Dwight, editor of the American edition of "Godet on the Gospel of John," as follows:

The baptism of John was producing at that time an immense sensation in Israel, so that the thought of Nicodemus, on hearing the words, "birth of water," must have turned immediately to that ceremony; as it was celebrated in the form of a total or partial immersion, it quite naturally represented a birth. Jesus, moreover, at the moment when he thus expressed himself, was, in a sense, coming up out of the water of baptism; it was when completing this rite that he had himself received the Holy

Spirit. How, in such circumstances, could the expression, "born of water," have possibly designated on his lips anything else than baptism? Thus, also, is explained the negative and almost menacing form, "Except a man." Nicodemus was a Pharisee, and we know that the Pharisees had refused to submit to John's baptism (Luke 7: 30); this saying contained, therefore, a very real admonition addressed to Nicodemus. Nicodemus must learn that the acceptance of the work of the forerunner was the first condition of entering into the new life. This first term, therefore, contained a positive invitation to break with the line of conduct adopted by the Pharisaic party toward John the Baptist. But what is the relation between baptism and the new birth? (Verse 3.) Luecke makes prominent in baptism the subjective element of repentance (metanoia). He thinks that Jesus meant to say: First of all, on the part of man, repentance (of which baptism is the emblem); afterwards, on the part of God, the Spirit. But the two defining words are parallel, depending on one and the same proposition; the one cannot represent something purely subjective and the other something purely objective. The water also contains something objective, divine; this divine element in baptism is expressed in the best way by Strauss. "If baptism is, on the part of man," he says, "the declaration of the renunciation of sin, it is, on the part of God, the declaration of the pardon of sins." The baptism of water, in so far as offered and administered on the part of God and in his name, contains the promise of pardon, of which it is the visible pledge, in favor of the sinner who accepts it. In this sense, Peter says on the day of Pentecost (Acts 2: 38): "Be baptized, every one of you in the name of Jesus Christ for the pardon of sins; and (following on this pardon) you shall receive the gift of the Holy Spirit." And it must, indeed, be noticed that he says, "the pardon of sins," and not the pardon of his sins; for it is the idea of baptism in itself, and not that of its individual efficacy, which Peter wishes to indicate.

The foregoing from a pedobaptist is so near the truth that I am disposed to let it go without comment. It is certainly a great improvement over the latter-day claim that *birth of water* means the natural birth. It is strange how one in commenting on the word of God can give the truth as Godet does in the foregoing quotation, and yet not accept it himself to that extent that he will change his theology to fit his truth. The best scholars do not differ as much on what the Bible says as their church relationship would indicate. It is such a pity that men are bound by human creeds and confessions of faith which keep them in separate schools and denominations. If it were not for these things, it seems to me that we all might accept the plain teaching of Christ and the apostles and be one, as Jesus prayed we should.

Have You Sent Us a New Subscriber?

We are pleased to announce that a goodly number of new subscribers are now being received. While this is true, however, many of our readers have not yet sent us a new subscriber. As now is the time to secure new subscribers, let us urge upon each reader to go to work at once to make up a list of subscribers to the Gospel Advocate. Wherever the Advocate is read, its influence is good. It encourages people to stand by the Bible and to be guided in their work and worship by "It is written." While the editors realize that they are weak and fallible, yet they love the truth and have no desire to teach error nor to lead the people away from the word of God.

If you have already sent us a number of subscribers, will you not make an effort to send in others? If you are among the ones who have not sent in a single new subscriber, will you not make an effort to send us at least two new subscribers within the next week?

Government is not a matter to be left to the study of the few. It is essentially a universal study, for upon the civic activity of every citizen may turn the national fate. —John A. Lapp.

At Home and Abroad

G. A. Dunn's permanent address is 823 West Tenth Street, Dallas, Texas. Correspondents should address him at that place.

R. D. Smith has changed his address from Denton, Texas, to 1310 Monroe Street, Wichita Falls, Texas. Correspondents will please note this change.

Ben West, of Fort Worth, Texas, was in the hospital for an operation on March 30, but his wife reports that he was doing well. It is the hope and prayer of this office that he will soon be out and at work for the Master.

From T. B. Clark, Gallatin, Tenn., April 3: "We had three more confessions at our regular services yesterday. Interest is great in every line of work. We are expecting additions at every service for the next several weeks."

From G. H. O'Neal, Kelso, Tenn.: "R. E. L. Taylor, of Decherd, preached for us the first Saturday night and Lord's day in this month. This was my first time to hear Brother Taylor, but it is a great feast to hear such men proclaim the pure and undefiled word."

Married, at 4 P.M., April 5, at David Lipscomb College, Mr. Frank J. McFee, of Macon, Tenn., and Miss Clara Warner, of Winston-Salem, N. C. E. A. Elam officiating. The faculty, students, and friends wish for them a happy and prosperous journey through life.

From Ulrich R. Beeson, Cordell, Okla., April 4: "The church at Cordell will begin its first meeting of the year on April 16, to continue twelve or fourteen days. E. M. Borden, of Oklahoma City, editor of the Herald of Truth, will do the preaching. Everybody near Cordell is invited to come and enjoy these services."

The first Sunday in April was the day many of the churches have been contributing to the Tennessee Orphans' Home. Heretofore attention has been called to this through the Gospel Advocate, but it was overlooked this time. We trust that all those who have neglected this will attend to it and send their contributions at once.

Joe Ratcliffe, Bardwell, Ky., writes as follows: "On the first Lord's day in April I filled my regular appointment at Glass, Tenn. This is my fifth year with them as a regular preacher. There are many good, faithful people there, and I have enjoyed my work with them very much. I have some time this summer and fall that I can give to protracted-meeting work. Any one desiring my services should address me at Bardwell, Ky."

From J. L. Hines, Branch Hill, Ohio: "This is to inform the brethren everywhere that I have severed my connection with the church at Monticello, Ky., and have decided to do evangelistic work for the remaining part of this year. I am in a position to conduct meetings anywhere. Your meeting can be booked for May, part of June, part of July, part of August, or any time in September and October. Address me at Mount Juliet, Tenn."

From G. B. Lambright, Taft, Fla., April 7: "I am serving the church at Pinecastle each Lord's day at 2:30 P.M. We have our house finished and are proud of it. Good crowds at each service. The brethren are willing to let me off for a time to hold meetings. I am willing to go any place where there is one family to care for me. I believe in mission work on the Bible plan. Any one desiring my services should address me as above. I can refer you to T. S. Craig, of Pinecastle."

Many visiting preaching brethren from different parts of the country have been in attendance at the Hardeman-Pullias meeting, among whom we mention these: R. E. L. Taylor, Decherd, Tenn.; Claud F. Witty, Detroit, Mich.; H. M. Phillips, Chattanooga, Tenn.; W. Clarence Cook, Tracy City, Tenn.; R. A. Craig, Shelbyville, Ky.; R. R. Brooks, Sparta, Tenn.; John C. Taylor, Obion, Tenn.; D. G. Woody, Rives, Tenn.; J. S. Batey, Lewisburg, Tenn.; J. Pettey Ezell, Cookeville, Tenn.; J. E. Thornberry, Lawrenceburg, Tenn.; W. T. Breedlove, Tillar, Ark.; and Earnest C. Love, of everywhere. These come to our mind as being present at the meetings; but there were many others equally as important, perhaps more so, whose names we do not recall. Our Father will not forget any of them, neither will he overlook their work.

The church in Vernon, Texas, is to be congratulated in securing Thomas E. Milholland to labor with them.

O. C. Lambert preached for the Twelfth Avenue congregation, this city, last Lord's-day morning. There was one restoration.

J. M. Greer, 506 State Street, Bowling Green, Ky., would like to know the address of a Brother Freeling who preached around Bowling Green sometime ago.

From Fred H. Roberts, Hallsville, Mo.: "I enjoy reading the Gospel Advocate and receive much instruction from a perusal of its pages."

From B. B. Meers, Fall Brook, Cal.: "In these days of departure from God's eternal truth, I appreciate the Gospel Advocate more than ever."

The meeting in Norman, Okla., conducted by S. E. Templeton, of Altus, was interesting; but Brother Templeton was called home on account of sickness in his family, and Brother Brewer concluded the meeting. Two were baptized.

F. B. Srygley preached last Sunday to a very good audience at Olmstead, Ky. Though there have been many changes there, so many of the old ones having gone to the eternal rest, yet he reports the church in very good condition.

W. P. Skaggs, Itasca, Texas, reports that the work with the church there continues to be pleasant. The congregation is doing good work, growing in strength. Brother Skaggs will be open for engagements for all his time or for meetings after August 15.

E. C. Fuqua's present address is 611 Howard Place, Pasadena, Cal. He says: "We have found here a most healthful place, and Mrs. Fuqua and I are already feeling better. As the work opens up in California for us, we seize hold with greater hope than ever."

Frank Cox recently assisted the church in Altus, Okla., in a meeting, which resulted in fourteen baptisms and some restorations. Brother Cox reports the Altus church as one of the most active in the State of Oklahoma. W. R. Hooten, of Altus, is one of the splendid song directors in the church, and may be had for such work.

U. G. Wilkinson writes from Comanche, Okla.: "I recently made a trip, visiting some of the churches and preaching. I was at Healdton, Wirt, Wilson, Ardmore, Oakland, and Madill, Okla. While I am not yet strong, I am sufficiently improved to do some preaching; and as warm weather is coming, I think I will be able to answer some calls. If brethren would like to have me visit them, they can write me. I think I can arrange to hold some summer meetings."

The Ryman Auditorium meeting moves gloriously onward. Seventy-eight confessions and fifteen restorations to date (April 10). Brother Hardeman is speaking to about four thousand each noon and an average of six thousand at night. Several hundred were turned away on Sunday night for lack of room. We are expecting this week to be the greatest in the history of the Nashville congregations. Let every reader stay with us in his or her prayers as we endeavor to bring the work to a glorious ending.

R. V. Cawthon and wife each had a birthday while his meeting was in progress at Cookeville, Tenn., and the church remembered both of them with substantial birthday presents. This secret is being given out in the hope that the brethren will remember that all the preachers and their wives have birthdays every year. Writing about the gifts of the Cookeville church, Brother Cawthon says: "If we did not love and appreciate such people, we would be ingrate. May the Lord ever prosper such servants."

J. W. Grant changes his address from 607 North Kentucky Avenue to 307 North Iowa Avenue, Lakeland, Fla. He sends the following for publication: "I am just in receipt of a letter from Brother Yohannan, of Persia, saying that he received my letter of December 1, 1921, containing twenty dollars, American money, and that he exchanged it for Persian money without difficulty. When his letter was written there had not been sufficient time for him to have received the forty dollars sent later. His address is Alex. Kh. B. Yohannan, Hamadan, Persia, Asia, care of Imperial Bank of Persia."

J. M. Greer asks who were the Philistines. This is a hard question. While the Bible refers to them often, it does not

tell who they were or where they originated. The word "Philistine" means, it seems, about the same as our English word "immigrant." "The origin of the Philistines is nowhere found in the Bible; but as the prophets describe them as 'the Philistines from Caphtor' (Amos 9: 7) and 'the remnant of the maritime district of Caphtor' (Jer. 47: 4), it is prima facie probable that they were the 'Caphtorim' which came out of Caphtor' who expelled the Avim from their territory and occupied it in their place (Deut. 2: 23), and that these again were the Caphtorim mentioned in the Mosaic genealogical table among the descendants of Mizraim (Gen. 14)." (Smith's Bible Dictionary.)

From Fred M. Little, Montgomery, Ala., April 3: "In the series of meetings conducted at Catoma Street by C. R. Nichol, of Clifton, Texas, we distributed more than a thousand tracts setting forth the truth concerning some cardinal points in the work and worship of the church. We were accorded every courtesy by the daily papers in giving notices to the meeting and by printing in their columns extracts of the sermons. We had a committee on advertising which did splendid work. They arranged with the traction company to carry bulletins on the street cars; automobiles carried placards; and at different times boys were sent out distributing cards announcing subjects. In fact, every means of publicity was utilized. Our experience is that it pays to advertise. The meeting was well attended all the way through. We will be reaping the results of this meeting for many months to come. Brother Nichol tells the old story in a way that gets attention. We hope to have him return next March and duplicate the meeting just closed, only longer."

From H. W. Wrye, Pikeville, Tenn., April 7: "After attending five services of the great meeting in Nashville, I have returned to Pikeville jubilant over the colossal effort of the church in the old home town. The congregations have stepped out in the limelight of public inspection and are delivering the truth, and the people are astonished. The walls of the Ryman Auditorium are encircling from five to seven thousand people daily; and when Pullias starts a song, the only fellow that doesn't sing is old contrary Pete or deaf-and-dumb Tom. Old 'I can't' is swept off his excuse by the mammoth whitecap waves of human melody and sings, anyhow. Nashville has never been favored with such wonderful music. There are no extravagant, exaggerated, boosting, high-pressure methods used; they just sing with enthusiasm and with the spirit and with a heaven-born understanding. When N. B. Hardeman steps to the front, the silence and attention are overwhelming. His vocabulary consists of choice, simple words. The learned and the unlearned revel in a message that brings conviction and conversion. His sermons are delivered in the heavenly realm of humility, meekness, and enthusiasm. The people are stirred, souls are saved, the church is marvelously encouraged, God is glorified and his word exalted. Great is the church of Christ when aroused to action! Great is the Hardeman-Pullias meeting! All praise to Jehovah for the great blessings bestowed upon his church!"

R. L. Ludlam, Jr., writes from Fort Smith, Ark., as follows: "On Tuesday, March 28, I was at Hanson, Okla., in a service which was well attended. G. W. Allen held a mission meeting there only recently and baptized six. Sister M. Majors, who was taught the gospel under the ministry of H. Leo Boles more than twenty years ago, was the one Christian to begin with. When Brother Allen had baptized four, the doors were closed against him. He then went to an arbor, and when time for service came the torches could not be found. Lanterns were brought and the service was held. Members from the church at Gans prepared the emblems and met with the church at Hanson to keep the Lord's memorial, and people past middle life saw for the first time the table of the Lord spread with the emblems of his body. The church here is looking forward to greater effort. A visit was made to Gans and five subscribers secured for the Gospel Advocate. G. R. Hasting is one of the working force and a type sent out from Tennessee. The church here holds their worship in the homes, except on the fourth Lord's day they have preaching and use a public building. An invitation has been extended me to spend the fourth Lord's day in May with them. A visit to Muldrow found Brother and Sister E. P. Henry standing for the truth and planning for some one to give the message. A building was secured and a service will be conducted on Friday evening, April 7. Brother Henry is the rural mail carrier. Some subscribers were secured at Muldrow. In fifteen days thirteen services were conducted in places where the gospel is not being preached."

Home Reading

Things That Will Make You Bigger.

Start your day with a definite plan and carry it through. Say little each day and do more.

Smile outside and radiate smiles, no matter how you may feel inside.

Always keep a brave front and carry a fighter's heart. Never admit failure.

Keep your mind clear and your heart clean.

Be generous to a fault. It may sometimes hurt, but it will never harm.

Time given to the help and happiness of others is never wasted.

Never learn to love money.

Put your confidences into your own heart. Then lock them up and throw the key away.

Learn to listen.

Never divide your attention. If a thing is important enough for a part of your thought, it is important enough for all. When you concentrate, burn a hole into the thing at hand.

Be brief. Never steal time from another.

Never hurt another's feelings. Be considerate.

Keep calm. Go slow, but keep going.

Keep criticizing yourself.

Take kindly suggestions kindly.

Never be afraid to carry a right thing through. Always be strong.

Abolish idleness from your life. Use every minute. Keep thinking, planning, building.

You have ability which no one else in the world has. Use it to the highest end you know.

Bury every regret. Work and live in the now.

Fear no man. You are as big as you do—no bigger.

Eliminate worry. Go to sleep in peace, with happy thoughts.

Do at least one single helpful act every day that will mean special planning on your part, and then soon such acts will come about without planning.

Have an inward reverence for your body and keep it healthy.

Live each day as though it were to be the last.

—Exchange.

♦ ♦ ♦

Getting Up.

During the year John had been mixed up with all the fun—it seemed as though good times bobbed up before him at every turn. It was very hard for him to turn down a chance for a gay lark.

The teacher had spoken to him several times about his grades; but the fun kept coming his way, and he put off the thought of the final examinations from week to week. Of course he had no intention of failing. In some way he would get through—he always had. Things would come out all right. Meanwhile he was having a jolly time.

The last few weeks of the year he began to realize how things were going. He told the boys he would have to cut out the play and "knuckle down" to study, and he did. But it was too late; he failed!

The professors shook their heads. They were very sorry. John was good-natured, lively, and well-meaning, and they liked him; nevertheless, he had been a great worry to them. Teachers do not object to pupils having good times if their studies do not suffer neglect.

All this was gall to John, but the worst was to come; he must face his father! He suddenly awakened to the fact that he really thought a great deal of his big-hearted, gen-

erous, patient father. John had not thought much about it before, but now that he had so disappointed him, his eyes were opened; he knew now that his father's opinion meant something to him.

"I've heard, John," said his father, as John came into the house, "you've failed." His voice held no impatience or reproof.

John was surprised; he had expected reproof. He knew he deserved it. "I—I'm sorry," he said.

"Yes, I'm sorry, too. But there's something worse. I shall be much more sorry if it stays a failure. Once in a while we fall down, but we don't have to stay down. Stay down or get up; you are the one to decide that. I'm not out of patience. I'm not scolding. I'm just sorry. I've failed at different times myself. I have faith in you; I don't believe you are going to let this failure stay a failure. And now we must think of the future. What would you like to do next year?"

John looked straight into his father's eyes. "I'd like to try to get up. I'll take the year over!" he said, squaring himself on both feet.

It was hard; but he did, and at the end of the next year he faced his father with a big smile. He had not stayed a failure!—Anne Porter Johnson.

♦ ♦ ♦

Tree Holes and Their Tenants.

When you walk along a country road at the edge of a piece of woods, and come to a wild apple tree or a decaying stump from which top and branches have fallen, you will often see a round hole in it halfway up its length, or under a big limb. Any youngster will tell you at once that it is a woodpecker's nest. It is woodpecker work, no doubt; but is it now, or was it ever, the home of a pair of woodpeckers?

Its size will give you a fair hint of whether it was made by the big logcock, by a flicker or a redhead, or by one of the smaller kinds, like the downy or the hairy woodpecker. If it is less than two inches in diameter, it was probably made by the downy woodpecker. He is a little checkered fellow, with a broad white stripe down his back and a red cap, and he is a constant visitor to our orchards. He has been called an "inspector of apple trees," for he cleans the fruit trees of borers and other injurious insect pests.

But a woodpecker's hole is not necessarily a nest. The woodpecker digs holes for other purposes. Sometimes he has to cut so deeply to get at a big grub that the hole looks like a house entry. The downy also carves out shallow holes near his real nest as shelters in which to spend stormy days and cold nights, for he is with us in winter as well as in summer. Then, too, woodpeckers make a new nesting hole each season; so you may have found a nest that was deserted long ago.

Other creatures often occupy these abandoned homes. Sometimes it is a mouse or a flying squirrel, but more often some little bird. Whatever it may be, it finds only an empty tenement, since woodpeckers are content to lay their eggs on the fine, clean chips that are left at the bottom of their burrows.

By the way in which the hole is furnished, you may guess who the new occupant is. A mouse fills the cavity with grass; a flying squirrel, with its cast-off fur and other soft stuff. If the hole is crammed with twigs and bits of spider's web, a wren has lived there; if with fine straw, a few feathers, and so forth, probably a bluebird was the tenant; if it consists mostly of feathers, wool, and cotton stuff, the occupants are no doubt chickadees or nuthatches.

—Exchange.

♦ ♦ ♦

He who cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.—Selected.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Evangelists. No. 1.

By C. W. SEWELL.

I have several questions from a fellow evangelist, with whom I have labored in the past, and whom I esteem highly in the Lord. On account of the nature of some of the questions, I deem it best to withhold his name. If I answer all of his questions, it will have to be by installment.

Here is the first: "Do you think our great evangelists—such as P., B., B., H., and others—give the church much real strength?"

I feel that it is best to repress the names of the brethren mentioned, and so have represented them by letters. I have not heard all of the four men mentioned by name; but the querist says "and others." Of the "others," I have heard several. There are evangelists good, evangelists better, and evangelists best. But no matter what may be his standing, high or low, if he does not give "the church real strength," he has missed his calling and had better seek some other occupation. But our querist is not asking what they should do, but if I think they actually do "give the church much real strength." I certainly think they do. I have recently heard one of the men mentioned for a week or ten days, and I am sure I do not misstate the case when I say that if any church fails to get "much real strength" out of his labors, there is something wrong with that church, unless perchance it is already perfect. I do not understand how any Christian could listen to any of these men and not be strengthened spiritually and encouraged to more devotion. In the meeting that I recently attended the importance of Christian living and spirituality were stressed as I rarely ever heard them. We have had several evangelists with us in years past, and I feel sure that the church received "much real strength" from each of them.

I would like to emphasize what old Brother G. W. Harvey once said to me. "I don't believe," said he, "that any earnest prayer or sermon in which the truth is preached will ever be lost." These evangelists certainly preach God's word. How, then, can it "fail in that whereto it was sent?" (Isa. 55: 9-11.)

The time has been when our evangelists stressed what we call "first principles" to the neglect of weightier matters of Christian living. But I am glad this is not true any more; that all our preachers now are stressing the importance of the Christian life.

One elder said to me once, and he was also a preacher, that the evangelist should not teach the church; that that was the duty of the elders. I am glad that he was only one and that there is none other like him. Paul certainly instructed Timothy and Titus to teach the churches how to live, and I have always tried to follow his instruction.

Petty Fights.

By FRANK L. COX.

In reading one of our best religious papers recently, it was my delight to find so many pages of sunshine and inspiration. But, on a closer examination, I found something near the middle of the paper which, to a great extent, marred the beauty of that paper. It was an article devoted to a personal fight. That page was black. Then the question came to me: "Why do brethren stoop to such standards?" Is it because they have no loftier message to tell?

Is it because they have mistaken the purpose for which our papers exist? Do they think that the great brotherhood is really interested in their quarrels? Do they think that such fights will help any one to live for Christ? I wonder if it is possible to free our splendid religious journals from petty fights? Yes, but only when we all realize (1) that our papers do not exist in order to give preachers a good opportunity to stage their quarrels, (2) that there is a greater message to tell, and (3) that the brotherhood demands something more elevating.

I am in favor of freeing our good papers from such quarrels for the following reasons:

1. It would relieve our editors of a great deal of embarrassment. The editor realizes that articles dealing with petty fights make against the influence and circulation of the paper. But what is he to do when some of the "leading preachers" send in such articles for publication? To publish them is to lower the standard of the paper; to refuse to publish them is to incur the ill will of those preachers. Hence the embarrassment.

2. It would be better for those who have difficulties of a personal nature to settle. Seldom, if ever, are such difficulties settled in this manner. Usually matters are made worse. Nothing is more hurtful to the influence of a preacher than a personal fight. The brotherhood says: "Don't bore me with that stuff; you make me tired."

3. It would be better for the reading public. When a Christian sits down to read his paper, he doesn't care anything about hearing preachers or any other persons quarrel. People need enlightenment and encouragement along the line of Christian living; petty fights give neither. "Let all things be done unto edifying."

Shipwreck Concerning the Faith.

By K. C. MOSER.

The greatest ship that man ever built was wrecked. The greatest ship that man can ever build in the future can likewise be sunk to the bottom of the sea. It was the boast of her builders that the Titanic could not be sunk, but she went down on her virgin trip. There is more room at the bottom for all the Titanics that man can construct.

But if every ship were a Titanic, and all sunk to the bottom of the sea, that would be a matter of small consequence compared with the shipwreck of the faith of one child of God. The Titanic disaster has been repeated times without number in the spiritual realm. Proud of his strength and boasting of his absolute safety from all dangers hidden or seen, many a man has launched out on life's sea only to go down with the first real test. Had those whose business it was to watch been not so confident of her invincibility and more careful of her future, the Titanic might have been sailing to-day, carrying her precious cargo of passengers from continent to continent. Overconfidence in his ability to overcome temptations and in God's power to keep have resulted in the shipwreck of many a man's faith. To change the figure, "Let him that thinketh he standeth take heed lest he fall." This advice is especially good for those who think themselves strong.

Have not the last five years of observation taught us that, in proportion to numbers, more Titanics have gone down than any other kind? No one expected the Titanic to sink, especially on her first voyage. This faith in her added greatly to the surprise of the disaster. How true of men! When those who stand head and shoulders above the rest of us, men whom we call "giants"—when they fall, we are left in extreme fear, wondering "who then can be saved?" Many who can nobly defend the truth in theory fall defenseless in practice. Why is this? Is it because they are favorite targets for the devil? Have they placed too much confidence in themselves and neglected to watch? Have they listened too willingly to flattering lips? Have

they all the while been teaching others and forgetting self? Has some mote been neglected till it has become a beam? Or has their religion been intellectual and not of the heart?

What would you think of me if I were to spend a score of years and thousands of dollars building a mansion, and as soon as it was finished set fire to it and watch it burn? Do you say no sane man would do such a thing? Then what man is it who, after spending a score of years or more hammering and forging himself a character, in one short hour to undo all that he had done, offering his life as a burnt offering to Satan? Who would build his house on the quicksand? Who would take fire into his bosom? Who would sell his heavenly birthright for one mess of the devil's pottage? Has the old serpent become so subtle as to be able to deceive the very elect?

There is no use to deny what Paul affirms—that men do make shipwreck of their faith. Paul even gives the names of two who did, and any of us could add many more to the list. But if the giants fall, what of the rest? But—alas!—not all that are called "giants" are giants. "For they are not all Israel, that are of Israel." That obscure child of God who feels himself to be the least in the kingdom might be greater than all the giants, so-called. Real strength lies not in reputation, but in character. Let the Titans lead the way, ever watchful of all dangers, always suspicious of their own powers, making a straight course lest they themselves experience shipwreck and the smaller vessels be turned out of the way.

Peter's Denial.

BY LEE P. MANSFIELD.

In Luke 22: 61 we read: "Before the cock crow, thou shalt deny me thrice." From this text we learn two lessons—lessons that every Christian should remember. First, the weakness and frailty of men. Paul says: "We all offend in some things." All men make mistakes. Noah got beastly drunk; Abraham lied about his wife; David committed a very shameful and disgraceful sin; and Solomon committed idolatry and folly. Knowing these lessons will enable us to manifest more love toward those who err. Second, the goodness and mercy of God. In studying my Bible, I find that when men sinned and then put themselves in the right attitude toward God, God always forgave them.

There are just two kinds of sins spoken of in God's book. One is sins of which we repent, and the other is unrepented sins. Peter sinned and repented; Judas sinned and then hanged himself.

Let us analyze Peter's sin and see of just what he was guilty.

1. He was guilty of unfaithfulness to Christ. He had confessed that Jesus was the Son of God, and for three and one-half years he had seen the divine demonstrations that he was the Christ. He had heard the wonderful lessons Christ taught and witnessed the pure and spotless life he lived. Then in the darkest hour of it all he said: "I know not the man."

2. He was also guilty of lying. When he said, "I know not the man," he uttered that which was false, because he had been in his company for three and one-half years. He had been permitted to stand on Hermon's mountain and catch a glimpse of his coming majesty.

When I read about Peter's denial, I am forced to ask: Why did he do it? What was the cause? In seeking for an answer, I find two things that were great factors in causing him to stumble.

1. A failure to heed Christ's warnings. The Lord had warned Peter of what he would do, and, seemingly, Peter gave no heed to this warning. It is a fact that many of our mistakes are made because we do not heed the admonitions of God's word.

2. He was imprudent. I mean by this that he sat among

the enemies of Christ and placed himself in the way of the temptation. If he had spent the night in the mountains or boldly stood by the side of Christ, he would not have been asked: "Are you one of them?" He simply got in the wrong crowd. Christians sometimes seek the companionship of those not Christians, and, as a result, they grow careless and many times sin. Often I hear Christians say: "I can go here or there, and I can do this or that, and not fail." But let me say, it is dangerous, it is imprudent, to do such things. You are no wiser than Solomon, and he went astray because of the influence of his wives. You are no better than David, and he saw an unholy scene and committed a shameful sin. Then let us seek the companionship of the saints, lest we, too, deny Christ.

Personal Notes.

W. G. Black reports that the congregation which worships in the tabernacle three miles south of Anson, Texas, is doing good work, and that he expects to do some preaching after the close of school the last of April.

Charles J. Robinson, evangelist in Hill County, Texas, reports eleven baptisms and five restorations in a recent meeting in Blum, Texas. Brother Robinson is being supported in the county by the churches. Great work he is doing.

From A. O. Colley, Dallas, Texas, April 3: "Great services at Pearl and Bryan yesterday. We had two accessions. We are laying plans for a great meeting in June. Horace W. Busby, of Fort Worth, is to be with us for two weeks. We are expecting to reach many with the gospel this year."

From F. L. Young, Paris, Texas, April 4: "The church here is very much alive spiritually. The present building is too small for the congregation. They are planning some improvements. I preach three times on Lord's day and conduct two Bible classes and attend prayer meeting. I have planned for a few summer meetings."

W. H. George, Bonham, Texas, writes under date of April 4: "The work of our Master is moving along very nicely in Bonham, although hindered some by sickness just now. Interest is growing as fast as could be expected. T. W. Phillips, of Fort Worth, and J. H. Antwine, of Mineral Wells—Brother Phillips to do the preaching and Brother Antwine to lead us in song—will help us in the work of the Master. This meeting will embrace the last Lord's day in April and the first two in May. We are looking forward to a great work."

Horace W. Busby, Fort Worth, Texas, writes: "I am now (April 4) in a meeting with the North Side congregation, this city. We began with a large crowd and fine interest. Ben West, who labors with this congregation, is in a local sanitarium, having undergone an operation last Friday, but he is doing well, and we are hoping he may yet be with us before the meeting closes. Last Tuesday night J. W. Acuff and I closed a fine meeting with the church at Burnet, Texas. The interest was fine throughout. Part of the time the crowds were too large for the house. The singing was second to none. Twelve were baptized and seven were restored. Five confessions the last service."

I recently closed a meeting with the Catoma Street church of Christ in Montgomery, Ala. It is one of the best congregations I have been with in years. The lamented J. M. Barnes was one of the strongest factors in the establishment of this congregation, and his memory is treasured by all who knew him, as well as those who know of his faithful work. He has a son who is the head of the Barnes School for Boys in Montgomery, which is one of the very best schools to be found for boys. Brother Barnes is one of the strong men in the church, as well as one of the foremost citizens of his section and one of the best educators in the country. There are a host of men in the church who are ever awake to the church and the church work, as well as leading citizens in Montgomery. I have never labored with a better people. The sisters in the church are active, doing a great work in looking after the people who are in need. They work, not as a society, but as members of the church; and their work is known, not as the work of some one individual or some society, but as the work of the church. I visited more than one person while there who is being assisted by these sisters of the church, and they said to me: "The church where you are preaching is doing much to assist me." Fred M. Little, minister for the church, is an untiring worker, and he and his wife are loved by the congregation and appreciated for their work to advance the cause.

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Efficacy of the Blood of Christ.

BY WILLIAM J. MILLER.

Jesus, the Son of God, is "the Lamb of God." At a certain time, when John, the immerger, saw Jesus, he said: "Behold the Lamb of God, that taketh away the sins of the world." (John 1: 29.) As Jesus Christ, the Lamb of God, has been taking away the sins of the people, by what means are the sins taken away? The sins have been taken away by the people having "washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 14.)

There is a time when an alien sinner is cleansed by the blood, by having washed away the sins. When is such an occurrence? What Paul said about his conversion will give some light concerning such an occurrence. Paul said: "And one Ananias, a devout man according to the law, well reported of by all the Jews that dwell there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked upon him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 12-16.) Therefore, it is by being baptized that the sins are washed away by the blood of Jesus, as it is according to Rev. 7: 14, that the righteous "washed their robes, and made them white in the blood of the Lamb." Jesus is the Lamb that was spoken of.

Being baptized unto the washing away of sins is being baptized unto the remission of sins. Jesus ate with his disciples, "and as they were eating, Jesus took bread, and blessed, and brake it: and he gave to the disciples,

and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 26-28.)

The remission of sins is obtained at the time of being baptized, according to Peter's teaching in saying: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) It is plain that it is not as some contend, that people receive the remission of sins before being baptized, but that the remis-

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

Bradshaw.

Eldorado Bay Bradshaw was born on May 17, 1850, and lived in this world nearly seventy-two years. Forty-four years of this time she was a member of the church. She was baptized during a meeting held by the noted blind preacher, Brother Smithson. She was married to D. L. Bradshaw in 1882. She was the mother of five children, three of whom still live in this world. A large crowd of sorrowing relatives, friends, and neighbors were present at the burial in the family graveyard at home. Funeral services were conducted by the writer.

W. DEBBERRY.

Smith.

It became my sad duty to speak words of comfort to the many friends of Elzie Lynn, son of old Brother C. C. Smith, of Berry, Ala. Lynn had been in declining health for the past two years. He went to Mexico last summer, but all to no avail. Another case in which war destroyed a noble young life. It was sad for him to die so far away from home and loved ones, but our hearts rejoiced that he could be brought back and we could look upon him once more. Funeral services were conducted in the church house, which was filled to overflowing, showing the high esteem the people of Berry had for Lynn. The writer conducted the services. FRANK BAKER.

Burt.

A letter recently came announcing the death of Brother Elbert Burt, of Newport, Ark. Like all other human beings, Brother Burt was subject to errors, yet there were many things in his life worthy of imitation. He was the most zealous man for God's truth that I ever knew. It was his delight to preach the old Jerusalem gospel where it had not been preached unmixt with error. And he gave the financial side no consideration. I have known him to go for months working in his shop all during the day and drive from fifteen to thirty miles and preach at night. Many times I have suggested to him that he was going to bring upon himself a premature death if he did not let up, but he was unwilling to allow a single opportunity to pass unused for doing good. May his zeal and tireless efforts be a stimulus to all who knew him to take greater courage to advance Christianity, and may God's richest blessings be upon his wife and children.

L. R. WILSON.

Parker.

Sister Ruth Parker, daughter of Henry Parker and wife, departed this life on Tuesday, March 28, 1922. She died in New Mexico. Her parents and

her sister, Ela, went with her to New Mexico over a year ago, thinking that the change would improve her health, but, in spite of medical aid and all that the family and friends could do, the death angel came and called her away. We feel that our loss is heaven's gain. She was a devoted Christian girl, and all that knew her loved her. She was patient unto death, willing to suffer in the flesh for a short season, then to be at home with the Lord. She had just passed her twenty-ninth birthday. She obeyed the gospel while attending college in Kentucky in 1909. She leaves a father and mother, two sisters and two brothers, to mourn her departure. Her body was laid to rest in the family cemetery at her father's home, in Bedford County, Tenn. Many friends attended the funeral services, which were conducted by the writer of this. To her aged parents and relatives and friends I would say: She cannot come to us, but we can go to her. Let us all prepare to meet the Lord in the great judgment day. R. E. L. TAYLOR.

Matheson.

Brother D. A. Matheson was born on December 14, 1854, and died on October 17, 1921. Brother Matheson was married three times. To the first two unions were born ten children, all of whom are following their father as he followed his Master. Brother Matheson was next married to Miss Jennie Talliaferro, and to this union was born one daughter, Miss Quincy, who lives with her mother at Denton, Texas. Brother Matheson became a Christian in early life and lived a sacrificing life for the Lord. He did not only say he loved the Lord, but he showed this by spending his money for the advancement of the Master's kingdom. It was his delight to hear some faithful man of God tell the "old, old story" of Jesus and his love. His son, W. M. Matheson, of Stroud, Okla., has led the singing for me in several meetings, and it was Brother Matheson's "happy time" to see his children do their best in the service of the Lord. To Sister Matheson and all the children I would say: Grieve not as for one who has no hope in Christ, but live and hope for the joy that awaits all the faithful over in the rest that remains for the people of God. Drive away the clouds of sorrow by the promises found in the blessed Bible, and live a life fashioned after the Son of God, as we feel Brother Matheson did, and meet again in the realms of glory. D. S. LICOX.

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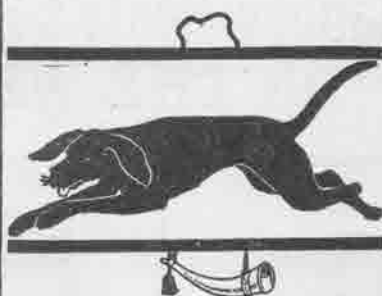
BY F. I. PRYOR.

"Giving diligence to keep the unity
of the Spirit in the bond of peace."
(Eph. 4: 3.) A congregation can be
united and in peace and still not be
keeping the unity of the Spirit. Be-
cause your congregation is united, do
not take it for granted that all is well.
Unity is not a guarantee for godliness.
The Pharisees were a unit in faith and
practice, and infidels and atheists go
hand in hand. There is a unity that
is of Satan, and many times he de-
ceives us because we do not give dili-
gence to keep the unity of the Spirit.

The exhortation is to *keep* the unity,
showing that the unity of the Spirit
has already been established. We can-
not keep something that does not exist.
It is well, then, to know what it is,
that we may know whether we are
keeping it or not. The Lord would
not tell us to keep something without
telling us what to keep. So he tells us
plainly what the unity of the Spirit
is: "There is one body, and one
Spirit; . . . one Lord, one faith,
one baptism, one God and Father of
all." (Verses 4-6.) Surely no one will
doubt this being the unity of the
Spirit, for all can see the oneness here.
This is the unity the apostle exhorts
us to give diligence to keep.

It is well, again, to know how to
keep this unity; so we will start with
"one Lord." To have more than one
Lord would not be keeping the unity
of the Spirit. It would not be a unit
with two Lords. One is enough, for
"no man can serve two masters."
"One faith." Surely there is enough
in it for us to learn, do, and teach
without introducing another. The
anathemas of heaven rest upon the
man or angel that would teach an-
other. We cannot keep the unity of
the Spirit by following the hypotheses
of men. "One baptism." To teach
more than one baptism would not be
keeping the unity of the Spirit. We
have the same authority for two Lords
that we have for two baptisms. How
the world gets confused here is a mys-
tery to me. Language could not make
the above statement any plainer.
"One body." If you are a member of
two bodies, you are a member of one
body that God did not make. God
made this one body big enough to hold
all the saved. Therefore, one body is
enough. If not, why not? "One
Spirit," and it dwells in this one body.
One Spirit is enough for one body.
There is always division when two
spirits get into the same body. "One
God and Father of all" completes the
unity of the Spirit; and if we will give
diligence to keep this unity, God will
bless and keep us.

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George Whitefield, when asked where he studied Theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitefield read it continuously through four times.

Recently a great Bible student, Ray, J. D. Jones, of Bournemouth, England, a man whose works are read by millions—whose counsel is sought by thousands—was asked to begin the making of a commentary upon the whole Bible as he had done on some of the books of the Bible. His reply was: "That has been done, and satisfactorily done, by Matthew Henry. He cannot be superseded, and the marvel is that he should have been able to do it as completely and well as he has. It cannot be done again."

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Field Reports

Los Angeles, Cal., April 4.—Last Sunday was another great day at the Central church of Christ. Large crowds, interest at white heat almost, and five more souls were added to our ranks. The Ford which the church bought for us has been received and is very much appreciated.—Samuel E. Witty and Robert E. Wright.

Berry, Ala., April 3.—I preached for the faithful little band at Eldridge, Ala., on Saturday night and on Sunday and Sunday night. The Lord has a few faithful children at that place, among whom are Dr. Ashmore and his good wife, old-time friends of mine. I spent the time between services in their home, and they know how to make a gospel preacher feel that his work is appreciated.—Frank Baker.

Muskogee, Okla., March 31.—I preached twice on Sunday for the church at Haskell, Okla., with splendid audiences at both services. I promised to return again on the third Sunday. The church there is in a prosperous condition and pressing forward in a remarkable way. Brother J. N. Armstrong, of Harper, Kan., will begin a meeting with them on the fifth Sunday in April.—T. S. Bain.

Rockwood, Tenn., April 3.—Yesterday was another good day for the church here. One hundred and twenty-eight at Bible study, good attendance at the worship, and one from the Baptists who will be baptized on Wednesday night. The attendance at night was excellent, many standing throughout the entire service. The work at Dayton moves along in the usual way. We hope to hold a meeting there in the near future.—Will J. Cullum.

Sedalia, Mo., April 3.—It was my privilege and pleasure to be with the St. Louis brethren and sisters last Thursday night at their prayer-meeting services. So long as Brother S. R. Cassius (colored) and I were there, the services were turned over to us. After a short talk, I turned the time over to him. He made a very nice, instructive talk. The brethren want to start on their church building at once. Brother and Sister Sevedge are doing a nice work. They are loved by all and are seemingly the right ones in the right place.—S. W. Bell.

Salem, Ark., March 29.—The rain has hindered for two Sundays. I failed to get to Heart last Sunday. On Sunday before I preached at Oxford to small crowds. On my way home I baptized three at Salem. I will begin protracted-meeting work on the first Sunday in July at Springdale, Ark. We will have a two-days' meeting of the churches in this (Fulton) county, beginning on Saturday before the fifth Sunday in April. The program is as follows: Saturday morning, "Witness of the Spirit," W. O. Stroud; Saturday evening, "The Scriptural Church," J. G. Welch; Sunday morning, "The Lord's Day," Joe H. Blue; Sunday evening, "The Church Treasury," S. C. Garner. The fifth-Sunday meeting will be with the Liberty Hill Church.—Norman Cooper.

Greenville, S. C., April 5.—Twelve months ago I was firing a boiler in a furniture factory, but, concluding that

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It was not the Lord's will, I resigned and began preaching. The first meeting was held at some coal mines in Eastern Kentucky, and resulted in one baptism. This meeting was supported by the Portland Avenue Church, in Louisville, and the miners. The next meeting was held at New Albany, Ind., and resulted in five baptisms. This meeting was supported by the Sellersburg (Ind.) congregation. Then I came to South Carolina and was supported for five months by the church at Lawrenceburg, Tenn. I held two meetings in Union, which resulted in ten baptisms, and one in Greenville, with no visible results. The first of March found us moving to Greenville. The Lord being our helper, we want to establish a congregation here. There are eight of us at present, and we hope for others. I have preached several times at other places, but mostly here in South Carolina.—G. F. Gibbs.

Columbus, Miss., April 4.—Having planned a ten-days' visit in Nashville, the first two days of which, because of a severe cold, I was unable to go up town, and another one spent in Jackson, Tenn., to be present at the funeral of our sister, Mrs. R. J. Hayes, left me just seven days, which were spent profitably and pleasantly. I specially enjoyed and was enthused over the big Auditorium meeting, which I was loath to leave; but being already announced to begin a meeting in Columbus, I was forced to do so. I believe the big meeting is the greatest move of recent years and will accomplish untold good. I sincerely wish these Mississippi people could have been there for one service at least to hear the soul-thrilling singing and the scriptural sermons which Brother Hardeman so eloquently delivers. Our meeting here began on Sunday morning in the house which we bought from the Presbyterians last year. We have had fair attendance generally and considerable enthusiasm on the part of the faithful few. By the faithful sowing of the seed, we trust that good results will follow. Brother Charles F. Hardin, of Springfield, Mo., is here with his splendid voice, and he adds no little to our meeting. While our brethren here have a good house, so far as the main structure is concerned, the building really needs now at least five hundred dollars spent on it for necessary repairs, the walls being in bad shape on the inside and there being no baptistry in the house. I believe the prospect for a growing congregation here is bright. The most active work is being done by our new members who came in last year, aided by some who have been here, but inactive. We will continue this meeting through April 16. If any one has friends or relatives in or near this city, or any young lady in the Mississippi State College for Women, I would be pleased to have their names and addresses at once, that we may visit and invite them to our meeting. My address is Box 103, Columbus, Miss.—M. C. Cayce.

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Though the Christ was born in a stall where the horned cattle were fed and was cradled in a manger, he had the highest honors paid him of any of the babes of the mighty of earth. His coming had been sung in prophecy for centuries. His advent was made known to the shepherds as they watched their flocks by night on the hills of Judea near the little village of Bethlehem. An angel appeared to them and told the shepherds where the Savior babe was born. A light shone round about the shepherds, and they were afraid. "And the angel said unto them: Fear not; for, behold, I bring you good tidings of great joy."

And suddenly there was with the angel a multitude of the heavenly host, "singing the anthem of peace on earth and good will to men," and saying, "Glory to God in the highest, and on earth peace, good will toward men." The Magi saw his star in the east and followed it until it guided them to the manger where the babe was born; and they worshiped him, pouring out at his feet their gifts, gold and frankincense and myrrh. Nothing like this had ever taken place before, nor since.

The Savior belonged to no caste; he came to no class; he was a free gift to the whole world. Though the place of his birth was lowly, the shepherds could visit him, the wise men of the east could pour their trophies at his feet, and the heavenly host as they hovered over the place of his birth could sing: "Glory to God in the highest: peace on earth and good will to men." The circumstances and surroundings are in keeping with his subsequent teaching and preaching. His call was: "Come unto me, all ye that are weary and heavy laden; come unto me, all ye nations of the earth." In his preaching he told King Herod that the poor had the gospel preached to them, yet he made his grave with the rich in his death. He was subject to no caste or class.

Mary, the mother of the Babe of Bethlehem, was a woman of low estate. Through her veins flowed the blood of the royal house of David. Her progenitors are the proudest of the proud race of the Jews—God's own people. David, one of her forefathers, was the shepherd boy, the sweet singer of Israel and king, and a man after God's own heart, of whose kingdom it was said there should be no end. When God had fulfilled his purpose in David's earthly kingdom, it was spiritualized in Christ, set up in the hearts of men and women, and was to continue through the ages until time shall cease to be. The name of Mary, the mother of Christ, will be honored wherever man breathes or speaks.

Wherever the life story of her Son is known she will be called "blessed."

About thirty years from the manger Christ began to preach and teach. He mingled and mixed with the people, teaching that it was best to forego all earthly pleasures and possessions and gain a home in heaven. He made some converts in all classes of the people. The poor heard him gladly, the fishermen left their nets and followed him. A few in all of the walks of life became his disciples, from the poor of earth to the Sanhedrin, the high court. Two senators of this court assisted at his burial. Joseph of Arimathea asked Pilate for the body of Jesus, and took it and prepared it for burial; and Nicodemus assisted Joseph in the work.

The life work of Christ was to teach mankind that a home in heaven is worth more than all the pleasures and possessions of earth, and it is so and will continue to be so.

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Some Thoughts Suggested by a Recent Article.

BY J. T. J. WATSON.

In the Gospel Advocate of February 2 is an article from A. A. Bunner under the heading, "That He Might Seek a Godly Seed." In the main, I think the article good and timely. But in the course of his reasoning he says: "Hence, when one quotes 2 Cor. 6: 14 and applies it to the marriage relation, he is making a wrong application of the Inspired Paul's language and is doing violence to the word of the Lord." The Scripture referred to is this: "Be not unequally yoked together with unbelievers," etc.

Brother Bunner thinks because 1 Cor. 7: 13, 14 gives instruction as to how a Christian should deal with an unbelieving husband or wife, it is conclusive that Christians may marry unbelievers; but I do not think such conclusion is at all necessary. We often see a man or a woman obey the gospel while his or her companion remains an unbeliever; and as the idea that Christians should not marry unbelievers, as I think, is clearly taught in 1 Cor. 6: 14, as well as many other Scriptures, it seems that this would naturally give rise to the question, should they separate? Seeing that marriages of Christians to unbelievers are forbidden, it seems that a question concerning their remaining together would be natural. Hence the instruction in 1 Cor. 7: 13, 14 to married people when one is converted and the other is not.

Let us look closely at 1 Cor. 6: 14 and see if it does not necessarily apply to the marriage relation. "Yoke" is a word in common use among people where oxen are worked. Primarily it is a piece of timber connecting two draft oxen together for work; but it is sometimes used in an accommodative sense—that is, the word "yoke" is symbolically used to express the idea of joining two together to do a certain work or to accomplish a certain purpose. Hence, as a yoke is never used to connect more than two (we never see three or more oxen working at the same time under the same yoke), we see that it cannot logically apply to Christians joining the fraternal orders, although I think that in principle it would cut out the "orders," but with all good propriety it does apply to marriage and any close union where only two are in the pact.

I have learned to look with a degree of leniency when Christians marry non-Christians, because many Christians do not know any better, and in such cases they should be pitied rather than censured. But if they think it is not wrong, and it is their desire, better let them go "ahead." Although they will have "trouble in the flesh," it

might be less than the trouble that would follow an absolute prohibition. If they marry, the unbelieving one might afterwards be converted and both might grow in Scripture knowledge and zeal and become useful Christians and good citizens; while a dictatorial prohibition might result in much evil, even the moral downfall of the weak Christian.

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Field Reports

Natchez, Miss., 114 South Canal Street, April 4.—Through the fellowship of some of the best congregations in Nashville, Tenn., it has been made possible for me to come to this field in South Mississippi to labor in the Master's cause. I have decided to locate in Natchez, a town of over twelve thousand people, situated on the Mississippi River. I have found about twenty-two loyal members here, the most of whom seem to be anxious to assist all that they can to establish the cause here. My family will soon join me here, and we purpose to make this our home for an indefinite period of time. I shall work with the little band here and hold meetings at other needy points. I find a few "digressives" here; and they have been making some efforts to establish themselves here, but as yet they have had no marked success. With considerable help from congregations in general, we could buy a lot and build a house and thus establish the cause here and shut off the efforts of the "digressives," and it would be a good point from which to send out the gospel to this needy field. Now, if any individual or congregation feels called upon to assist in the work here, I am sure my family and I, together with the few members here, will greatly appreciate your contribution. You may send your fellowship to me at 114 South Canal Street, Natchez, Miss. Every dollar received will be used toward a meetinghouse.—T. C. Fox.

Wichita Falls, Texas, April 4.—We are moving along nicely in the work in Wichita Falls. All the services are well attended and the interest is generally good. My work with the church here began about a month ago; and though I have been here so short a time, there seems every reason to believe that the church and I are going to work together well and accomplish much good in the Master's cause. From what I have been able to see so far, there are, perhaps, between two hundred and fifty and three hundred members in the congregation; and it is believed that the most of them have "a mind to work." Our Bible classes are well attended each Lord's day. The average attendance at the classes is about two hundred per Sunday. A large number of these are children, which means that the church can look forward to an excellent growth soon. The prayer-meeting service is steadily growing, and has almost doubled since the first meeting of my labors with the church. On last Sunday afternoon the congregation had the regular business meeting to talk over the work and to plan and arrange for better work. At this meeting it was arranged to begin a meeting the last part of the month. This meeting will be held with the home forces—the home congregation, the home singers, and the home preacher doing the work. We look forward to a good meeting. There are several singers in the congregation, among them Brethren Dunaway, Short, and Harvey, and perhaps others; and with these to lead and the congregation to faithfully assist, we expect to have good, wholesome singing and good,

old-time gospel preaching. We have found the congregation in Wichita Falls a most excellent band of people to labor with, and one with which it is both a credit and a pleasure to be associated. A great field this, and we desire the prayers of all of the faithful that we may prove ourselves worthy as workers in the Master's great cause.—R. D. Smith.

Much Resin in Hawaiian Tree.

When you pull a piece of bark off the chunky old monkey-pod tree, reports a traveler recently in Hawaii, you smell so much resin that it seems to you that the hot sun alone would be enough to set the bark flaming like a torch. It makes a tall, pointed flame, like the flame on a big candle. Fire lurks in the tree somewhere, that is certain. They say that at one time the old Hawaiians tapped the tree as Americans do a sugar maple.—Selected.

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Gospel Advocate

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CLEAVING TO THE LORD WITH PURPOSE OF HEART.

BY F. L. PAISLEY.

When the commission of the Lord was being enacted and the gospel being preached to the various nations of earth, the glad news of redemption reached the city of Antioch. There were many honest people in that city, for "a great number believed, and turned unto the Lord." (Acts 11: 21.) Had they not been honest, they would have turned a deaf ear to the truth, as many do in this late "age of learning," and rejected the word of the Lord.

The gospel's reception in Antioch was heard of by the church at Jerusalem. The church there had been converted from its narrow conception of the commission in thinking that the Jews were the only recipients of the gospel of grace. It sent Barnabas to Antioch to strengthen them who were to be first to be "called by a new name." When Barnabas arrived, he saw the effect the truth had had upon the city; he saw the grace of God, and was glad. He saw the grace of God in the same sense that the Savior saw the faith of those who brought the helpless to him. (Luke 5: 18-20.) He saw the expression, the work of faith. Where the grace of God or faith cannot be seen as in these cases, it is safe to question one's having either to any profit. Having "seen the grace of God," Barnabas, as any "good man" "of faith" should do, "exhorted them all, that with purpose of heart they would cleave unto the Lord." Many more accepted the truth, believed and obeyed it, and were "added unto the Lord." People did not "join the church" in those days, nor would such be done now had men not departed from the faith, but continued to preach the word instead of the doctrines of men. Every Christian is added to the Lord the moment he becomes a Christian—yes, he is added to the church the same moment; for to be added to one is to be added to the other, for the simple reason that the church is the body of Christ. (Eph. 1: 22, 23.)

To be added to the Lord and to cleave to the Lord are two different things. One is active in becoming a Christian and at the same time is passive in being added to the Lord, though the two things occur at the same time. But to cleave unto the Lord, one must be active all the while. To be sure, the idea of one's having to "hold on," to cleave to the Lord, is both ridiculed and blasphemed by unholy lips,

but the Bible teaches just the same. We are his house, "if we hold," (Heb. 3: 6, 14.) People are saved because they cleave to the Lord, "hold on," the end." According to modern preachers, Barnabas began at once to exhort those saved by grace to reject grace and try to save themselves by works; for we are gravely told that if a man does not let the Lord do it all, he rejects his grace. Not so, but the cleaving to the Lord was, and is, as much included in the grace of God as the first acceptance of the truth. But the exhortation is not simply to cleave to the Lord, but to do it "with purpose of heart." This embraces whole-hearted action. There is far too much pretended cleaving without real purpose of heart. No kind of service is pleasing to the Lord that is not backed by a purpose of heart.

Israel's failure, from the exodus, seems to be attributable to a lack of purpose of heart. Too easily discouraged, too prone to be pessimistic, they would begin a task, and at sight of opposition they would grow faint-hearted and wish to return to Egypt. Verily, all of Israel is not dead yet! A strong purpose of heart is half the battle won, and the Lord well knows our danger without it.

One of the finest examples in all the Bible of how to cleave to the Lord with purpose of heart is in the book of Daniel. When King Nebuchadnezzar, under whom God's people were in captivity, desired to select the most handsome and well-favored to stand in the king's palace, he appointed that those chosen should be fed on special things that he thought would be most wholesome and nourishing. Daniel and the noted three Hebrews were among the chosen. Then Daniel (and no doubt each of the other three) "purposed in his heart that he would not" eat the king's dainties. It is necessary to be both negative and positive in purpose of heart. Daniel's was a negative purpose this time. God knows every purpose of heart, and upon Daniel's resolve the Lord gave him kindness and favor in the eyes of the king's men. Daniel said: "No, we will not eat those things; we have purposed in our hearts not to do it." It was a brave step, but only one preparatory to a braver one. Daniel was the Lord's, and he had purposed in his heart to cleave unto him and hold fast his hope unto the end. (Heb. 3: 6, 14.) Their determination not to eat the king's food was granted by the king with results that astonished all Babylon in that they were ten times better prepared for the king's service than all those who had not so purposed in heart.

Their next purpose of heart was also a negative one. In the course of time the king made a great image of gold and ordered that all in the empire should, at a certain signal, fall down and worship the image. Multitudes obeyed the orders and bowed to the god of gold. To be sure, Daniel did not worship such a god, but for some reason he is not mentioned as having refused. The three noted Hebrews did refuse and were brought before the king. What an awful thing they have done! Then the king in rage and fury asked them: "Is it of purpose that ye serve not my god?" Before they answered he gave them one more chance to prove that they did not intentionally fail to obey his orders, but with the extended opportunity he assured them of the impending danger if they failed again, adding, "Who is that God that shall deliver you out of my hands?" One thing sure, there was not a man or god on the earth able

to deliver them, and none knew it better than they. What an insult to the God of heaven is such a question! Undaunted and with purpose of heart, they, in the face of death most horrible if depending on some god to deliver, answered the king: "If you do that to us, our God is able to deliver us from the fiery furnace, and he will deliver us out of thy hand, O king; but, regardless of what happens, be sure of this, we will not serve thy gods nor worship the golden image." (See Dan. 3: 17, 18.) No doubt they meant to say: "If our God should fail to deliver us and we knew he would, we will not serve your god." Thank God for such courage! They were consigned to the fiery furnace, but without a hair of their heads or a thread of their garments being scorched. Such purpose of heart and trust in the Lord who was able to deliver and did deliver converted the wicked king so that he said, "There is no other God able to deliver after this sort!" Inspiration never uttered a greater truth.

The Lord's grace or goodness does not obligate him to hold on to a faithless, disobedient wretch that will not cleave unto him with purpose of heart. Many professed Christians seem to have purposed in heart not to cleave to him; and while the Lord's word is true, what hope can they have of eternity?

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Our Contributors

The Wiles of the Devil.

BY JAMES E. SCOREY.

Every one of the slightest intelligence would affirm that there are such things as right and wrong, as well as good and evil, in the world; and, if so, these conditions have their sources, or causes. Now, I recognize the fact that there are two great spiritual powers in the universe, and especially in the world. One is the author of all good; the other, the author of all evil. God is the source from whence all good comes to man; while from the devil has proceeded all the evil to which man is and has been subjected for all time in his history on the earth. These two great spiritual powers in purpose are opposed to each other—the one willing to bless man with all good, the other using his powers to cause man to fail of the blessings God would bestow.

Man is a subsidiary spiritual power with ability to harmonize his activities with the purpose of God in his creation and be blessed of him, or, failing through the wiles of the devil, to end his life here by falling into everlasting perdition. God did not create man and leave him without instruction as to how to conduct himself that he might continue to enjoy the blessings which he had bestowed upon him in Eden. God distinctly told him what to do and what not to do, attaching the penalty of death to the infraction of that command forbidding him to eat of the fruit of the tree that stood in the midst of the garden.

Man's first lesson he received of God: it was the true lesson of life, and, observed by man, would have enabled him to have resisted the lust of the flesh, the lust of the eye, and the vainglory of becoming like gods.

There was another who would supplant God as a teacher of man. He would teach man that what God had said must be taken with a few grains of salt; that God did not mean just what he had said. Indeed, he said: "I assure you, you will not die; for God knows that in the day you eat the fruit ye shall become as gods, knowing good and evil." No wonder the woman was deceived; for the devil, by his subtle logic and confident protestations concerning the tree, had convinced the woman that she might with impunity eat. She did eat; and she gave to Adam, and he ate, though he was not deceived; and thus, through the influence of the devil, his sin brought death upon himself and all his progeny, with all other evils which shall beset man during his stay on the earth.

The first Adam fell to the wiles of the devil; the second Adam withstood all his wiles, from the temptation in the wilderness to the cross of Calvary. But what are wiles? Sly, beguiling tricks in words or actions. The devil will use any means at hand, or any he can invent, whether the truth or a lie, by which he can cause man to merit the disapprobation of God and lay himself liable to the curse of God. And that God may curse man instead of blessing him is the purpose of the devil, and to accomplish this purpose his powers are engaged. And we may be sure he is diligently on the job all the time.

God has not left himself without witness, through the generations past, that he has continued to give man the lessons of life. He who in times past spoke to the fathers by the prophets has in these last days spoken unto us by his Son. Him should we hear. The devil has also been teaching the people in the past, as well as in the present. All false prophets, false teachers, deceitful workers, transforming themselves into the apostles of Christ, are and have been the emissaries and ministers of Satan. "And no marvel; for Satan himself is transformed into an angel

of light. Therefore it is no great thing if his ministers be also transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11: 14, 15.) We may be consciously or unconsciously serving the devil. But when we know we are doing contrary to God's will and word, we may be well assured we are in the devil's service. Jesus said, "Whosoever committeth sin is the servant of sin" (John 8: 34); and Paul says: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6: 16). Too many of us are superficial reasoners. We see only the surface of things, and do not dive deep down into the fountain and gather the ever-enduring pearls of truth, which will enable us to perceive the results of our course of conduct in life. Paul, in writing to the church at Corinth on a matter of discipline, said he would act in such a way "that no advantage may be gained over us by Satan: for we are not ignorant of his devices." Now, a "device" may be something valuable and helpful. But the devices of Satan are not valuable or helpful for any good, but are any contrivances he can use to cause man to sin against God. Satan is an unsurpassed schemer; a strategist of the first rank; the head of all deceivers. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it," Jesus said. (John 8: 44.) The devil always presents himself in the most favorable light possible. He is a veritable wolf in sheep's clothing. If he were to proclaim himself an enemy to God and man, a teacher of immorality, and a promoter of every species of wickedness, he would have greatly less influence over the hearts and minds of men and women than is manifested by those who are led away by him into the broad way to eternal death.

There are and have been honest, conscientious men in the world who openly declared themselves infidels and atheists, but they have done little damage to Christianity to what is now being done by false teachers professing to be disciples of Christ. From the day in which Cain and Abel made their offerings to God, the devil has been largely engaged in the religious business. Now, we know there are false religions in the world. These religions are not of God, not authorized of him. From whatever source they come, it is a source of evil; and the propagators of these religions were false teachers and were engaged in a work most pleasing to his Satanic Majesty, and all the influence he could exert through his ministers has been thrown to the support and extension of his false religions among men. His emissaries are still sowing the seeds of infidelity in the minds and hearts of men by making void the word of God by their much learning and scientific conclusions. If the devil can by any means cause you to doubt the validity and the authority of God's word, that he does not mean what he says, you then are prepared to be, and will be, a servant of sin and a child of the devil, "and the lusts of your father ye will do," says Jesus.

Even religionists who profess to believe the Bible from Genesis to Revelation have been deceived by religious teachers and have been made to believe that God's word may be modified, changed, substituted for, or neglected, and that if they take Christ as their personal Savior and do good while they live they will die happy and go to heaven. If a man neglect to do what God requires and does something else that he may be blessed of him, the tragedy of Eden will be reenacted in his case, but with more fearful consequences to him than to Adam, for he will lose his own soul. And Jesus says: "What is a man profited, if he shall gain the whole world, and lose his own soul?"

Of all Satan's efforts to cause man to fail of heaven, immortality, and eternal life, the strongest and most successful is his being able to deceive him in reference to the plan of salvation perfected by Jesus Christ. This plan is the gospel, which Paul says is "the power of God unto salva-

tion to every one that believeth." The devil, through his emissaries, is engaged now, as he has ever been, in the effort to destroy man's faith in God's word. He is debauching the world in immorality and the most heinous criminalities. It is the duty of every soldier of the cross to "put on the whole armor of God, that ye [he] may be able to stand against the wiles of the devil, . . . and having done all, to stand." "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.)

So far as I am personally concerned, I am determined to simply take God at his word, and to do nothing in the work or worship of the church, save that I can have his word to lead me. If the professed followers of the Lord would consecrate their lives to the service of God and do away with the additions and subtractions to the work and worship of the church, we could put up a much stronger fight against the wiles of the devil in all their manifestations among men. God's ways are perfect and cannot be improved by any expedients introduced into his worship on the part of the worshiper. That is the way of Cain.

Quiet Talks on Timely Topics.

BY G. C. BREWER

FIRST STEPS.

The terms of the gospel, or the conditions that the sinner must comply with in order to enjoy the benefits of the gospel, are here called "first steps" instead of "first principles," because we have seen that some principles must precede these steps. The preacher of the gospel cannot be true to his trust and neglect to preach either the first principles or the first steps. People must be convicted of sin and made to cry out for salvation, and then they must be told in no uncertain terms what the Lord requires them to do in order to receive the remission of sins. In the days of the apostles the steps of the gospel were not controverted points, and for that reason we have no discussion of these questions in the New Testament. In the great commission the Lord Jesus Christ sent his apostles to all the world with the good tidings, the message of love, or the gospel, and told them that all who *believed* this message and would *repent* and be *baptized* should be saved. Why any man should feel called upon to go to the lost world with the story of that love which purchased redemption upon the cross and still not be willing to tell sinners how to come into the blessings of this redemption is a mystery. But there are many who not only do not tell the sinner what to do to be saved, but they lead the sinner to believe he is saved without *doing anything* except to feel like he wants to go to heaven. Great revivals are held and hundreds of people are made to express a desire to be saved, and are thereupon assured that they are converted; and yet not one time does the evangelist name the terms of pardon as our Lord stipulated them in the great commission—the only commission, the only authority, that any man has from the Lord for preaching the gospel. For this reason it has been necessary for the true gospel preacher to put special emphasis upon the *fact* that men must obey the gospel and upon the specific acts of obedience. And there is now a very special need for that sort of preaching. We seem prone to swing to extremes and to give attention to but one thing at a time. A few years ago the *conditions* of salvation occupied the whole attention of religious people and preachers of the gospel rarely preached on anything else; but now there is such a desperate need for sermons upon lines of morality, practical Christian living, church government, and social service, that there is a tendency among preachers to let these things eclipse the very fundamentals of the faith. So-called "doctrinal preaching" is

becoming rare. "These things ought not so to be." And in the language of Christ to the Pharisees, "these ye ought to have done, and not to have left the other undone."

AVOID EXTREMES.

Any extreme is dangerous. If we preach doctrine without Christ, it matters not if the doctrine be sound, we become sectarians, mere partisan propagandists. We will love our party and our doctrine, and we, like the Pharisees, will tour land and sea to make one proselyte; and when we have made him, he is twofold more the child of hell than we are ourselves. But if we preach *Christ* without doctrine, we become fanatics, mere emotionalists, and we will mistake *feelings* for *faith*, and because of our frenzied and ecstatic condition of mind we will imagine that we are in high favor with God and have no need to obey his word.

We have all seen these two extremes. The Mormons and sometimes the Adventists furnish us examples of the first-mentioned extreme. And even our own "hobby riders" fall into that class. For examples of the second extreme we have only to look at the "Holiness" people; but they are by no means the only people who fall into this hurtful extreme. Let us avoid extremes and try earnestly to declare the whole counsel of God. Let us "preach the word" and be faithful. And let us pray the Lord of the harvest to send forth more laborers into his harvest; to send forth men of faith, men of prayer, men of consecration—men who are evenly balanced and who are willing to hazard their lives for the name of Christ. Who is going to take the place of those veterans of the cross who are now being mustered out of service? Reader, let that question weigh upon your heart and impel you to prayer and to action.

Nashville (Tenn.) Notes.

BY S. H. HALL.

When this reaches our readers, the Hardeman-Pullias revival will be history. You will find the final results in Brother Srygley's notes under "At Home and Abroad," as matter for that department takes news items as late as Monday before the Gospel Advocate goes on the press on Tuesday.

To date (April 13) there have been one hundred and sixteen conversions—ninety-nine confessions and baptisms and seventeen restored to their "first love." This clearly indicates that the Nashville Christians had gotten themselves in fine condition for this drive and that but a small per cent here are backsliding Christians. More confessions for reconsecration and return to first love are needed, however.

Much could be said about this revival, and must be said, but I think it best to go into details in the final report next week, after the last sermon has been delivered, the last song sung, and these happy thousands of God's faithful workers shall have returned to their respective local congregations for the purpose of continuing this revival the remainder of the year by working as we have never worked before. How I wish I could give our readers a picture of the happy faces that have been coming and going to the Ryman Auditorium! But expect the final report next week.

I am so glad to report the work at the Russell Street congregation as growing in leaps and bounds. These are lovely people with whom to labor, and I am so glad that I came. The Davidson and Hicks families have just returned after a several-months' stay in Florida, and this makes us feel like greater things will certainly be done. We have missed them so much.

Brother Hugh E. Garrett, of Atlanta, Ga., has taken in the whole of the revival at the Auditorium. The Georgia brethren were good enough to let him leave his work and come and get all the good he could from the strong lessons Brother Hardeman has continually given us. But we put him to work, and he has been one of the most helpful

factors in the campaign. He spoke for us one Lord's day at Russell Street, and, without one exception, this church was delighted and wondered how we make people to grow so fast in Georgia. Then Brother R. R. Brooks, of Sparta, Tenn., and who was a regular minister of the Methodist Church in Chattanooga some years ago, when he confessed his faith in Christ and was baptized into him during my revival at St. Elmo, also favored Russell Street with one of his characteristic and stirring sermons. These people were delighted with him also. His and Garrett's work have given this church a larger vision, a brighter hope, and a stronger determination to let this congregation be second to none. May the Lord help us to open our eyes and see that we can do things if we will.

Atlanta (Ga.) Notes.

BY E. C. GOODPASTURE.

Two were baptized at the prayer-meeting service at South Pryor Street last Wednesday evening (April 5). The South Pryor brethren have recently bought a tent to use in mission meetings during the summer.

Hugh E. Garrett will begin a meeting at Rockmart, Ga., next Sunday (April 16). During the last week in March he preached in Columbus, Ga. With the coöperation of a few faithful brethren, he was able to establish a small congregation there. The prospects for the church in Columbus are promising. Brother Price, of Birmingham, Ala., is now in the midst of a meeting in Columbus. Two more meetings are planned for Columbus during this year.

J. B. Beck, who labors with the Summit, McGregor, and Brunswick congregations, sends an encouraging report of his work. The Summit brethren are making arrangements for a meeting in May.

One was restored and one took membership at West End Avenue, in Atlanta, last week.

The West End Avenue congregation will use at least three dozen copies of "Hardeman's Sermons."

Faith in the Word.

BY MRS. J. T. STANFILL.

Let me never lose faith in the word of my Lord,
The word that I love now so dearly;
Let me never lose sight of the light it affords,
That shines on my pathway so clearly.

Lord, I tremble to think how dark it would be,
How dreary and lonely my pathway;
Should I never have hopes thy dear face to see,
Of being welcomed at home in that last day.

But I shall always believe the sweet promises sure
Of a home with our Savior in heaven;
I shall never forget what our Lord did endure
When his life for all mankind was given.

And let me continue to love the sweet songs
That tell of the home over there;
May his Book be my guide and keep me from wrong,
Till I reach those bright mansions so fair.

I thank thee, dear Lord, for those who defend
Thy word and uphold it forever.
May they boldly fight on for thy truth to the end,
And thy kingdom be glorified ever.

May those who would hinder the progress thereof
Be constrained thy great glory to see;
And thy word, the glad tidings, shall fill the whole earth
As the waters that cover the sea.

God's Covenant.

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." (Gen. 9: 15.)

Church at Washington, D. C.

This is a photograph of the house of worship in Washington, D. C.; and as many of the readers of the Gospel Advocate are helping us to purchase it, we want them to see how it looks. It is located at Fourteenth Street and Meridian Place, N. W., and may be reached from all parts of the city by cars marked "Fourteenth and Decatur," "Fourteenth and Colorado," and "Takoma Park." Leave cars at Newton Street.

The elders of this congregation are: A. B. Comer, Nashville, Tenn.; William M. Locke, Lawrenceburg, Tenn.; Charles G. Truax, Ohio.

Letters may be addressed to E. L. Mills, treasurer, or W. S. Long, 1219 Kenyon Street, N. W.



Field Notes.

BY EARNEST C. LOVE.

After spending over a week at my father's, I am back in the field again. My father is no better. I found the brethren I met in Hickman and Maury counties still continuing in the work of the Lord. I spent April 2 with the brethren at Bethel congregation, in Anderson's Bend, Hickman County. A brother of Brother J. M. McCaleb lives there. I ate dinner with Mr. John Bates, one of the old-timers of that neighborhood, and with whom I debated when I was a schoolboy. He said: "Well, Earnest, if you wait as long to come back to see me as you have this time, I'll not be here." That is probably true, and yet I may go first. But how my heart aches for him! For he is not a Christian.

There I found Brother John Matlock taking part in a public way. Some say he can preach a pretty good sermon. It interests me, for he was reclaimed from a life of carelessness and neglect of duty in our meeting at South Point, Maury County, in 1920.

On April 6 I arrived in Nashville to attend the meeting at the Ryman Auditorium. The great building is filled to capacity every night, and about three thousand attend the day services. Brother Hardeman is a very good speaker. Many preaching brethren were in attendance from a distance, as well as many who are not preachers.

I spent April 9 at Newbern, preaching morning and afternoon. At night I heard Brother R. L. Colley at Lemalsamac. Brother Colley is a Henderson boy, and bids fair to do much good in the world.

I will be in Crockett County for several days now.

Positive Preaching.

BY L. T. RIGHTSELL.

"Verily, I say unto thee, We speak that we do know, and testify that we have seen." The people want to hear men in the pulpit who, having studied and believed the Word, can deliver a message in which there is no uncertain sound. "Perhaps" or "I guess so" is not what we have a right to expect from a preacher. The fact that men differ so much in opinion is only a proof that too many study carelessly or not at all that which is of vital importance to the human race. The man in the pulpit who can say, "I know," and support it by his knowledge of the Book, is the only safe teacher. This positive knowledge comes not from reading about the Bible, but by reading the Bible itself, and reading

it as a whole. Jesus told his disciples that they could understand certain things, but others could not. The reason is plain. The intimate association of the disciples with the Master gave them an infallible understanding of him and his word. Others merely heard without hearing and saw without seeing. Those unlettered disciples transmitted to posterity an imperishable record of the Christ and his doings, writing not what they guessed or imagined, but what they of a certainty knew. The preacher has their testimony always before him. If, after a study of forty or fifty years, he says, "I guess," or, "I imagine," he shows that he has not studied with the Holy Spirit to guide him. Yet there are preachers now growing gray who have stopped preaching the simple gospel which they loved and taught in their young manhood. They are not safe guides.

Publishers' Items.

We call your attention to the advertisement of our song books on another page of this issue. We are prepared to fill your order for any of these song books on short notice.

"Sermon Outlines," a book of one hundred and fifty new sermon outlines. Just the book for preachers, elders, deacons, Bible-class teachers, and others that take public part in church services. It also contains funeral texts, marriage ceremonies, forms for church letters, and Hedge's "Rules" for debate. Let us have your order at once for one of these books. Cloth bound. Price \$1, postpaid.

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The Pigue-Clark Debate.

BY EARNEST C. LOVE.

Our readers were promised a report of this debate. It was held in the Oak Grove Baptist Church, three miles from Martin, Tenn., on March 7, 8, 1922, between R. H. Pigue, Southern Methodist, of Fulton, Ky., and J. R. Clark, Southern Missionary Baptist, of Wewoka, Okla. Pigue affirmed: "The church of which I am a member is scriptural in origin, organization, doctrine, and practice." Clark had previously affirmed for two days the same proposition concerning the church of which he is a member. The debate had been halted on account of sickness in Clark's family, and I only heard the last two days.

This is an awkward proposition to affirm. It gives too much room for dodging. As might have been expected, the speakers did not come to close quarters on the Scriptures. The Scriptures did not seem to attract either one very much, except as he could use them to condemn the other fellow. If they had been required to find in the Bible the Baptist Church or the Methodist Church, either North or South, both would have been compelled to go away back and sit down. But they were nice to each other on that point.

It was interesting to note that Clark could only hit Pigue by using the same arguments we use on Pigue; and Pigue used our arguments against Clark. Pigue was right on some things and Clark was right on some; but why could not both drop their errors and come with us? For we hold all the good there is in either or both of them.

Pigue attacked Clark on the Baptist doctrine of "once in grace, always in grace," and "close communion." Against Clark's position he used Ezek. 18; John 15: 1-6; Gen. 3; 2 Sam. 11, and 12; Matt. 5: 13; 1 Cor. 9: 27, etc., to prove one could backslide and be lost after once being saved. Against the Baptist doctrine of "close communion" he used the argument that it was the Lord's table and not man's; therefore, man had neither the right to reject nor to invite concerning the Lord's table. He quoted the scripture, "Let a man examine himself," etc.

Clark attacked Pigue on three things—viz., infant baptism, sprinkling and pouring for baptism, and church organization. Naturally, Pigue could make no adequate defense of these practices, and did not try very much.

Instead of defending his own weak points, each one contented himself with gouging the other fellow in his tender spot.

This point will be interesting to young members. Clark and nearly all the Baptists contend that the church of Christ was established during the personal ministry of Christ; while Pigue and the Methodists claim it was established in the days of Abraham. As a matter of fact, both are wrong, for the church was really set up on the first Pentecost after Christ's resurrection. Pigue uses exactly the same kind of arguments to prove the church existed in the days of David as do the Baptists to prove it existed in the personal ministry of Christ. Our preachers have used Heb. 8: 5-13; Matt. 16: 18; and Heb. 9: 15-17, to prove that the church did not exist prior to the death of Christ, and that we are under a new covenant, and the building of the church was still future from Matt. 16: 18.

Now, when debating with us, the Baptists try to twist around these scriptures. But when Pigue affirmed that the church existed from the days of Abraham, Clark just squelched him with Matt. 16: 18; Heb. 8: 5-13; and Heb. 9: 15-17. The amusing thing was that there were many in the audience who had heard the debate between Brother Taylor and A. A. Jones. They knew that Taylor had used those very verses on Jones, and Jones had tried to evade the force of them. It was a very striking example of Missionary Baptists' inconsistency. Of course, Matt. 16: 18, "Upon this rock I will build my church," proves the church was

not established in the days of Abraham; but it just as conclusively proves it was not established in the days of John the Baptist. Heb. 9: 15-17, "A testament is of force after men are dead," proves the Testament of Christ did not go into effect during the days of Abraham, but not any more clearly than it proves that it did not go into effect during the personal ministry of Christ. It looks strange that any one could be so inconsistent and not see it himself.

It is generally known that Baptists believe in church perpetuity—that is, that there have been Baptist churches right along since the days of John the Baptist. They are so proud of themselves over this that they seem arrogant and speak disdainfully of other sects, and even the truth itself. When Pigue tried to establish the Methodist Church in the Old Testament, Clark referred him to John Wesley in 1729, remarking that the Methodist Church was less than two hundred years old. Then Pigue referred him to 1832, and told him the church he belonged to was not one hundred years old yet—"not out of long dresses."

Clark called the Methodist Episcopal Church a grand-daughter of Rome, as Wesley lived and died an Episcopalian, and the Episcopallians split off from Rome. But Pigue showed from Baptist history that the Baptists also split off from Rome. If the Baptists accept the Anabaptists as their ancestors, then they came directly from Rome; if they accept the English Baptists, then they came from the Episcopallians. If they come to Roger Williams or John Clark, it does not help them, for both of these came from the Episcopallians. Clark twitted Pigue because the Methodists divided over slavery in 1844. Then Pigue came back at him and showed that the Baptists divided the same year over the same thing, and, turning to Clark, he said: "So we are twins."

The Baptists are, it seems to me, somewhat nearer the truth than the Methodists, but they actually seem more hostile to the Bible truths on many points than the Methodists. But that seems to be a common failing of humanity. The nearer they get to the truth without accepting it, the harder they fight it.

The Baptists will not likely want any more debates soon; at least, not in that neighborhood. There have been four debates this winter with the Baptists within five or six miles of Martin. Our men met the Baptists every time but one, and even then I think we gained strength from the debate. It was clearly seen by many that each speaker used our arguments against the other. According to Pigue, the Baptist Church is not a safe place; and according to Clark, a Methodist will certainly not land in Klondike when he leaves this mundane sphere. So there is nothing I can see for the people to do but leave both of these churches and come with us and be Christians only and members of the church you read about in the New Testament.

Abraham: The Seal of His Covenant.

BY H. LEO BOLES.

Anciently no covenant was considered complete without its sign or seal. The covenant had to be ratified, and a mark, signal, or sign, was given to keep the parties to the covenant in memory of the terms of the agreement. This sign or seal was to keep the party ever conscious of the covenant; it was to keep the obligations of the covenant fresh on the mind, lest the covenant be disobeyed or ignored. The seal of the covenant was important, and those who did not live faithful to the seal had no share in the blessings of the covenant.

Circumcision had been practiced, probably, before Jehovah gave it as a seal of his covenant with Abraham. It conferred certain political and religious privileges upon those who submitted to it. Its origin and early significance is a

matter of conjecture; nothing definite can be said about it. Herodotus, the father of history, is positive about its practice among the Egyptians, Ethiopians, and Colchians. However, it is possible that these nationalities learned the practice from the descendants of Abraham. It is clear that other nations have practiced the rite of circumcision. Even to-day other nations than the Jews practice the rite. The Arabs, or descendants of Ishmael, practiced circumcision, and the Mohammedans put much stress upon the rite of circumcision. They derive much of their authority from the fact that Ishmael was circumcised. However, no nation has practiced it with such rigid discipline as the Jews.

Jehovah enjoined circumcision upon Abraham and his seed when the covenant was made. "This is my covenant, which ye shall keep, between me and you and thy seed after thee: every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner, that is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant." (Gen. 17: 10-14.) Jehovah is specific in giving the rite of circumcision as the ratification of the covenant: "It shall be a token of a covenant betwixt me and you;" again, "my covenant shall be in your flesh for an everlasting covenant;" and he who neglects or rejects the rite of circumcision "hath broken my covenant." From this time on Abraham and his seed practiced the rite of circumcision as a religious rite, as "a token of a covenant betwixt" Jehovah and his people.

We are not disposed to inquire why Jehovah selected and enjoined circumcision as a token of his covenant; we know only what the Bible reveals about it. The general custom of sealing the covenant with blood has been observed. "The shedding of blood was necessary to the validity of any covenant." The rite of blood signifies the exchange of blood on the part of the contracting parties. Sometimes this exchange of blood was drunk by each party. It is not quite obvious why the shedding of blood in circumcision was made as the seal of the covenant. Some have thought that since the prosperity of the tribe depended on the successful issue of the marriage bond, that the part of the body which had so much to do with the numerical strength of Abraham's seed should be fixed upon as the seal of the covenant of blood. This is only conjecture.

In the case of Abraham there seems to have been two things connected with the seal of the covenant—the one for Abraham himself, and the other for him and all who shared with him the blessings of the covenant. The first consisted in the change of his name from "Abram," which means "high or exalted father," to that of "Abraham," "a father of a multitude of nations." At the same time that Abraham's name is changed his wife's name is changed also. She was first called "Sarai," which means, by some authorities, "contentious;" her name is now changed to "Sarah," which means "princess" or "queen." As Abraham is to be the father of many nations and as "kings shall come out of thee," his wife, Sarah, must be the mother from whom these kings shall come; so she is "princess," the destined mother of kings. The change of name was special to Abraham and Sarah and belong exclusively to them; yet the part of the seal, the rite of circumcision, belonged to the seed of Abraham. It should determine who were included in the covenant; it should be a mark of encouragement, an assurance of faith, to all of Abraham's descendants.

A seal secures the property as well as distinguishes it. There was a double significance in the rite of circumcision. As a religious act, it shows that the one upon whom it is performed belongs to Jehovah and is entitled to the blessings of the covenant; again, it secures the protection of Jehovah. Those who had the sign of this covenant bore the token of Jehovah's protection and guidance as well as his blessings. The covenant was an expression of a divine purpose which Jehovah was to carry out in and through the seed of Abraham. Abraham's seed could not invalidate this covenant by neglecting or refusing to practice circumcision without forfeiting all the blessings which attended the covenant. Abraham's fleshly seed must be kept within the seal of the covenant or be cut off from God's promises and blessings.

Like many other things in the Old Testament Scriptures, circumcision has its spiritual significance. "And Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God with all thy heart and with all thy soul, that thou mayest live." (Deut. 10: 6.) This shows that circumcision was to have a deeper significance than merely the cutting away of the foreskin. While it is to be a token of the covenant, it is also to reach the hearts of the people: "Thy God will circumcise thy heart, and the heart of thy seed." The circumcision of the heart was a promise that was to be fulfilled sometime in the future. The circumcision of the flesh of Abraham's seed pointed to the circumcision of the heart of all his children by faith. The prophet of Jehovah indicates that the circumcision of heart was not yet realized by Israel. He says: "All the house of Israel are uncircumcised in heart." (Jer. 9: 26.) Paul makes this use of circumcision: "And circumcision is that of the heart, in the spirit, not in the letter." (Rom. 2: 29.) And again: "Ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ." (Col. 2: 11.) As the covenant included the spiritual seed of Abraham, so its sign or token also has its spiritual significance.

Supreme Power.

BY H. C. FLEMING.

All men know that power exists, also that man has power through his intelligence to understand and apply it to some degree in the execution of his plans; and that there is a limit to all his works. This done should prove to the atheist that there is a power somewhere that surpasses that of man, and that that power must be supreme, because nothing less could bring into existence all the worlds and planets of universal matter known to exist.

Through his intelligence man has been able to learn that there are other planets than the earth, and that these have regular orbits and no confusion in their motions. Here man's ability ceases; but through his intelligence he can reason that, in order for these to have been, there is of necessity a Supreme Power, or these worlds could not have been.

This reasoning cannot be successfully denied. If there ever had been a condition in which absolutely nothing existed, there never could have been anything in existence, but we know that man, animals, and matter do exist.

The intelligence of man makes him far above all beasts and creeping things on the earth. He can control and direct earthly affairs by the laws that apply to them; therefore, is it unreasonable that a Supreme Power should control, by the laws he has made, the motions of the worlds, or that he can suspend all laws at his will?

Life on the earth must have come from a superior intelligence to that of man, and the laws that govern it from the same source.

From the above reasoning I conclude that there is of necessity one all-powerful Supreme Power. Nothing else will satisfy the inquiring mind of man.

Current Comment

BY A. B. LIPSCOMB

"As Ye Go, Preach."

Down here in Florida there are few disciples as compared with Tennessee and Texas, and the few are widely scattered. The faithful few must, of necessity, contend against ignorance and prejudice. As an example, some people very well informed on other matters honestly believe that the little group of Christians here at Ocala are in a class somewhat similar to the Mormons or the "Holy Rollers." I am trying to disillusionize the sentiment by preaching the truth in love. You may easily detect the look of agreeable surprise on the faces of some visitors who come to the meeting for the first time. It is plain that they expected to hear and to see something quite different from what they do hear. Perhaps it is because a large tent is usually connected with a circus that they expect some kind of a "demonstration" rather than the simple gospel story. It is good to note that they keep coming back.

One appreciable thing about these Florida brethren is that nearly every one of them will lead in prayer, teach a class in the Bible, or make a talk when called upon. When it becomes necessary, they will visit an infant congregation where a leader is needed and conduct the services for the day. We are reminded of our Savior's instructions under the first commission, which are certainly implied in the last and great commission: "As ye go, preach." The New Testament ideal is embodied in the words, "Every Christian a preacher." This does not mean that every Christian is expected to be a pulpiteer. But if the will is there, he can serve Christ in ways more effective. We can preach in our daily walk. We often hear of a man going somewhere to preach, but let us not forget that there should be preaching in going. It was a custom of Francis of Assisi to say to any acquaintance whom he met, "Brother, let us go to town and preach," just as simply and naturally spoken as if he meant to suggest a pleasant stroll. That was the Master's way. Cut out his wayside ministries, and you cut out the most beautiful and effective part of his earthly life. He wishes his disciples to form the same habit: to preach as we go to business, to shop, to market. In this way we may almost unconsciously disseminate lessons of truth, honesty, and faithfulness.

Whether we think it or not, our very manner of speech contains a lesson for others. For that reason Paul wrote: "Let your speech be always with grace, seasoned with salt." It is not enough to speak correctly, although this is to be striven for. Grace means more than grammar. We are saved by God's grace, and there are embodied in this term all the Godlike qualities. The man who seasons his speech with grace and with salt is far more effective than the merely polished speaker. There is a wide difference between saying something and having something to say. The apostle's desire is that we may all have something worth while to talk about and know how "to answer every man." Both in speech and in gestures there is such a thing as the Christian note. The ancient Arab included in his prayer the words: "Pardon us the culpable winking of the eye." Even gesture has a moral implication.

There can be no doubt but what the constant practice of the Savior's rule to preach as we go will bring good results. It often develops that the young man or woman who repeatedly turns a deaf ear to the pulpit is brought to the Master's feet through the efficacy of father's example and mother's prayer.

"I Thank Thee, Father."

Twice during the years of his walk among men does our Savior use the words, "I thank thee, Father." Since he is not only the head of the church, "the fullness of him that filleth all in all," but is also our Model and in a sense must be regarded as the First Christian, it should be interesting and inspiring to his followers to study the New Testament narrative and note the things that Jesus was thankful for. Just before he performed the miracle of raising Lazarus from the dead, he reverently lifted his eyes toward heaven and said: "Father, I thank thee that thou hast heard me." As a matter of fact, Jesus spoke these words *before the miracle was wrought*. But so great is Jesus' trust in God that he speaks as if Lazarus had already come from the dead. With Jesus there was not a shade or a shadow of a doubt but what God would answer his prayer. "And I knew," he adds, "that thou hearest me always." This is our Master's example to us of unfailing trust. One reason why many of our prayers go unanswered is because we lack this spirit of perfect faith in God. We pray, but we pray with mental limitations. We have never grasped in full confidence of heart the blessed truth that "no good thing will he withhold from them that walk uprightly." Note the teaching of Jesus: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." It is really more difficult than we think to find two persons even among Christians who agree perfectly upon some good thing that is needed. To find three of the same mind is harder still. And should the three finally agree upon the thing to be asked for, it often happens that one of the group lacks the perfect trust in God that Jesus exemplified. Brethren, let us strive to emulate the spirit of Him who said, "And I knew that thou hearest me always"—not once in a while, but *always*. That is the Master's word.

Consider now the other recorded occasion when Jesus said, "I thank thee, Father." That is just after the woes pronounced upon Chorazin and Bethsaida and Capernaum. And what is Jesus thankful for this time? Here are his exact words: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Have you and I ever felt really good over the fact that the majority of God's faithful children are found among the poorer and uneducated classes? Is it not true that the poverty of some of God's people has been a kind of thorn in our flesh when we were discussing relative growth with our religious neighbors? Are we ourselves as poor in spirit as we ought to be? Do we not find ourselves striving sometimes to create the impression that our church is much bigger than the world thinks it is, both in point of wealth and numbers? Is there not a disposition even among the best of us to hanker after those things that make for worldly pride and show? Then we need to read again and again the Savior's prayer until we ourselves come to that point where we, too, can say: "I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Read it into our very souls until the worldly insignificance of our cause, which many are prone to despise, shall seem good in our sight as it did to Jesus. As Paul put it, we need to see our calling as it is. "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught

the things that are: that no flesh should glory before God." (1 Cor. 1: 26-29.)

There are far too many people in this world who are trying to wear the cloak of the penitent publican over the hypocritical heart of the Pharisee. They may not say so in that many words, "God, I thank thee that I am not as other men," but *that is the mental reservation their whole conduct portrays*. Their attitude of pride and self-conceit speaks louder than words. There is nothing about them that even remotely suggests the heart cry of the humble and the penitent: "God be merciful to me a sinner." And just as it was when Jesus taught this lesson, it is this self-conceited class who cover their sins that presume more than any other class to tell other people how to behave themselves. Without doubt, they grieve the heart of the great Creator and make thoughtful people sick at the stomach.

A Decided Increase.

There is much need for more earnest work in the Master's vineyard. The people should be aroused to a sense of their duties and responsibilities. So many act as though there were no such thing as sin in the world. Christians should be more in earnest and should use every possible means to convict the world of sin.

The press wields a wonderful influence for either good or evil. It is a mistake not to circulate literature which has an elevating and uplifting influence. Those papers which teach the word of God in its simplicity should have a wide circulation. Judging from the increase in the circulation of our literature and the Gospel Advocate, Christians are appreciating this fact. There has been a decided increase in all our publications for the months of January, February, and March of 1922 over the same months of 1921. Many new names have recently been added to the list of subscribers to the Gospel Advocate, and very few old subscribers have discontinued their subscriptions. This is as it should be. But we are anxious to greatly increase the number of new subscribers. The expense of publishing a first-class weekly religious journal is very great; so, of necessity, we must increase our receipts. The main consideration, however, is that Christians really need a first-class paper to help them in the dissemination of the gospel. We are counting on the hearty cooperation of all lovers of the truth in the work of increasing the circulation of the Gospel Advocate.

For the encouragement of our workers we are making the following offers:

- (1) Send us one new subscriber for one year, accompanied by \$3, and we will give you a first-class fountain pen.
- (2) Send us two new subscribers at the regular subscription price of \$2 each, and we will give you the fountain pen.
- (3) Send us twenty-five yearly subscribers to the Gospel Advocate, accompanied by fifty dollars, for which we will send you a set of Matthew Henry's "Commentary on the Bible." Nine of the twenty-five subscribers may be renewals if preferred by the agent.

Go to work at once. People are hungering for good papers. The world needs the gospel of Christ. Let us be active and faithful in giving it to them.

PUBLISHER GOSPEL ADVOCATE.

All the forces of nature are quiet. Construction is silent work. Whoever heard the dew fall, or the day break, or the spring come? On a summer's day as you sit among the goldening corn or ripening fruit, you are conscious that nature is exerting her mightiest energies, but there is no voice nor language. So we must not be afraid of God. He is the God of peace.—A. T. Pierson.

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The ordinary uneventful days of a believer's life are usually a better test of his true character than is an emergency or crisis.—Selected.

Not wishes nor weak hopes, and certainly not doubts, will conquer the world. It is faith that wins victory, for it is faith that calls God to our aid.—Exchange.

Gospel Advocate

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

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

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Editorial

The "Movie" World and Spirituality in the Churches.

BY M. O. K.

The sensible and timely article of Brother C. E. Holt on the question, "The 'Movies'—Are They Harmful?" which appeared in our issue of March 30, 1922, discusses matters too vital and far-reaching in their importance to be passed, at this time, without further notice. Personally, I thank Brother Holt for the article, and trust that every reader of the Gospel Advocate has carefully perused it. If any failed to do so, let them turn back and read it yet. I make it the occasion of this editorial, that I may re-emphasize some of its timely teaching and discuss still further the general theme, which, at this particular time, as it seems to me, challenges the most serious consideration of Christians.

I wish to say, first of all, that the serious situation created by the "movie" world and its appalling influence over the people of our time suggests the heading of this article. I use the word "spirituality" advisedly, and I use it in opposition to the word "carnality." These two words represent the irrepressible conflict which is now on. From all the indications in "movie" world activity to-day and the hold which it seems to have upon multitudes of Christians, I have not a doubt that, in the exact ratio of its rapid rise and influence in the modern world, there has been a corresponding decline of spirituality and interest in the churches. Moreover, I have not a doubt that it is one of the most blighting and paralyzing curses that ever fell upon the churches.

Now, while I do not wish to abate one whit from this strong language, yet it is proper that I should explain suffi-

ciently at this point to prevent a hurtful misunderstanding. I do not condemn, as wrong in itself, the principle of pictorial exhibition as a means or method of imparting and teaching truth. On the contrary, I not only regard it as wholly right and proper in itself, but as one of the most efficient methods of teaching truth and imparting information employed in the modern world. Hence, let it be distinctly understood that I am not here concerned with, nor am I now discussing the right or wrong of, the principle involved in picture-show exhibitions; but I am vitally concerned with the "movie" world situation which confronts the churches of to-day. No matter how harmless and right and proper the principle is, that has nothing whatever to do with the fact that the forces of evil have not only captured the method and are now dominating the world with a wrong and hurtful use of it, but they have gained an ascendancy and created a situation which threatens the destruction of spirituality in the churches, and it is this situation with which we have to deal. Let the reader ponder again this significant statement of fact in Brother Holt's article:

When we are confronted with the truth that a silly, clownish young man in the service of a film company is paid more money for his nonsensical performances than is the president of a large university, or than is paid to the President of the United States of America, it should cause us to pause and ask the reason why.

Exactly so, and Christians especially should pause here and think. See also the following equally significant statement from his article:

This moving-picture business affects every class of society, from the highest to the lowest. It recently walked into the official family of President Harding and captured his Postmaster General, Mr. Hayes. Mr. Hayes sold himself for the handsome (pitiful) sum of one hundred and fifty thousand dollars a year. That almost takes one's breath. I am glad Mr. Hayes was not a preacher. It would be a blow to the "ministry." Just think a moment! How can that great cancer on our national life afford it? From what source or sources do they acquire so much wealth as to enable them to pay one man such an enormous amount of money? My brethren and sisters, this money comes out of the pockets of the people. The deluded public pay the bills. Do you know that millions of professed Christians pour their hard-earned money into the laps of that voluptuous and soul-destroying machine?

That our readers may the better appreciate such statements, I here present some money statistics and other facts in the "movie" world industry of to-day. As shown in the Literary Digest of June 4, 1921, "there are more than sixteen thousand motion-picture theaters in the United States," with about "seventeen thousand theaters in the rest of the world." Then, look at the following statement:

Theaters in this country have a seating capacity of more than 5,400,000. On the average, this is filled several times daily, and it is estimated that the theater owners take in each week a total of \$14,500,000, or an average of over \$2,000,000 a day. This makes a total annual motion-picture theater admissions expenditure of \$750,000,000.

Just think of that vast sum of money, reaching the startling figures of \$2,000,000 every day! No wonder they can pay Mr. Hayes \$150,000 a year. They can pay that big yearly salary out of one day's earnings and have \$1,850,000 left! Yes, as a matter of fact, they can employ thirteen men, each at a salary of \$150,000 a year, and pay for it all out of one day's earnings and have \$50,000 left! In fact, what is it the "movie" world cannot do *that money will do*? And let not our readers think that these figures are either imaginary or exaggerated, for we are reliably informed that "this estimate is supported by the records of the Commissioner of Internal Revenue."

Now, in spite of the fact that unobjectionable things are sometimes placed on the boards which, in and of themselves, it would be entirely proper to see, yet, in view of the gigantic scale on which worldliness and sometimes immorality are upheld in the "movie" world as it is con-

ducted to-day, it is impossible, it seems to me, for Christians to patronize them at all without putting their influence on the wrong side of things. I am aware that, at this particular time, this is an unpopular position to occupy, and I may go to an extreme that is not necessary; but, with no further light on the subject than is now before me, I feel that this course is necessary in order that I may be infallibly safe. I say frankly to our readers that it is this sacred principle and the solemn warnings of God's word against any wrong use of our influence that deters me from seeing some things which, under other circumstances, I would feel at perfect liberty to see. "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father." (1 John 2: 15, 16.) If the despiritualizing and sometimes immoral tendencies of the modern picture-show craze are not a part of the world condemned by such passages, then I say frankly that I do not know what such passages mean, and they are practically a dead letter to me. Before contributing anything to that \$2,000,000 a day, Christians would do well to pause and think.

The Review of O. E. Payne's Book.

BY F. W. SMITH.

The advocates of instrumental music in Christian worship have been defeated and driven from every position they have ever taken in their efforts to sustain their practice. The writer has been, to some extent at least, a diligent student of this matter for quite a number of years, and has noted the different positions assumed by such advocates, and the ease and effectiveness with which these positions have been refuted by the truth. Having been compelled to yield ground in every contest with the opposition to such music under the reign of Christ, they at last took refuge behind the Greek verb "psallo," rendered "sing" in the New Testament, and felt themselves secure in their contention based upon the meaning of this Greek word.

O. E. Payne, one of the champions of instrumental music in Christian worship, comes forward with a book written on the subject, which was heralded with great acclaim by such advocates as the end of all controversy on the subject—yea, the final word—and the matter must remain settled in favor of such music for all time to come! The author of this book boasted of his learned research among the eminent scholars of the past and present, claiming to have given to the world more information on the meaning of the word "psallo" than any man living or dead.

But, in the providence of God, and unfortunately for Mr. Payne's wonderful (?) research among the archives of scholastic literature, there happened to be living upon the earth at this time a Christian man, a gentleman of lofty and noble ideals, who under *no circumstances* could be induced to misrepresent an author living or dead, and whose scholarly attainments coupled with a thorough knowledge of God's word and one of the keenest analytical and logical minds of any age, has reviewed Mr. Payne's book. That man is none other than M. C. Kurfees, one of the esteemed editors of this journal, and from whose trenchant pen multiplied thousands have profited. Mr. Payne most certainly did not stop to consider the manner of man he was dealing with when he undertook to malign the character and belittle and discredit the scholarship of M. C. Kurfees, which he repeatedly does upon the pages of his book. Never, within my knowledge, has there appeared a more thorough and effective exposure of one's lack of information and even candor in handling the writings of others than M. C. Kurfees has done in his review of O. E. Payne's book. He shows Mr. Payne to be wholly *incompetent* to deal with the lexicographers and classical writers in general, and that he

woefully and miserably misrepresents and perverts the lexicons and other writers from whom he quotes.

Payne's book was not reviewed because it possesses either merit or strength, but because of requests coming from over the country, and because of the possible harm it might do in deceiving the thoughtless and unlearned. I am frank to say, if I were the author of Mr. Payne's book, after seeing the overwhelming refutation and exposure of its lack of candor in dealing with the writings of others, I would feel *humiliated* and regret most deeply that I had offered such a production to the world. By his efforts to sustain an unscriptural and unwarranted practice in the worship of God under Christ he has placed himself before the public in cold type in an exceedingly *unenviable* light. There is but one safe and manly course for Mr. Payne to adopt—viz., apologize for imposing such a book on the public and beg forgiveness for the way he has misused the writings of others. The man seems absolutely blind to his own gross contradictions and inconsistencies which have been so clearly and forcefully pointed out by M. C. Kurfees. In fact, Kurfees has shown most conclusively that all of Payne's witnesses, when permitted to testify *fully* and in their *own* language, are decidedly against Payne's contention.

While M. C. Kurfees has contributed to permanent Christian literature much valuable matter, yet, in the judgment of very many, this review of O. E. Payne's book is one of the most valuable pieces of literary work he has ever done. If I may be permitted to say it, this review is, in my judgment, the final word on the authoritative meaning of the word "psallo," translated "sing" in the New Testament. Every preacher in the land should procure a copy of this review, which is now in book form and sold by the McQuiddy Printing Company.

The Christian who never troubles to be pleasant, and whose temper is uncertain, is not deeply religious, no matter how much he or she may think so.—Exchange.

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers."

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of \$2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding. If you wish to pay cash, the price for the six volumes is \$17.50, not prepaid. When sent as a premium, we pay all charges.

PUBLISHERS GOSPEL ADVOCATE.

At Home and Abroad

"God's plan depends upon man."

Our true nationality is mankind.—H. G. Wells.

"Christ is either Lord of all or he is not Lord at all."

There were two restorations at Charlotte Avenue, this city, on Sunday morning.

W. N. Ferguson is in a meeting at Sixth Avenue and Buchanan Street, this city.

Joe L. Netherland reports the work in Miami, Fla., as moving along nicely. He will be in Tennessee about June 20.

C. M. Pullias began a meeting at Lawrence Avenue, this city, last Monday night. We are expecting a fine meeting there.

From Ira Wommack, Sulphur, Okla., April 16: "My audiences at Byars were fine yesterday. One lady from the Baptists made the confession and was baptized."

Leonard Jackson preached on Sunday morning to a good audience at Second and Lindsley Avenues. There was one confession, one restoration, and two by statement.

There was a large audience at Russell and Ninth Streets, this city, on Sunday morning. One confession, one restoration, and two from the Vine Street Christian Church.

Hugh E. Garrett, of Atlanta, Ga., preached at the Twelfth Avenue Church, this city, last Sunday morning. There was one confession, one from the Baptists, and two restored.

A. D. Dies, of Oakman, Ala., will begin a meeting at Eighth Avenue, North, this city, on Sunday, April 30. Following this meeting he will conduct a meeting at Twenty-second Avenue, North.

L. S. Thurmond changes his address from Henderson, Tenn., to Steele, Mo., Box 144. He reports the work in Missouri as moving along nicely, with good crowds at each service and much interest manifested.

Brother McQuiddy returned from Texas on last Friday looking much better than when he went away. He expects to continue his rest at home for a time. It is hard, though, for an industrious man to rest when work is piled up all around him.

J. Paul Slayden will not teach in Columbia Military Academy after this term, but expects to devote his entire time to preaching. He will likely evangelize for a time, and should be kept busy in the field. For the present he can be addressed at Columbia, Tenn.

John T. Underwood preached at Russellville, Ala., the first Lord's day in this month. He reports the congregation there as working. On the second Lord's day he preached at Florence, Ala. He will work for the Gospel Advocate wherever he goes, and we trust that the brethren will help him in his work.

Born, to Mr. and Mrs. C. A. Norred, of Memphis, Tenn., on April 4, 1922, a son, who will wear his father's name—C. Arthur Norred, Jr. It is to be hoped that the Lord is not trying to take Brother Norred out of the ministry by giving him a son to take his place. May there be two C. A. Norreds preaching the gospel some day from the same family.

Man is a free moral agent, and therefore has the right of choice. David said: "I have chosen the way of truth: thy judgments have I laid before me." Truth brings freedom to men and to nations. "Ye shall know the truth, and the truth shall make you free." Men may think they are free when they are in bondage. Error binds men, but truth frees them.

David asks the question, "Wherewithal shall a young man cleanse his way?" and answers it in the same verse by saying: "By taking heed thereto according to thy word." There is nothing more to be desired in a young man than to have clean ways. Solomon said, "A wise son maketh a glad father;" and it is also true that a good father will rejoice over a clean, manly son.

From Lee Sanders, Wellington, Texas, April 10: "Our work here is getting along nicely. We had the best congregations at both services yesterday that we have had since I began work here. Our young folks are taking a better interest than ever before, and we feel that the Lord is blessing our efforts. We are also doing some mission work. I

preach at Luttie on Saturday night and in the afternoon on the second Lord's day in each month, and at Winulser in the afternoon on the fourth Lord's day. I go to Estelline next Lord's day, and will preach at Carey in the afternoon."

F. B. Srygley preached on Sunday morning and Sunday afternoon at Ashland City, Tenn. The Methodists and Baptists had united in an Easter service which cut the audience down to only the faithful members. It is strange that some people had rather do almost anything in the church than what the Lord commands. The apostles taught that the disciples came together upon the first day of the week to break bread, or to have the Lord's Supper; but their religious neighbors of Ashland City had rather observe Easter Sunday, which came from the heathen through the Catholics, than to do that which came to us through the inspired apostles.

Now that the big meeting is over in Nashville, it is to be hoped that the brethren will go back to work in the little meetings. We need not expect to find the enthusiasm and the loud singing that characterized the big meeting when we get back to our little faithful few. True Christianity is shown in the little meeting rather than in the big one. How will the faithful feel when only a dozen, perhaps, shall gather at the prayer meeting and not men enough present to sing bass? Don't forget the little meeting, brethren. Remember that God will be worshiped in his church every Lord's day whether the big crowd is there singing. "When the roll is called up yonder I'll be there," or not.

From A. B. Lipscomb, Ocala, Fla., April 15: "I am glad to report that after a week of hard work and encountering many obstacles the meeting here took on new life. There have been some confessions and baptisms, and we have located some members who will cast in their lot with the little band who worship in the courthouse. J. P. Prevatt, of Gainesville, Fla., has helped us wonderfully in the conduct of the song service. The brethren here are planning for a more aggressive movement and will arrange for regular preaching on Lord's days. They need and deserve encouragement. Prejudice runs high, but 'speaking the truth in love' always wins. I am to begin next Lord's day at Valdosta, Ga."

J. W. Dunn, Dyersburg, Tenn., writes as follows: "Brother Hardeman's sermons in the Ryman Auditorium, in Nashville, reaches many and effects wonderful good, but publishing them in full in two daily papers carries the message to many more thousands. An Episcopal rector recently commended in very strong language the ones he had read in the Tennesseean. A traveling salesman for the Cable Piano Company out of Cincinnati, a Methodist, who passed through Nashville, praised the work of the churches of Christ in Nashville in strong language and the character of preaching as being far superior to that of Gipsy Smith or Billy Sunday, and he is an admirer of both. This work will do good in a greater scope than any effort before in our day."

After our Savior had washed the disciples' feet, he said: "For I have given you an example, that ye should do as I have done to you." (John 13: 15.) The way to profit by an example is not to repeat over and over the act, but to get the principle and apply it in everything. If a disciple's face needs washing worse than his feet, and if for any cause he could not wash it himself, the principle taught by the Savior in this example can be applied by washing his face instead of his feet. The teacher that puts an example in addition on the blackboard for his class of beginners does not expect these little ones to continue putting the same figures down and adding them, but he expects them to take the example and apply it in all problems of addition. So in this example, the lesson taught is the lesson of humble service to our fellow man.

The Hardeman-Pullias meeting closed on Sunday night. The immediate results as given out by those who had this matter in charge were one hundred and fifty-eight baptisms and twenty-five restorations at the Auditorium. In addition to these, there have been about fifty added to the churches in Nashville at the Sunday-morning services during the meeting, and there will, no doubt, be many more added as a result of the meeting. It would not be unreasonable to suppose that the ultimate results of the meeting would be one thousand in and around Nashville. Every one who has taken an interest in the meeting is delighted with it. Brother Hardeman has greatly endeared himself to all the brethren and to many others of the city and surrounding country. The audiences were good all the time, but the brethren outside of Nashville did their part in attending and helping to make an audience. It was certainly a great meeting.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Singing Evangelist. No. 2.

By C. W. SEWELL.

Our querist further asks: "Do you favor singing evangelists, such as do no work, but travel with these noted evangelists and sing in their meetings? Don't you believe that such will have a down pull on the cause in that all churches are being educated to where they think they must have these singers? Don't you believe, and can't you see, that such is retarding and discouraging all home forces? Do you think the cause is as 'soul saving,' being put so much in these hands mentioned? They come and go and then—"

In replying to these questions, I shall deal with them in a general way and not answer each question specifically.

There are two sides to this question, as there is to nearly all others. Much of our customs regarding the song service have grown on us by degrees, almost imperceptibly. I can remember when the song books used in the churches did not contain the music, or tune, but only the words. Such was the case when I began preaching. The books, too, were generally scarce. The people sang mostly from memory. The custom then was for the preacher to select a song and first read it aloud—the entire song. Then he would "give out," or re-read, two lines. Then he or some brother in the audience would "pitch the tune," and the congregation would sing the two lines, then pause till the preacher would "give out" two more lines, when they would again sing. They would proceed in this manner till all of the song was sung. This was one extreme. From this we have evolved to the pipe organ, the choir loft, and professional song leader. The singing evangelist is a sort of middle ground between these two extremes. It would be ludicrous—yea, even wrong—for us to revert to the former method of procedure. It was all right then. They did the best they could; they praised God in song, and I doubt not that God accepted their service.

But the singing evangelist—is there really a need for him? I have thought along this line much as our querist does. For years I have doubted the propriety of developing such a character for much the same reasons given by our querist, with the additional reason of wasted finance. When I say "wasted finance," I mean that the money paid to the professional singer is wasted if we could have done without him. But could we? Well, meetings were held and people were converted before he came into existence. At least two-thirds of my work as an evangelist was done before I came in contact with the hired singer. Yet I am not sure but that in some instances the work would have been better had I had his assistance. Being unable to lead in song myself, I have on some occasions had to preach without any singing. But I am not very favorably impressed with the imported singer; yet I have offered but little opposition, because I feared my opposition might possibly do more harm than the thing I was opposing. Then I knew that my influence could not check the tide, and it is unpleasant to keep up a losing fight.

The only way I know to successfully combat the custom is to have a good singing teacher come and teach the congregation to sing, and thus develop local talent that can lead the singing. Two congregations near here last year imported a man to lead in the song service during their meetings. This year they had men to come and teach them

to sing; and this year they did not need outside help, but had home talent that was able to lead the singing, and do it successfully. As good congregational singing obviates the necessity for an organ, so the training of home talent obviates the necessity for the singing evangelist. So I will say, if you have home talent, use it; if you have not, you had better secure a good song leader for your meeting than to let your singing be a failure.

Personal Notes.

T. W. Phillips writes from Alba, Texas: "I am in a meeting at this place, with prospects very good. I go next to Bonham, Texas, for a meeting, and will be busy now until the churches go into 'winter quarters' again. After school is out, my son, Tom Wendell Phillips, will be my helper in the work. He will lead the singing and otherwise aid me."

W. L. Johnson, Burkburnett, Texas, says that the Burkburnett church has been much strengthened during the first quarter of 1922, and that this healthy condition is mainly attributed to the efficient preaching and local work done by D. S. Ligon, who is working regularly with that congregation. Large crowds and good interest are manifested every Lord's day.

J. E. Wainwright writes from Sinton, Texas: "I recently spent ten days with the saints at Argenta, Texas, and baptized eight. Hatton B. Gist lives at Argenta. He is a good man and an able preacher, and should be kept busy all the time. He is free of dangerous hobbies, but very zealous and spiritual-minded. We baptized two here yesterday (April 9). The work grows."

From J. S. Daugherty, Kirbyville, Texas, April 10: "Two good services at Honey Island yesterday. I am to preach in East Jasper next Friday night; in Shelby County, Saturday and Sunday; and at Bronson, Monday night, on my return home. The cause of Christ is taking on new life throughout East Texas and Western Louisiana. Baby and I were very sick with the 'flue' about ten days last month, but are both up and strong again."

From Ira L. Winterrowd, Cordell, Okla., April 11: "The work in the Western Oklahoma Christian College has been progressing steadily and successfully since the beginning of last September. The first day's enrollment was over eighty, and the number has increased to about one hundred and sixty. The daily attendance each day at the present is one hundred and forty-six. We think no student body has ever excelled this one in conduct and interest, considering the fact that so many had never been in a Bible school before and had come from different public schools. The faculty has worked together in an unusually harmonious manner, though they had not all met before the opening. All have sacrificed and tried hard to do good work. All are Christians. We are very much in love with this work. And the city of Cordell is seemingly one hundred per cent behind the school."

The following interesting report comes from O. M. Reynolds, Plainview, Texas, under date of April 10: "The cause of Christ in Plainview and Hale County is moving onward and upward. Wednesday nights are pleasantly and profitably spent in a genuine training service for the older members, and a similar meeting is had on Thursday nights for the young people. If the church of to-morrow has a trained, efficient membership and leadership, the training must be given to-day. We have had some extra fine services in three country communities. One elder and a large number of other members of the home church help me in these services. The Kress church is to cooperate with the Plainview church in supporting a singer and me in holding at least two mission meetings in this ripe field. During the last week in March I preached at Kress, where I preach monthly, with unusual interest, good attendance, and three additions to the church. There is a brighter day near for the Kress saints. I am to preach in their summer meeting. On the last two Lord's days I preached to large audiences at home, with one fine young man restored from the Christian Church. Last week was pleasantly spent at Lubbock in a special meeting with the great Lubbock church and a large number of South Plains Christians. There were three lectures a day, and the most vital subjects were discussed in a satisfactory way. John T. Smith is the efficient evangelist of the Lubbock church, and is held in high esteem by both church and world. He has led the Lubbock forces to certain success. We were cordially entertained by the Lubbock saints. I am to begin a week's meeting at Bledsoe to-night."

Home Reading

God's Healings.

There's healing by the waters,
There's healing in the trees,
There's healing with the blossoms,
There's healing in the breeze,
There's healing on the mountain,
There's healing in the light,
There's healing 'neath the hemlock,
There's healing in the night.

There's healing in the city,
There's healing where 'tis still,
There's healing on the ocean,
There's healing by the rill,
There's healing in the desert,
There's healing in the rain,
There's healing by the fountain,
And in the rustling grain.

There's healing all about us,
In sunshine and in storm;
God heals his weary children,
When they of strength are shorn.
Thank God for all his healings—
For the flutter of the trees!
Thank God for all his healings—
His winds, his flowers, his seas!

—William C. Allen.

Crow Made Ship Its Home.

Many years ago, as the whaling ship *Diana* was returning from a voyage in the Arctic Ocean, her captain and crew were surprised one day to see a crow, in a state of great exhaustion, flutter into the rigging. The nearest land was more than two hundred miles away, so such a visitor was quite unexpected.

With great care and gentleness the bird was caught; and after receiving as much attention as any storm-tossed traveler would require, it was offered its liberty again. But, though thoroughly restored to health and vigor, it refused to leave the ship. With loud caws of contentment it would hop about the deck as though that were its real home; and when darkness settled down upon the ocean, it retired into the rigging, there to roost as comfortably as any of its stay-at-home relations among their leafy elms.

When the Shetland Islands were reached, the captain of the *Diana* sent his feathered passenger on shore, naturally thinking that this would be in accordance with its wishes; but the next day, when the ship was forty miles farther on the route to Hull and was quite out of sight, the sailors saw a dark speck in the sky which grew and grew, till, to their astonishment and delight, the passenger they had left behind fluttered joyously on board, cawing its satisfaction at reaching home once more, if not reproving them for giving it the slip.—Exchange.

Foolish Grievances.

A grievance collector is not only gathering in new troubles all the time, but cherishes the old ones as well—gets them out every day or two, pinches and punches them to see how sore they are, and then holds them up for anybody to see who will look, much as a small boy does a sore toe.

A certain grouchy old collector of grievances has told me four times in the last two months about a fellow who killed his dog twenty years ago—and he gets fighting mad every time he tells it. And there is a woman who has been recounting for fifteen years how a certain friend slighted her at a party, and she always adds vindictively: "And I've never spoken to her since—she isn't worth noticing, anyway."

Seems strange, doesn't it, that one should so clutter his

life with silly grievances, fill his heart with bitterness, and occupy his mind with wrongs, real or imaginary, long passed? The brain is one's workshop. Thought and emotion are the tools, the will is the motive power. Here we must work out the problems of to-day's work and of future living; here we must consider, judge, resolve; here we must face the truth and grow into its likeness.

Unless this workshop is cleared for action, how can we concentrate our efforts on the things worth while? If thought is busy with silly slights, small grievances, supposed wrongs, how can it be free and strong for the day's work? If the feelings are embittered by a constant array of sour, sore grudges, what chance is there to win that cordial liking, the feeling of kinship necessary both for success and happiness? And if the will is kept busy sharpening retorts, hammering our boluses, and dressing boomerangs to fling at imaginary enemies, what strength is left to do with might the work the hands find to do?

Out with the rubbish! Let not the sun go down on thy wrath. Most of the insults were never meant, few of the slights ever intended; most of even the real wrongs against us do not appear wrong from the other fellow's viewpoint. And whether the grievances are real or imaginary, it is just as hurtful and silly to go on collecting them. Forget them, let them slip from the mind, make little of them, laugh at them—forgive them.

Those who learn to live and work and love, whether the winds blow east or west, whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks, are invincible. A clean, pure heart, and a sweet, poised temper turn grievances into favors—or, at worst, make of them jokes.

There are many things that it is foolish to collect, but the silliest of all is grievances.—Parish Visitor.

Mystery of "Vanishing River."

One of the most remarkable rivers in the world flows through the northern part of Mexico. It borders the great Mexican desert, and to reach it one need travel only one day's journey on horseback from the Rio Grande, which marks the southern boundary of the United States in that region. The extraordinary river in question has its source in the hills bordering the desert. It flows southward for some twenty miles as smoothly as any well-behaved river, but, suddenly, as it flows between high bluffs, it becomes whirling rapids—rapids so strong and so dangerous that no man has ever been brave enough to attempt to cross the rushing waters.

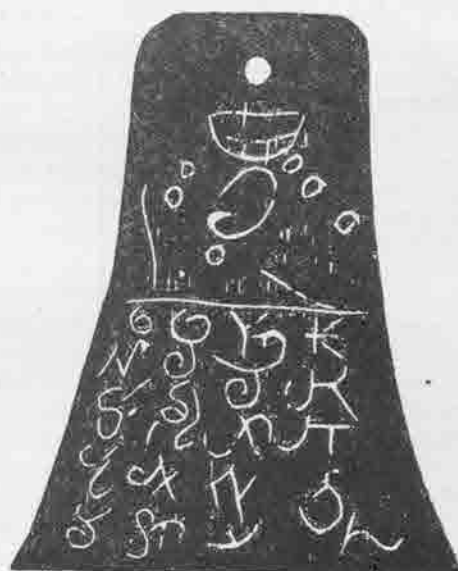
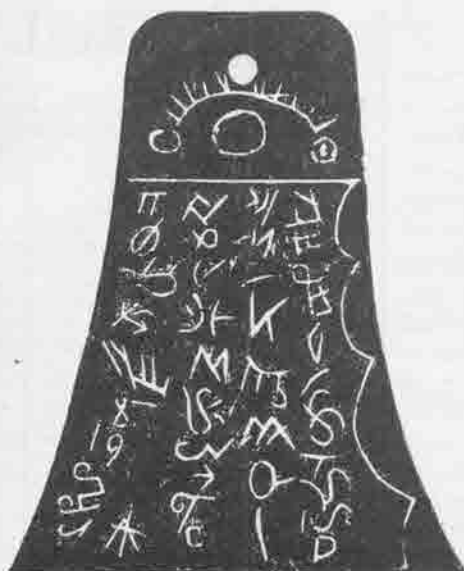
One follows the rapids, as he walks along the bluff on either side, for about two miles, and then that river vanishes utterly. Hence the name, "Vanishing River." It disappears suddenly, mysteriously, completely, into the earth itself, and not into a cave, as one would suppose. Scientists have tried in vain to ascertain where that river goes. All that they have yet announced as the result of their explorations is that the river seems to drop sheer into the earth, as over the brink of a bottomless abyss, and that this Vanishing River is the most amazing body of water known to geographers.—Exchange.

The Will to Do.

We know the path wherein our feet should press;
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel;
Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
To strike the blow.

Knowledge we ask not—knowledge Thou has sent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed. —The Spectator.



These plates were dug up near Kinderhook, Ill. We publish with request to the scholars, the Orientals especially, to tell us what language they are written in. A partial translation has been made by a writer. He needs confirmation by others before it can be accepted. We ask readers to show a copy of these cuts to any Chinaman, educated or uneducated, they may know, also to any Egyptian or Egyptian scholar. Send answers to R. B. Neal, Grayson, Ky.

Romans 12: 1.

BY W. D. BILLS.

In the former chapters of his letter to the Roman Christians, Paul had tried to correct the Jewish idea that salvation or justification was a matter of merit. He endeavored to teach them that it is humanly impossible to merit justification. They were to learn that grace was the important factor in the matter of salvation.

With the eleventh chapter he closes the argumentative portion of the letter, and in this verse tries to impress upon them the great importance of personal and constant consecration. If we are to attribute justification to grace, it would be only natural to expect that our appreciation would be shown by service. Having brought the Jewish mind up to the realization that justification was not a matter of merit, the apostle was in splendid position to show that they were to reciprocate God's grace by constant service.

The splendid and humble character of the apostle is seen in the expression, "I beseech you." With his inspiration and authority, he had every right to say, "I command you;" but he chose the sweeter and more brotherly admonition, "I beseech you." Authority is sweeter when expressed in entreaty. If Christianity is a matter of form, it is also a matter of the heart; if it is a matter of law, it is also a matter of conscience. Paul must have been a great Christian; for in this, with all his wisdom and inspiration, he found no place to display selfish authority.

Yet he would not have them trust too much in their own strength and wisdom, but, instead, to the sum of the great blessings God has revealed to us in the gospel system. This is

clearly established by the expression, "by the mercies of God." Not only are we saved by his mercy, but through his mercies all of our feeble sacrifices are accepted. God has made rich and wonderful provisions for his children which the great apostle holds out as inducements to trust and faithful service. It is only through the mercies of God that we are allowed even the right to worship and serve God. In all of our work in his glorious cause, we are not to be unmindful that his mercies and providence are over us. His eyes are constantly over us and his ears ever open to our prayers.

The next thought is to us probably the most important. It is more blessed to give than to receive, and we are here admonished to give ourselves to the service of Christ. Christ has died for us; we are not our own, but have been bought with a price; and Paul does not ask too much when he asks that we present our bodies as living sacrifices. By the term "living" Paul is not trying to contrast our sacrifices with "dead" sacrifices, but to show that our service must be faithful and constant—living. We are not to present them once and no more, nor are we to present them periodically, but continually. Christian service is a constant thing, and its need is ever imperative. There should be no times of rest and relaxation, but, instead, our members should be faithfully and constantly used as instruments in the service of God.

We are told that the Jerusalem church "continued steadfastly." Not only did they continue in the apostles' teaching, but they continued steadfastly. Our great need is for men and women who can be depended upon at all times. Spasmodic religion and New Testament Christianity are not to

be confused. Not only was the Philippian church faithful while Paul was present, but more so after he left. "Ye have always obeyed," says he, "not as in my presence only, but now much more in my absence." This is the type of Christianity which will be found when Christians present their bodies as living sacrifices.

The Christian life is presented as a great warfare. Between the forces of right and wrong—God and Satan—there are no neutral grounds and no flags of truce. Our enemy never sleeps; he seeks constantly to destroy the souls of men. We cannot successfully combat an enemy who is constantly on duty, unless we are at all times active ourselves. As was Nehemiah, we must be too busy in the service of God to think or talk of rest or compromise. This constant and faithful service is beautifully expressed by the apostle when he said: "Present your bodies a living sacrifice."

From East Tennessee.

BY GEORGE W. FARMER.

On hearing of a small congregation in a suburban part of Rogersville, the county seat of Hawkins County, I boarded the train on March 27, at noon, and went up there, a distance of more than one hundred and fifty miles, to spy out the land. I arrived there that evening on time, and went directly to the church house, where I found a good audience awaiting me. I preached there for three consecutive evenings, and, notwithstanding the rainy, muddy weather, we had good, attentive, and interested audiences and three additions. While there I heard of three other small congregations in that county. These congregations have suffered and still suffer for

the want of preaching. There are great opportunities and possibilities up in this country for a great work. We must locate a man up there who will give the people the old Jerusalem gospel.

Now, of this stretch of country of more than one hundred and fifty miles from Cleveland to Rogersville, along the line of the Southern Railway, after leaving Cleveland, we have a small congregation at Calhoun, one at Riceville, one at Athens, one at Niota, one at Lenoir City, one at Knoxville, and a few brethren at Jefferson City, and then no more till we get to Rogersville. What a field for work, to say nothing of the country on the sides and beyond there!

Brother W. C. Phillips preached to good audiences at Dalton, Ga., last Lord's day, both morning and evening. I preached at Cleveland at 11 A.M. and 7:30 P.M., with good audiences at both services, and one addition at the morning service. I preached to a fine audience at Calhoun in the afternoon. The Lord willing, I will begin a meeting at Rockwood on April 16. Brother Will J. Cullum will begin a tent meeting in some part of Cleveland about the first of May.

Honolulu News.

BY MAX LANGPAAP.

We have almost doubled our landholding. The lot now has a frontage of sixty-three feet and a depth of two hundred and twenty-five feet. This gives us plenty of space for more buildings when the needs for such are urgent. We would like to have a small schoolhouse erected on the rear of the lot, but I suppose we will have to wait some time for this. Our elevation is about two hundred and fifty feet above the main city. Over the hill from us the Salvation Army is erecting a group of buildings for their work among delinquent children, costing about one hundred and twenty-five thousand dollars. And if we could get five thousand dollars at this writing, we would feel that we had advanced with a vengeance. We need less than that. If we can persuade the brethren to raise for us twenty-one hundred dollars within the next three years, we will feel that a wonderful advancement has been made. We can do this, and let us begin right now. The value of the house and lot is steadily increasing. This is the first unit of our hopes and prayers, but we hope and pray not the last. There are too great prospects ahead of us for us to aim very low. The Lord's work demands the highest aims.

Wheeling, Moundsville, Shadyside, and St. Joe, under the supervision of elders and Brother Pennell, are a

splendid example of what unity and coöperation can do. They sent us one hundred dollars in February. Thank God for this splendid help! Forestville, Cal., also sent us sixty-six dollars and fifty-five cents—a splendid offering for one church. A brief financial report will be made when all March returns are in. January and February were splendid, but at this writing March has fallen away behind. But our hearts are full of gratitude to God and the good brethren supporting this great field.

We began using the home for meetings the first Lord's day in March. We find that it is much better and more satisfactory, and we save ten dollars a month hall rent. The Friday-night class is making excellent progress in the Old Testament, and my class in the Mōhili School is making fine progress in the New Testament. On March 26 I had sixteen bright, intelligent young Chinese and Japanese to teach the first and second chapters of Acts. If I only had a school daily where I could teach the Bible as well as other subjects, the results would be wonderful, I believe. The public schools are talking of turning out a number of scholars from the grammar grades who are backward in their work. Just such kind need our attention and help. It is too early yet to know just what will be done. But it looks like a great opportunity ahead of us if we can swing it. Pray for this open door. Takeo, my young Japanese "Timothy," is studying New Testament Greek under me, and is doing fine, too. He has never missed a class since I started teaching it. He seems to be one of those rare and valuable boys we find now and then in our work. He should be a splendid Christian worker as he grows older and wiser. May God richly bless him with wisdom.

Several of those who were supposed to have come out of the Christian Church have been a distinct disappointment to us. It has been my experience that unless one completely separates himself from the influence of the "digressives," he is more of a hindrance to the work than an asset. If there can be found a few who will stick to the old paths, though the struggle be bitter and hard and difficult and discouraging, God will bless them. They will live to see their faithfulness rewarded. It certainly pays to be faithful to God and his word. We have a faithful, loyal little band, and though there are years of hard work ahead of us, with the help of God, we are bound to succeed. "Finally, brethren, pray for us, that the word of the Lord may run and be glorified."

SPRING DEBILITY

Loss of Appetite, That Tired Feeling and Sometimes Eruptions.

Thousands take Hood's Sarsaparilla as a spring medicine for that tired feeling, nervous weakness, impure blood and say it makes them feel better, eat and sleep better, and "makes food taste good."

Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuscles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a laxative take Hood's Pills.

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Antiseptic Analgesic Antiphlogistic

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

For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.

Eucapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary troubles. It is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.

Piedmont Laboratories, Inc.,
Clinton, S. C.

CHURCH OF CHRIST

LOS ANGELES, CAL.

The Sichel Street Church meets for Bible study on Lord's day at 10 A.M.; communion, 12 M.; preaching, 11 A.M. and 7:30 P.M. Prayer meeting or Bible drill, Wednesday, 7:30 P.M.

For further information, address G. W. Riggs, 3319 Barbee Street, Los Angeles, Cal., or call Lincoln 2583 upon reaching the city.

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SPENT HALF HER TIME IN BED

Farmer's Wife Tells How Lydia E. Pinkham's Vegetable Compound Made Her a Well Woman

Carter's Creek, Tenn.—"Three years ago I was almost an invalid. I spent half of my time in bed, being afflicted with a trouble which women of a certain age are apt to have. I took Lydia E. Pinkham's Vegetable Compound Tablets and used Lydia E. Pinkham's Sanative Wash. I am a well woman now and have been for two years. I can work as well as any one who is younger and as I am a farmer's wife I have plenty to do for I cultivate my own garden, raise many chickens and do my own housework. You may publish this letter as I am ready to do anything to help other women as I have been so well and happy since my troubles are past."—Mrs. E. T. GALLOWAY, Carter's Creek, Tenn.

Most women find plenty to do. If they are upset with some female ailment and troubled with such symptoms as Mrs. Galloway had, the smallest duty seems a mountain.

If you find it hard to keep up, if you are nervous and irritable, without ambition and out of sorts generally, give the Vegetable Compound a fair trial. We believe it will help you greatly, for it has helped others.

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In answering advertisements, please mention the Gospel Advocate.

God's Converting Power.

BY J. W. ATKINSON.

We know that God has miraculous power, plenty of it, and that he uses it; but the power he uses in quickening or converting the alien sinner is not miraculous power, but moral power—moral suasion. The gospel of Christ is the power of God unto salvation. "For since in the wisdom of God, the world through its wisdom knew not God, God was pleased through the foolishness [simplicity] of preaching to save those who believe." (1 Cor. 1: 21, Bible Union Version. Read Rom. 1: 16; 10: 13-18; Ps. 119: 50-93; Acts 15: 7-9.)

There is power in words. Harriet Beecher Stowe wrote a little book that freed a million slaves. In Iconium Paul and Barnabas went into the synagogue of the Jews and so spoke that a great multitude believed. (See Acts 14: 1.) The apostles, by their preaching, were said to have "turned the world upside down." No wonder that Paul said that the gospel is the power of God unto salvation. No wonder the Savior said: "Preach the gospel to every creature." The gospel of God's love, as manifested in the gift of his Son to die for the sins of the whole world, is what moves the people to forsake sin and follow Christ. Hence the command to teach "all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Is not that plain? (See Matt. 28: 19.)

Life is brought about by the implanting of seed. To produce vegetable life, we plant seed in the ground; to produce animal life, seed must be planted in the womb; to produce spiritual life, seed must be planted in the human heart. And the Savior said: "The seed is the word of God." (Luke 8: 11.) And Peter teaches that we are born again by the word. (See 1 Pet. 1: 23. Read James 1: 18; 1 Cor. 4: 15.) Hence, the apostles were told to "speak [teach] all the words of this life." (Acts 5: 20, 21.)

This is what David said: "The law of the Lord is perfect, converting the soul." And: "I will never forget thy precepts: for with them thou hast quickened me." This is why Peter said that God "made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.) This is why Paul said that "faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) This is why James says of God: "Of his own will begat he us with the word of truth." (James 1: 18.) It is why Peter speaks of Christians as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which

liveth and abideth forever." (1 Pet. 1: 23.) Is not that plain?

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!

Beasley-Nunnery Debate.

BY W. T. BEASLEY.

My second debate with Elder A. U. Nunnery was held at View Point, near Milan, Tenn., beginning on March 21 and continuing four days. As is customary with the Missionary Baptists, we discussed the general church question. It is almost impossible to get him or them to discuss a specific proposition. Mr. Nunnery never introduced one new argument. In the establishment of his church, he set up his church on the mountains called "Horns of Hattin." (Mark 3; Luke 6.) Later on in his speech he laid the foundation for his church in Zion. (Isa. 28: 16.) After I had showed the impossibility of his church being built on the foundation, as the foundation was some seventy or seventy-five miles away from where he said the church was built, and after I had made an argument showing that the church was to be built in Jerusalem, introducing many scriptures to support the argument, he changed his position and said that sometimes "Jerusalem" means heaven and that Zech. 1: 16 and Isa. 2: 2, 3 mean that the church was built in heaven. He never tried to set up their doctrine and practice. Mr. Nunnery claims that the term "church" "always means a local assembly." I called his attention to a number of passages that teach one universal body, or church, of which Christ is the head. In reply, Mr. Nunnery admitted that the church is one, so far as ownership is concerned.

Brother J. L. Holland, of Greenfield, Tenn., moderated for me. He is a grand and noble man. Mr. Joiner moderated for Mr. Nunnery.

I am sure that this debate will do good. Our brethren were highly pleased with my effort, and a few Methodists expressed themselves the same way; also, the Primitive Baptists were pleased with the way I met him.

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Notes from West Tennessee.

BY JOHN R. WILLIAMS.

[This article should have appeared before "The Meeting in the Blacksmith Shop," published in our issue of March 16, but was evidently lost in transit, and Brother Williams has furnished us another copy.—Ed.]

MY FIRST MEETING.

Now, being set apart for the work of an evangelist, the question was raised by some of the knowing brethren as to the field of operation. By some it was suggested that I go to Arkansas or Missouri and there try my hand on strangers. "Yes," some of them said, "that is the thing to do; so if Brother Williams is a failure as a preacher, let strangers be the first to find it out."

To this good day I have never learned how some old fellows know so much about preaching.

Brother W. W. Newkirk, long since dead, said: "Brethren, I think you are wrong in your conclusions to send Brother Williams among strangers to prove himself a preacher or a failure. Let us try him out here at home, where he is best known; and if he should prove to be a failure, he would fall only with those who thought he could preach; if he proves to be a success, there is no place that needs him more than here in Obion County."

So the matter was settled and I began here at home. Brother Newkirk and a few others were meeting regularly for worship at Minnick, at that time a sawmill town. I was called to preach for that little congregation once a month, beginning in September, 1885. On October 18, following, the first confession was made, when I had tried to use my pretty exhortation and could not find it. Brother James E. Jones, who now lives (or did when I last heard from him) near Bloomfield, Mo., was the first to make the confession and be baptized after I became a preacher.

In February, 1886, was my first meeting. That meeting reminds me of what Brother Srygley said when some one asked him if he was a Campbellite. He answered: "If I am, I didn't go to do it." I did not go to Minnick that time to hold a meeting, for I only had three little, short sermons—one for Saturday night, one for Sunday, and one for Sunday night. I had to remain over in Minnick on Monday; so Brethren Newkirk and Evans Jackson said: "There will be preaching to-morrow night." It was a rather cold night, but that announcement brought out the perspiration in great big drops. There I stood perfectly blank—had shot my last shell. I slept but little Sunday night, thinking and praying over the matter. I remodeled those three little sermons

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the best I could and tried it on Monday night, thinking, of course, this would be the last for a month. The invitation given—a confession. After the time and place for the baptizing was announced, Brethren Newkirk and Jackson spoke up: "There will be preaching to-morrow night." I tried to beg off, but—"No, you must preach." After the baptizing next evening, I took to the woods to study and pray. Again those three little sermons had to be ransacked for material enough for one more sermon. On Tuesday night a large crowd had assembled. I delivered the fourth little sermon selected from the three little ones. I started in with, and at the close another confession. "Preaching to-morrow night," said by others. From that night on till now I have never been able to describe my feelings. "I am compelled to go home." "Well, you must come back to-morrow night." The meeting continued at night for two weeks, with confessions at nearly every service. We had baptizing in sunshine, rain, sleet, and snow. Among the number baptized was an old lady, about seventy years of age, who had been a Methodist for about fifty years. When that meeting ended, there was very little of the three little sermons I had on the start. I would not have started in there with the understanding that the meeting was to continue for two weeks for love or money. Some one has said that "necessity is the mother of invention." In no meeting that I have since conducted have I studied harder or prayed more than I did in the first meeting—the one that slipped up on me. Many of those baptized during that meeting have gone to their reward, while many still live. About eighteen were baptized and a few united with the congregation. Thus my first meeting lingers in my memory as I drift down the sunny slope of time, soon to pass under the shadows. Brother T. E. Scott once told me the best preparation one could have for a meeting was to be full of the word of God. That is true. When a preacher is full of the word, it is no trouble to preach. Many things started from that meeting, told that I said, which I did not, and are told to this good day.

Harper (Kan.) College.

BY G. A. O'NEAL.

Harper College is now in its seventh year. It has grown very rapidly during these years, both in numbers and in recognition. Seven years ago the enrollment was forty or fifty students. This year we have enrolled over three hundred students. Not only is our high school accredited, but the State of Kansas has placed its stamp of ap-

proval upon us as a Junior College. Our high-school graduates receive the regular Normal Training Certificates. Our college students who take the required education receive the Three-Year State Certificates upon presentation of their credits to the State Board of Education.

Of course, our influence grows as our numbers and recognition grow. Those who have been in the school for several years say that we have the best student body this school has ever had. We rejoice at our growth in this particular, especially when we reflect upon the good these students will do in their home communities. Evidently our Bible schools are beginning to be important influences for good.

Our "aim of education" is to develop boys and girls into efficient Christians—into faithful servants of God. The existence of Harper College

cannot be justified if this is not our aim. Why should brethren burden themselves with the support of such a school if this is not our aim? May we ever be faithful in our work toward the realization of this aim.

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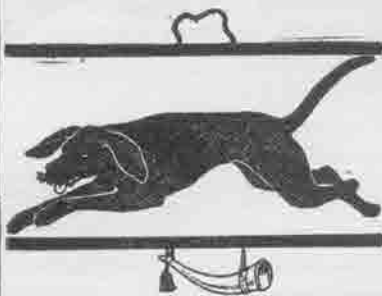
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Field Reports

Athens, Ala., April 9.—Last Lord's day I met and worshiped with my old home congregation, Old Reunion. I have two calls for meetings in Tennessee, one beginning on the third Lord's day in July and one on the third Lord's day in August.—William W. Still.

Pikeville, Tenn., April 11.—I am glad to get back into the field to work again. Brother Billingsley and I are now holding a meeting at Red Hill, near Pikeville. My next meeting will be at Beaver Hill, after which I will do some work for the church at Dunlap, Tenn. My address will still be Whitwell, Tenn.—J. C. Mosley.

Stella, Mo., Route 2, April 15.—I preached last Lord's-day morning at the Johnson and Dale Streets Church, Springfield, Mo., and at night at Broadway and West Madison. I am now in the extreme southwestern county of the State for some mission work, and hope to accomplish much good before leaving this section.—W. Curtis Porter.

Mobile, Ala., April 11.—I am here in a mission meeting. Interest is good for a place like this. Everything, from picture shows to the devil, to oppose; but Christ is leading and success is sure. The meeting will continue over the third Lord's day. I expect to begin a meeting at Eighth Avenue, North, Nashville, Tenn., the fifth Lord's day in April.—A. D. Dies.

Berry, Ala., April 10.—I preached for the brethren at Friendship, near Steens, Miss., Saturday night and Sunday. In the afternoon I preached in Steens, and at night went to Columbus to be with Brethren Cayce and Hardin, who are doing hard work there for the Master for two weeks. The Columbus brethren were very sociable. If I can suitably locate, I will work with some church during the summer and attend a college or university. I may put in the full year in school.—Arthur B. Tenney.

Clarksville, Tenn., April 15.—The church at this place is happy over the prospects of soon going into their own meetinghouse. The contract for a modern, modest, and inexpensive house has been closed with the contractor and the work is to begin next Monday. The church here has had a long, hard pull with the "digressives," having to worship in the courthouse. We have the best available lot in town, and we hope to soon have the neatest, cheapest, and most serviceable brick-vener building in the city. The churches are helping us in a very substantial way.—J. G. Malphurs.

Forest Hill, La., April 13.—I closed a mission meeting at Alco, La., last Thursday, with five additions—one reclaimed who had drifted from the Lord's house over into the Baptist camp, two restored from the world, and two by primary obedience (one of these from the Baptists). This as a result of one week's effort, made possible by gifts from two beloved sisters in the flesh. I want to return to this point for another effort as soon as I can, as I am persuaded that others are "almost persuaded."—C. C. McQuiddy.

Columbus, Ga., April 10.—We now have a band of about twenty to thirty worshipping Christ "as it is written." Brother Hugh A. Price, of Birmingham, Ala., has been with us since April 3, and is doing a wonderful work. My family and I came here and were unable to find any congregation of disciples, and we met in our own home until we found six or eight others; then I secured the services of Brother Price through the goodness of the North Birmingham congregation, and the results of the meeting to date are as stated above. The Birmingham congregation sent Brother Price here, knowing it was a destitute field. I pray that the churches may wake up and do more of this kind of mission work.—R. W. Stagers.

Henderson, Tenn., April 10.—Though I have not reported my work for some time, I have been very busy preaching and attending school. Last Lord's day I preached in Haywood County, in a place where the people had never heard the gospel as proclaimed by the apostles. We arranged for the use of a country schoolhouse, since the Baptists would not let us use their building. My audience, of course, was sectarian, yet they treated me nicely and are very anxious to hear again the truth that makes us free. Brethren, we ought to be more anxious to enter such fields, for perhaps the Lord has much people in such places. I have some time in June and August for meetings or for conducting song services.—L. H. Knight.

Huntsville, Ala., April 11.—Brother J. D. Jones filed his regular appointment at this place last Lord's day. He will soon be out in the field holding meetings. Brother Jones is a splendid gospel preacher. I was at Liberty Hill, in Moore County, Tenn., last Lord's day. I spoke on Saturday night and Sunday morning to very attentive audiences. This congregation has suffered the loss of some of its members, some by death and some by removal, but there is a faithful band of Christians left there who are able and willing to worship the Lord "as it is written." I was kept at home last year on account of sickness, but will be able to hold some meetings this year. Any church wishing my services should write me at 13 Main Street, West Huntsville, Ala.—J. A. Jenkins.

Estevan, Saskatchewan, Canada, April 10.—I left Regina on March 24 for Harptree, where I began a meeting on the fourth Lord's day in March. Two days later I took the "fue," and the meeting was discontinued until April 2, when the meeting closed on account of my condition and the condition of the roads. On April 5 we began another meeting in Estevan, which still continues. The brethren here have bought a lot in the central part of the town. There is a small building on the lot, which has been fixed up to accommodate the gatherings for the present. The Estevan church is ambitious to push the work of the Lord. This is very encouraging. The church plans to build a meetinghouse on the premises later on. Brother H. E. Foreman baptized a lady in Regina, as a result of the meeting there, the Sunday after I left. The meeting here will continue all this week.—H. A. Rogers.

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Why Preach the Gospel?

BY WILLIAM W. STILL.

Christ says: "Go ye into all the world, and preach the gospel." (Mark 16: 15.) Why preach the gospel? Because it is God's power unto salvation. (Rom. 1: 16.) The gospel is God's only remedy for sin. Then there is one God, one Savior, one Spirit, and one scheme of redemption for accountable creatures. Whatever released men from sin in the days of the apostles will release them now. So preach the gospel as Peter did on the day of Pentecost. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) But some may ask: "What does this phrase, 'for the remission of sins,' mean?" Just take a common-sense view of the entire passage. No one who is considered orthodox doubts for a moment that repentance was a command in order to the remission of sins. Now examine the passage, and you will find that the two commands, "repent" and "be baptized," are inseparably connected, and that they bear the same logical and grammatical relation to the end in view, and harmonize with other passages in which the word "baptize" occurs. Christ, in Matt. 26: 28, says: "For this is my blood of the new testament, which is shed for many for the remission of sins."

Baptists and the Lord's Supper.

BY JOHN B. PEDEN.

Baptists openly confess that they do not know when to take the Lord's Supper. Read the following from the Florida Baptist Witness of March 30: "Many of our churches observe it quarterly. The one thought that ought to be stressed here is that a church should have some stipulations in regard to the matter. Let it be discussed among the members, and after prayerful consideration let them decide as to what is expedient for them; and when once the question is decided, there ought not to be any carelessness or indifference about a matter so sacred and impressive."

It is indeed sad to see a great people like the Baptists come out in plain, unmistakable terms and recommend to their people to discuss and decide the Lord's business. True, they have a right to make a law to govern their denomination, but no right to make laws governing the church purchased with the blood of Christ. See Acts 20: 1, and act according to instructions.

Renew your subscription to the Gospel Advocate.

The Cause at Clarksville, Tenn.

BY C. E. W. DORRIS.

Some years ago the church at Clarksville departed from the faith, and, as a result, for some years there was no loyal congregation in the town. Some seven years ago I spent twelve months in the county endeavoring to build up the cause there. As a result, a little band of faithful brethren were collected, and since that time they have kept up the regular worship, meeting in private homes and in the courthouse. They now have a good-working little congregation.

They recently purchased a lot at the cost of two thousand dollars and are now preparing to build a house of worship. The lot is paid for, with the restrictive clause in the deed, and the house will cost something like seven thousand dollars. These brethren need the cooperation of the churches. They need your help, and need it now, and the same will be highly appreciated by them. Send all donations to R. U. Edmondson, Clarksville, Tenn.

One thing is certain, the ship with Christ on board must at last reach the happy shore.—Princess Beatrice.

If good people would but make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!—Selected.

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Unity Among Papers.

BY H. M. PHILLIPS.

By this is meant what are called "religious papers." If all religious papers were at unity, it would mean untold blessings for the church. It would have to be as God says to be at unity, for that is the only plan on which all can unite. However, it is too true that the religious papers of the church of Christ are not at unity, or maybe I had better say papers representing the teaching of the church of Christ. There is a cause that is deplorable and a cure that is sufficient. It only remains to remove the cause by using God's remedy, and all will be well.

It seems in some way or other that the brotherhood has the "paperitis," and I fear it is a somewhat dangerous affair. A few times it might be that a man could not get to say what he wanted to say in papers already being printed, and so he starts one in which he may be free to give vent to all his desires; and it might be as well sometimes if it had not been printed. Then, again, one wishes to be noted as an editor, and lest the world never know of his ability as such, he must experiment a little, to be convinced in a short while that something was wrong. Then there are those who want to do good, and for no other motive start a paper. A few good, strong papers might be better than so many weak ones; or, at least, if a host are to be had, unity ought to prevail among them.

In some places it is only necessary to ascertain what paper is read and the person is spotted at once. Then, in others, some will read but one paper, completely ignoring all the others. Then, too, it often happens if a man writes for one paper, he is, to a great extent, excluded from the rest. Now, to my mind, these things ought to be adjusted. Possibly it could be settled if all the editors would unite, then the papers would follow. But that is rather a serious problem, as well as an almost impossible one. If the apostles had had a dozen papers, they would all have been at unity. The articles written by them show this. But the fact that they were guided by the Holy Spirit, while not all editors seem to be so guided, may help to explain matters of our time. Anyway, we all agree that papers ought to be together, but how to get this accomplished is not so easily agreed upon.

Now, I believe that papers do a great deal of good, and it is true that some harm is done, just as we might say of preachers. I would not say to stop the papers because some harm is done, but stop the harm and give us the papers filled with the wonderful

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words of life. Papers are but means of teaching the gospel; and when used as they should be, they are very effective. People may get lessons by reading a paper when they will not go to hear preaching. Then, some who can't go may learn as well. But one may say that he could read his Bible. To be sure; and the same argument, if it might be called such, could be used against hearing preaching. A sermon written is just as true as if it were spoken. Then, too, from the fact that I can have more time to consider it when it is written, may I not get more out of it? No, do not quit the papers, but give us a united set of editors and papers, so that we may feel at home in any paper, and, by a pull together, much more will be done. Unity among the papers will mean much for the one cause. Let us work to that end and hasten the day when such shall be.

"On With the Dance."

BY J. L. HINES.

Monticello (Kentucky) has been caught in the very vortex of the lure of the modern dance. High-school students waste their energies in the all-night revel and come to their classes the next day with ill-gotten lessons. Christians, so called, will even encourage and participate in this damnable, degrading, character-wrecking, Christless, Godless, church-dishonoring, soul-destroying, devil-catching, hellish business. I am not surprised at the world engaging in this kind of worldliness, but how the people who claim to be Christians can indulge is astonishing to me. The Bible holds out for inspection two classes of people—the godly and the ungodly.

THE GODLY LIFE.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) Walk by the Spirit; "for the mind of the flesh is death. . . . the mind of the flesh is enmity against God." (Rom. 8: 1-8.) "Walk by the Spirit, and ye shall not fulfill the lust of the flesh. . . . The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." (Gal. 5: 16-24.) Therefore, the godly life is a Godlike, Christlike, pure, holy, sanctified, consecrated life.

ANCIENT DANCING BY GOD'S CHILDREN.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women [Not a man in the crowd.—J. L. H.] went out after her with timbrels and with dances." (Ex. 15: 20.) "The women came out

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George Whitefield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitefield read it continuously through four times.

Recently a great Bible student, Rev. J. D. Jones, of Bournemouth, England, a man whose works are read by millions—whose counsel is sought by thousands—was asked to begin the making of a commentary upon the whole Bible as he had done on some of the books of the Bible. His reply was: "That has been done, and satisfactorily done, by Matthew Henry. He cannot be superseded, and the marvel is that he should have been able to do it so completely and well as he has. It cannot be done again."

John Wesley: "It is frequently full, giving a sufficient explication of the passages which require explaining. It is in many parts deep, penetrating further into the inspired writings than most other commentaries do. It does not usually entertain us with vain speculation, but is practical throughout; and usually spiritual, too; teaching us how to worship God, not in form only, but 'in spirit and in truth.'"

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singing and dancing." (1 Sam. 18: 6.) "And David danced before the Lord." (2 Sam. 6: 14.) Note that in these dances the women danced by themselves and the men by themselves, outside and in the day; such dances were spontaneous also.

THE UNGODLY LIFE.

Love the world and the things of the world (1 John 2: 15), be a friend of the world, thus making yourself an enemy to God (James 4: 4); "for the whole world lieth in the evil one,"

and all that is in the world is "the lust of the flesh and the lust of the eyes and the vainglory of life" (1 John 2: 16, 17). "The works of the flesh . . . are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like" (Gal. 5: 15-21); "lusts, winebibbings, revelings, carousings" (1 Pet. 4: 3). "Reveling" means "a revel, carousal" (Thayer); "a jovial festivity with music and dancing."

(Liddell and Scott). Lasciviousness also embraces dancing, but it means more.

ANCIENT DANCING OF THE UNGODLY.

Idolatrous worshipers have a dance. (Ex. 32: 19.) The degenerate Amalekites participated in the mixed dance. (1 Sam. 30: 16.) Speaking of the wicked, Job (21: 11-13) has this to say: "They send forth their little ones like a flock, and their children dance. They sing to the timbrel and harp, and rejoice at the sound of the pipe. They spend their days in prosperity, and in a moment they go down to Sheol." The dance of the ungodly was a mixed promiscuous dance, and the condemnation of Heaven rested upon it.

THE MODERN DANCE.

The modern dance had its origin in a Vienna bawdy house, December 20, 1787, and has never lost its primary meaning. Though many dancing masters have tried to reform it, they cannot, for the thing is hereditarily totally depraved. Anything that will damn a soul is wrong. Out of three hundred thousand abandoned women in America, two hundred and twenty-five thousand attribute their fall to the dance. Of two hundred abandoned women in Los Angeles, one hundred and sixty-three attribute their downfall to the dance. The various steps of the modern dance are contrived with devilish ingenuity to excite the instincts of sex. That the modern dance is lascivious in its influence and tendency is beyond doubt true. Its chief attraction arises from the close contact of the sexes and the excitement of the sensual feelings. If this were not true, men would be as fond of dancing with men as with women, and vice versa; yet you could arouse no interest in a dance confined to either sex. The dance custom is fraught with evil tendencies. No Christian can indulge in such soul-destroying amusement. Practices that lead to wrong and imperil virtue in men and women ought not to be encouraged by parents.

I am opposed to the modern dance, first, middle, and last, because it is anti-American and anti-Christian.

"Lo, I am with you always, even unto the end of the world." With us by his Spirit; with us in the great sacrament of his love; with us amid weaknesses, divisions, failures, disappointments, he is with us still. And it is his presence alone which sustains his envoys and gives to their work whatever it has had, or has, or has to have, of vigor and permanence.—H. P. Liddon.

In the Days of Noah.

BY H. C. FLEMING.

The Bible informs us that Noah was a preacher of righteousness, and that he warned the people of an impending danger that was about to come on the inhabitants of the earth; but they refused to believe it, and, no doubt, laughed him to scorn. Their unbelief did not prevent it, for the rain descended forty days and forty nights and the waters covered the whole earth, even the highest mountains to the depth of fifteen cubits (about twenty-two and one-half feet).

Like the people in the days of Noah, some of the present time refuse to believe, turning from revealed facts to science falsely so called.

There is a tradition among many nations of the great flood. How could this be, unless there has been something to keep it on their minds from father to son (to keep it there) during all the past ages of the world? We are informed that there went up a mist from the earth and watered the whole face of the ground in the beginning. From this some have thought that it never rained on the earth before the flood. Be that as it may, we know that in moist climates the dew does rise in the night, and in many places causes plants to grow without rain. Is this not evidence of the truth of the statement?

Some claim that it is an impossibility for forty days' rain to cover the highest mountains with water fifteen cubits deep. Let us look at this from a scientific and revealed point. Scientists tell us that the earth was once in a greatly heated condition, and that it has been for many centuries gradually growing cooler. If this is true, it helps to confirm the statement in the Bible about the flood.

We are also informed that the whole surface of the earth is three-fourths water, and only one-fourth land. Could not the three-fourths water, under sufficient heat, cause enough rain to fall in forty days to cover all the land even to the depth

mentioned? As to its running off, it always falls much faster than it runs off. Note the floods in various parts of the earth at different periods. Why, then, could not enough water be drawn from the oceans to cover the whole face of the land at once? It was done, and no amount of quibbling can change its truth.

Here is a statement that is yet to be, and it is of the highest importance that all should believe it: "See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven." (Heb. 12: 25, 26.) When the earth and the heavens shake and tremble at the same time, how great will be the fear?

The gondolier in Venice is as fine to look at as his gondola. He has color, too, in the ruddy dye of his face, the infinite variety of his amber shirts and blue trousers and scarlet sashes; and if you really know him, he is one of the most charming of people.—Arthur Symonds.

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DIVISION AND ITS CAUSES.

BY JOHN ALLEN HUDSON.

Open disruption is a fruit. Division, "wrath, strife, seditions, heresies," are called works of the flesh by the apostle Paul. Mutual respect and love does not bring division. There must be a break of amicable relationship before there can be a division. A disregard of filial duty, and enmity, parental bitterness, maternal hardness, fraternal dislike, are causes of division. Two who love and respect one another as Jonathan and David did will not break. Two do not agree, or one who hates as Cain did will separate two brothers. Two who love as father and son as did Hamlet and Hannibal will cherish the same design in life and work.

Division is the result of hatred, envy, malice, and wickedness. Low animal desires and petty jealousies are to blame for discordant relationships.

Riots in heaven are rare. The angels hold together in firm concord. The divine hosts that wait on the desire of Deity and do errands of eternal moment and influence are subservient in love to God. One of the sweetest thoughts about heaven is its peace and loving concord. God is true, angels are true, the Holy Spirit is true. The Lord Jesus Christ is amicable. All heaven is at peace.

The great blind poet, Milton, pictured a united hell. All demons worked for the same end, inspired by the same fiendish purpose:

Devil with devil in firm concord holds;
Men only disagree of creatures rational,
Though under hope of heavenly grace.

Angels are in harmony because loving and obeying. Devils are in harmony because all alike are doomed. So why disagree? To what purpose? Only to make hell more horrible? That would be folly. Therefore, unity, even with the damned, is the only thing to be considered.

But man, under hope of heavenly grace (which grace and redemption demons have no hope of), in his striving toward his eternal home of peace and love, will be at variance with his fellow who is doing the same thing. And who will say that the most bitter divisions are not over things religious and pilgrimatic—those things that pertain to their devotions and their journeys to God? The first far-flung division was over the service that God requires and receives,

the offering of sacrifices by Cain and Abel. Religious wars have always been the most bitter, the most aggressive, the most filled with anathemas and counter-anathemas.

Division itself belongs to the human family. Peculiarly so. The history of the family of man is the complete history of division. It started with our first progenitors. It has run with our forbears. On them it hangs, and on us, their sons and daughters, it to-day is settled. I would rather, in view of the sins and follies, be related to another order of beings and forego all consanguinity to the Adamic race. But I cannot away. I am tied to it. And so are you, my brother. So let us make the best we can of it.

After Cain and Abel's day, after the days of the flood, as soon as the earth began to be repeopled, in the days of Peleg, the earth was divided. Nimrod went to the country of the plain, Mesopotamia, and started him a colony. It may have been for conscience' sake, like it was with John Smith and Roger Williams and the Pilgrim Fathers, that he boldly said to his followers was the immediate cause of his separating them from the rest of the race of Adam. At least, men have always made personal pretexts, their own consciences, their feelings about questions, the immediate tests of fellowship of communities and nations, the causes of divisions. It is so to-day. But this nonuniformity is a good thing? Yes, if properly used.

In the days of the apostles there were Hymenæus, Alexander, Philetus, and others, who could not bear the rest of the body religious. But were their reversions, their deviations, good? No, they were ruinous. These men had wills to lead separate bodies. Was it because they knew the church to be corrupt? Doubtless there were some corruptions. But Paul knew this. Why did not he cause division? Because he loved the Lord and his church.

In the days of Luther were there corruptions? Yes. Perhaps they were more flagrant and open than they were in the days of the apostles. But why the reaction? Because Luther personally could not bear the corruption, as his eyes beheld. But the reaction, the result of his labors and the church he started? Did he do good in the world? Most men say yes. He but added to the long list of divisions and to innumerable doctrines one more doctrine. It was good in a way, but mostly not good that he labored for a reform, but ultimately formed a new denomination.

But personal disgust, as with Luther, Huss, Knox, and other reformers, is not a sufficient warrant for the disgusted to start something else that in time will be just as disgusting. Not that the Catholic Church had any right or pre-eminence upon the earth. It had the latter, and was the body that made great claims, but it was not right. But Martin Luther had no right to create something besides. All divisions have come as the result of man's uncongeniality, his inability to get along with the rest of the race; or they have come because of hatred, variance, enmity.

If man had always been related to his fellow man like God and his Son, Christ Jesus, are related, there would have been no divisions. And Jesus wants just such unity among his followers and subjects as there is between him and the Father. He proposes this in the great church of the Bible, but not in any church or churches of men. All churches of men are doomed to destruction. "Every plant, which my Heavenly Father hath not planted, shall be rooted up," says Jesus.

Current Comment

BY A. B. LIPSCOMB

Bryan's Faith in the Bible.

The fight that Mr. Bryan is making for the integrity of the Bible story of the creation as opposed to the supporters of the evolution school is one of the bravest and most timely efforts of this great statesman's career. His sayings along this line are being widely copied by the papers over the country, and I note that various editors refer to them as "Mr. Bryan's views," as if there was something particular and unique in his stand for the inspiration of God's holy book. But I prefer to speak of it and think of it as Mr. Bryan's faith, which is not unlike the faith of all who place their trust in the integrity of the Scriptures. One thing I have noticed here in Florida is that the people love him all the more for his adoption of their native State as his place of residence. Just now Bryan is the favorite topic of the editors in this State. They discuss him and criticize him and rebuke him and joke about him for one thing and another, but underneath it all there is always the tender note of appreciation. It is rather significant that this great man preaches on nearly every Sunday and many times between Sundays. His sermons are spoken with vigor and never fail to leave an impression. Following his sermon at Lake Worth the editor of the *Leader* wrote the following observations:

Mr. Bryan is quite orthodox, the orthodoxy of the fathers. He believes what he believes. He preaches with a smile. His countenance is happy. He leaves the Jew and the Unitarian and the unchristian faiths out on a limb, but he doesn't saw that limb off and consign them to everlasting woes in so much language. He prefers to let his auditors use their heads to that extent.

That he believes explicitly in the Biblical story of creation he did not hesitate to say. He declared that large numbers of scientists, professors, and persons of excessive education disbelieved the creation of Genesis, and deplored the statement. He tellingly dwelt on the point that service is the thing that is worth while, religiously and otherwise. That, perhaps, was the highest note he struck. Henry Ford voiced the same view recently when interviewed about his religious belief. Mr. Ford said he did not have much of a religious belief—something, say, like that of the good Samaritan or the Sermon on the Mount.

Mr. Bryan takes his Bible straight. He prefers to believe what it says. That God took dust and created man literally is his belief, rather than that God created man through a series of evolutions. He will have no stepping-stones to his present self of monkeys and apes or sea urchins. He believes in the miracles of the Bible, in all supernatural things it records. He believes the immaculate conception necessary for a belief in Christianity. And he believes in a personal God and a personal devil.

Withal it is a rather happy religion that Mr. Bryan preaches. It is one that points onward and upward. With technicalities aside, in the main it is one to which almost every one may well subscribe.

Much of what Roosevelt and Cleveland and McKinley said about some of the live political issues of their day has already passed from the public mind, but what they said about the Bible is frequently quoted and will always be appreciated. The same will prove true and in still greater measure of Mr. Bryan; for he has devoted more time and thought and expenditure of energy to the defense of the Bible than all of them collectively have done. When the final summary of his work and influence among men is made, no doubt his fight for the integrity of the Scriptures will be the biggest thing in it, and the service he has rendered humanity in this respect will make his fame imperishable. When we touch God's word with pen or tongue, we touch the infinite.

Last week Mr. Bryan gave to the Associated Press the announcement of his decision not to make the race for

Senator, stating as his reason that he must give his time and thought to certain paramount principles that were not confined by any means to the State of Florida. It appears a bit odd for Mr. Bryan to be declining to make a race for office. But when we stop to consider the biggest thing he is contending for, we cannot doubt for one moment the wisdom of his course. Thank God for Bryan!

Is the World Growing Better?

During the meeting at Ocala, Fla., I have been the recipient of courtesies extended by Mr. Frank Harris, veteran editor of the *Ocala Banner* and looked upon as the dean of the Florida press. Mr. Harris is a gentleman of the old school, firm in his convictions of right and wrong, and hospitably inclined in most of his public utterances. He believes that the present is not so bad as painted, and because of his long and minute observation of the social, religious, and political affairs of this country his opinion on such matters is worth consideration. He writes in part as follows:

Notwithstanding all that is said in denunciation and condemnation of the present time—the laxity in morals, the wave of crime, the impeachment of the moving pictures, the jazz music, the modern dance, woman's dress, and other imprecations and maledictions sounded from pulpit, press, and platform—we still maintain, and feel sure of our ground, that we are living in the golden era of the centuries. Viewed from any direction, there is no other age comparable to it.

There never was an age in which there was so much benevolence shown, so many gifts to public and private charities.

There was never before so much tolerance of thought and good fellowship shown among the different religious denominations, one toward all the others, and full and free expression of one's political opinions.

There was never before such vast sums appropriated for education; for the eradication of disease, for the care and sanitation of those in prison bonds, and for the betterment of humanity in so many uplifting ways.

The pages of the past are stained with fierce and bitter religious wars, and it has not been so very long since one had to maintain his political opinions at the point of sword and pistol.

Not so any longer.

In our time we have seen dueling put under the ban of public opinion; we have seen slavery, after an existence of thousands of years, abolished; we have seen the doors of the "open saloon," which has broken the hearts of so many mothers, forever closed; we have seen woman lifted to her place beside her male companion where she will be in a position to exercise more potentially her influence, like a sweet benediction, for the betterment of the world.

Those of us who were accustomed to the "sideboard and decanter" and the "open saloon" will soon be "gathered to our fathers," and those who are to take our places, not having to contend with these influences, will not have contracted the drink habit, and our nation will be controlled by a sober and intellectual people whose influence will gradually expand and cover the whole world as the waters cover the sea.

Relative to what Editor Harris has to say about "so much tolerance of thought and good fellowship" in the religious world, it is pertinent to observe that it is our Christian duty to encourage all who are looking in the right direction and to be courteous and friendly disposed toward our religious opponents. Some preachers seem to have but one point in view, and that is to deal great sledgehammer blows upon those who differ with them without ever giving their religious opponents credit for having one particle of honesty or sincerity of purpose. We must speak the truth in season and out of season and always be ready to give an answer "for the faith which was once for all delivered unto the saints," but, to be effective, our work must be done in love. Jesus showed Nicodemus, a man proud of his position as a master in Israel, that he was ignorant of the very first and fundamental condition of salvation. But Jesus spoke in such a way as to impress this professed leader's heart without leaving one trace of

bitterness or resentment. We can do as much if we follow the great Teacher's example. It does not require miraculous power to do it, but it does require love; and if we lack love, all our boasted knowledge and logical acumen will never make up for the deficiency.

On the other hand, we should see to it that, in our desire to be kind and tolerant toward all, we do not compromise the truth of God. When convictions are at stake, we can easily compromise too much. The old, false prophets were false in that they cried, "Peace, peace," when there was no peace. Amiability must be guarded against, lest, in being too amiable and peace-loving, convictions and high principles are forfeited. More than likely the good fellowship among the different religious denominations referred to by the veteran editor is largely explained by the fact that the most of them have adopted the "let-alone policy" in religion based upon the theory that they are all going to heaven, anyway, and the many churches are but so many roads, all leading to the same place. But Paul teaches the unity of the one body rather than the unity of denominations. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12: 4.) It is our bounden duty to proclaim kindly and courteously, but withal firmly and steadfastly, the unity of the one body, which is the church of the living God. (See Eph. 1: 21-23.)

Thank you, Friend Harris, for the inspiration of these remarks, and may you live long and happily and continue to wield that facile pen in the land of sunshine and flowers.

Publishers' Items.

Send us a new subscriber to-day for the Gospel Advocate. Price, \$2 a year, in advance.

Every Sunday school should have one of our Sunday-school Records. Price, \$1.50.

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Our subscribers should not be unmindful of the fact that we have reduced the price of the Gospel Advocate from \$2.50 to \$2 a year, and this reduction made while labor in the printing business is as high as during the war. We are strong in the conviction that our subscribers will enable us to maintain this low price by keeping their subscriptions paid in advance and by sending us a number of new subscribers. Those who are in arrears should pay up to January 1, 1922, at the rate of \$2.50 a year and then renew for 1922 at \$2 a year. Don't wait for a statement. It is expensive to send statements to so many. The date on the yellow label on your paper shows the time to which your subscription is paid. Promptness will help us.

Our Contributors

The Partisan Spirit.

BY G. W. RIGGS.

I suppose that every sect in Christendom, and every faction, dissension, and division in the churches of Christ, has grown out of a partisan spirit. The partisan spirit incites envy, jealousy, contention, strife, backbiting, and oftentimes downright hatred itself. These and such like things are classed as works of the flesh, and Paul warns that they who practice such things shall not inherit the kingdom of God. The partisan spirit caused some at Corinth to say: "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." But Paul rebuked them and said: "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." It was the partisan spirit that led some to question the apostleship of Paul and otherwise discredit and belittle him. "For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, what we are in word by letters when we are absent, such are we also in deed when we are present. For we are not bold to number or compare ourselves with certain of them that commend themselves; but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding."

When brethren unduly exalt one and unjustly discredit another, they are actuated, not by the Spirit of Christ, but by a partisan spirit, which, if not suppressed, will inevitably lead to dissension and division.

A partisan spirit is easily incited. The love of pre-eminence, and vainglory, self-inflation, self-commendation, cajolery, to fawn upon some and to frown upon others, on the part of a preacher or other leader, will almost invariably stir up a partisan spirit.

Again, differences or difficulties between brethren over personal matters sometimes work up a partisan spirit. Instead of the whole congregation standing together and seeing that the parties who have a difficulty settle it between themselves or else be withdrawn from, the members take sides, and faction or division is the result. For truth and righteousness we may be partisan; because for these we must take a firm stand against all opposition. Here we can make no compromise. And, in my judgment, division in a congregation is justifiable upon no other ground.

Neither favoritism, nor aversion to persons, nor preference for things indifferent is a just cause for dissension among the people of God.

Humility, love for the truth and for one another, without which all things else profit us nothing, and to be filled with the Spirit of Christ, without which we are none of his, will prevent the partisan spirit and avert much trouble arising from it. Whenever and wherever the following scriptures are observed, the partisan spirit and the evils resulting therefrom cannot exist.

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." "Let us not become vainglorious, provoking one another, envying one another." "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than him-

self: not looking each of you to his own things, but each of you also to the things of others." "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil."

Christian Duty. No. 1.

BY HARVEY SCOTT.

"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge." (Col. 2: 1-3.)

(Verse 1.) Paul said that he wished that those brethren at Colosse knew what conflict, care, struggle, battle, or strife he had for them; and not for them only, but for as many as had not known or seen him personally. In this we have no spirit of selfishness on Paul's part. We must be interested in the others as well as ourselves. When brethren realize the fact that there are others who are interested in them and are praying that they hold out faithful unto the end, that they may receive a crown of life, they will then thank God and take courage. But in the next verse the apostle tells them the reason why he wishes them to know of his care or conflict for them.

(Verse 2.) That their hearts might be comforted, gladdened, cheered, encouraged, or refreshed. Whose heart would not be gladdened or cheered to know that such a one as this great apostle had such great interest in them? We not only have great men who are interested in our welfare, but we have the promise of Jesus that he will never leave us nor forsake us. Brother, is your heart made to rejoice over this fact? The Lord has said: "I know thy works." This being true, ought not our hearts be cheered, that, regardless of how little we may be able to accomplish, so long as we do all that we can, the Lord knows and will reward us in the end? Paul pleaded that the Corinthians be steadfast, unmovable, always abounding in the work of the Lord, for they knew that their labor was not in vain in the Lord. This is true to-day. When we labor in the vineyard of the Lord, our labor is not in vain. In doing this, we have done our duty and lifted the responsibility from our shoulders and placed it on those who have been taught the gospel and have rejected it. The gospel is still "the power of God unto salvation," and God's word is not to return to him void, but shall accomplish the thing whereto he shall send it. (Isa. 55: 11.) Brethren, why should we ever become discouraged? True, there are times when it seems that we are not accomplishing very much; but the gospel will do the same work to-day that it did in the days of the apostles, if we only spread it as we ought.

But our hearts are to be "knit together [closely united] in love." When this is done, we will have more interest for each other. Peter tells us that we should "love one another with a pure heart fervently." (1 Pet. 1: 22.) Paul was interested in their spiritual welfare and not so

much their physical. Too many times we are interested in the physical welfare of those with whom we come in contact and not interested in their spiritual welfare at all. A fire breaks out; firemen are called to the scene, and they commence the work of saving the house. Upon examination, they find that there are several persons in the house who have been trapped by the flames and are unable to escape. Immediately they stop fighting the flames and try to save those in the house, even to the total loss of the house. Why? Because those in the house are more valuable than the house. Behold Paul's message in 2 Cor. 5: 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Is it not a fact that the real person in the house is worth more than the house? Still, we will give more for the saving of the house than the one in the house—interested more in their physical good than their spiritual. "Brethren, these things ought not so to be."

When we have the necessary spiritual interest or care for others, then we shall not be a stumblingblock—stand not in the way of sinners—but will do all that we can to teach them the way of the Lord as opportunity presents itself. We will first demonstrate to them, by our lives, that there is a reality in the religion of Jesus Christ, and then by our words teach them the truth.

But there is that richness of having the full assurance of understanding. Paul tells these brethren in the first division of this letter, in verse 9, that he prayed that they "might be filled with the knowledge of his will in all wisdom and spiritual understanding." This seems to be the understanding referred to here. Hence, to have this spiritual understanding is considered by the apostle something rich. To be able to understand the things written in God's blessed Book is indeed a great blessing. There are a great many people who, on account of their blindness or prejudice, are unable to understand the things given in the Divine Standard for man's good. But Paul prays that they may have this understanding so as to know the mystery of God, even Jesus Christ. It was necessary for them to have this full assurance of understanding in order to understand the gospel: for it is the gospel of Christ that is the "mystery of God" referred to here. No wonder the apostle spoke of this understanding as something rich.

(Verse 3.) All the treasures of wisdom and knowledge are hid in Christ. The apostle here refers to wisdom and knowledge as treasures—that which is valued very highly. All the wisdom and knowledge that will benefit man hereafter is in Christ. Through Christ, God has revealed this hidden mystery, the gospel, and it is through this gospel that we obtain all the knowledge of our soul's salvation that is to be obtained. It is through Christ as a medium that we obtain wisdom. Not the wisdom of this world. Paul told the brethren at Corinth that he came to them not with enticing words of man's wisdom. In James 3: 15-17 we learn that there is a wisdom that "descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." This is the wisdom that we want, and it is to be obtained only through the gospel.

Putting together the different translations, we have the following: I wish that you knew of the great care or struggle that I have for you, and those in Laodicea, and as many as have not seen me personally; that their hearts might be gladdened or encouraged, and that they may be knit together in love, and may gain in all its richness the full assurance of understanding, in order to a true knowledge of the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden.

Field Notes.

BY EARNEST C. LOVE.

On Monday, April 10, my cousin, Lee Paschall, met me in Newbern and took me out to his home near the Nebo congregation, about twelve miles from town. It rained out my appointment that night. The next day he took me to Friendship, where I was supposed to have an appointment; because of some confusion as to whether I was to preach in town or at Bethel, a few miles in the country, no appointment was made.

However, I soon got in touch with the brethren and found great big chunks of friendship all about the town. It is well named. Brother W. C. James, of the merchant firm of Smith & James, entertained me in his home, and drove me in his car out into the country, where I saw many of the brethren. I did fine, too, as I got all but about half a dozen on the paid-ahead list.

My next stop was Alamo, the county seat of Crockett County. There I had an appointment, but the audience made me think of Davy Crockett and his companions just before the fall of the Alamo. But I was royally entertained in the home of Brother R. J. (Bob) Green. Brother Green is a relative of Brother Tom Green, Circuit Court Clerk of Lauderdale County, at Ripley.

Brother V. E. Pinkston took me to the Cross Roads congregation, near Bells, where I was entertained at the home of Brother and Sister L. N. Culp. There was a small crowd at Cross Roads also. But they had a good excuse. I have forgotten what it was, but it doesn't matter. It is the same everywhere. People just don't go to church any more, except on Sunday morning or during the light nights in August. Brother Culp drove me about in his car, so that I got to see most of the brethren. I almost made a clean-up there. Nearly every family is now getting the Gospel Advocate and is paid up. Brother Culp, who is a Freed-Hardeman boy, is a good man, a preacher and teacher of no mean ability, but is farming now. He drove me to Bells, where I took the train for Gadsden.

Dr. F. C. James met me at Gadsden. He took me to his home, and introduced me about town, and showed me every courtesy. But it rained out our appointment. He is a busy practicing physician, and a good one, yet he had time to spend with me; like Brother James, of Friendship, and Brother Culp, of Cross Roads, all of whom were busy. It seems if you want any extra work done, you must get a busy man to do it.

From Gadsden I went to Milan, where I preached at the Fairview congregation, three miles out. There I visited my aunt, Mrs. Alice Martin, and family. She was formerly the wife of my uncle, Frank Paschall, who died several years ago at Cairo, Tenn. I had a splendid visit, with good audiences Sunday morning and night, and did some business.

Here are some notes that may be of interest to some. While at Cross Roads, on Route 5 from Bells, I went into a place and was introduced to a Sister White. She began to ask about Love's Branch and Maury County, and I found out she is a sister to Uncle Henry Ritchey, who died recently at Shady Grove. She has a daughter and son-in-law, Brother and Sister Warren. Her husband is living, and all are members of the church.

There are four digressive churches in Crockett County. They are at Alamo, Bells, Crockett Mills, and Chestnut Bluff. When the organ was put in at Bells, twenty-two years ago, Brother R. J. Green was the first man to pull out and go some place else to worship. He and some others began to worship at the Cross Roads, three or four miles in the country. The "digressives" put a tent out there and tried to hinder them from getting started, but they are going yet. Some of the brethren still drive out from Bells to the country church. I wonder if the "digressives" are proud of their work. We have about fifteen congregations in Crockett County, so I was told.

At Milan the "digressives" have botched things up considerably. The house was bought and paid for when all were in harmony and no one there wanted the instrument. When the innovation spirit struck them, this house was sold and another bought and decided to trustees favorable to "digressivism." Then they put in an instrument and organized their societies, got in touch with the State Board, and were off with a bound; only they were like the "educated" frog—they had swallowed too many shot and could not jump. They had everything their own way for several years.

If "digressivism" can succeed at all in the small towns and country districts of Tennessee, then it should have succeeded in Milan. But they got weaker and weaker, and finally quit, and have given the keys over to our brethren. They are conducting service every Sunday in Milan. A few of the "digressives" are still scattered about the town. Not knowing the circumstances, one would think those few survivors would be worshiping with us. No, that is too good to be true. On April 16 their main supporter joined the U. S. A. Presbyterians. Some of the main teachers and public leaders are attending the Methodist Church. It will be well for our members to remember this when a "digressive" preacher tries to get them to join the digressive church. He tells you there is no important difference between us. The facts are, he is more favorable to almost any other religious body than he is to us.

Here's hoping we succeed at Milan. Brother W. R. Hassell, of Trenton, and Brother J. L. Holland, of Greenfield, both have monthly appointments there. If I am not badly mistaken, we have a conscientious, willing, and efficient leader there in the person of Dr. G. C. Bryant.

When I arrived at Alamo, I found Brother J. L. Holland was there preaching the funeral sermon over the remains of Brother Conley. Brother Conley leaves several children and grandchildren in the neighborhood, all of whom are members of the church, as far as I could learn.

It was my first opportunity to meet Brother Holland. He is a good speaker, and he is well spoken of in all these parts as a good man as well as preacher. He has done much good in Crockett County. May God bless him and all of our faithful brethren.

One man said: "The Gospel Advocate saved me. I didn't realize it then, but I do now." Another said: "My wife was won to Christ by reading the Gospel Advocate." These thoughts by the way.

"Review of O. E. Payne's Book on 'Psallo,'" by M. C. Kurfees.

Payne's book has been advertised extensively and many copies have been given to people to read with a request to return when read. I am advised that a special effort has been made in Tennessee and that many copies of the book have been circulated throughout the State.

The Review by Brother Kurfees is published in a pamphlet of nearly one hundred pages and sells for twenty-five cents a copy. This Review is a complete exposure of misrepresentations contained in Payne's book which were misleading as to the meaning of "psallo" as used in the New Testament.

Brother Kurfees has done his work with much care and thoroughness. He has read pages in the original in order to get the correct meaning of a word. He is thoroughly equipped for such work, and all lovers of the truth are indebted to him for the great service he has rendered the church in his Review of Payne's book.

The Review should be circulated and read. A number of churches have ordered one hundred copies each. Will not others do likewise? Help us give the Review a wide circulation. Send all orders to the McQuiddy Printing Company.

J. C. McQUIDDY.

"From Faith Unto Faith." (Rom. 1.)

BY H. W. JONES.

What meaneth the above phrase? From the very little we have heard about this scriptural phrase, it must be considered, by most people, as a meaningless phrase. Some think it means one thing and some another quite different, while most people seem to pass it by as so unimportant as to deserve little or no consideration. But I am one who does not share in such opinions. I consider its meaning so important that I recently preached a sermon on, or to (not "from," I trust), that phrase of scripture as a text. Now, let us see, if we can, what the phrase means; and, in order to understand its full import, we must carefully consider the context, as well as the text. It is inspired scripture, and ours to look into.

1. Paul said: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel." No! Paul was "not ashamed of the gospel"—"not ashamed" to preach the plain gospel in the imperial city of Rome, right among the very elite, the wise, the great, the powerful, the rich and proud of this world! But—alas!—how different with many "preachers" (so-called) to-day! From what little of the pure gospel many of them preach to-day, they are either "ashamed of the gospel" or woefully ignorant of it, one or the other, or both. Just think how much of something else (story, lectures, travel, opinions, feelings, anecdotes, politics, "drives," etc.), and how little of the pure gospel of Christ is preached in the pulpits and through the religious press of our land and country to-day, then how fitting and needful for men now to say, like Paul: "I am not ashamed of the gospel of Christ!" Lord, grant us men of conviction and courage, like Paul, who will "cry aloud, and spare not."

2. Why, Paul, are you "not ashamed of the gospel?" Let Paul answer: "For it is the power of God unto salvation"—yes, "the power" (not a power, *some*, or *part*, of the power) "of God unto salvation." The gospel, then, is the God-ordained power to lead mankind unto salvation, and the only direct power God exerts to-day "unto salvation" from sin of a lost and ruined world. No wonder then that Paul was "not ashamed of the gospel!" But "the gospel is the power of God unto salvation" to whom? "To every one that believeth," says Paul. Then down goes, with one stroke of the inspired penman, the two extreme, false theories—Universalism, on the one hand, and Calvinism, on the other. Yes, it (salvation) is "to every one" on the fundamental condition that he "believeth" (which includes faith in, turning toward, and obedience to, the Lord). But why "not ashamed of the gospel?" Let Paul further answer: "For therein [that is, in the gospel] is revealed a righteousness of God from faith unto faith." Yes, God's "righteousness," or rather his justification of ungodly human beings "from faith unto faith," is revealed in the gospel. Keep in mind the fact that this "righteousness," or justification, comes from God and is his work in the scheme of redemption, and that this justification of man is "from faith"—that is, on the ground or condition of man's faith, or belief, in Jesus. And, mark you, Paul has already described this "faith" as "obedience of faith." So the gospel reveals to us God's plan of justifying, or counting as righteous, sinful man on or from man's faith in Jesus. Praise the Lord for such glorious, gracious revelation! Instead of being "ashamed of the gospel," it is enough to make us all ashamed of ourselves. But this justification of imperfect man is not only based or conditioned on or from man's faith, but is also "unto faith"—yes, justification "from faith unto faith."

3. Now, what meaneth the phrase, "from faith unto faith?" We have already seen, from the context leading

up to it, that in the gospel is revealed God's plan of justification, or salvation from sin, upon or "from faith" in the Christ. That much is certain. It is fully taught in the context and briefly, though cogently, stated in the text. That, then, is part of the meaning and import of the phrase; but what is its *full* meaning and import?

(a) "It means the Jews' faith first, then unto the Gentiles," says one. But as that has no connection with the main or leading thought in the context and no foundation whatever in the text, we dismiss that idea at once as not fitting at this place.

(b) "It means from one degree of faith unto another and higher degree of faith," says another. But as Paul has no such idea under consideration here, so we dismiss that as far-fetched and untenable.

(c) "It means from one person's faith unto another's faith," some one has said. But as I can see no connection whatever with that idea and the central or leading idea of the context, I dismiss that also.

(d) It must mean, then, that in the gospel is revealed God's righteousness or justification by or "from faith *eis* (in order to) faith." That is in perfect harmony with Paul's arguments in the context, and a brief, though clear, forcible, and logical, meaning of the words in the text. In the gospel, then, is revealed God's plan of righteousness, or justification of man by or "from belief *eis* (for) belief"—that is, to induce belief. Or, more fully stated, in the gospel is revealed the fact that God will justify the believer in Jesus, and this gracious revelation is given in order to induce man to believe. This is plain, clear, and the very purpose of Christ's sacrifice and the gospel founded thereon. As it is written: "Knowing that a man is not justified [accounted righteous] by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified." (Gal. 2: 16.) This is but a fuller statement of our text. So, then, God reveals to mankind in the gospel that if they will believe on and obey his Son, he will justify them (though imperfect they be), and this gracious revelation is done as a motive to induce men to believe.

4. The grammatical construction of the language conveys the same exegesis. The phrase, "from faith," modifies righteousness (justification) and not "revealed." Hence, the gospel reveals God's justification from faith *eis* (unto or in order to) faith, or belief. People were not justified under the Old Covenant; there was "a remembrance of sins year by year." But not so under the New Testament. To know "that Christ died for our sins" and will graciously justify us on or from our active faith in him is enough to induce us all to believe. If such "amazing grace" fails to induce us to believe, then nothing can, and there is no hope for us.

Finally, to prove God's plan of justification by or "from faith unto faith," Paul quotes the prophet Habakkuk (2: 4): "But the righteous [just] shall live by faith." Hence, "no one was justified by the law before God" (Gal. 3: 11). So it is by faith in Christ that we are "justified" and "live" spiritually in him unto the dawn of the perfect day.

Publishers' Items.

We call your attention to the advertisement of our song books on another page of this issue. We are prepared to fill your order for any of these song books on short notice.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is now ready. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, \$1.50, postpaid, to any address. Send for your copy to-day.

Motherhood.

BY THANKFUL BARRY HARSH.

Believing that at least some, if not the most of us, have very perverted views regarding motherhood, as well as many shortcomings as mothers, and since we cannot now begin sooner, it does not seem inopportune to begin trying to induce some reaction by bringing to the attention of the present and future mother God's teachings on his much-abused plan.

I believe, if analyzed, we would find that all of the excuses—so-called "reasons"—for rejecting God's teachings on this important subject are born of one of two sins—viz.: selfishness, exhibited in our lives, in refusing to spend and be spent in the Master's service; and in the lack of faith, shown in not trusting God for his promises.

And here let me digress to suggest that we American women, adjudging ourselves to be the foremost people of the world, had better weigh well the gravity and consequences before sending to other countries, or even permitting them to go without vehement protest, advocates of the "birth-control" doctrine for the avowed purpose of promulgating such ungodly teachings, and that to an "inferior" (?) race. One such person, when applying for a passport very recently, was informed by the ambassador from that country that she would have to leave her "birth-control" ideas behind, as the laws of Japan forbid such practices. Can we not here learn, from this "inferior" people, a lesson of respect and obedience to God's law?

It reminds one of Christ's rebuke to the Jews when he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Knowing, then, as we all do, that none of us rise higher than our ideals—if we ever attain them—does it not behoove us to see that our ideals are in harmony with God's teaching and attuned to his divine will? May we hope that we will all be aroused to a realization of God's authority and wisdom; but in any event, even though our sensibilities are blinded to his wisdom, may we be aroused to the absolute necessity of rendering, as much as within each of us lies, strict obedience to his every command, and may we all become willing subjects of his rule. "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

We cannot fail to grasp the fact that maternity has its serious side, as well as its joys and pleasures; but what should be the mental prospectus of every woman as she stands upon the threshold of her divinely appointed sphere—motherhood? What an occasion for delight should she see this to be! What a realm for happiness should she see stretching down throughout the coming years! And what a state of joyful anticipation should be hers as she meditates on the blissful moments when she holds her precious babe in her embrace, feeling that it is her very own! How her heart should be filled with exultant pride as she contemplates the exalted and sacred trust that God has bestowed upon her! For it was unto her keeping and into her hands that he intrusted the soul and physical being of every human creature that ever was or ever will be born into the world.

And how, may we ask, did God himself regard this custody, and how should mothers accept this God-given charge?

Listen to the salutation of his angel, Gabriel, to the virgin Mary when she was called to be the mother of his only begotten Son and our Savior, Jesus Christ: "Hail, thou that art highly favored, the Lord is with thee: blessed art thou

among women." And again: "Fear not, Mary: for thou hast found favor with God."

Truly, Mary alone received this most exalted blessing and highest favor, the mother of God's dear Son. But what was God's blessing to Abraham? First of all, he said to Abraham, "I will make of thee a great nation;" and to Jacob he said: "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

God himself, then, having told us that children are blessings, and, furthermore, having given us a direct command to multiply and replenish the earth, I again ask: How should fathers and mothers accept these blessings, and what should be their attitude toward this command? Have we betrayed this trust or been disobedient to his will and disregarded his all-wise plan? If we mothers are mindful of and faithful to our trust, can we fail to grasp the sacredness of our mission or the gravity of our responsibility? For it is undoubtedly more especially to the mother's care and keeping that God has committed the world's millions; and largely to her has he confided the spiritual, mental, and physical guidance and development of every individual being.

Do we welcome our babes as a heritage from God, realizing that they are the most precious gifts and greatest blessings that even he can bestow?

This would indeed be a grim old world, filled only with grown-ups! And homes not blessed and made happy by the merry ring of childish laughter and the prattle of baby tongues are only abiding places, and have been deprived of the greatest source of true happiness and God's sweetest blessing.

As I now look back on the early childhood of my own children, I regret, with sadness, that I did not have the wisdom to more fully realize the vast importance of making every other duty secondary and subservient to that of their spiritual training; for we all know, "As the twig inclines, so the tree is bent;" and none the less true are the Master's words: "As ye sow, so shall ye reap." How very careful, then, should we be in trying to start them right! And how much easier could we make it for them, if we would prayerfully and wisely train them in the way that they should grow! How many pitfalls and possibly losing fights we could save them! "Train up a child in the way he should go, and even when he is old he will not depart from it." Then, just as surely as we find this departure, we will also find a defect in the training. Doubtless this is anything but soothing to many of us, but it is none the less true, for God said it.

Let us, then, be most diligent and careful of their training, otherwise we are apt to awaken some late morning and, if not positively shocked, at least find cause to wonder at what we behold; for Satan never overlooks an opportunity which we in our negligence permit him to have.

God has, in his wisdom, ordained that every blessing, regardless of its nature, carries with it its own responsibility, and no doubt this is for our own development. What responsibility, then—yea, and what solemn duty—is heralded with the advent of every newborn babe? Is it not that divinely given privilege and that unquestionable obligation of its mother to begin as soon as possible to fill its heart with God's word, his seed, the source on earth of every noble thought and deed; and to teach it from infancy that it is not its own, but has been bought, soul and body, with the price, the blood of Jesus, and that, therefore, some day it will be required to give an account of how it has dealt with this soul which God says must be returned to him, and this body, his temple, which he tells us to present "a living sacrifice, holy, acceptable unto God, which is" our "reasonable service?" It then must answer whether or not it has used this soul and this body to God's glory and honor or its own degradation and shame.

May God give every mother the wisdom and consecration

to lovingly and carefully direct each childish step onward and upward, and help her, to the utmost of her possibilities, fashion its threefold nature into the likeness of its blessed Redeemer, so that when the final summons comes God will say to it: "Well done, thou good and faithful servant."

And now, O God, pray we
Our souls thou wilt win
From out the polluting sea
Of selfishness and sin.
Bid them cease to drift,
And by thy strength, O Lord,
Into the lifeboat of thy word.
We ask thee, thou them lift,
And forbid that they shall fall,
For thou art Lord of all.

Lead us, lest again we stray
From thy life-saving plan.
Cleanse us from our secret sin
And keep us pure within.
Make us anxious to obey
Thy small or great command;
Then, no matter what befall,
Nor asking whence or where it leads,
E'en to the "valley and shadow of death,"
We'll heed thy every call.
And as blessings we'll our children see,
From God's unerring hand;
For 'tis the shaping of their lives
And the good we do for them
That makes the world's best women
And the noblest of her men.

But when these men and women
Have passed well o'er the crest,
And their paths lead down the other side
To where they'll again be blest;
E'en as they near the portal,
Tho' with bodies frail and bent,
But lives filled with noble deeds
And in God's service spent;
Whose now this whole-souled vigil,
And whose this sacred care,
And whose the blessed privilege,
To see to their welfare?
It is these God-given children's
Who stand with them at the brink
And listen as they tell them
(And who doubts it's what they think?)
"Tis in you, our dear children,
God has blessed us to the end;
But he doeth all things well,
And the blessedness of motherhood
Eternity alone can tell."

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The Central church of Christ, 1720 South Flower Street, is enjoying a steady, vigorous, and rapid growth, there being new faces present each Lord's day. On April 2 we were rejoiced to have five new names added to our number, these being Brother and Sister Peterson, Sister Baird and daughter, and Brother Schnelle. We are delighted to have these splendid workers join our forces.

Last Lord's day (April 9) our hearts were made glad when Virgil, the bright and promising son of Brother and Sister R. L. Smith, made the good confession and was baptized. Brother Virgil has been a regular attendant at services ever since the congregation started and has proved himself a willing worker. We welcome him to the fold, and pray that we may be a help to him, knowing that he will be an encouragement to us. Brother and Sister Kindred, who have just arrived in California from Rockwood, Tenn., also took membership with us. They are the kind of people who look up the church wherever they go, and we welcome them to Los Angeles, and especially to the Central congregation.

Recently our membership list was divided up and from four to six names given to each of a number of sisters who had been selected, with the instruction to keep in touch with those whose names were on their list, and in case any

of them missed two Sundays in succession to find out why or report their names to either Brother Witty or Brother Wright, who would investigate. All accepted the task as a pleasant duty and expressed themselves much pleased to be able to do something to help the work along.

The attendance at the ten-o'clock Bible study is increasing and improving. By improving I mean that those who do come are trying to be present and in their seats by ten o'clock sharp, and they are succeeding. It certainly is a great pleasure to be able to begin services promptly at ten o'clock with nearly all who come to the Bible study present and in their seats. It probably was never thought that this could be done, but we are proving that it *can* be done. We have not reached the one-hundred-per-cent mark yet, but we are reaching for it and are trying to make it a habit.

Concerning Mississippi.

BY C. E. HOLT.

On Sunday, April 16, I preached the commencement sermon for the Tishomingo Agricultural High School at Tishomingo, Miss. There were thirty-five graduates—a fine class of twenty-three young men and twelve young women. The principal of this school, Professor Nettles, is a man of fine attainments. Tishomingo is on the Illinois Central Railroad, and has some most excellent people. There is a church of Christ in the town with a small membership. It has enjoyed the preaching of Brethren N. B. Hardeman, John T. Smith, J. T. Harris, and many other strong men. But Mississippi is away behind some other States in numerical strength in regard to what we teach and practice as the word and will of God. Why is this? Recently I read a very thoughtful article from Brother Lee Jackson in the Gospel Advocate. Brother Jackson's article was of great interest to me. I was surprised to learn that in past years we were much stronger in Mississippi than we are today. Why have we lost ground? The same is true of South Alabama. In South Alabama the distinguished preacher and educator, J. M. Barnes, did a great work. In his palmiest days he was president of Highland Home College, one of the best schools we ever had. That fine school is no more. Its influence, however, is alive and active and will live and spread and bless the world as the ages roll on. Brother Barnes established many congregations in South Alabama after the apostolic order. But the work has not been kept up as it should have been. But back to Mississippi. I just wish I could spend a whole year in that State in real missionary work. Why is it that more preachers do not go to Mississippi? Do you say they are waiting for some of the strong congregations in Middle Tennessee to finance the work? That would be a fine thing for some of the strong churches in Tennessee and Kentucky and in North Alabama to do. Brethren, let us look after the fields nearest our doors.

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Editorial

The Tabernacle Meeting.

BY F. W. SMITH.

The evangelistic campaign in the city of Nashville, beginning on March 28 and participated in by forty or more congregations, came to a triumphant close on Sunday night, April 16, having continued for twenty days.

THE ORIGIN OF THE MOVEMENT.

There has for many years been coöperated efforts on the part of the churches of Christ in and around Nashville in a small way in what are termed both the home and foreign fields, but not until this meeting has there been such an extensive and united effort in this city. The Grandview Heights congregation suggested the idea of this meeting, which was communicated to other congregations, resulting in meetings in many of the churches for consideration, which finally crystallized into a unanimous decision to launch the campaign. At first there were some who were doubtful of the wisdom of trying to fill so large a building as the Ryman Auditorium, or, at least, to maintain such audiences throughout a meeting. But as the earnestness and zeal of the leading spirits urging the work became so manifest, a flame of enthusiasm was kindled among the people and a determination to make the enterprise a success was born in every bosom which swept every obstacle aside, and all the congregations in and around the city were filled with the beacon light of hope. The success of this enterprise to save souls emphasizes what can be done in every city where there are even as few as a half dozen congregations who have a mind to work.

THE ELEMENTS OF SUCCESS.

By this is meant the preparatory work, getting all things ready for the beginning of the meeting. (1) The churches became filled with a desire to get before the people a fuller knowledge of the simple plan of salvation and the plea for Christian unity upon the basis laid down by the restorative movement, whose motto was: "Where the Scriptures speak, we will speak; and where the Scriptures are silent, we are silent." (2) To carry out the principle of New Testament church coöperation without the organization of a society to take control of and manage the affairs of the churches, so that when the meeting should close there would be not a vestige of an organization left other than the local congregations. Hence, when the last benediction was pronounced and the mighty throng filed out of the immense building, there were left only the churches of Christ *just as they were before the meeting was conceived*. (3) The liberality of the disciples in willingly and freely contributing of their money for the success of the work. Every item of expense, amounting to something less than six thousand dollars, was met by freewill offerings, and not one time was a collection taken at the Tabernacle. The fact of no public collections at any of the services was a revelation to the outside people. (4) The untiring, painstaking, and unselfish efforts of those who had control of the incidental matters connected with the meeting entered very largely into its success.

THE EVANGELISTS.

While the gospel is the power of God unto salvation to all them who believe and obey it, yet God has ordained that it be preached and sung. C. M. Pullias was the leader and director of the song service, concerning which too much cannot be said in praise. Never within the walls of the historic building known as the Ryman Auditorium have there been such vocal praises rendered to God, and neither has the city of Nashville ever witnessed the like before. The songs were spiritual and scriptural and rendered with a heart power and pathos truly sublime. With no instrument save the human voice, that capacious building resounded with the melodies of spiritual songs that lifted the soul to God. With not even a tuning fork to aid in pitching the songs, Pullias never missed the right key. He always gave the right pitch, and like a master of assemblies led the vast throngs whose voices rose and fell in harmony with the notes and sentiments of the songs. Brother Pullias is truly a great leader of song and deserves much credit for the success of the meeting. N. B. Hardeman is a great preacher; and the beauty of it is, he does not seem to know the fact. Nature has done much for Hardeman in bestowing upon him an almost matchless voice, an exceedingly pleasing personality, a kindly disposition, with a good-natured smile that will win its way anywhere. He has all the elements of an orator, and, if he had been so disposed, could have gone to the top in the political world, but chose rather to consecrate his God-given powers to a better cause. Hardeman knows the Bible, and is as true to the gospel as the needle to the pole, and shuns not to declare the whole counsel of God to saint and sinner. He carries in his preaching both sides of the great commission, and is neither afraid nor ashamed to preach, "He that believeth and is baptized shall be saved." He uses the simplest illustrations, and the most ordinary mind can grasp the truth illustrated. This man of God is, beyond any question, a master of assemblies, and sways his audiences with an ease and grace of voice and manners that attracts and holds almost the breathless attention of his auditors.

THE RESULTS OF THE MEETING.

None save God in heaven can estimate this. There were about two hundred baptisms and twenty-five restorations as the immediate results; but, like the current of a mighty river, the influence of the meeting will sweep on through

time, bearing upon its bosom the fruitage of redeemed souls. Hardeman and Pullas will be sleeping with the fathers and perhaps their names forgot before the influence of this meeting will have spent its force. Preaching brethren and others from over the State and some from other States were in attendance, and I am sure all will return to their homes happy over the meetings. One of the most pleasing features of the attendance was the presence on two occasions of Brother E. G. Sewell and his faithful wife, who have held aloft the banner of Christ through many storms and tempests. Other aged brethren gave their presence to the meeting, among whom were Brethren James E. Scobey and J. O. Blaine. The lovable, sainted, and prince among evangelists, T. B. Larimore, of California, sent a telegram of encouragement to the meeting, and so did others send words of encouragement, among whom was M. C. Kurfess, of Louisville, Ky., so well known to the readers of this journal. Brethren Elam and McQuiddy both returned from the West in time to be at the meeting. Brother Elam led the opening prayer and was almost constantly in attendance. May God bless and sanctify it all to his glory and honor and to the salvation of immortal souls.

Easter Services.

BY F. B. S.

There was much in the papers about the way in which the fashionable churches observed Easter in this city. Dr. James I. Vance, of the First Presbyterian Church, seemed to have the lead, perhaps, a little, in the display made. Among other things said of the services at the First Presbyterian Church, the Nashville Banner made the following statement:

Easter services at the First Presbyterian Church Sunday morning were marked by floral decorations of lilies and other spring flowers banked about the pulpit and choir loft, by a special program of music, by a sermon appropriate to the occasion, and by the reception of one hundred and forty new members into the church. Preceding the service in the church auditorium the pastor, Dr. James I. Vance, baptized nine Easter babies in the Sunday-school rooms of the church.

This was quite a showing in the way of additions to Dr. Vance's church, but the nine "Easter babies" had no showing at all, for the same paper says they were all under one year old. They could not help themselves; the Doctor had the advantage of them. It is a pity to take the advantage of anything that way.

In the same report of the Easter service the following is found:

Following the first anthem the reception of new members was observed, those professing their faith in Christ coming forward to stand about the pulpit and publicly acknowledge their allegiance to him as their Savior and their God.

There is evidently two ways to get into the First Presbyterian Church, one for adults and another for babies. The adults came forward and stood about the pulpit and publicly acknowledged "their allegiance to him as their Savior and their God;" while the babies were carried back into the Sunday-school room and, of course, made no acknowledgment of anything to any one. I wonder if the Doctor could be made to see that he got his infant baptism from the same source that he did his Easter service! If I understand the matter, both came through Rome. The Savior said, "He that believeth and is baptized shall be saved;" but he could not have been talking about these Easter babies, for they could not believe. Peter said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) He was not talking about these "Easter babies," for they could not repent. But sometimes we are told that the little lambs should be brought into the fold with the sheep; but what did Doctor Vance give these little innocent children more than we give ours? He could not have given them faith, for they were too young to believe. They had no repent-

ance, no prayer, no teaching, no anything but water, and very little of that. When did Christ ever command any one to baptize an infant, or where is there any account of any apostle's ever baptizing one?

But our Vine Street brethren could not afford to be left entirely behind in the March of the religious world toward Rome, and so Dr. Morgan must come with his part of the program. He is not hearty in it and does not want to go all the galts, but he must show some appreciation of these modern ways. I quote from the same paper:

Dr. Carey E. Morgan, pastor of the Vine Street Christian Church, preached to a large congregation Easter morning, his subject being "Conquering Death." The chancel was banked with flowers and palms, and the choir gave a beautiful program of resurrection music.

A number of new members were received into the church, and the service was one of great impressiveness and spiritual significance.

At night the Sunday-school children gave a musical program, and this service also had an unusually large attendance and brought the day's celebration to a fitting close.

Doctor Morgan can no more defend Easter than Doctor Vance can the baptism of his nine "Easter babies." Both came through the Roman Catholic Church. Why will Brother Morgan try to follow Rome, even if he does it in a very poor, weak, half-hearted way? Why not teach people the truth both by precept and example? While it is all right for Brother Morgan to preach on "Conquering Death," still, at this time it perhaps would have been better for him to have told his hearers that the word "Easter" is in the Bible but one time, and then it is a mistranslation. Of course, every one knows it is not in the Revision at all. The heathen first began the observance of Easter, and then the Roman Catholics adopted it, and now it is in Brother Morgan's church.

Remember the Orphan.

BY J. C. M'Q.

Christians are commanded to add to their faith godliness—Godlikeness. No one can read the Bible without being convinced of the fact that God favors the fatherless and widow. If we would be like God, we must do the same thing. God severely punished those who would afflict the fatherless and the widow. Ex. 22: 22-24 declares: "Ye shall not afflict any widow, or fatherless child. If thou afflict them at all, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." God also executes justice for the fatherless. Of course he does this through his children. Deut. 10: 18 declares: "He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment." Also we are assured by Holy Writ that God is the helper of the fatherless. God is able to put it into the heart of his people to care for, protect, and help the orphan. The sweet singer of Israel, David, says: "The helpless committeth himself unto thee; thou hast been the helper of the fatherless." (Ps. 10: 14.) Again, David says that God is "a father of the fatherless." (Ps. 68: 5.) How easy it is for God to create within his children a Christlike spirit that will protect, clothe, feed, and educate the orphan child! Every child of God should rejoice at the opportunity of becoming like God by looking after the welfare of the helpless orphan.

Solomon, the wise man, tells us that God pleads the cause of the fatherless. (Prov. 23: 10, 11.)

God holds out to us the promise of good for this life and the promise of life everlasting, if we will be kind and considerate of the orphan. He pleads with us by all that is pure, good, and holy to be considerate of the fatherless, and he warns us by all the horrors of hell not to be neglectful of the fatherless child that needs our love, sympathy, and protection. If we turn a deaf ear to the cry of the orphan,

If we are heedless of their calls for help, we shall not prosper. Those who plead the cause of the fatherless shall prosper in this world, and in the world to come shall enjoy everlasting life. (Jer. 5: 28.) If when God prospers us we are stingy and withhold our help from the real needy, we are sure to cry for help ourselves. Prov. 11: 24 says: "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want."

I have given these scriptures to encourage Christians to give cheerfully for the support and maintenance of orphan children.

It has been our custom to ask the churches to make a regular quarterly contribution to the Tennessee Orphans' Home. The last contribution should have been taken up by the churches on the first Lord's day in April, but, on account of my taking a rest, no call was made for this contribution. I judge from a note I have seen in the Gospel Advocate since returning home that many of the churches overlooked the contribution that should have been made on the first Lord's day in April. The Home has not been receiving so much recently, and is, therefore, feeling the need of this contribution.

In order to give the churches an opportunity to bless themselves and to relieve the necessities of orphan children, I am going to ask them to make a special contribution for the Tennessee Orphans' Home on the second Lord's day in May. I do not feel that it is necessary or think that it is wise for me to plead with the churches to do their full duty in making this contribution. The churches have been very considerate, have been very liberal, and many of them have been contributing for a number of years to support the orphans in the Tennessee Orphans' Home. This is a work that needs no commendation, for heaven approves it, and God will bless those who give liberally for the support of the fatherless.

Christ tells us that "it is more blessed to give than to receive." (Acts 20: 35.) I am sure no one has ever given cheerfully and liberally, as God has prospered him, that does not realize the truth of Christ's statement. From actual experience I have learned that I get far more enjoyment out of what I do to help others than I do out of the money that I expend for my own pleasure and gratification. Instead of being urged to contribute to such a noble work, every child of God should rejoice at the opportunity that he has to bless the lives of the helpless orphans. Our giving should not be spasmodic. Our giving should not be to get rid of an obligation, but we should give with a deliberate purpose. It should be our aim, with all of our gifts, to honor and to glorify God.

The inspired apostle, in 2 Cor. 9: 6, 7, says: "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." The man who sows sparingly will reap sparingly, and the man who sows bountifully will reap bountifully, just as Paul tells us. We may not be able to tell just how it is; but it is certain, if we are liberal, making gifts for the betterment of the world, that God will see to it that we are prospered and blessed in so doing.

How sweet it will be when we stand at the judgment bar of God to hear the Savior say: "Inasmuch as ye did it unto one of these least, ye did it unto me!" On the other hand, how indescribably sad will it be if we hear the terrible doom: "Inasmuch as ye did it not unto one of these least, ye did it not unto me!"

Send all contributions direct to the Tennessee Orphans' Home, Columbia, Tenn. I shall be very glad to learn at our next meeting, which is in June, that on the second Lord's day in May a very generous and hearty response was made to this call.

Wanted—Five Thousand New Subscribers.

BY J. C. M'Q.

It is well understood that the cost of publishing a religious weekly journal is much greater than ever before. It is also true that with a large circulation the cost per paper will be less than it would be with a small circulation. Under the most favorable conditions it is hardly possible to publish a religious journal without loss. Thirty-five years ago this was not true. Then it cost just about half as much to publish a paper as it does now. Religious papers have not doubled the price of their subscription. When I began work with the Gospel Advocate in January of 1885, the subscription price of the Gospel Advocate was two dollars a year, in advance, just the same as it is now. In the intervening years I have seen many papers spring up in the brotherhood, to live a few years and then die for the want of funds to continue them. Of course these drew away support from the Gospel Advocate. The Gospel Advocate filled out the unexpired subscriptions of a number of these papers at a loss.

The Gospel Advocate has never been published for money, but for the purpose of advocating the gospel. If the publishers had not made sacrifices to publish the paper, it could not have continued to exist. Sacrifices have been cheerfully made without the hope of earthly reward.

Our readers, by actively coöperating with us, can put the paper on a basis to pay its own way without loss. The way to do this is to add five thousand new subscribers to our subscription list. This can be done. If every preacher and every reader of this journal would speak a word for it, ten thousand subscribers would be added to the Gospel Advocate in a few months. The Advocate is helpful to the preachers and arouses the churches to more zeal and spirituality. The churches where the Advocate is read do more work for advancing the cause of Christ than where it is not.

Christians should read papers that teach the truth instead of reading the sensational literature of the day. They need to meditate upon that which is pure and uplifting. We appeal to every one who reads this to go to work immediately to help us add at least five thousand new names to our list of subscribers. We want the boys and girls, the young men and young ladies, the middle-aged and the old, one and all, to help us in this campaign. Write at once for sample copies. Go to your friends and ask them to subscribe for the Advocate. You know many people who would be benefited by reading the paper, yet are not doing so. For the cause that we love and for the sake of the person himself, will you not use your influence to get him to fill out the subscription blank below?

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It is sometimes harder to stop than to begin; so guard well the tongue, and keep the reins tight.—Selected.

At Home and Abroad

M. L. Moore will begin a meeting at the Fanning School on Tuesday evening, May 2, and will continue over the first Sunday.

W. N. Fergusen is in a meeting at Sixth Avenue and Buchanan Streets, this city. Two confessions Sunday. The meeting will continue indefinitely.

F. B. Srygley preached on Sunday morning at Fairfield, Tenn., and at night at Bellbuckle, Tenn. He reports both these congregations as doing very well.

W. E. Morgan preached last Sunday at Foster Street, this city. Two were added to the fellowship of the congregation—one restored and one by statement.

W. M. Oakley will preach next Sunday at Flat Rock, near Lebanon, Tenn. He is expected to begin a meeting at California Avenue, this city, on the first Sunday in May.

Two large crowds at Russell and Ninth Streets last Lord's day, with two confessions, one reclaimed, and two by letter. Two confessions also on Wednesday night before at prayer meeting.

Andy T. Ritchie, of Madison, Tenn., who has been dividing his time between preaching and farming, has arranged to give his entire time to evangelistic work, and may be had for some meetings after September.

From T. B. Clark, Gallatin, Tenn., April 17: "We had a large audience and good interest last Lord's day, with one restoration. We have had seventeen additions at our regular services during the last month."

From Willie Hunter, Livingston, Tenn., Route 1: "I have been kept at home very close for over five weeks on account of my wife being sick. She is better now, able to be up some. If she continues to improve, I can arrange for a meeting or so in June. Any one desiring my services can write me. For reference, consult A. B. Lipscomb, John E. Dunn, or Marion Harris. The cause here is moving along as well as usual."

From J. H. Hines, Montgomery, Ala., April 19: "The soul-winning campaign is on at the Highland Park church of Christ in Montgomery, conducted by H. Leo Boles. The meeting has been well advertised; interest is high; the best of singing; house packed every night. The meeting is only three days old, and three have obeyed the Christ. Brother Boles is sounding out the word; the Christians are working and praying; the victory is sure."

In a letter to W. M. Oakley, dated April 18, 1922, W. H. Carpenter, of New Middleton, Tenn., says: "Friday night we had a severe windstorm, which did a great deal of damage about New Middleton. The wind blew down several barns and homes and literally demolished the Free Church here. I think best not to try to have preaching till some arrangement for a house can be made." While we are sorry that these brethren have no place in which to worship, it may prove a great blessing, as it may compel them to build a house at New Middleton which they can call their own.

Andrew Perry writes from Dugger, Ind., April 20: "After a short stay at Bismarck, Ill., I visited Clinton, Sullivan, and Dugger, Ind., doing some work among the members at each place. I am going to spend the rest of this week with the Union congregation, near Spencer, Ind., where I expect to preach some three or four times. Then I shall go on to Belmont, Ohio, where I intend to spend a few days preaching and in house-to-house work among the members for our Master. I expect to visit several congregations and hold several mission meetings in West Virginia. I ask the prayers of the faithful for the work I am striving to do."

The following subjects will be discussed, one each day, at Benton, Ky., May 2-5, 1922: (1) "The Bible teaches that baptism to a believing penitent is a condition of pardon." A. G. Freed affirms; J. E. Skinner denies. (2) "The Bible teaches that the believer in Jesus Christ has salvation before baptism." J. E. Skinner affirms; A. G. Freed denies. (3) "The Bible teaches that a child of God can so apostatize as to be finally lost." A. G. Freed affirms; J. E. Skinner denies. (4) "The Bible teaches that in conviction and conversion the Holy Spirit operates directly and immediately upon the heart of a sinner in addition to the power

resident in the word." J. E. Skinner affirms; A. G. Freed denies.

H. C. Harris writes from Starkville, Miss., April 20: "I have recently preached at Hudsonville and Greenwood Springs, Miss., and at Vernon, Ala. Most of my work has been in a destitute field in several counties south of Tupelo, Miss. I am locating at West Point, that I may be nearer the center of my work. I have promised several meetings, but have time for more. I want to give at least half of my time to destitute and weak places. I desire to give most of my time to Mississippi, but will answer calls in near-by territory. Central Mississippi is a needy field. Address me at 43 West Broad Street, West Point, Miss."

Charley Taylor and W. E. Morgan will begin a mission meeting at Cairo, Ill., on the first Sunday in May. The meeting will be held in a tent, and these brethren expect to go ahead of time and get the tent well located. It is to be hoped that all our brethren who are near enough will encourage the meeting by attending as much as possible, and that the church especially in that part of the country will send a contribution to these brethren to help defray the expenses of the meeting. Brother Morgan has held meetings in Missouri not far from Cairo, and Brother Taylor is well and favorably known in Western Kentucky and West Tennessee. May this be a fine meeting. These brethren will do their part; let all help them who can. They can be addressed while there: General Delivery, Cairo, Ill.

R. E. L. Taylor, Decherd, Tenn., keeps busy in the Master's vineyard. He writes: "It has been some time since I have made a report. I was at Whitwell on Thursday night before the second Lord's day in March; at Daus on Friday night; at College on Saturday night and on the second Lord's day morning, and at Lea's in the afternoon; at At-pontley on Monday night; at Viola, Warren County, on the third Lord's day in March, morning and night, and at Pleasant Knob in the afternoon. I was at Hillsboro, in Coffee County, the fourth Lord's day in March, and at Corder's Cross Roads, in Lincoln County, the first Lord's day in April. I was at Spencer, in Van Buren County, on the second Lord's day in April, and continued one week, preaching at night only. One baptism. Interest was good throughout and the meetinghouse was filled at every service. Burritt College is getting along fine under the management of Professor Scott, assisted by Chessor and Bonner. I am to begin a meeting with the Cowart Street church of Christ, Chattanooga, Tenn., the fourth Lord's day in April."

Concerning the work that is being done in the mountains of East Tennessee, Will J. Cullum, now located at Rockwood, Tenn., writes under date of April 20: "The work in Roane and Rhea counties is progressing nicely. On last Lord's day we had the largest crowds yet at both services at Rockwood—one hundred and forty-two at Bible study and a full house at night. The midweek Bible drill continues to grow in attendance and interest, one hundred and two being present on Wednesday night; a good class also at Dayton on Thursday night; and a ladies' class twice each week that is very interesting. We are planning to do some missionary work in this part of the State and hope to accomplish much good for the cause of Christ. This is purely a mission field. Many have never heard of the church of Christ, hence are not preached to death as in many places. I have just read with sincere regret of the death of M. C. Cayce. Another one of God's noblemen has gone. A true soldier has fallen from the ranks. Who will volunteer to take his place in that much-neglected field? Let some loyal brother go at once and continue this good work."

Our brother, Matthew C. Cayce, who was doing such efficient work in Mississippi, was suddenly called up higher on Wednesday of last week. There was in the office at the time of his death the following report of his work, sent from Columbus, Miss., April 17: "Our meeting here is announced to continue until next Thursday night. Five were baptized yesterday afternoon, making seven baptisms to date; and one has come from the 'digressives' who wants to be content to stand with us on union ground, worshipping 'as it is written' and forsaking all teaching of men. Also, two members heretofore unknown to the church here have come to be a part of our working force. I am striving hard to impress the truth upon all that God wants no drones, but requires of all an active life of real service; that a lukewarm, indifferent Christian cannot please him, and baptism must be followed by a growth that comes only from a study of the Bible and diligent practice of its teaching in our everyday lives. Charles Hardin is rendering invaluable service in song and personal work. Next Sunday we are to begin a meeting in Jackson." Brother Cayce died with the harness on. Truly, in life we are in the midst of death.

Charlie Taylor closed a meeting at Tennessee City, Tenn., on April 21, with two baptisms. Splendid audiences were in attendance throughout.

From Ira Wommack, Sulphur, Okla., April 17: "We had two splendid services with the church at Ardmore yesterday. One young man was baptized at the evening service."

Mrs. T. J. McRae writes from San Francisco, Cal.: "Another good meeting to-day, with a splendid sermon by Brother Larimore. We meet in the Richmond Hall, corner Fourth Avenue and Clement Street."

J. P. Sanders preached to two large audiences at Twelfth Avenue, North, this city, last Sunday. One added to the congregation by statement. There were three hundred and thirty in the Bible study Sunday morning.

From J. D. Derryberry, Dickson, Tenn., Route 3, April 24: "Andy T. Ritchie and I began a meeting at Colesburg, in Dickson County, yesterday, with two fine services; a full house at each service. Prospects very encouraging."

J. E. Beardain, Mountain Park, Okla., in a recent communication, says: "I would be glad if some preacher would come here and hold a meeting and see if we can get a church started. There are three or four members here."

From G. A. Dunn, Dallas, Texas, April 21: "Last night I closed a meeting in Tyler, Texas, with thirty-one additions—twenty-three baptisms—and a lot bought on the best street in the town for a new house. Brethren from several towns, as far as forty and fifty miles distant, attended. The brethren are happy and hopeful."

When John was in prison, he sent two of his disciples to Jesus to ask: "Art thou he that should come, or do we look for another?" It is frequently true when misfortune overtakes us that doubts arise in our hearts. These are the times, too, when we need our faith. Faith shows itself the brightest when it is seen in the darkness of danger and distress.

From E. Gaston Collins, Algood, Tenn., April 22: "E. H. Hoover and I closed a good meeting of eighteen days' duration at Monterey, Tenn., last Wednesday night. The interest and crowds were good throughout; a large crowd the last night. There were nine baptisms, and the brethren seem to be encouraged to do more. I preach at Livingston to-morrow."

John Hayes writes from Athens, Ala., Route 8, April 23: "On the second Lord's day in April I preached at Ephesus; on the third, at Jennings Chapel. I will preach at Athens on the first Lord's day in May. Just as soon as the public school closes here by me, I will preach each month in the school building, and have been invited to teach a class in the union Sunday school. This is a good chance for me to teach the truth, and I will be glad of every chance open to me to spread the kingdom of Christ."

Lee Jackson writes from Oakland, Miss., April 21: "Our congregation at this place is in sorrow at the news of the death of Matthew C. Cayce, which occurred in Columbus on the evening of April 19 as the result of asphyxiation. Only recently Brother Cayce was with us here in Oakland, and in his frequent visits here he had endeared himself to every one of our membership, as well as to the people of the town. He was doing a great work in this State, and, to say nothing of his splendid ability as an evangelistic preacher, for zeal for the cause of Christ in connection with his untiring energy, Brother Cayce's place cannot be easily filled. His death means a great loss to the cause of Christ in Mississippi."

From F. L. Paisley, Martin, Tenn., April 20: "A few brethren who are in the railway service have launched the idea of putting on a gospel campaign in Hollow Rock Junction. This is a very important center, as the railroad company is moving many of its men there. A number of these men and their families are members of the New Testament church. The company offers to give a lot upon which to build. The denominations are already taking advantage of such offer. Let us preach the gospel there early. I have been asked to do the speaking, and it shall be a pleasure to do so. A good singer is needed. I have also been asked to write this note asking that congregations around this center assist in the meeting. The plan is to get a new tent that is already ordered for this (Weakley) county. The only time the tent is available is the second Lord's day in May, beginning. Quick action is necessary. Those wishing to assist will please to send contributions to E. M. Montgomery, Gardner, Tenn."

The following interesting report comes from J. A. Cullum, Elk City, Okla.: "The cause at this place has grown and

prospered steadily during the last several months. We have a splendid congregation of godly, working men and women, with a large attendance of young people. We hold the following services each week: Systematic Bible study on Sunday at 10 A.M.; preaching at 11 A.M.; Lord's Supper at 11:45 A.M.; young people's Bible class at 7 P.M.; preaching again at 8 P.M.; children's Bible-character study class on Monday afternoon; ladies' Bible class at the church house on Tuesday afternoon; midweek Bible study each Thursday night. The congregation has grown until it is capable of carrying on the work in my absence, and the members have agreed to let me off for some meetings during the summer. I have the following places booked: Bloomington, Okla.; Willow, Okla.; Jester, Okla.; Shamrock, Texas; Mountain View, Ark. I am in position to hold two meetings between June 1 and the first Sunday in July. Congregations desiring my services for dates included in this period of time may write me, and I will serve gladly. This being my second year with the church here, I am constrained to believe that it will be to the best interest of all concerned for me to locate elsewhere this fall. Any good, live, working congregation expecting to locate an active local man may write me, if interested, and I will be glad to correspond with such with a view to locating."

W. F. Lemmons writes as follows concerning the church at Cleveland, Miss.: "I was called here to work with the church for a short period. The progressives (?) are in the saddle. The assumed 'official board' has tied the church up with the 'State Board,' and on March 13 J. P. Lowrey, of Memphis, Tenn., was notified by the board that another minister had been secured. This minister was Smith, of Memphis. The loyal members (only a few in number) did not know of the undercurrent working to take over the house, as well as the church, until after I came. But upon my arrival I went to work with a view to holding a meeting. They refused us the house at a prayer meeting last week, and voted that no one claiming to be a Christian preacher, who is not connected with the State Board and who does not indorse their innovations, shall ever preach in the house, and instructed the secretary to make it a matter of record for all time to come. The result is that I am now in a meeting in the courthouse, with only a few loyal members who are unable to support any one for this work. I expect to establish a small congregation. It was my intention, when I came here, to work with those people until the middle of June, but now I will be forced back into the field for a support; but Cleveland will be my headquarters. I am ready to do work anywhere in Mississippi or Tennessee. I can hold one meeting in August and can arrange for September work. My address is Box 117, Cleveland, Miss."

Writing in reference to the recent Hardeman-Pullias meeting at the Ryman Auditorium in this city, J. E. Thompson says: "The origination of the idea of such a gathering of God's people to teach and be taught, to hear the word of God expounded in so sound, so able, and so penetrating manner by the able Hardeman, was a grand and far-reaching conception. The very conception of the idea as developed and manifested in the great gathering of such a multitude of God's people has brought great pleasure and gladness to the hearts of the thousands who had the opportunity to attend. They were built up and confirmed in the highest, and brought closer together in the common cause by the association of such a vast multitude of brethren, probably more than has ever occurred in all the history of the church. It was a history-making meeting. It was splendidly organized, finely advertised, and excellently conducted. Thousands from all the denominations attended and were greatly impressed and edified by the gospel truth as it was dealt out by the eloquent and impressive speaker. Many of them were charmed by the plain Bible stories which they had never heard before. It was my pleasure to attend six of the services, and I will never forget it. I felt like telegraphing all my friends to come on the next train, if not sooner. Many of the Vine Street members attended and appeared to be glad they were there. The meeting was wonderful, was exceedingly great, stands without an equal or a parallel in the history of the church. It demonstrated the wisdom of God in his command for vocal music in congregational worship, and it impressed the all-sufficiency of God's word as an infallible guide from earth to heaven, and has not been so broadly done on any previous occasion. May God bless all who had a hand in the great work and the good it has done in exalting and honoring the Bible and God's excellent wisdom and mercy to man in so great salvation, as was made manifest by each of Brother Hardeman's penetrating sermons, as well as the exalting influence of the splendid song service."

Query Department

Brother Vernon Rozar, of Watertown, Tenn., writes: "Explain 1 Cor. 5: 10, especially the sentence, 'For then must ye needs go out of the world.'"

Reading verses 9 and 10 together, we have these words: "I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world." It seems to me that the apostle means that fornicators, covetous ones, idolaters, and extortioners were so common in the world that if these Corinthian brethren interpreted his former language to apply to the world and not the church, that they would have no one to company with, and, therefore, would have practically to get out of the world, or out of its association. But the apostle explains that his language applies only to one that is called "a brother," and with such a sinful brother the true Christian should not eat. At that time, perhaps, it meant more to eat with a man than it does now. The Pharisees complained that Jesus ate with publicans and sinners. To eat with publicans and sinners, in their estimation, put the Savior on an equality with them. It was the common meal and the friendly association that accompanied eating it that the apostle forbids, and his language applies only to those who are called "brethren" that are guilty of these sins. F. B. S.

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Brother J. H. Womack, of Sulphur, Okla., sends the following: "One of our elders last Sunday asked one of the sisters to give a short lecture on the lesson. Did he do right? She is well informed in the Scriptures."

The question does not state fully how public the affair was. I take it that the lecture was given to the class or to the church assembled. Paul gives this instruction: "As in all the churches of the saints, let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. 14: 33-35.) Again, Paul, in writing to Timothy, gives this instruction: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness." (1 Tim. 2: 11, 12.) These scriptures are clear and definite, hence need not be misunderstood.

There are two great classes of work to be done in teaching the will of the Lord—(1) public teaching, (2) private or house-to-house teaching.

The gospel must be preached publicly. The will of the Lord must be proclaimed in a public way. The church must be taught in a public way. The principles and truths of Christianity are to be taught publicly to the church. It seems clear from the teachings of the Bible that God has committed this part of his work to men: "The same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.) God selected men as his apostles, men as elders, men as evangelists, and men as public teachers of the way of life.

The second class of teaching is the private, house-to-house work. Women are permitted and even instructed by precept and example to do this kind of teaching. Many women are more competent than some men in doing this work. By nature, as well as other training, women are suited to be teachers of children. The child never had a greater or better teacher than a truly consecrated mother. Woman should appreciate this God-given privilege and qualification and use it to the full. Apollos was instructed in "the way

of God more accurately" by Priscilla and her husband, Aquila. (See Acts 18: 24-26.) Again, Euodia and Syntyche "labored with me [Paul] in the gospel, with Clement also." (Phil. 4: 3.) Paul mentions other women who had labored with him in the Lord. Again, Paul instructs Titus as follows: "That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands: that the word of God be not blasphemed." (Tit. 2: 3-5.) All this shows that God has placed woman in her proper place and where she can accomplish the greatest possible good.

Woman should be satisfied with her proper place and sphere and be qualified to fill that well. Occasionally there might seem to be a time when some woman could publicly teach better than some men; yet I am persuaded by the force of God's truth that woman can accomplish the greater good in the humble, private sphere of life. God has placed her as queen of the home, taught her to bear and train children and to teach others to do the same. There is something radically wrong with women who are not satisfied with their God-given sphere and seek to enter the realm of man. Each, man and woman, has a noble work to do, and each can do that work best by filling the mission that God has ordained for each. Man cannot fill woman's place and do the work which God has assigned unto her. He would be a miserable failure should he attempt it. He has suffered defeat in every attempt to fill the mission of woman. So woman cannot fill the mission which God has enjoined upon man; she must learn that failure is her portion if she attempts it. In the two great classes of teaching God's will to the children of men, the public teaching and the quiet, private teaching, God has seen fit to instruct woman to confine her efforts to the humble, quiet, modest, and reserved teaching of his will in private life.

In this restless age of ours, when women are breaking from the old customs and restraints in business and political affairs of life, it is a great temptation to exercise more liberty in the church than God has granted unto woman. The spirit of independence and the freedom from restraint on womankind in social life entice her to transcend the God-given limitation for women. Some of the prominent sectarian churches are altering their creeds, changing their regulations, and granting unto women more freedom and privileges in church affairs than ever before. Let these do as they choose, but let it be remembered that no man or set of men, no woman or set of women, can set aside God's law without doing so at the peril of their own souls.

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H. LEO BOLES.

A sister who wants her name withheld asks this question: "How and where are the sisters to sell that which they make and wish to dedicate to the service of the Lord in helping to build church houses, etc.?" The sisters have the same marts or markets that the brethren have in disposing of what they may produce. Any legitimate market is open to them, any fair and just price may be received.

She further asks: "Is it scriptural, when the sisters meet in their homes to make garments, to invite sectarians to help them?" Again, the sisters have the same right to employ help in making these things as the brethren do in hiring help to cultivate the farm and care for the stock which is to be put on the market. Whatever is given to the Lord should represent the honest toil and effort of the one who gives it; it should not be the product of a beggar. I mean by this that a church member who produces nothing, but begs from others and then offers it to the Lord in his own name, has not fulfilled the Scriptures. David would not give to the Lord that which cost him nothing. (See 2 Sam. 24: 18-25.)

H. LEO BOLES.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Waxahachie (Texas) Meeting.

BY JOHN E. DUNN.

This meeting was out of the ordinary. For a year we had announced that we would hold a series of meetings, beginning on March 17, 1922. We engaged Brother Jesse P. Sewell, president of Abilene Christian College, to do the preaching in this meeting. It happened as a coincidence that at the exact time we had set for our meeting all of the churches of the city, both Catholic and Protestant, arranged a simultaneous campaign of revival meetings to continue fifteen days. Each church was to engage her own preacher and conduct her own meeting in her own way. During this campaign there should be a mass meeting each day except Saturdays of all the people of the city and surrounding country who should come, at one of the theaters, for one hour—from ten to eleven o'clock A.M. The purpose of these mass meetings was to close all business for one hour and get everybody turned toward God for the time, and especially reach the business and working men.

A preacher selected by each church was to do the preaching, each in his turn. Through the force of circumstances, and as it seems to me rather through the providence of God, the "Main Street Christian Church" decided not to have a meeting, but, as a congregation, attend and support the meeting conducted by the "College Street church of Christ," in which Brother Sewell was to do the preaching.

The meeting is now a thing of the past. The two congregations assembled together as if they were all one congregation—in fact, they were one in this meeting—twice a day to hear the gospel preached by Brother Sewell in the house of the College Street Church. They all sang, prayed, partook of the Lord's Supper, worked faithfully for the meeting, and associated together as brethren in Christ. The meeting was conducted just as we are accustomed to conduct our meetings.

The writer had not been closely associated with Brother Sewell since we were schoolmates in college. He had, however, closely watched Brother Sewell's work for twenty-five years. We were born and reared in the same country in good old Tennessee, and have known each other all of our lives, and so have our parents and grandparents. I was born and reared in the lap of Christianity. All of my people for three generations have been disciples of Christ. I have been going to church and hearing the gospel preached by the ablest preachers among us ever since I could first walk, and before then my parents carried me. I have been taught the sacred writings from a babe. I hope to abide in them as long as I live.

I heard Brother Jesse P. Sewell for fifteen days, twice and sometimes three times a day, with wonderful clearness, eloquence, and power, preach the unsearchable riches of Christ. I have never heard a more complete and a finer series of sermons in my life. Brother Sewell has a clear and fixed grasp of the fundamental principles of the Christian religion. He knows exactly what he wants to say and has the ability to say it in well-chosen words with earnestness and power. He is a man of fine spirit, wisdom, and influence, and holds his audiences spellbound.

During his stay among us we were able to get before the students and faculties of Trinity University and the city high school, the people at the mass meetings at Dixie Theater, and the large crowds at our church house. Such

an opportunity is rarely offered to set before all the people of a city the fundamental principles for which the disciples of Christ have contended during the current restoration movement for more than a century. Brother Sewell covered the ground and did a capital piece of work. I am confidently expecting great good to come from these efforts in behalf of New Testament Christianity.

The relationship between the two congregations of disciples of Christ is fortunate. There is a happy exchange of views and free conversation on unity of God's people, and it seems that a better day is just ahead of us. We ask the prayers of the saints that we act wisely, humbly, and faithfully, and keep away from us outside influences that would hinder and stir up strife, to the end that we may move together along scriptural lines and come into perfect fellowship and become one in Christ.

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The Signs of the Times.

BY M. O. DALEY.

"A wicked and adulterous generation seeketh after a sign." This may be so construed as to make all "sign readers" wicked, in a religious sense; but if so, it also establishes the fact that signs are a fairly good religious barometer. This fact, no doubt, gave rise to the expression: "Coming events cast their shadows before."

Sometimes signs intrude instead of being sought, and shadows fall unbidden. Such appears to be the case at this time.

There appears to be a better feeling between the "loyal" and the "liberal" bodies—the church of Christ and the Christian Church—than ever in the history of these two bodies. When the division came, it was supposed that there was a reason. The use of instrumental music, working through missionary societies, etc., were held up as divisive wedges, and had about the same effect on the "loyal" brethren as a red rag would on a mad el toro! There came a division in the church of Christ; a separate body was brought into existence which is known as the "Christian Church." The division was complete. Fellowship between these bodies did not exist.

Were the differences real or only imaginary?

Let us see. For a time the battle raged. Debates were frequent, and often bitter. Disputes over church property, and in some cases lawsuits followed. The two bodies were as far apart as it was possible for them to be.

For a time the Christian Church grew rapidly, the church of Christ appeared to make slow progress. Then there came a change, the tables were turned. The church of Christ began to prosper. The prosperity is especially noticeable in the cities and towns. Splendid church houses are being built everywhere. Fine! Praise God! But what became of the war between the church of Christ and the Christian Church? When did it end? Has it really ended?

When have you heard a sermon on "innovations"? Are not debates between the church of Christ and the Christian Church less frequent? In fact, are they not now out of the ordinary? Do you often see an article or note of warning in the religious press touching departures for the simplicity which is in Christ? The Christian Church in most places has ceased to fight us, you say? True; but why? Have they become convinced that they were wrong and we right? Not that, for they practice to-day what they did when the battle was raging. You say we are closer together? True; but who has moved? Not they. We are closer, a more friendly feeling exists. In some places we are coöperating in revival meetings. Sometimes we are invited into their pulpits. They compliment us on our progress and growth. Many of us are flattered. They tell us that we are doing many things that we once condemned them for doing. We are preaching less on "departures from the faith," even less on "first principles." Why? The

people say they are tired of strife and want the kind of preaching they are getting.

Is it possible that we were mistaken about the things over which we divided being fundamental? If the things over which we divided were fundamental, are they not still as fundamental? If yes, then why the kindly feeling which now exists? Why the fellowship now, which a few years ago did not exist?

Brother, the "signs" indicate something. The battle has ceased—at least, it has come to a halt, and some are clamoring to sign the armistice, and all signs point to the signing.

The Christian Church learned long ago that there was not one thing gained by them in fighting us. They quit, and now they are about to get without fighting that which they could not get by fighting. They have not surrendered. They have ceased nothing but the fighting us, and are not elated to see us under full steam headed in their direction.

Brother, our preaching is getting too soft. We are sowing for a bitter harvest. Everything points to another period of strife—internal strife in the church of Christ. We have forgot, not the Christian Church. Our effort to smooth out the "rough" places in the gospel is but an effort on our part to gain popularity. We are offering too many apologies. We are, as one popular evangelist said he was doing, "talking more about heaven than about how to get there." In many places the churches—all the churches in the town—dismiss their services to hear him and come in a body, their ministers with them, and thoroughly enjoy the services, and bid him Godspeed in what he teaches! Imagine such condition existing in a meeting conducted by one of the pioneers in the reformation! Think of such condition existing in a meeting conducted by J. A. Harding, T. W. Brents, Ben. Franklin, David Lipscomb, J. M. Kidwill, and others who fearlessly preached the full gospel!

Brother, the signs of the times point to a surrender to the enemy—the Christian Church.

✱ ✱ ✱

Some "Keeps."

BY J. M. DEVENY.

"He will not suffer thy foot to be moved; he that keepeth thee will not slumber." How watchful the all-seeing eye that never sleeps! May we ever be conscious of His loving watch care. Again: "He will keep the way of the saints." Again: "He preserveth the way of his saints." And again: "The Lord is thy keeper." How beautiful, how helpful, and how comforting are the assurances expressed in the foregoing excerpts from holy writ! Are we worthy of such tender, loving care?

Do we call on the Lord to keep us from harm? "Keep me as the apple of the eye, hide me under the shadow of thy wings"—expressing desire for His tender care and protection. Again: "Set a watch, O Lord, before my mouth; keep the door of my lips." This beautiful prayer should preface our actions at the beginning of every new day.

Things we are admonished to keep ourselves from. "That disciple whom Jesus loved" says: "Little children, keep yourselves from idols." May we search our hearts carefully, not once nor twice, but daily, and may we heed this admonition. Again: "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." May we heed this admonition and learn to pursue this course; for it is safe, sane, and essential.

Some things we are admonished to keep. The wise man has said: "Keep thy heart with all diligence; for out of it are the issues of life." And the apostle Paul admonishes a son in the gospel thus: "Keep thyself pure." Will the Shepherd and Bishop of our souls be pleased with less? I think not. Again: "I keep under my body, and bring it into subjection: lest . . . I myself should be a cast-away." "Safety first" demands that we follow Paul. He also says: "Present your bodies a living sacrifice, holy, ac-

ceptable unto God, which is your reasonable service." And again: "Keep the unity of the Spirit in the bond of peace." And: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." A sweet admonition from Jude.

Hear the Christ: "If thou wilt enter into life, keep the commandments." Again: "Blessed are they that hear the word of God, and keep it." And again: "If a man love me, he will keep my word." And Solomon wrote: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Then if we "trust in the Lord and do good," all will be well. Then, truly, "the Lord is thy keeper."

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The Kingdom at Hand.

BY K. C. MOSER.

Baptists say that "at hand" in Matt. 3: 2 means "has come." They mean by this that the kingdom was then in existence. If the Baptists are right, then Christ did not build his church as he said he would in Matt. 16: 18. Luke has it: "The kingdom of God is come nigh unto you." Such language is too plain to need comment. Paul says that Epaphroditus "came nigh unto death." Here we have the same Greek word as in Matt. 3: 2. According to their contention on "at hand" in Matt. 3: 2, the Baptists would have been obliged to have buried Epaphroditus alive—as they do when they baptize folk (according to their doctrine). Again, Paul says: "The night is far spent, and the day is at hand." The same Greek word again. Here is a puzzle according to the construction Baptists place on the expression "at hand." The night was not gone, but it was "far spent." Yet if "at hand" means "has come," it was already day though it was still night. Now, when it is night and day at the same time, Baptists will be right on their interpretation of "at hand."

From Baptist arguments I would conclude that when one of them gets real sick—"nigh unto death"—he should be buried at once. Though his life is only "far spent," yet, if death is "at hand," that should not hinder; he should be buried, anyway. But if his death happens to occur at night, still that would make no difference, "for the night shineth as the day; the darkness and the light are both alike to him." Perhaps we now have a key to the passage, "But she that liveth in pleasure is dead while she liveth."

"And when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives," etc. Christ and his disciples were "nigh unto Jerusalem," yet were still on the mount of Olives, a distance of one mile from Jerusalem. If "at hand" means "has come," then they were already in Jerusalem though yet a mile away!

"Behold, he is at hand that doth betray me." Though Judas was "at hand," he yet had to come to be in the immediate presence of Jesus. (Matt. 26: 46, 47.)

The kingdom was represented to be "at hand" till Christ died, never afterwards. After Pentecost the church was spoken of as being in existence. Dan. 7: 13, 14 teaches that Christ received his kingdom when he ascended to heaven. Christ said the kingdom would come when power came. (Mark 9: 1.) Power was to come when the Holy Spirit came. (Acts 1: 8.) The Holy Spirit came on the first Pentecost after the resurrection of Christ from the dead. Therefore, Pentecost marks also the beginning of the kingdom. Never again was it said to be "at hand."

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Personal Notes.

Thomas E. Milholland writes under date of April 18: "I am now in Vernon, Texas, our future home and field of labor. We will not move, however till the last of May. We had a fine audience at our mission at Guyer on Sunday evening. One reclaimed here. We will have Brother Tedlie with us to lead the songs next Lord's day. The fifth Sunday I will give to missionary work at Tioga, Texas—a worthy, deserving, struggling band. I will begin in McKinney on May 7. May success attend the faithful everywhere."

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California Notes.

By J. H. MOORE.

Since wife and I returned from our two-years' travels and evangelistic work through the United States, as far east as Ohio and south through Florida, we have located here at Sierra Madre, Cal. This little city of twenty-five hundred population is a noted health resort, being situated at the foot of the Sierra Madre range of mountains, a beautiful and one of the most healthful locations in the United States. Doctors bring patients here from Los Angeles, only sixteen miles distant, because of the high altitude and bracing air, being fine for asthma and all lung and throat troubles. Pasadena, one of the most beautiful cities in the State, of over forty thousand, is only six or seven miles to the south and west of us. Brother McCaleb, a relative of the missionary to Japan, left Oklahoma and Texas trying to find relief for his wife's rheumatic trouble, but found none till he came here over one year ago, with little hopes of her recovery. Now she is helping make a garden and can get around quite lively. I write this for the benefit of our brethren who wish to make a change and would like to locate in a mild, healthful climate, with no cyclones or blizzards, but where oranges and lemons grow, and where very little frost and snow are seen only on the mountain peaks above us.

We are starting in to build up a church of Christ here. There are only six members living here at present, but we have meeting at our house each Lord's-day afternoon, and the good brethren of Pasadena are coming over regularly to assist us. Brother D. W. Nay has preached for us several times; Brother E. C. Fuqua, recently from Colorado, preached one Lord's day. The younger brethren of Pasadena have started in making talks

for us now, and we are having interesting meetings. We hope to have a good tent meeting a little later. Sierra Madre is building up rapidly, and we would be so glad to have some of our brethren come here to locate and assist us in establishing the cause here.

If any one who is interested and wishes to know more in regard to this place will write me, I will gladly give all the information I can. Address me at 182 West Highland Avenue, Sierra Madre, Cal.

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"We Want a Few Learned Men and Hosts of 'Minutemen' for the Masses."

BY R. B. NEAL.

John Rogers, in the "Ecclesiastical Reformer," published at Lexington, Ky., in 1852, a copy of which is open before me, hands out my heading as an utterance of Alexander Campbell.

The saying was true then. Seventy years have passed since he said it, and it is true now. As long as this old earth stands as the abode of unredeemed men and women, it will be true. The only amendment I have to offer is to substitute the word "need" for the word "want."

The Campbell slogan is wrenched and twisted by the present leaders. They want hosts of learned men and but few, if any, of the "minutemen."

H. T. Anderson, a real scholar, who could chin most of the present-day leaders without standing on tiptoe, said: "We want men for every station and condition in life; men who can command the respect and attention of the most learned; men who are acquainted with men; men who know how to approach and to deal with men, who can speak to the understanding and heart. We want men for the cities, men for towns and crossroads, who, armed with truth, will go forth, build up churches, take care of them, train them and fit them for their work and destiny." If these are not common-sense views, I will admit I am no judge of common sense.

Brother Rogers waves a red flag that, if not heeded then, should be heeded now: "Need the fact, which is so palpable, be reiterated, that very many men are pushed through colleges and theological schools and engage in preaching, as a trade, who are wanting in almost every element of a true minister of Christ?"

Here is a truth that needs restating just now with all the emphasis possible:

"Don't you see that seven years is too long a period to doom a Christian youth to pagan and Christian theology to qualify him to tell men and women that God so loved the world as to send his only begotten Son to die for mankind, that whosoever believeth in him might be saved?"

"Don't you see a thousand Methodist preachers and a thousand Baptist preachers and thousands of others let go the handles of the plow, drop the shuttle, and become eloquent in a day? They can send out seventy while you are making one ready. Again, these poor, ignorant men that never saw a college wall will in one year cut and slash down more stubborn sinners with the old Jerusalem blade than a score of the nice fencers, who wear only a silver-handled dirk and a

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The cause we plead does not depend on colleges of any kind. Colleges, the right kind (and they are few), will aid the right kind of a man to an equipment for work. Jesus, with one exception, called plain men from the common affairs of life to take up and carry on his work. In our pioneer days, John (Raccoon) Smith, William Morton, Aylette Rains, Ben Franklin, and scores of others were known in pulpit and in sanctum, prominently known, who were not college men, and they were the "one-Book men."

I have seen college men of various churches "sit at the feet" of Ben Franklin as a Bible teacher more than once. He filled auditoriums that few college men could half fill.

I venture the statement that not over three out of every ten men now preaching in our ranks are college graduates. Those who are not are the best recruiters we have. When the issues now on are "fought to a finish" in a pitched battle, and they must be—mark the prediction—"the men behind the trees" will win the victory.

We need host upon host of "minute-men," and we should want them so badly that we will take enthusiastic steps to supply the demand. Half the zeal and one-tenth of the expense of a drive for "learned men" will bring the result.

The minutemen and women of Mormonism—and they number thousands—are winning for the "gospel of Nephi" victories that their seers and apostles never could win. Let us profit by their example.

Grace Sufficient.

The other evening I was riding home after a heavy day's work. I felt very wearied and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me: "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee;" and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said: "Drink away, little fish; my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine. Joseph might say: "Cheer

up, little mouse; my granaries are sufficient for thee." Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year I fear I shall exhaust the oxygen in the atmosphere;" but the earth might say: "Breathe away, O man; and fill thy lungs every; my atmosphere is sufficient for thee." O, brethren, be great believers! Such faith will bring your souls to heaven and heaven to your souls.—C. H. Spurgeon.

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Brother Yohannan's "Bad Condition."

BY J. W. GRANT.

I have before me the last four let-
ters that I have received from Brother
Yohannan, from which I wish to lay
some extracts before the readers of
the Gospel Advocate, that they may
see his own presentation of his "bad
condition."

From the letter dated June, 1921,
I quote:

Brethren, remember us in your
prayers, as I do the same for you
all. While we are in bad condition,
with bitter lives, if you could see us
with your own eyes, you are not able
to refrain yourself from crying. Two
loaves of bread we are living on with
my family three days; only dry
bread. We are not able to buy us
anything to wet our bread. Also we
are naked, in the wilderness of Meso-
potamia, and barefoot. Of course our
lives are in bad condition. If every
brother would donate half a dollar or
a dollar, you will draw me from this
torment pit, from the furnace of fire.
Brethren, have mercy toward your
brother in Christ. Save my life with
my family. Why not, brethren? Now
it is time to help while we are in a
strange country. If we were in our
own country, we were [would be]
able to live comfortably; because I
used to live from my own crops, with
some aid from the brethren and some
from my own land; but now I am
not able to raise from nowhere. It is
very hard on us. If we had enough
money or aid from the brethren, I
would take my family and come to
America. Those people that have
money are going to America; those
not having it are remaining in the
hands of the Mohamudans. . . .
We have a little [baby] girl in our
family.

I think the above letter was written
in or near Bagdad, in Mesopotamia.
The next one is dated October 10,
1921. After the elaborate greeting
with which he always begins his
letters, he says:

We went to Bagdad, Mesopotamia,
but we were not able to make a living.
We came back to Kirmansha [Persia].
The people of Kirmansha are a little
better; but my family mostly is sick.
I was sick before them. Especially
my wife is in bad condition. God
have mercy upon her. In our bitter
lives it is not falling good things to
eat. There will be no strength if God
himself will [not] save us from this
flaming pit. I can't tell you at this
time how needy we are. Winter is
coming; no warm clothes; nothing
for nourishment of our bodies. There
is [a] great famine in Persia. Now,
brethren, it is time to help [us]. Do
not spare whatsoever you will donate
for your own missionary to save the
lives of his family. Brethren, do it
soon. Our lives are passing bitterly.
We need your encouragement.
We are putting all our hopes upon
you. Give my best regards to all
brethren and sisters in Christ. Breth-
ren, please remember me in your
prayers. While we are in this bad
condition, we do the same for you all.

Then in the same letter, after telling



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more of the illness of his wife and
that the little girl baby is coughing
and without clothes, he says:

I went to the Tower of Babel. Its
height is about two hundred and fifty
yards; fifteen yards is the breadth of
the wall; length of the stones of the
wall, forty-five yards. It is a won-
derful sight, the ruins of the old city
of Nineveh. The gates of Nineveh are
like mountains. I saw the grave of the
disciple [apostle] Matthew. . . .
The golden crown of Sargon was dis-
covered [here] by the English; I have
seen it myself. These plates are very
interesting. The weather there is hot,
but there is a breeze. Mostly Meso-
potamia is a wilderness, good for
nothing.

The third letter is brief and de-
spairing. It is dated January 22,
1922, and I think it was written at
Hamadan, Persia. In it he says:

I have not heard from you for a
long time [with] contribution. I re-
ceived from you last year one check
for twenty-seven pounds, some shill-
ings. Before that two checks in one
envelope, one for four pounds, some
shillings, and one for nine pounds,
some shillings. The last two were lost;
but I have found them, and sent them
to London for collection last June 17.
Since I have not been able to hear
from them, this winter has been very
hard on us. Especially my family all
are sick; on this account we have
hard time. Christmas has been very

bitter to us. We were expecting some encouragement; now we have lost our hope.

The last of the four letters is dated February 5, 1922, and is evidently from Hamadan, Persia, though he never tells in the heading of his letter where he is writing from. In it he says:

I have received your welcome and kind letter in which was twenty dollars American money. My family and myself are more thankful you have remembered us in this needy time. We are more and more thankful. Only we have put our hopes upon God and you. Without you we will starve to death; because we are in a strange country; we have not much benefit from anywhere. It is not factories in Persia in which to work and make a living. I went to Bagdad, but I was not able to stand the heat there. Our illness we have received from Bagdad. Therefore we left there. We remained for a little time in Kirmansha. The weather did not agree with me there, so I came again to Hamadan. Nearly one month my family and I were sick; now we are under the protection of the Lord, and we are quite well. But we are in great need. Mostly my family are naked. If we have some encouragement for April or May, it will reach us in good time. Everything in Persia is costly now. Our little girl is almost naked. Also during six months I was not able to do anything in the field of the Lord. Now for two months I have been teaching a Bible class in English. They have desired to learn English. They are nearly [about] sixty-five men. I meet them at different hours. Some of them are near Christianity. When I speak to them concerning God, they are accepting it gladly. I am hoping I will accomplish some good work among them. . . . Our necessity is great. I am not able to make a living for myself. I am nearly naked. When I am working among those Hebrews, I am very much ashamed. Our son is going to school. . . . I easily exchanged the twenty dollars of your last letter for Persian money. I also exchanged your last draft of twenty-seven and one-half pounds for Persian money, and we were getting our living with the proceeds. The pupils that I have are mostly Hebrews; about fifteen of them are Mohammedans. While I am writing this letter to you my little girl, eight months old, is very ill, and my son is coughing. I am uneasy about them. Especially in a strange country medicine does not do them good. Here medicine is to soothe, and has not much effect on a man.

I have tried to give the readers his own expressions, and then not all of them. Of course there was a time when it seemed we could not get funds to him in a form he could use them, as he could not realize on the two small drafts sent about February 20 of last year; and he has not realized on them yet. I am writing to the bank that issued them, and hope they may yet be paid. They cost fifty-one dollars, and are all that he has failed

to realize on. The last forty dollars that I sent him has not been sent long enough to get a report yet; but as he got the twenty sent him on December 1 last, I am sure he will report the other at the proper time.

So now the way is open for any of us to send him funds any time. Send it in United States currency notes (not bank notes), by registered letter. The address is "Alexander Kh.B. Yohannan, care of Imperial Bank of Persia, Hamadan, Persia, Asia." The postage on sealed letters is five cents per one-half ounce, and the registry fee is ten cents. Put the money between sheets of blotting paper, size to fill envelope, so it cannot be detected through the envelope. Seal carefully.

Again, clothing for him and his family may be sent him by insured parcel post at about twelve cents a pound weight and insurance fee. Ask your postmaster about this. I have seen notices in the post offices telling this.

If any one wishes to send funds by me, I will gladly forward same, as I have done so long in the past, and will receipt to sender by card for all funds sent to me for this purpose. My address is: "J. W. Grant, 307 North Iowa Avenue, Lakeland, Fla."

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Field Reports

Piggott, Ark., April 17.—I filled my regular appointment at Kennett, Mo., yesterday. The cause there is moving along nicely. My first meeting will begin on the third Lord's day in June, at Hayti, Mo. Brother M. S. Mason will assist in this meeting. —James E. Laird.

Floresville, Texas, April 17.—The meeting at this place is progressing with great interest, Brother F. J. Berry doing all the preaching. The special meeting of last week did the cause much good here. We wish to thank all the preachers who were here for what good they did toward this meeting. Brother Berry is preaching the gospel in love and with power. —Harvey Scott.

Bismarck, Ill., April 20.—I came to Bismarck on Saturday, and must say that we had a fine meeting for worship yesterday. Five took part in the teaching service, the lesson being Luke 23; also five or six took a leading part in thanksgiving for the bread and cup and in prayer. Such services are strengthening and uplifting to the inner man. I am now going among congregations and mission points in Ohio and West Virginia, having probably two or three mission meetings to hold on this trip in West Virginia. —Andrew Perry.

Shelbyville, Ky., April 17.—Last Sunday I was at Van Buren and Shelbyville, with good attendance at both places. The work at Shelbyville is in need of support, and we hope the brethren will respond to our appeals that have appeared from time to time in the Gospel Advocate. We are trying to raise thirty-five hundred dollars for our building. We have the lot, and would like to begin the building this summer. We would not think of appealing for help if we were able to finance it alone. Send all donations to R. A. Craig, Shelbyville, Ky. —R. A. Craig.

Trion, Ga., April 14.—I closed an eight-days' mission meeting at Bremen, Ga., with four baptized and much good done otherwise. I hope Brother Garrett or some of the rest of us can go there with a tent sometime in the summer or early fall and hold another meeting. I am sure it would be a success. The Northern Methodist Church building, which we used, is inconvenient. A few have kept up the regular worship there since I was with them a few days last winter. It now seems that more will attend. The East Point (Ga.) congregation had fellowship in the work, and some of the local brethren were also liberal. —Flavius Hall.

Beaumont, Texas, April 17.—Our meeting closed without visible results, yet I am sure much good was accomplished. Evangelist C. D. Crouch, of Port Arthur, did the preaching. He gave us some wonderful lessons indeed. He is well versed in the Scriptures and did some excellent work for us. We certainly appreciated his work very much. Brother Crouch is a fine man, a good preacher, and a fine fellow to work with. All seemed to be encouraged and will go forward

with renewed energy in the work of the Lord. Yesterday was a good day with us in all services, with large crowds and splendid interest manifested. My work will close here the latter part of June, at which time I will enter the evangelistic field, the Lord willing, and my family will return to our little home in Fort Smith, Ark. —Will W. Slater.

Wichita Falls, Texas, April 18.—We had excellent meetings Sunday at the church of Christ in Wichita Falls. The subject for the morning sermon was the "Union of Believers," taken from Ps. 133: 1. In this sermon it was sought to emphasize, not so much the union of the denominations, but the union of unity and peace of our own congregation in their work. The subject for the night sermon was "A Revival." (Hab. 3: 2.) In this sermon, as in the morning lesson, the remarks were directed to the congregation, and the effort was to stir the church to a livelier interest and to arouse to greater activity in the work of our Master. The church in Wichita Falls is doing some fine work, but it is sincerely felt that we might do even more. There were five received into the congregation Sunday. These all were by "membership." Our meeting begins on Sunday, April 23, and we cordially invite all brethren who live within reach of us to attend, and those who may be coming our way will be given a hearty welcome in our meetings. The church is close in, being at the corner of Tenth and Austin Streets. —R. D. Smith.

Tuscumbia, Ala., April 19.—On the first Lord's day in April I preached at East Florence, Ala.; on the second Lord's day, at Rock Creek (two services), and at Barton that night. Good crowds at all these services. I was at luka, Miss., on the third Lord's day, both morning and night, with increasing interest since my visit there in March. I will visit luka monthly and try to arouse an interest in the work at that place. I go to North Florence next Lord's day to preach in a storehouse, and hope to do some good by this visit, and, if possible, to get all the members interested so they will either go to Florence regularly or begin keeping house for the Lord in North Florence. I will preach at Lynn, Ala., where I was baptized by Brother L. R. Sewell about thirty years ago, on Friday night before the fifth Lord's day in this month, while on my way to Alabama City for three services on the fifth Lord's day. The Alabama City congregation is worshipping in Dwight Hall, which is owned by the Dwight Manufacturing Company, a cotton-mill corporation, and I hope to see them own their house of worship sometime in the near future. Any brother passing through there should write to Brother Jake Hamilton, and stop and preach for them, if he has time. I hope I can preach from one to three times each Lord's day this year, or, at least, until the winter season is so that the rural districts cannot be very well reached. I shall try to be instrumental in increasing Bible study and in circulating good books and religious papers. When the brethren are taught more, they will be willing to work harder for the upbuilding of the cause of our Lord and Master. Brethren, let us preach the word with power. —J. H. Morris.

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News from India.

BY E. S. JELLEY.

While lying ill in Ahmednagar some months ago, I got acquainted with a little Indian girl, whom I felt to be not far from the kingdom. As the result of a little talk in her presence, she accompanied me to Vambori to be baptized. Not only that, but she boasted to her companions in a gentle way that she was going to be a Christian.

A week ago we reaped some of the fruits, for there were eighteen persons from her community baptized that day, and four more on Lord's day. I am very anxious to have these new Christians (from a hardened idolatrous community) strengthened, and, hence, I entreat that some brother or congregation will give from five to ten dollars per month to Brother Shahurao Y. Salve, Ahmednagar, Gaonkhata, Mangwada, British India, to enable him to watch over the little flock and teach the children to read the Bible.

We need a baptistery in Ahmednagar very badly. It will not cost much. Ahmednagar has a dry river, and we have in the past paid for the privilege of baptizing in a cattle trough. This time we knew of only one available cattle trough; and as it belongs to a Brahman charitable committee, we doubted if the owners would permit us to use it at all. So we walked about two miles to where there had been a pool at noon, only to find that it had dried up, been drunk up or carried away, leaving only a mud spot. So we walked back, arriving at the cattle tank at dusk, and Brother Salve baptized the people in it. On Lord's day we went there again, when there was just enough light to read the Word and sing a hymn; but some "high-caste" heathen hung around, so we spent more time than usual with preaching, waiting for them to go away. Whether they finally went or not, I did not see; but no one interfered, and Brother Sasane baptized four persons.

Baby is still in the Mission Hospital here in Ahmednagar, from which place I write.

Quiet and Deep Life.

The hour will be dark in which we pine for things romantic at the expense of a quiet and deep life. Christianity teaches us that no child is to be despised, no work is to be considered mean, and that suffering may have all the honor of service. Woe to us when we can live only on stimulants! When the house is accounted dull, when only sensational books can be endured, when music and drama and painted show are essential to our happiness, life has gone down to a low ebb, and death is at the door. Let us do our quiet work as if we were preparing to reign as kings, and watch attentively at the door, for the next comer may be the Lord himself.—Dr. Parker.

It Is Not Easy—

To apologize.
To begin over.
To take advice.
To admit error.
To be unselfish.
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To be charitable.
To be considerate.
To endure success.

—Ohio Educational Monthly.

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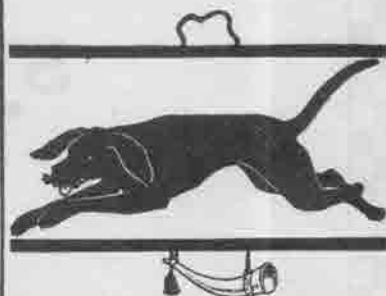
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CHRISTIAN EDUCATION.

BY EARNEST C. LOVE.

Governor "Alf" Taylor spoke to the West Tennessee Educational Association, in the Normal School at Memphis, April 14. A headline in the Commercial-Appeal of April 15 says: "Uncle Alf Preaches Faith to Teachers." Another says: "Christian Education Surest Safeguard to Democracy." It is encouraging to read such words from the chief executive of a great State. The latter statement is absolutely true; and if one did not read the speech, he might be inclined to believe the first one, too. That is, one might think that "Uncle Alf" really did preach faith to the teachers. But a close reading will show that he preached theistic evolution to them.

Alas for America, when our boys and girls are taught infidelity in the schools, when our Governor preaches it to our teachers, and when our reporters are either so ignorant or dishonest as to call it "Christianity!" But we will let the reader judge for himself.

Listen: "Whatever may be the opinions of the cynics to the contrary, I maintain that no argument is needed to establish the fact that by growth, progressive development and expansion during many thousands of years, man has attained to a degree of moral, mental, if not physical superiority immeasurably above his prototype of the stone age—aye, and of many succeeding ages, even within historic times." Again: "The earth, the planets, the suns, and all the solar systems were evolved from nebulous masses of gaseous or vaporized matter, incandescent with primordial fire. Such I believe to be the plan and formula of creative omnipotence, and in such manner sprung the world from chaos. The work days of the Almighty are the nightless cycles whose suns never set." Once again: "It is a far cry from protoplasm to finished man."

It is evident from the above that Governor Taylor is an evolutionist. He is not an atheist. He recognizes the need of a God; but the God he believes in could be carried in your vest pocket. He has God create a protoplasm "many thousands of years" ago, and finally from this protoplasm man is evolved via the monkey route. This seems to be the serious belief of our governor, yet he calls it "Christian."

He is evidently between two fires. He refers to the

"nebular theory" and "protoplasm," and "many thousands of years," all of which are in favor of the demands of the modern universities. This will keep him in favor with them as an "educated" man. Also, the frequent use of the word "Christian" and the following quotations may be supposed to give him favor with the believers in the Bible: "Out of the strife, conflict, and confusion of six thousand years has arisen this splendid civilization of the twentieth century." "It has taken sixty centuries to knock and shoot the savage out of man, and still it is not all out."

Why "sixty centuries" or "six thousand years?" True, according to Bible chronology, it has been nearly six thousand years since man was created, but that has nothing to do with evolution. A million years is only a breakfast spell with an evolutionist. Six thousand years would not give evolution time to pinch the tail off one monkey, apropos to making a man out of him, much less do all the other wonderful things attributed to it by scientists. Unless "Uncle Alf" is trying to talk to please both sides, I don't understand him.

He commits himself to the "nebular cosmology," the "fire-mist theory." This means that our planetary system had its origin in a cloud of "fire mist"—that is, matter so hot it floated in space. It was by this mass beginning to cool that the circular and rotary movements of the planets was produced, according to the nebular theory.

But that theory is about to be replaced, if not already, by the planetesimal theory—that is, that all matter was originally cold, and scattered throughout space in small particles, and was collected by means of gravitation, and that the increased pressure at the center of large bodies produces the heat. It is needless to say that there is neither facts nor reason behind either one, but the "cold" theory is to be preferred above the "hot." The first chapter of Genesis shows the earth coming out of the water. It was all under water till the third day. Also, granite, said by geologists to be the first rocks formed, and therefore the oldest, is said to be of aqueous rather than igneous origin. If this is true, it delivers the death stroke to the nebular theory.

What about God's days being "nightless cycles" instead of twenty-four-hour periods? It seems that some are inclined to adopt a fanciful definition of the word "day" in Genesis merely to pacify the theistic evolutionists. But nothing is gained by it. If God could create the world at all, he could do it in six days as easily as six million years. Also, an unbeliever is quick to observe that such a move on our part is an apology for our Bible. This weakens faith on the part of both the saved and the unsaved.

When Moses wrote Genesis, twenty-five hundred years after creation, every one should know that a day was twenty-four hours long. Moses knew it, and he wrote: "In six days God created the heavens and the earth, and rested the seventh day." That could mean nothing else but twenty-four-hour periods to those Jews; and what it meant to them it should mean to us to-day. Evolutionists have always cited the development of the chicken from the egg as proof of their theory. Governor Taylor does so. He says: "Is not the full-fledged eagle superior to the egg?" The fact that a full-fledged eagle can come from an egg proves nothing for the evolutionists. Their theory is that there is always a development from a lower to a higher

order. That is not true. We admit that from the apparently lifeless egg there may come the royal bird that soars above the loftiest mountain peaks and blinks not to look the sun in the face. But what becomes of that eagle that started from the egg? Does she turn into a beautifully plumed bird of paradise, with an angelic nature? No. She sits down and lays another eagle egg, and brings us back to where we started. Now, is not the eagle superior to the egg? Yes; but the eagle produced the egg as truly as the egg produced the eagle. This shows evolutionists going around in a circle. The truth is, God made the first eagle full grown, which eagle laid eggs and hatched more eagles according to God's unalterable law. To this good day there is no proof that it ever happened any other way.

This all goes to show that we are living in perilous times. The "firm foundation" of the "saints of the Lord" is being undermined, and little by little the childlike faith in the Bible, which has made ours the greatest country in the world, is being destroyed. No one can believe the Bible and be an evolutionist. Christianity cannot exist with a mutilated Bible, and that is what evolutionists do to the Bible, if, indeed, they have any use at all for it. It is not Christian education that contradicts the plain words of the Bible and its Christ, governors and reporters to the contrary notwithstanding.

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Our Contributors

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

NOTICE RECEIVED TO QUIT.

The man who starts out to serve God from pure motives, whose greatest desire is to do good in this world, is sure to meet with strong opposition and some bitter persecutions. While I was teaching school in the Lake hills to provide another home for wife and children, I was invited to do some preaching in an adjoining neighborhood in a Methodist meetinghouse, not thinking of any objections. An appointment was made to begin a meeting on a certain Lord's day. Time came, and the house was full. At the close of the discourse I received the following notice (I give it just as written):

Cobbs' Chapple Oct 1st 1887 We the 4th quarterly conference now in session do recommend the Trustees of Tates Chapple to notify the ministers of the christian church or the Disciples of Christ. To not preach in their church any more at that place Geo Upton charmin Geo Kendle sec

I read the notice publicly and stated that I was invited there by the people of that community and did not know there was any objections to my preaching there.

Old Uncle John Perry, long since dead, was the bearer of the above notice. I told him publicly that I did not know his people objected to my using the house, and that they had a perfect right to control the house, and that I would step down and out. I told the people we would meet and build a brush arbor and continue the meeting. I requested old father Perry to return to the "fourth quarterly conference" and report that I would use the house no longer, also ask that "fourth quarterly conference" if they had any objections to my living the Christian life and being saved in heaven at last. I wanted to know if they objected to my going to heaven when I die. To this day that "fourth quarterly conference" has not given its consent for me to be saved. So that leaves poor me between the devil and the "fourth quarterly conference" of the Methodist Church.

The tears rolled down the furrowed cheeks of poor old Uncle Perry as he said: "Brother Williams, don't think hard of me. They ordered me to deliver the notice. I have done what they told me to do." The whole congregation arose and said: "The meeting will continue in this house. When we desire orders from the fourth quarterly conference, we will let them know it." I told the people the notice was given to the trustees of Tate's Chapel, and I asked who they were so I could present the notice to them.

There was but one trustee of Tate's Chapel at that time; so I went to him, read the notice, and asked him what to do. He still lives and may read this. I hope so, at least. He said: "We like you as a man, but we heard you said you wanted to tear up the Methodist Church at that place, and we don't like that." I told him somebody had lied, and, as the devil was the father of lies, the one that started that was a child of the devil. I had said no such thing. I told him that I had said no such thing, but said to him: "I will say to you, to your face, if I am permitted to go on and preach in that house, and the people will believe and obey the gospel I preach to them, then farewell to the Methodist Church at Tate's Chapel." He said: "Go on and preach as much as you please." I taught school during the day, then rode several miles and preached at night. Fourteen obeyed the gospel; some were Methodists. Long, long since the house has been torn down and the land upon which it stood is in cultivation. Only a short distance away there stands a good house, with a good and faithful congregation serving God "as it is written" in the New Testament.

At the time of the meeting an old, widowed sister lived in the neighborhood. She gave me a ten-cent cotton handkerchief, it being the whole amount to feed wife and children on. Only one who was a member of the Tate's Chapel congregation at that time lives in that community, and she is the widow of a Methodist preacher and cannot give up the faith of her husband. A daughter, her only child, has been a member of the church of Christ for many years. The devil's lie did not hinder the sowing of "the seed of the kingdom" and establishing a congregation at that place. While I did not say what the devil said I did, I did what he said I would do.

Next, "Objected to as a Teacher."

Abraham, the Friend of God.

BY H. LEO RILES.

As has been observed in former articles, Abraham occupies a very important place in the history of Israel; and not only in the history of Israel, but also in the history of religion. No other character occupies so much space in Biblical literature. His personal character is one ground of his lofty position; his influence upon his descendants emphasizes his greatness; his unwavering faith and its impression on the people of God helps to bring him into prominence and to give him a place of preëminence among the patriarchs; but nothing gives more dignity to his character and elevates him in the estimation of the righteous so much as being called "the friend of God."

Three times in the Bible, Abraham is said to be the friend of God; both in the Old and in the New Testament he is given this supreme dignity. No other patriarch or ancient worthy has been given such a title. Jesus said: "Ye are my friends, if ye do the things which I command you." Hence, all may become the friends of the Lord Jesus Christ and also the friend of God by doing his commandments. We are led to believe that Abraham did the commandments of God; and upon the basis of fully, faithfully, and humbly doing God's commandments, he has been exalted and honored with the distinctive title of being "the friend of God." We are also led to believe that by doing the commandments of God we are brought into that relationship of being a friend of God, and that, as no other person has been called "the friend of God," that Abraham was more obedient than any of the other servants of Jehovah. The Bible is not a book of honorary titles or exaggerated encomiums; and since Abraham is called God's friend both in the Old Testament and in the New Testament, we may know that he merited this title.

The first mention of Abraham's being called the friend of God is found in 2 Chron. 20: 7. It is as follows: "Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and give it to the seed of Abraham thy friend forever?" In this instance Jehoshaphat is praying to Jehovah for Israel. He is threatened by the host of Moab and Ammon, and in his fear he goes to Jehovah praying in behalf of his kingdom. He appeals to Jehovah through the covenant that Jehovah had made with "Abraham thy friend forever." He refers to Abraham as a friend of Jehovah in a way that shows that the Israelites usually spoke of Abraham as the friend of God; that they reverently regarded Abraham as God's friend. This shows that the life of Abraham had been impressed on the minds of the Israelites early in their history as a kingdom.

The second time that Abraham is called the friend of God is found in Isa. 41: 8: "But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend." In this instance the prophet, Isaiah, is encouraging Israel by assuring Israel that Jehovah will protect and help Israel; and the ground of this assurance is that Israel is "the seed of Abraham my friend." Nothing would seem to appeal so strongly to Israel as the assurance that Israel is the seed of Abraham. The great Messianic prophet stirs Israel to

the greatest depth by reminding them that they are the seed of Abraham, the "friend of God"; and that because of God's friendship to Abraham, Israel would be blessed and protected. How often to-day people are blessed because of the influence and close touch of some of God's people!

The New Testament reference is found in James 2: 23: "And the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God." Here James is emphasizing the fact that one is justified by faith when he obeys God; or that "Abraham our father" was "justified by works," and that "faith wrought with his works, and by works was [his] faith made perfect." He was not justified by faith alone; he was not called "the friend of God" by faith alone, but he was called "the friend of God" because of his obedient faith. This is the ground of our friendship to God to-day. It is not by faith only, neither is it "by works of righteousness which we have done," but by "faith wrought with works;" or, as Christ puts it, we are his friend if we do what he commands us. Our friendship to God rests upon the same ground that Abraham's did.

One has seen an argument in this title of Abraham for the divine Personality of God. It requires personality of a being to be on the terms of friendship with a personality. This excludes all ideas of pantheism, or nature, as being a God. Nature is not a diffused god. Nature is the handiwork of a divine Personality. The idea of friendship with Abraham strongly emphasizes the fact that God is a Personality; and if a Personality, he can take his creatures into the hallowed relationship of friends.

To be a friend of God implies that one must have a character that harmonizes with the will of God. Jehovah has taken Abraham into communion with him; he comforts and directs him; he has given him the promise of an heir through whom all the nations of the earth shall be blessed; and he has given him a new name, and now takes him into the sacred and hallowed relationship of being his friend. They cannot be congenial if they are not like in character. What an interpretation of the character of Abraham! We are not surprised to find an altar close by the tent of Abraham. The altar formed his only and frequent sanctuary. It stands hard by his tent under the open sky on hallowed ground because of the presence of Jehovah. Abraham's religious life is a natural life. He becomes a champion of Jehovah in the midst of polytheism. Abraham stands at the head of all defenders of monotheism. Out of his relationship to Jehovah as a friend springs his unwavering faith and prompt obedience. I cannot think of Abraham's going to Jehovah from a sense of mere duty or in a cold, formal way to worship him; but with the keenest interest and deepest reverence he approaches his altar with the joy of true worship.

Another thought based on the relationship of friends. Friends have things in common, especially those things which mutually affect both. When Jehovah took Abraham into the close union of friendship, this was a pledge that he should not want for anything that his soul needed. As Jehovah's blessings are never exhausted and the "bounties of his storehouse" are never depleted, Abraham, his friend, has the assurance that he shall never want. Abraham also has the assurance that he can never go astray so long as he follows the instruction of Jehovah, his friend. He may receive words of tender rebuke, wise counsel, gracious promises, and sweetest assurance; and if he heeds these, he will ever walk in wisdom's ways with sweet fellowship with Jehovah, his God. What a blessing to be called "the friend of God!" What a glorious privilege!

It is a far greater compliment to succeed in captivating a little child than to gain favor with an adult.—William Farkess.

The Works of the Flesh.

(Sermon delivered at Charlotte Avenue Church of Christ, West Nashville, by James E. Scohey.
Read Gal. 5: 16-25.)

The people of the nations of the world are in a fearful state of confusion and unrest, socially, civilly, politically, and religiously. Wickedness abounds everywhere. There is no class of men—or women, either, as for that matter—but is charged with having committed some crime that has caused them to be indicted and made to answer to the courts of the country. These criminals are found among the rich and the poor, the high and the low, the young and the old. There are three governors of States being prosecuted for crime—two for embezzlement of State funds, the other for seduction. Among a class where one would least expect criminality, the preacher class, we find quite a number in the penitentiary at Atlanta, and there are many in prison in other States.

The conditions of our country should challenge our gravest interest, because our own welfare and the welfare of our children and that of the rising generation is to be largely affected either for good or evil by the moral conditions of our people. There was never a time in the history of our country, and certainly not in my memory, when every species of wickedness was as prevalent as it is now. The papers report almost daily murders, killings, assassinations, burglaries, banditry, robbery, thievery, adultery, fornication, and divorce.

There are other things, too, which are having a deleterious effect upon the morals of our people, especially our girls and boys, our young women and young men. There is vanity displayed in the fads, follies, and fashions of dress, to say nothing now of the results of the immodesty and indecency of the modern dance. All young people are not bad, nor are all old people good; but it seems that the bad in both classes are increasing in number. One or two generations ago, as I remember, if any one belonging to a church were guilty of participating in a dance, or even guilty of card playing, he (or she) would be informed that he would be turned out of the church unless he confess his guilt, ask forgiveness, and promise to do so no more. Now most of the churches wink at it, and already it has been proposed by some church leaders to permit members to dance if they want to, and play cards, too. As a matter of discipline, the law is never now enforced against dancing, nor for sixty years past have I known any one turned out of a church for engaging in the pastime.

From what was in the long ago thought the respectable "old Virginia reel," where ladies and gentlemen did not come in close contact, our young people are learning and engaging in all the new fangled steps and positions of the body required by the character of the dance, whether it be the one-step, the cheek dance, the grizzly-bear hug, the kangaroo, or the jazz. I understand that a girl attending these dances must be properly gowned. Now, I confess I do not know how a young woman should be dressed to engage in the dance. I have never seen a girl gowned for the dance, nor have I seen her dance. But I have an idea of both the gown and dance, derived from the statements of one thoroughly posted on the subject of dancing. He was a successful teacher of the Virginia reel, the quadrille, and the cotillion. When the modern dances were introduced, he refused to engage in or to teach them. He said that the dress of the women was exceedingly immodest; and as to the movements of the dancers on the floor, their bodies in close proximity, swaying back and forth, the scene is a stench in the nostrils of common decency.

Sometimes, in such associations, is it wonderful that the young man outrages honest gentility, the young girl lays aside her modesty, and in the end virtue is sacrificed to lust? The man may hold up his head and pass in society

as a polished gentleman, while the girl becomes an outcast unless she can hide her shame.

It is said, and statistics show, that no less than seven thousand girls in our country go astray each year, and that from eighty to ninety per cent refer their downfall to the lasciviousness of the ballroom. Archbishop Spaulding, of New York, places the figure at ninety per cent of fallen women of the city as due to their engaging in the modern round dances. He has no special objection to the square dance, and thinks, doubtless, little or no harm could come of it.

A minister of one of the churches in this city said in a sermon he preached recently to his congregation that he had an interview with the matron of the Florence Crittenton Home, where fallen women are received and encouraged to reform their lives. The matron said that some years ago the age of the women received into the institution averaged about twenty-five years. Now the average would not exceed sixteen, and one of the inmates was only a little past twelve. This is a sad report. No one will deny that baneful conditions exist in our city, but worse conditions are found in many other cities of our country. The Chief of Police of New York City said that no less than seven hundred girls and young women had been lost from their homes in the cities of New York and Chicago and the cities immediately between them during the month of January.

But all our women and girls are not bad. I believe the great majority of our women and girls are as pure in mind and conduct as the snowflake as it falls from the clouds, as modest as the violet, and as sweet in temperament as the lily that blooms in the valley. I wish I could say as much for all our young men. There are many virtuous, upright, and considerate young men who can be trusted. Wicked, perverse, unprincipled men are largely responsible for girls going wrong; because they use all kinds of devices of the devil, seeking opportunities to allure young girls from their homes to attend the dance hall and the swimming pool, where the immodesty of dress—or, rather, the undress—is worse than that seen in the dance hall.

But for these sad conditions of the civilization and morality of our people there are many causes.

1. The widespread and growing feeling of irresponsibility to God. Atheism and infidelity are being filtered into the minds and hearts of the rising generation in many of the schools of the country, both public and private. Nearly all the universities are honeycombed with infidel teachers, from whose teaching we must conclude that, if there is a God, he is not the one revealed by the Bible. If one be impressed with the thought that it is all of life to live and all of death to die, then there is no fear of God before his eyes; he is fit for treasons, stratagems, and for spoils. He will embrace the Epicurean doctrine: "Eat, drink, and be merry; for to-morrow you die." There will be no restraining influence to resist his committing any wickedness, save public opinion and the civil law.

2. The lust of the flesh, the lust of the eye, and the vain-glory of the world. The religion of Christ, lived out, is the panacea for the ills that proceed from these sources.

3. Want of proper teaching and training in our homes and schools and proper appreciation of our environments. Lot chose Sodom for his residence, and lost most of his family in the destruction of that wicked city.

What is the remedy for the ills that beset our people upon every side? What can we do to better conditions? Civil law cannot cure. The most it can do is to exercise a restraining influence upon those who would commit crime, by the fear of punishment. The city police arrested and brought before the City Judge of Nashville over one hundred men and women charged with unlawful deeds during the month of January.

We shall not be able to purify the foul stream of immorality and grosser wickedness by any of our efforts in great

evangelical and popular revivals. Some good may be done by converting a few hundred and have them promise to lead better lives. It is like dipping from the muddy Mississippi a barrel of water and purifying it, while the stream, still filled with silt and slime, slowly falls into the gulf.

We must cleanse the fountain. The home is the source of the stream of life. Let parents lead godly lives, and let them teach their children to reverence God, to obey their parents, to honor their father and their mother, and rear them in the nurture and admonition of the Lord. If all the professed followers of Jesus Christ would thus consecrate themselves to the service of God in the teaching and training of their children, the next generation would show a vast improvement in morals and manners in comparison with what we now see. The Sunday schools have been a source of great good when they have impressed the hearts of the children with the facts of the gospel and crystallized in their minds the scriptural teachings of the home. Let Christians magnify God in their homes, and do as the wise man said: "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22: 6.)

The Peacemakers.

BY B. C. GOODPASTURE.

The world has eulogized and idolized the war makers, but Christ has pronounced a beatitude upon the peacemakers: "Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.) An impostor could not have said this, if he would; nor would he have said it, if he could. It was contrary to the spirit of the Roman world and opposed to Jewish party hatred. This teaching of Jesus, in its relation to the Jews, is well set forth by Morrison in these impressive words: "This delightful beatitude must have sounded like a clap of thunder over the hearts of some of those who were reveling in the imagination that the time had arrived when war to the bitter end was to be proclaimed against the surrounding principalities of the Gentiles." But Jesus taught men according to their needs rather than according to their desires. The Jews expected a Messiah who would sit on a literal throne, exercising political authority so powerful as to break into pieces the empire of imperial Rome; hence, how disappointing the claims of the Messiah who preached the Sermon on the Mount! An impostor would have fallen in line with the popular expectation and opinion.

When we consider what is said in the Bible concerning peace, we marvel not that a blessing is promised the peacemaker. Isaiah spoke of the Christ as the "Prince of Peace" (Isa. 9: 6); who was the "only begotten Son" of the "God of peace" (1 Thess. 5: 23); who came into the world to publish the "gospel of peace" (Eph. 6: 15). Jesus is the "Prince of Peace," and he is also the Prince of peacemakers. He makes peace between man and man, between man and himself, and between man and God. No one can follow in his steps without at the same time following after the "things which make for peace." (Rom. 14: 19.) Peace is emphasized both at the beginning and the end of his earthly life. At his advent a "multitude of the heavenly host" chanted an anthem of "peace, good will toward men." How this must have soothed the listening shepherds' alarm! And when he was about to leave this world he said: "Peace I leave with you; my peace I give unto you." (John 14: 27.) How this rich legacy for his disciples must have stilled their troubled hearts! This voice of peace has echoed the world over and the centuries through.

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace.'"

But what is it to be a peacemaker? Must one be peaceful? Yes; he must abstain from family feuds and brawls, business disputes and quarrels, and religious strifes and

broils. He must be not only peaceful, but pacific. He must not only not make strife, but he must make peace. He must set himself to the task of reconciling those who are at variance. The peacemaker has a very difficult, delicate task; yet it is absolutely necessary for him to work for peace. He cannot look on strifes and divisions with indifference. Wherever there is a lack of harmony, there he has an opportunity which he cannot afford to pass without notice, if it be in his power to promote peace. Suppose Christ and God had been merely peaceful in their dealings with men, who of us would or could have been reconciled to God? Do we not read that "God was in Christ reconciling the world unto himself?" (2 Cor. 5: 19.) God was, and is, in Christ making peace. If all of God's professed people were in truth peacemakers, who can doubt that they would hasten the day when the nations would not "learn war any more?"

"When the Hand that sprinkles midnight
With its powdered drifts of suns
Has hushed this tiny tumult
Of sects and swords and guns;
Then hate's last note of discord
In all God's worlds shall cease.
In the conquest which is service,
In the victory which is peace."

"Blessed are the peacemakers: for they shall be called sons of God." They shall not merely be "sons of God;" they shall be called, recognized, "sons of God."

NEWS NOTES.

One was restored at South Pryor Street on Sunday, April 23.

John A. Klingman has just closed an eight-days' meeting at East Point. Four were baptized during the meeting, and two on Sunday before the meeting began.

The work at Columbus, Ga., is growing rapidly. The membership of the little congregation there is now about thirty. It has doubled since our last report. Hugh A. Price, of Birmingham, Ala., closed an eighteen-days' meeting in Columbus on Thursday, April 20. During the meeting one was baptized, and one came from the Baptists and one from the Christian Church. Members who have been scattered over the city are being sought and found. The congregation is only a few weeks old, and it is probable that other members will be found. Hugh E. Garrett began another meeting in Columbus yesterday. We are expecting good results. R. W. Staggers, who recently moved to Columbus, is an untiring worker for the Lord. Already the brethren are planning to buy a lot on which to build a meetinghouse in the near future.

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Has the Kingdom of God Been Established on Earth by Jesus Christ, or Will It Be in the Future?

FIRST AFFIRMATIVE BY H. W. JONES.

The Bible teaches that the kingdom of God was established on earth by Jesus Christ eighteen hundred and eighty-nine years ago. Not the ultimate kingdom of glory mentioned in Matt. 25: 31-34; Luke 13: 28, 29; 1 Cor. 15: 50; 2 Pet. 1: 11; etc.

"Kingdom of God" means "kingdom of heaven," "kingdom of Christ," "church of God," "house" or "temple of God," "the body of Christ," "church of Christ," and other expressions that include all "saved" people. The words, "kingdom" and "church," do not mean the same; but subjects of "the kingdom" are, evidently, members of "the church." "Kingdom" means domain of people under kingly rule, government; and respecting law, rule, government, the church is truly "a kingdom"—absolute monarchy. Hence, "Kingdom of God" means government of God; "kingdom of heaven," government of (from) heaven. So the word "kingdom" emphasizes the government feature of Christ's body on earth, "which is the church." (Col. 1.) Jesus said: "My kingdom is not of [from] this world." Not world government; hence, called "kingdom of heaven."

The word "church" means a body of people called out—assembly, congregation. Hence, the word "church" emphasizes the "called out"—assembly—feature of God's people. "Church of God" means the body of God's people called out of the world, spiritually, while "kingdom of God" refers to the God-given government of the same people. "House of God" describes the family feature of the church; "temple of God," the worship feature. The church is called "the body of Christ." This brings out the "fellowship" idea. Christ said "my church" and "kingdom of heaven" in the same context and referring to the same institution. (Matt. 16: 18, 19.)

Heb. 12: 23-29 says "church of the firstborn," and, concluding, says, "Wherefore, receiving a kingdom," showing conclusively that members of Christ's church are the same people "receiving a kingdom"—that is, "receiving" the divine government of our heavenly King. Hence, "kingdom" and "church" (general) include selfsame people. This is plain Bible teaching, and whosoever assails it will experience rough sailing, I opine.

Isaiah (760 B.C.) prophesied: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2: 2, 3.) Note: (1) Peter calls Pentecost (A.D. 33) "last days." (Acts 2.) (2) "Mountain" (as scriptural figure) means kingdom—government. Hence, government of God's house (which is the church of God—1 Tim. 3: 15) was established above other governments on Pentecost. (3) "The law" (of the Spirit), God's salvation word, went forth, first, from Zion and Jerusalem on Pentecost. (4) Peoples of "all nations" flowed into Christ's kingdom (government) from Pentecost till now. (5) "Many people" (Christians) "go," saying: "Come to Christ's government"—kingdom—for instruction, salvation, rest!

Daniel (606 B.C.) said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2: 44.) "Days of these kings," of fourth kingdom (verse 40)—Roman Empire, full-grown 30 B.C. Rome fell A.D. 476; Constantinople fell 1453, demolishing Roman rule forever. God "set up" (established) his kingdom—government—on Pentecost A.D. 33, "in the days of these [Roman] kings." It stands to-day, and history attests

it "broke in pieces" pagan Rome, the last world power. Hence, prophecies fulfilled!

A.D. 30-33, John, Christ, and apostles proclaimed "the kingdom of God at hand"—"nigh"—"shall see kingdom," etc. After Pentecost the kingdom (church) was referred to as an established institution. Hence, Pentecost, "the beginning."

(1) The kingdom must come with the *Holy Spirit and power—all come together.* (Mark 9: 1; Acts 1: 8.) (2) Holy Spirit and power came on Pentecost. (Acts 2: 1-4.) (3) Therefore, the kingdom came (established) on Pentecost.

Answer this article, friend Marrs. Readers, "watch."

REPLY BY T. J. MARRS.

As Brother Jones did not number his arguments, I can reply only in a general manner. It seems he affirms a church-kingdom was set up at "Pentecost," eighteen hundred and eighty-nine years ago. He reserves several texts as referring to the ultimate kingdom, but makes use of Dan. 2: 44; also Isa. 2: 2-4. By reading Dan. 2: 40-44, we find he referred to the "fourth beast," or Roman Empire after it became divided; for it says: "It shall be a divided kingdom." Now, that kingdom was not a "divided kingdom" at Pentecost, but was divided A.D. 395; therefore Brother Jones' "Pentecost-kingdom" was three hundred and sixty-two years "too previous." (2) The "stone" was to strike the image (kingdom) when this fourth kingdom was in its divided condition, and tear down these divided kingdoms before "the stone" (God's kingdom) was "set up." Those kingdoms are now being torn down for that very purpose. But Brother Jones' kingdom (?) was in bondage to the Roman government, even Christ himself paying tribute to it. So it came near being torn down by this Roman beast, by its innovations and apostasies. (3) As two things of the same nature cannot occupy the same space at the same time, those "divided" parts of the Roman Empire will have to be removed before God's kingdom can "fill all the earth." (4) These kings were to be mingled with the "seed of man" (blood related) before the "stone" struck. (Tiberius Caesar could not agree to that description, in person, number, gender, nor case; for he was not a "mingled" gender, nor plural in number, nor in the "subjective case.") (5) That kingdom is to fill all the earth. What "church-kingdom" does that? Rome comes nearest. For the last three hundred years the rulers of Europe have been "mingling themselves with the seed of man," at the beginning of the World War more than three-fourths being related to Queen Victoria. So I affirm: The kingdom will be set up "in the days of these kings," not after they are all dead, nor eighteen hundred years before they were born! (6) This kingdom is to "stand forever." So that will be "the ultimate kingdom," for nothing can come later than "forever." (Some church theologians say that the "church-kingdom" apostatized and that the "church-kingdom" was restarted about 1809 A.D. But God's kingdom will "stand forever." So there is loose theology somewhere.) In his reference to Isa. 2: 2, 3; that is the real kingdom. But you may observe that. Brother Jones wishes to change the interpretation thereof; for, instead of "nations," he wants us to think "Christians," etc. Well, Brother Jones, those words were given by inspiration of God; and unless you can improve on that inspiration, you better keep hands off, or somebody might think you were not pleased by the job he did, or else you could not find scripture to suit your theory and were trying to work over some of God's to fit your theory. Better not discount God's word any, or you also discount your faith.

The future of the nation cannot be trusted to the children unless their education includes their spiritual development. —Warren G. Harding.

Kurfees' Review of Payne's Book.

BY S. H. HALL.

Those who use instrumental music in their worship have made many efforts to justify themselves, but it seems hard for them to become satisfied with their efforts. This dissatisfaction, doubtless, caused O. E. Payne to become desperate; so he sailed out into the bookmaking business and undertakes to prove that "*psallo*" means to "play on a harp;" hence, if his position be true, the New Testament commands the use of the instrument.

It seems that the advocates of instrumental music in the worship are well pleased with Payne's effort, and the book is being handed out here and there for study.

I doubt, seriously, if since the days of the apostles there has ever been a book published that is more foreign to the truth, and one in which it is more apparent that the author of the same must have known he was misrepresenting some of the authors he quotes.

For instance, when Payne took the words of Justin Martyr, who lived in the first half of the second century, and tries to make that man say: "God has gone up with a shout; the Lord with the sound of a trumpet. Play on the harp (*psalate*) to our God; play on the harp (*psalate*). Play on the harp (*psalate*) to our King; play on the harp (*psalate*). For God is King of all the earth; play on the harp (*psalate*) understandingly"—he most certainly made Justin Martyr indorse a practice that Payne must know Justin Martyr opposed. For, as Brother Kurfees shows, Payne quoted from *Encyclopedia of Religion and Ethics*, and left out of his quotation the declaration, "*Justin Martyr argues against it*"—viz., *the use of instrumental music in the worship*. Now, did not Payne know that that encyclopedia had this declaration in it, and in the very paragraph he used? How did it happen that he left it out? Did he not know he was leaving it out? And does not this statement that he left out show, beyond question, that Justin Martyr did not use instrumental music in worship, but rather opposed it? O, it is very true that *psalate* is in the quotation from Justin Martyr. But is it not a dead certainty that Martyr did not know that it meant to "play on the harp?" And don't you suppose that Justin Martyr, who lived almost in the very day the last apostle died, knew better what the apostles understood that *psalate* meant than Mr. Payne or any other modern critic?

I have incorporated this one instance of Payne's wrong use of authors to impress upon the mind of those who read this the necessity of scattering far and wide Kurfees' exposé of this book. The Russell Street congregation has taken one hundred for free distribution, and when this supply is out we will order more. It is our duty to give to the people the truth and to stand between them and any effort on the part of any man to make the grand old Book teach something it most assuredly does not teach.

I ask our brethren who use the instruments, in all seriousness: *Do you indorse this work that Payne has put out?* That some of you do is evident, for you are circulating the book, and say it is a "most wonderful work." But those of you who do this may have not taken the time to see such terrible mistakes in it as the one mentioned above. After seeing these things and knowing them for yourself, *will you still indorse the book?*

Indeed, the preachers of the church of Christ, to a man, should take Payne's book and put it squarely up to those who use the instruments, and, after considering Kurfees' masterful exposé of the same, demand that they take a position for or against it.

Will it be out of place, in concluding, to call your attention to the fact that, in Prov. 6: 16-19, there are seven things declared to be things that God hates and that are an abomination unto him, two of which things are: "A false witness that uttereth lies, and he that soweth discord

among brethren." That Payne does his best to defend a thing that has sown discord among the brethren is a certainty. Whether he has allowed himself to use false testimony in trying to do so or not, you must be your own judge. Send all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn. The price of the book is twenty-five cents per copy. Every minister in the church of our Lord should have a copy. And wherever you find Payne's book has been circulated, order a hundred or more and put it in the homes of the people.

* * *

Other Troubles.

Have you ever taken the time to carefully observe how very unlike God we so often allow ourselves to be? "Godliness," which literally means "Godlikeness," is one of the things we must add continually to our character. (See 2 Pet. 1: 7.) One of the characteristics of God is that he always tells the truth, the whole truth, and nothing but the truth, about anything or person of which he speaks. Do we stand stamped with this same characteristic? For instance, go to that congregation or place where faction exists and listen to the brethren talk. Are they, as a rule, as careful as they should be to speak the truth? Did not Solomon tell too much truth about us when he said, "All the ways of man are clean in his own eyes?" (See Prov. 16: 2.) Is it not too much of our disposition to show, to prove, to get everybody to believe that the other fellow caused the trouble and I am innocent? When I see some articles in the papers condemning the partisan spirit, I wonder if they are written for the purpose of really teaching the brethren the terrible sin of having the partisan spirit or to keep self hidden as the responsible party for strife that exists.

Well, indeed, would it be for us to look close to home, to sweep around our own doors, to keep our own hearts right with God, then other people would really be better-looking to us. Christ had a reason for propounding the following question: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Well, why do we do this? Had we better not think a bit seriously here? And more: "Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?" We had better just come up, like men, and take Christ's prescription for such a miserable disease, without diluting it a bit—viz.: "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

If other people do wrong, and we never get them to see their wrongs, it will not necessarily keep us out of heaven; but if I do wrong, and keep up the habit of trying to keep my wrongs covered and hidden from men, and finally succeed in making myself believe I am as good as I would have others think I am, I am lost, world without end. The Lord help us to see self as he sees and knows us to be, is my prayer.

INSTRUMENTAL MUSIC IN THE WORSHIP

By M. C. Kurfees

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This is the most comprehensive book on this important subject now before the public. In it the Greek verb "*psallo*" is philologically and historically examined, together with a full discussion of kindred matters relating to music in Christian worship. The book is the result of a lifetime of critical study and research, and has become the standard of information on the music question. It has been highly recommended by scholarly brethren in the church of Christ and in the religious world.

McQUIDDY PRINTING COMPANY

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Field Notes.

BY EARNEST C. LOVE.

My trip through Crockett County "back-fired." Several places where advertising the preaching had been neglected, and where only a few came out, I was invited back so the whole church would have a chance to hear.

On Monday night, April 17, I was at Bethel, near Friendship. Brother Fred Blanchard lives there and teaches school and preaches on Sundays. The brethren speak well of him. He is a whole-souled fellow and a zealous Christian. He and his wife are former pupils of the Freed-Hardeman College.

At Friendship the next night I found more friendship than before, and brought away a large quantity, but did not diminish their supply any.

My next stop was at Nance. This is a fine country congregation, about four miles from Alamo. I did not meet many of the brethren, as most of them are farmers and were very busy.

On the night of April 20 I thought I had an appointment at Cairo, another country church, about three miles from Nance. Brother D. B. Colvett drove me to the place, and at ten minutes to eight o'clock no one had showed up and the house was all dark; so we went back home. I was a little disappointed at not meeting them; for my uncle, Frank Paschall, died there a few years ago, and through his folks I had heard much of them.

On April 21 I went to Maury City. There I met Brother J. W. Dunn, of Dyersburg, and we spent the day and night together at the home of Brother and Sister Clarence Pittman. Brother Pittman is a first cousin to Brother S. P. Pittman, of the David Lipscomb College. This was just like seeing people from your home town. The Maury City people are fine. I met a number of old men there (no offense intended). Brother H. C. Booth was born in 1836, but still goes about town as he pleases. He at one time published a paper at Alamo, called "The Christian at Work." The shop and mailing list were bought by Brother David Lipscomb and combined with the Gospel Advocate in 1885. Brother Booth said that Brother Lipscomb said that one paper was enough for Tennessee, and that he soon saw the wisdom of that suggestion and sold out. Some others have not seen that point yet, but I feel sure it is the best still for the cause of Christ. Sister Dunn is getting up the twenty-five names to get the Matthew Henry Commentary for Brother Dunn; and as Brother Dunn preaches once a month there, we turned over all we got there to her. I hope the brethren at Dyersburg and Newbern will help her finish out the list now.

Sunday and Sunday night, April 23, I spent at Cross Roads, four miles from Bells. We had two fine meetings, and I met several more of the brethren, among them Brother and Sister Moore, who taught school in Greenfield Bend and Taylorville in Maury County. They both want to go back to the "garden spot," as it is called.

Many of the brethren at Cross Roads drive out from Bells. There is a "digressive" church in Bells. One of the brethren was approached by a "digressive" and asked why he would go away out in the country when there was a church right in town and the only difference was a little organ. The brother said that if it was a "little" organ and that was the only difference, they could surely afford to put away such a "little" thing, if they wanted him in their congregation. The man said they would do that, only they had already put their money in it, and they hated to have it sit there and get nothing out of it. Whereupon the brother said he would buy the organ then and pay them full purchase price for it, so they would not lose anything. There the conversation ended.

In the afternoon I heard I. N. Penick, of the Baptist University at Jackson, lecture. He was trying to show ways

and means to advance Baptist doctrine. Incidentally, he referred to the contributions at Alamo, where he preaches a part of the time. One special collection for some Baptist enterprise was over four thousand dollars. Another time, when he was not there and no special appeal made, there was found in the basket over one thousand dollars. Ordinarily, I understood him to say, it was only three or four hundred dollars. This is about as I have suspected. I have believed all along that other religious bodies are giving more than we are. We can beat the Baptists in debates at every turn; but they will outgrow us, if we do not give more freely than at present.

Brother J. W. Dunn began a meeting at Newbern on Sunday night, April 23, and expects to begin one in Dyersburg on Sunday, May 7.

The brethren at Bradford are raising money to buy a tent to be used in preaching the gospel in Gibson and adjoining counties. It will cost two hundred and fifty-four dollars. They have made a good start, but probably lack some yet.

The brethren at Milan are trying to arrange a three-cornered debate with a Christian, a Missionary Baptist, and a Primitive Baptist. Question: Where would the Missionary go? I would like to hear it.

My next move will be to follow the Mobile and Ohio Railroad from Jackson back to Rives.

If brethren who live in the country and who wish to renew will arrange to meet me in town or leave the remittance with some one to hand to me, it will be much appreciated.

Everywhere I go I can see good the Gospel Advocate is doing. That is why I can feel free to urge every one to have it in their homes.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The services on Sunday, April 16, were enjoyed by all who attended Central church of Christ, 1720 South Flower Street. Brother Witty gave us a splendid sermon on "The Tragedy of the Ages." The house was well filled, and at the close of the services three young Christians came forward for membership. Every Sunday sees new names added to our roll of members. These constant additions are attributed to the fact that live Christians want to work; and when they find a congregation that is trying to do something, they want to help. This is the right spirit, and the only way any congregation can hold this kind of folks is by working and by giving its members something to do. No Christian with any life or ambition in him wants to belong to a dead congregation.

The work in this great city has brighter prospects than ever before in its history. Six months ago there was one congregation in the city with one house full of people. Today there are two congregations with two houses full and still growing. New men are coming into the field and other congregations are springing into life in the surrounding territory. Brother J. H. Moore has located in Sierra Madre, near here, and is founding a congregation there; Brother E. C. Fuqua has located in Pasadena with his press and is going after the devil with printer's ink, as well as from the pulpit; Brother J. A. Craig has decided to locate at Downey, so we understand, and make an effort to build that place up. Downey is one of the old landmarks of the church in this section, there being at present a building that was erected in 1875 by the church and still occupied by it. There has been some attempt by the Christian Church people to get hold of the property, but so far they have failed. Brother Robert E. Wright came here the first of March from Wartrace, Tenn., and is adding his efforts to those of Brother Witty in building up Central congregation, and the results have far exceeded our expectations. The work is progressing steadily and surely and is on a

good, substantial footing. Brethren Wright and Witty are out in the morning before seven o'clock, and often do not get in until after dark, visiting members and calling on new people whose names have been placed in their hands. It is necessary to cover a great deal of ground in this work, and the territory is unlimited.

From reports we have had of the great Nashville meeting, it was one of the greatest events of its kind in the history of the church of Christ on this continent, and was only made possible by the most perfect cooperation and systematic work. May God hasten the day when Los Angeles may have just such a meeting as Nashville has had.

Testimonials on the Review of O. E. Payne's Book.

The hearty and enthusiastic reception accorded this review may be seen from testimonials which have been sent to the author. Among them are the following:

H. Leo Boles, Nashville, Tenn.: "I have read very carefully your 'Review of O. E. Payne's Book on Psalms' in the Gospel Advocate. I had read Mr. Payne's book very critically and discovered many errors, discrepancies, fallacies, and sophistries in it. I realized that his book would confuse and mislead many who did not have the opportunity to examine the different authorities which he quotes. His bombastic style has a tendency to compel the reader to accept his mere statements. Your review has fully and frankly exposed the author and clearly and logically answered the contents of the book. Your familiarity with the lexicographers has enabled you to completely expose the fraudulent use that Mr. Payne makes of them; you have completely shown the fallacies in his premises and the errors in his deductions. In my humble judgment, you have in a masterly and scholarly way laid bare his very weak defense for instrumental music in the worship. I thank you sincerely for the work that you have done."

A. O. Colley, Dallas, Texas: "You have done an excellent work in your review of O. E. Payne's book on the music question. Your logic is clear and, best of all, in harmony with fact, both secular and divine. Your review should be published in tract form and sent out by the hundreds into the places where his book has gone."

E. C. Fuqua, Pasadena, Cal.: "Your exposure of the Payne deception is a veritable landslide covering deeply the last vestige of hope for the devotees of the instrumental-music craze. Your work has turned Payne's book into self-destruction. I believe it is now, since your exposure of its unreliability, the greatest enemy to the cause in behalf of which it was written that exists in the whole world, the Bible excepted. For you will remember that such luminaries as J. B. Briney et al. gave it their unqualified indorsement as 'the last word' on the subject, making it surpass in 'research' and logic and 'scripturalness' the findings of the scholarship of the whole world! With them it was 'the end of the controversy.' On its testimony they serenely 'rested the case' and forthwith heralded to the world that 'instrumental music is scriptural!' Now where are they? They must henceforth indorse Payne's blunders and plain deceptions in dealing with facts that contradict his theory, as you have shown, or they must announce to the world that the instrumental-music controversy is *not* settled, so far as their contention is concerned, but stands exactly where it stood before Payne undertook to show the world the pitiful limitations of its alleged scholarship. Yea, the cause for which Payne has now suffered is *worse off* for the suffering; for it would have been far better for it had Payne never uttered one word in its defense. He has now so completely 'spilled the beans' that the devotees of the instrument will never get over this, their greatest and most signal defeat. *Their cause is ruined*, and that by themselves! Your work, my brother, is a monument that will live to bless the coming generations of the earth. See that it is put in book form while you are able to edit the work. This one request I have to make of you for the sake of the generations yet unborn. Payne's work is the greatest effort that can ever be made in behalf of instrumental music, and you have shown, and that abundantly and undeniably, that that effort is founded in deception and bolstered up through misrepresentation of facts. Therefore, the instrumental-music question lies equally as dead as does the old question of affusion for baptism. It can be sustained only by open disregard of every known truth bearing on the matter. For your monumental work I sincerely thank you, and I daily thank God for giving you to the world at this time."

F. B. Srygley, Nashville, Tenn.: "I consider this some of the best work that you have done. I may not be a very good judge, but I believe that you answered every quibble that O. E. Payne made; not only so, but that you show him up in a very bad light. In your last article you show that Payne is a very unsafe teacher and cannot be entirely honest. I am glad that this review is soon to appear in a more permanent form. It ought to have a wide circulation, and I believe it will do good wherever Payne's book has gone. Your book on instrumental music, in connection with this review of Payne's, ought to be advertised and pushed, and, if possible, get it before every one that has read Payne's book. I want to thank you personally for this review of O. E. Payne."

John T. Smithson, Louisville, Ky.: "Since you have finished your review of O. E. Payne's book on 'psalms,' and since I have read every line you have written in your review, I feel that I should write you an expression of my appreciation and judgment of the work you have done. I had read every word in the Payne book before you began your review of it. Hence, from the very first of your review I was able to appreciate all you said. I looked forward with great interest and delight for each chapter to appear. I read every chapter carefully, and, as I see it, you covered the ground completely in each chapter; hence, I will not attempt to tell which is the best chapter in your review. Your method of reviewing the book and exposing Payne's sophistries is on that high plane on which all honorable controversies should be conducted. No one can help appreciating your review when it is read alongside Payne's book, which abounds in ugly insinuations, gross misrepresentations, and egotistical phrases. Your reasoning on all points throughout the review is clear and convincing. Your logic is faultless, and your conclusions are, therefore, true. The facts which you have exposed and the reckless and untrustworthy manner of his handling of authors are both startling and contemptible in the extreme. They make his book wholly inconclusive and untrustworthy. In the light of the facts as you have given them, no one can believe anything that Payne has written in his book is true, unless he knows it is true from some other source. It is surprising to me that so many learned preachers on Payne's side of the music question have given the book their strong indorsement. Your review of the book is a complete exposure of it, and, I think, if those brethren who have indorsed the book will read your review carefully and seriously, they will reject the book and rebuke Payne for writing such a book. I would like for your review to be put in book form, for it is worth preserving."

C. M. Pullias, Murfreesboro, Tenn.: "Your letter of yesterday just now received. I have watched with interest the Payne book and your reply thereto. In the light of the Bible, reason, logic, and facts, I think your answer irrefutable. I do not think that Payne or any other man can answer you, because you have presented plainly the Bible teaching on the subject."

The Garden of the Heart.

There are many things in this grand old world that make it one of real beauty. I once knew a man who moved into a community where he had purchased a plot of ground on which to erect a magnificent building which was to be his future home. The buildings all having been finished, he began planning to add much beauty to the home by planting suitable shrubbery, etc. This being completed, there seemed yet something lacking. He and his family came together to consider just what remained to be done. They reached the decision that a little to the right from the front of the home was a suitable place for a garden. It was decided that the land should be properly prepared and that certain parts should be planted in vegetables of all kinds suitable for family use. This was done and proved a wonderful success.

There was still something lacking—no roses or flowers of any kind had been planned for. It was arranged to give the finishing touch. The selection of roses was made. They were ordered, planted, cultivated, fertilized, pruned, and, as the year went by, the added beauty was greater than any artist could paint. The home with all of its furnishings both within and without was complete.

The moral: If the garden of the heart be planted with flowers of purity and love, the soul's beloved will come in and abide with us.—H. H. Neeley, in Exchange.

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Editorial

Divisions Among Christians Deplorable.

BY J. C. M'Q.

It will not be denied that there are divisions among Christians which should not exist. Paul tells us that divisions produce carnality, and to be carnal-minded is death. In writing to the church at Corinth, he says: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

These divisions among Christians do not exist without cause. If Christians were meek and lowly in spirit, as was the Christ, there would not be the divisions among them that now exist. One prolific cause for division among those who are seeking to be guided by the word of God is that too many are seeking leadership instead of in honor preferring one another, and instead of having a spirit of humility they strive to lead the flock of God when they are not fitted for such work. Often men will pull out from the church and start a factional congregation simply because they are not put into positions of leadership. This spirit is clearly condemned by holy writ. Such a spirit will rend and divide the people of God and will unfit one for usefulness in this life. James says: "Be not many of you teachers, my brethren, knowing that ye shall receive heavier judgment. For in many things we all stumble." (James 3: 1, 2.)

When Moses was forty years old, he felt himself thoroughly competent to lead the people of Israel out of Egyptian bondage. He thought his people would understand just how God would use him as their leader. But Moses was not at that time prepared for the work. He was hasty about it. God took forty long years in which to prepare

Moses for the great work of leading his children. He led them into the wilderness, where he communed with God through nature and through nature looked up to God. During these years he learned to regard himself in his true light and learned truly how weak man is. No doubt, like the psalmist David, he often said to himself: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crowned him with glory and honor." (Ps. 8: 3-5.)

When Moses was eighty years old, in his humility he felt that he was not the man to lead the children of Israel out of bondage. When God had told him to bring the children of Israel out of Egypt, and after he had enabled him to work wonders and signs in order that the people might believe him, Moses began to plead his inability to do the work that God had told him to do. He said: "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech, and of a slow tongue." (Ex. 4: 10.)

No man who imagines himself great and who feels that he is superior to all about him is fit to be a leader among people of God. A man must be of a broken, contrite spirit; he must humble himself in order that God may exalt him. While Moses did not realize it, the very humility that he manifested is one of the greatest essentials to any one who would be a leader. God had shown him the greatness of his works in order that Moses might be brought to a realization of the fact that man is weak at best and not capable of doing great things without the guidance and direction of God. How different is the spirit of those who would lead God's people to-day, and yet, because they cannot carry out their own opinions and speculative ideas, pull away a part of the church and thus make a schism in the body of Jesus Christ! Such men will do things so long as they are accorded the position of leaders; but the very moment that the position of leadership is taken away from them they will decide that the thing they have been doing is unscriptural and sinful.

Men have taught classes in the service of God; but when the congregation thought best for others to take the position of leading in the work of teaching classes, these very men decided that to teach a class was unscriptural, vicious, and sinful. They pulled out from the church and started a faction of their own. What a pity that men who claim to be followers of the meek and lowly Jesus have such a spirit! Simply because they cannot have their own way, they will destroy the body that Jesus died to establish. It is a pity that some people are so blind that they will be led by the blind, and thus both fall into the ditch.

It is now as it was in the days of the prophet Isaiah. The children of Israel had departed from God; they had gone astray; they had followed blind leaders. Of the condition that then existed among the children of Israel the prophet says: "For they that lead this people cause them to err; and they that are led of them are destroyed." (Isa. 9: 16.)

Would-be leaders who are unfit for the work are destroying the church of God to-day. They lead from the truth the ignorant and those who are not well informed in the Scriptures. Why do they do this? Not because they have any special love for the truth; not because they are loyal to God and his word; but simply because they desire the chief seats in the synagogues and seek the highest places at feasts instead of humbling themselves and taking the lower places as the Spirit of God directs. The sons of Zebedee had very much the same spirit when one sought to sit on the right hand and the other on the left hand of Christ when he came into his kingdom. The apostles had the same spirit when they contended with each other about who should be the greatest in the kingdom of heaven. Such a

spirit is not of God, but is of the wicked one. Christ said: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is our master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. 23: 8-12.)

What a pity all men cannot learn that the road which leads to exaltation passes through humility! The truly great, the truly good, and the truly wise are humble people. I am sure that if all God's people were just as humble as they should be, we would not have so many divisions among the people of God. Men seek to be teachers, men seek to be leaders, who really do not understand the way of life and who have not a single characteristic to teach, lead, and guide the flock of God. Such men do not know enough to know that it is sinful to be self-willed, and hence they pull away from the church and start up a "church of their own." Such a spirit produces discord on earth and would produce discord in heaven, provided it were able to pass through the pearly gates into the city.

I would admonish all that God loves a broken, contrite spirit; to remember that God approves humility and that the people admire it. Let no one forget that so long as he has a spirit of self-superiority and imagines himself able to do more than other men, he is wholly unfit to be a leader and a teacher in the church of God. I would rejoice to see all the followers of Christ put away that ambition which seeks to make them leaders when they are wholly unfit for such a position. To all such I would say, in the language of Christ: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." (Matt. 18: 3.)

Unreasonable and Hurtful Extremes.

BY M. C. K.

Referring to a certain religious paper, a preaching brother sometime ago, in a letter to the editor of the said paper, made the following significant statement:

"I suppose we could say that your paper is fairly good, but I have no further interest in religious papers."

Now, this brother did not accompany his statement with the reason for his loss of interest in religious papers, and, of course, I do not know certainly what his reason may be; but, in the light of its tone as well as on general principles, I take his statement to mean that it is because he has seen things in the papers which, in his judgment, were objectionable and should not have been published, or because, in some other way, such publications are not conducted as he thinks they should be. I make his statement the occasion of an editorial on what seems to me to be a very hurtful as well as a most unreasonable extreme.

However, being an editor myself, I hasten, first of all, to make the cheerful and willing admission that all of the papers, as far as I know them, sometimes contain objectionable things. In fact, it sometimes becomes an editor's unpleasant but solemn duty to publish things which, in the first place, should never have been said at all, but which, nevertheless, and entirely beyond the editor's control, have been said by the writer in the case, and the editor is then placed between two fires—he must either publish the objectionable things and meet them in the way of comment the best he can in the fear of God, or cut the writer out of his paper entirely and thus refuse to let him be heard in its columns at all. If he does the latter, he lays himself open to the charge of being selfish, autocratic, and tyrannical as an editor. It is true, sometimes abusive, discourteous, or disrespectful language justifies an editor in returning an article with the demand that such matter must be elimi-

nated before the article can appear in his columns; but, on the other hand, sometimes very objectionable things are couched in courteous and unobjectionable language, and in such a case an editor has no alternative but either to publish them, with such comment as may seem proper, or put himself in the attitude of appearing autocratic and tyrannical in the conduct of his paper, one or the other.

Yes, there are occasionally objectionable things and sometimes very objectionable things in religious newspapers, and sometimes such things appear even in the very best of religious journals. In fact, when we come to think of it, there are sometimes very objectionable things in churches and even in preachers; but I think I should go to a very unreasonable and hurtful extreme were I to say, for this reason, that "I have no further interest in" churches and preachers. But the principle by no means stops here; for we sometimes see objectionable things in elders of churches, but, again, we would go to an unfortunate extreme and make a very serious mistake if we should say that, for such reason, we "have no further interest in" elders of churches. Moreover, precisely the same defect is sometimes found in all other Christians. The fact is, this radically mistaken principle, carried to its logical and legitimate end, would actually justify our loss of interest in all conceivable classes and conditions of human beings. There are objectionable things in husbands and wives, in fathers and mothers, and in brothers and sisters; but surely we should not, on this account, say we "have no further interest in" such persons. There are, indeed, not only objectionable things in all classes and callings of men who are not Christians, from the king on his throne to the peasant in his cottage, but also in all grades of Christians, from the most perfect saint to the humblest child of God on earth; but, instead of losing interest in them, we should follow the Pauline admonition to "prove all things; hold fast that which is good."

It is so easy to go to extremes. All men are fallible beings, and hence there are objectionable things in all conceivable lines of human activity and in all positions from the highest to the lowest—in presidents, congressmen, senators, legislators, and statesmen of all grades; in lawyers, doctors, preachers, school-teachers, artists, authors, mechanics, merchants, housekeepers, farmers, philanthropists, and all others of every name and class; but surely we should not, for this reason, say we "have no further interest in" these numerous classes and varied lines of human endeavor. Even Jesus himself was much annoyed with objectionable things in men, but he never, for this reason, lost interest in men. In the spirit of gentleness and humility he pointed out and strove to correct such things when they came as merely the result of human weakness; and even when they emanated from perverse and wicked hearts set on evil and determined to do wrong things, he met them with stern rebuke, but still never lost interest in them. Neither should we.

In short, men, as just observed, are fallible beings, and in all lines of activity among them, whether in secular or religious affairs, objectionable things are said and done. As children of God, remembering our own imperfections and liability to make mistakes, it is our duty bravely and cheerfully to meet these things in the spirit of the Master; or, as Paul considerably puts it: "Even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) We should strictly follow this instruction in all our dealings with men, and we should follow it "with all lowliness and meekness, with long-suffering, forbearing one another in love." (Eph. 4: 2.)

Finally, it is to be sincerely regretted and deplored that sometimes an ugly spirit with cutting and harsh words is manifested in articles written for publication in the papers.

Such things have no proper place either in printed articles or in oral discourse; but when they occur, we should not allow them to drive us to unreasonable and hurtful extremes. Let us not overlook the fact that newspapers, preachers, and churches, in spite of the objectionable things in them, are all good things, and we should not lose interest in them on account of their imperfections. We cannot improve on the position which indorses and commends all the good and condemns all the wrong in all of them. Or, to put the case again in the clear and sensible language of Paul, we should "prove all things; hold fast that which is good." (1 Thess. 5: 21.)

The Departure of Matthew C. Cayce.

BY F. W. SMITH.

It pains my heart more than I can express to pen these words, and yet I am of the firm persuasion that our brother is in a land of bliss. My sorrow is over my loss, for I loved him as if he had been my brother in the flesh, and it grieves me deeply to know that I shall see him no more upon this earth. The news of his death was one of the most distinct shocks I have ever experienced, and even now it is difficult to realize that he has gone away. During the first part of the Auditorium meeting he was in attendance, and I can see him now, face all radiant as his soul was drinking in the uplifting speeches of the speaker. This man of God possessed traits of character that easily placed him in line and company with the truly great of earth in any age of the world. It could all be summed up in a single sentence—viz.: He was a Christian.

But such a character as Matthew C. Cayce possessed is of such value to the living that it demands more than a compressed description. If such a thing were possible, I would say that he was naturally religious; for a love for God and reverence for holy and divine things manifested themselves in him as a child, and these grew with the years. He never assumed a relation that he was not as true to as is the needle to the pole. I feel safe in saying that there lives not a man who will dare say that Matthew Cayce was ever false to any trust. The greater part of his life was spent in the city of Nashville, where he was connected in a business way with different enterprises, and never were his hands stained with even a shadow of wrong dealing. A gentleman with whom he had business transactions said to me: "M. C. Cayce owed me at one time three thousand dollars, and there was not the scratch of pen between us, but I never lost one moment's sleep over it. He paid every dollar of it." He had a kindly disposition, blessed with a good-natured smile that rarely ever faded from his face even during times of deep anxiety. He was clothed with humility, genuinely pious, and possessed an aversion for anything bordering on show or display in religion. No man was truer to the gospel or contended more earnestly than did he for the purity of the church and the worship of God. His ear was ever attuned to the cry of the widow and the orphan and his hand was ever extended to those who needed help. The current of his life flowed steadily through storms as well as through calms, and he always kept his eyes upon the Lord Jesus Christ as his pattern.

One dominant thought seized him early in life, and that was to preach the gospel, which he did as much as possible with the cares and obligations which necessarily fell upon his shoulders. But he was inspired by a dream that some day he would be so situated as to give all of his time to the proclamation of the gospel in some destitute field. In the providence and goodness of God, Brother Cayce realized his dream, and for about two years he had been doing evangelistic work in the State of Mississippi. His efforts were crowned with abundant success, and he was one of the happiest men in his work I have ever seen. At the time of his death he was in a successful meeting in Columbus,

Miss.; and although the worker has ceased his personal labors on earth, his work continues on. The very name of Matthew C. Cayce in the State of Mississippi will be an inspiration to the cause of Christ for years to come. As a rule, when a man dies, the first question is: "What did he leave?" By this is meant, of course, what did he leave in dollars or houses and lands? Well, I am happy to state that this man of God left one of the richest estates ever bequeathed to the living. He left to his children and the world the invaluable example of a clean, consecrated, godly life, a monument to the glory and honor of God that is imperishable.

The following states his family relations: Matthew C. Cayce was born at Franklin, Tenn., on April 1, 1866, son of John M. and Virginia I. Cayce, removing to Nashville when he was a mere boy. He was married to Miss Tommie Smith, of Jackson, Tenn., on October 28, 1891, and is survived by his wife and five children—Dr. John S. Cayce, William Brice Cayce, Eldred A. Cayce, Mrs. W. H. Sewell, Jr., and Mrs. W. D. Hunter, all of Nashville; two brothers—W. B. Cayce and John A. Cayce, of Nashville, Tenn.; and three sisters—Mrs. E. D. Dinkins and Mrs. C. H. Tucker, of Senatobia, Miss., and Mrs. W. T. Marshall, of Nashville, Tenn.

May God's richest blessings attend his faithful wife, children, brothers, sisters, and friends, and Sister Cayce's aged mother. Farewell, Matthew; we shall, by the grace of God, meet again where the shadows never fall.

Hardeman's Sermons.

Before the great Nashville meeting began, the brethren who were in charge of arrangements asked Brother Hardeman for the right to have the sermons published in book form and to use the profits from their sale to help defray the expenses of the meeting. He very generously agreed to this suggestion, and, therefore, surrendered all his rights in the matter.

On the last night of the meeting, to his great surprise and pleasure, they returned his generosity by surrendering to him all the rights connected with the book of sermons, together with about twenty-five hundred orders already taken. They suggested that the profits arising from the sale of this book should be used to create a fund to help poor boys and girls attend Freed-Hardeman College. They made Brother Hardeman sole trustee of this fund, to be used according to his judgment for the purpose mentioned above.

Every year the school has numbers of applications from boys and girls who are not able to pay their way and want assistance. Heretofore it has been unable to help them. It has no farm, no industrial department, and no funds with which to meet such demands. It is now hoped that from the sale of these books a fund of several thousand dollars may be created. It is his idea that this money should be loaned to worthy boys and girls on terms that will enable them to pay it back after they get out of school.

There is no way of estimating how much good may be done in this way. Those boys and girls who are handicapped by poverty and who have to fight their way up from the bottom are the very ones, as a rule, who will make the greatest and the best men and women. He who helps such boys or girls in their struggles to rise in the world will honor himself and bless the world. Every dollar received from the sale of these books above the actual cost of publication and distribution will be devoted to this great purpose.

The book will be neatly bound in cloth, stamped in gold. It will contain pictures of N. B. Hardeman and C. M. Pullas, an inside picture of the Tabernacle and audience, and a history of this great meeting, together with about fifteen sermons.

The sermons are strong and clear presentations of the "old Jerusalem gospel" without fear or favor, in the charming and eloquent style of the author.

The book is well worth the price of \$1.50; and, besides, he who buys one contributes to a worthy cause.

Send your orders at once to Freed-Hardeman College, Henderson, Tenn.

Send Us New Subscribers.

BY J. C. M'Q.

One thousand people can accomplish much more than one person. Ten thousand people can do more than one thousand people. If every one who reads this paper would go to work immediately to secure new subscribers to the Gospel Advocate, it would not be over one day until we would have five thousand additional subscribers to the paper. How easy it can be done! All that is necessary is for all to pull together.

Are you not sufficiently interested in the advancement of the gospel of Christ to do the little work necessary to help us add five thousand subscribers to our list?

I am not in the habit of complaining of heavy expenses. The government is forcing the publisher to pay very heavy postage; the publisher must pay double prewar prices for white paper; wages are just about double what they were ten years ago; still the Gospel Advocate is only two dollars a year. Without bringing down the cost of publishing each paper, the publisher must suffer a heavy loss. No publisher is able to do this indefinitely. A decided increase in circulation will cheapen the cost of printing each paper.

Surely every subscriber will help us bring about this result. The paper costs double what it did thirty years ago to publish it. Because at that time it succeeded in running without loss should not lead any one to believe that it can do so now.

Double the list of subscribers if you would have the paper on a firm financial basis. In doubling the circulation, you are not only enabling the paper to run without loss, but you are doing a good work in getting others to read the paper. Thousands have been led to the truth by reading the Gospel Advocate. If you have no interest in the cause of Christ, if you are not concerned about leading sinners to Christ, then you may decide to knock the Gospel Advocate and thus increase the burden of those who have been making heavy sacrifices for years to preach the gospel through its columns. Many people uphold the paper because it is doing good. I do not believe you will be a knocker, for knocking never helps the knocker.

If you will be one of the workers and not a knocker, we would appreciate a note from you to that effect. We would be glad to publish the names and addresses of all our workers. We want a worker in every church and one at every post office. We do not want to stop under ten thousand new names. Our list is steadily increasing, but not so rapidly as it should. Will you not join our workers to-day?

CLIP THIS OUT AND MAIL TO-DAY

GOSPEL ADVOCATE,

Nashville, Tenn.

Inclosed find \$2. for which please send the Gospel Advocate for one year to

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Street or Rural Route

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Help Paris, Tenn.

BY F. B. S.

The faithful few at Paris, Tenn., are making a great effort to build a house of worship, and they certainly need help. I held the first meeting for them some eight years ago in the courthouse, and I know something of their struggles and trials. They have secured a nice lot in a good place, near the center of the town. While the lot cost them more than it would farther out, it is well that they have selected a good place. So often efforts of this kind prove a failure because the proper lot is not selected. They have agreed to pay fifteen hundred dollars for the lot, much of which has been paid, and they can and will take care of the balance. The restrictive clause is in the deed and the property will therefore be safe. They are not asking that the brethren shall help them build an expensive house, but a plain, sensible building in which they can worship and have the gospel preached to their neighbors. All these years they have met in the courthouse, but the room is too small and they need a better building. This congregation, with only the courthouse in which to meet, has grown steadily all these years, and they have helped in many good works by sending their contributions, but this is more than they can do alone. They are willing to do all they can themselves, but a lift now would be of great benefit in establishing the cause permanently in the town of Paris. Send these good people a contribution as early as possible and let us put them on their feet so they can do more good. Send contributions to Mrs. James A. Patterson, Paris, Tenn., Box 476.

When courage fails and faith burns low and men are timid grown,

Hold fast thy loyalty and know that Truth still moveth on.

Who follow her, though men deride, in her strength shall be strong;

Shall see their shame become their pride, and share her triumph song.
—Hosmer.

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers."

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of \$2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding. If you wish to pay cash, the price for the six volumes is \$17.50, not prepaid. When sent as a premium, we pay all charges.

PUBLISHERS: GOSPEL ADVOCATE.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to, C. R. Nichol, Clifton, Texas.

The Waxahachie (Texas) Union Meeting.

Last week there appeared in the Gospel Advocate, in this department, a report of this meeting from Brother John E. Dunn, the minister of the church of Christ in Waxahachie. With the report which was published Brother Dunn sent me the following letter which he received from Brother Cuthbertson, and his reply, stating that I could publish them if I thought wise. I immediately wrote Brother Cuthbertson, asking his permission to publish his letter to Brother Dunn. Having his permission, I give the two letters below. I wish that you carefully read the letter of Brother Cuthbertson and the partial reply made by Brother Dunn.

Denison, Texas, March 28, 1922.—Mr. John E. Dunn, Waxahachie, Texas.—Dear Brother Dunn: I have heard several things about the union meetings you have in your town, and would like to have some information firsthand. Please pardon me if this letter seems to be nothing but questions.

Is the church of Christ and the First Christian Church holding a joint meeting? Is it the understanding that you are to go to their house for the last part of the meeting? If so, do you propose to let them have charge of the song service while there? If there should be some converts in the meeting, is it the understanding that they are to be permitted to enter into either of the two churches when the meeting is over as per their wish? Does Brother Sewell preach on the differences between us and the First Christian Church during this meeting?

Now, please do not think that I am trying to meddle, for I am not, but we have been asked about a meeting on the same plan as yours. Please give me this information. Best wishes for the cause of Christ there. In the Christ,

M. C. CUTHBERTSON.

Waxahachie, Texas, 305 Ferris Avenue, April 1, 1922.—Mr. M. C. Cuthbertson, Denison, Texas.—Dear Brother: Yours of March 28 asking for information about our meetings came in due time. I shall endeavor to give you full information covering all the facts of this meeting.

This meeting was not planned. Nobody thought of holding a union meeting. It seems to us that it came about through the force of circumstances and, we believe, through the providence of God.

To begin with, there existed a good spirit and a social relationship between the two congregations. One of these congregations is known as the "Main Street Christian Church" and the other as the "College Street church of Christ." We consider that we all are brethren in Christ, but that the family is divided. We are a house divided against itself. There are a number of members on both sides who deplore the division. There have been quite a number of little conversations looking toward bringing about a better state of feeling and removing the things that divide us. Quite a number on both sides would be rejoiced to see the two congregations become one in Christ.

Now to the facts which brought about this meeting. A year ago the "church of Christ" decided to have a meeting at this time, and in the summer of 1921 we engaged Brother Jesse P. Sewell to do the preaching. It so happened as a coincidence that a simultaneous campaign of revival meetings at every church in our city—Catholic and Protestant—was scheduled to begin on the very day we had set to begin our meeting. I had heard that Brother J. W. Stephens, who is the preacher for the "Main Street Christian Church," said he did not want to do the preaching in their meeting and they had not been able to engage a preacher for their meeting. I said to Brother Verne Roberts, who is an active member of the "church of Christ" and who is on good social terms with Brother Stephens: "Suppose you ask Brother Stephens to bring his congregation over and attend our meeting." Brother Stephens took kindly to it and laid the invitation before the "Main Street Church" on the coming Lord's day. It was unanimously accepted. Committees were selected by both churches to meet and talk over a plan to conduct the meeting. When

these committees met, it was decided that the meeting should be conducted just as we are accustomed to conduct our meetings and as we should have done had this not come up, but with these added features. Main Street Church has one song leader and College Street Church has two. These three men were to lead the singing, taking it turn about. They were to handle the song service. We should all partake of the Lord's Supper together. One elder from each of the churches and the ushers of both churches acting together should wait on the people. Collections should be taken on each Sunday morning, Sunday, Tuesday, and Friday nights, and go to the support of the meeting. Public announcement of this arrangement was to be made. Brother Sewell was to do the preaching and be absolutely free to preach as he believed God wanted him to do.

The two congregations would come together in a co-operative meeting trusting God to overrule it all for our good and his glory. When Brother Sewell came, he suggested that Brother Stephens and Brother Dunn open and close the meetings, making the announcements, and leave it to him to do the preaching only.

Should you step into our meetings, it should appear that there is one congregation with all mingling together as one people. You should observe no difference in this meeting from other meetings held here and all over the country. This is absolutely all there is to it.

Nothing has ever been said about where persons go who obey the gospel during this meeting. They are free under God to go where they please.

All is going harmoniously, a fine spirit prevails. We all talk freely and mingle together. The leading topic of conversation is, uniting the two congregations into one. Brethren Stephens, Sewell, and Dunn are counseling together fully and freely over unity in Christ.

We beseech our brethren away from here to let us alone and only pray for us, "that we all speak the same thing, and that there be no divisions among us; but that we be perfected together in the same mind and in the same judgment; that we all be one, as God and Christ are one; that the world may believe that God sent Christ into the world."

So far all is moving harmoniously and hopefully. God grant that there may be a better day just ahead for us.

Sincerely yours for Christ, JOHN E. DUNN.

Later.—The meeting closed on April 2 very encouragingly. We want to act wisely, faithfully, and humbly, pray much, and work to the end that unity pleasing to God may be brought about among the disciples in this city. J. E. D.

With the report which was published last week of the "union meeting," Brother Dunn requested that the report be published "as written." It was.

I think the report does Brother Dunn an injustice. He says: "The relationship between the two congregations of disciples is fortunate." By the two congregations he has reference to the church of Christ in Waxahachie and the Main Street Christian Church. From my viewpoint, it is a very unfortunate condition, but possibly not so lamentable as is the relationship between the church of Christ and the Christian Church in some other places, for often enmity and strife prevail. If those of the church of Christ are Christians and those of the Christian Church are Christians, there should be full and free fellowship—not for a period of fifteen days only, but for all time and in all the work to be done in the name of Christ. Such fellowship does not prevail. Surely such relationship is unfortunate. The members of the church of Christ cannot go to the Christian Church in Waxahachie and freely and fully join with them in their work and worship as they usually carry it on in their house.

Are we to conclude from the report of the meeting and the foregoing letter that the church of Christ in Waxahachie recognized those of the Christian Church as approved of the Lord—at least, that the things they believe and practice which makes them a separate congregation from the church of Christ in Waxahachie is not a bar to fellowship? Was not fellowship freely accorded them in this union meeting? Among those in the Christian Church are some who separated themselves from the church of Christ; and I presume that in Waxahachie, as in other places where

such is done, the church of Christ withdrew fellowship from them. Are we to understand that in this meeting the church of Christ accorded them full fellowship in the meeting? If no, were they led to believe you did? If yes, is it the practice of the church in Waxahachie to fellowship those withdrawn from without any acknowledgment being made on their part for the division caused by the separation?

Are we to understand that there is nothing fundamental in the faith of the Christian Church in Waxahachie which prevents a union of the two congregations?

Is the Christian Church in Waxahachie a church of Christ out of order? If yes, has the church of Christ gone to record before the people of Waxahachie, and before the Lord, as fellowshiping a disorderly church, and welcoming them in the heartiest fellowship throughout the meeting?

Is all this ado and wrangling for years between the church of Christ and the Christian Church no more than a "make-believe?" Have you not placed your stamp of approval on the Christian Church to the extent that you give them your full fellowship?

We are told that this union meeting "was not planned;" that "nobody thought of holding a union meeting." I guess I do not know what is meant by the word "planned." Brother Dunn says he suggested to Brother Roberts that he "ask Brother Stephens to bring his congregation over and attend our meeting." The invitation was presented to the Christian Church, and they "unanimously accepted." Then "committees were selected by both churches to meet and talk over a plan to conduct the meeting." But the meeting was not planned. More: "When these committees met, it was decided that the meeting should be conducted just as we are accustomed to conduct our meetings and as we should have done had this not come up, but with these added features." Then follows the agreement for the details of the meeting as recited in the letter of Brother Dunn—viz.: "Main Street Church has one song leader and College Street Church has two. These three men were to lead the singing, taking it turn about. They were to handle the song service. We should all partake of the Lord's Supper together. One elder from each of the churches and the ushers of both churches acting together should wait on the people." Again: "The two congregations would come together in a coöperative meeting trusting God to overrule it all for our good and his glory." "Overrule" what?

Personally, I have conducted a number of meetings and attended some others, but I have my first meeting to attend, conducted by the church of Christ and the Christian Church, and the minister of the Christian Church and the minister of the church of Christ open and close the services. Be it remembered, though, I have never conducted such a meeting, nor have I attended one.

To me it seems that among the pertinent questions Brother Cuthbertson submitted in his letter, and which was not answered, is whether the evangelist would "preach on the differences between us and the First Christian Church during the meeting?"

Just what is meant by, "We beseech our brethren away from here to let us alone and only pray for us," I do not know. I think, though, since the report was sent me for publication in the Gospel Advocate, I am not "out of order" in the foregoing. I feel that I need, badly, information; for should there come a time when I am to have part in a union meeting between the Christian Church and the church of Christ, I wish to know just how to do my part, and, too, just what relationship they sustain to the church of Christ. Others are calling for information along these lines.

In this union meeting the Christian Church has surrendered not one thing. That the church of Christ and the Christian Church in Waxahachie are nearer together, we are assured by the report of the meeting; but who has moved? If the church of Christ has been holding a false

position, she has acted wisely in making the meeting through which she has just passed possible by according full and free fellowship to the Christian Church, without the Christian Church surrendering one thing or changing their faith on any point.

All prayers should be offered in faith.

I think there is more to follow.



Personal Notes.

W. T. Hines is in an interesting meeting in Lamont, Okla.

J. D. Harvey closed a meeting in Stamford, Texas, with fifteen additions to the congregation.

John M. Rice has assisted in meetings recently in Clinton, Okla.; Slaton, Texas; and Oakland, Okla. Five additions reported.

C. R. Nichol closed a short meeting with the church in Cordova, Ala., with six additions. He is now in a meeting in Nashville, Ark.

T. M. Carney recently visited the church in Denton, Texas. He reports a most enjoyable time with the church assembled, as well as in the homes where he was entertained. To him it appears that there is a wonderful work open for the church in Denton.

From T. H. Etheridge, Gunter, Texas, April 24: "I preached for eight nights here and baptized nine, and one was restored. I shall leave here at the end of the school year, and shall give my full time to preaching hereafter, the Lord willing. I will go wherever I am needed, if I can get there."

G. M. Pullas, who labors with the Oak Cliff congregation, Dallas, Texas, reports additions at nearly every service. The continued growth of the congregation has made necessary the enlarging of the building, and the sixteen-thousand-dollar addition will be completed by June 1.

Thomas E. Milholland writes from Vernon, Texas: "I hear quite a lot said of Charles R. Nichol. It seems from what I hear that he has 'took his mouth and used it and said things' here that the folks cannot forget. Brother Nichol did a fine work here. Foy E. Wallace, Jr., will hold our meeting here the last of August. Foy is dearly beloved here."

From Lee Sanders, Wellington, Texas, April 24: "We are still getting along nicely. On the second Lord's day the house was full at both services. Last Lord's day we had a good crowd and one addition by restoration. I will begin a meeting with home forces on the first Lord's day in May, and hope to do good. I will begin a fifth Lord's-day meeting with the church at Carey next Wednesday night."

From Frank L. Cox: "The church at Norman, Okla., is in a healthy condition. S. E. Templeton's stay with us stimulated the work a great deal. Brother and Sister Ira Y. Rice moved into our midst recently. The church at Norman rejoices to have these additions to the working force. Seven have been baptized during the last two weeks. I have been familiar with the church here for over four years, but never have prospects been brighter."

From S. E. Templeton, Altus, Okla., April 24: "On yesterday morning I was in Duke, Okla., and spoke at ten o'clock to a fine audience at the place of worship of the church there. Following the regular worship we assembled in the High School auditorium, where I preached the baccalaureate sermon to the graduating class. The auditorium was crowded. Last evening one precious soul was baptized into Christ after the service here in Altus."

Publishers' Items.

Write us to-day for our list of good books. It will be sent free on request.

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

"Sermon Outlines," a book of one hundred and fifty new sermon outlines. Just the book for preachers, elders, deacons, Bible-class teachers, and others that take public part in church services. It also contains funeral texts, marriage ceremonies, forms for church letters, and Hedge's "Rules" for debate. Let us have your order at once for one of these books. Cloth bound. Price \$1, postpaid.

At Home and Abroad

W. E. Morgan preached twice on Sunday at Trinity Lane, this city. He had two good services there.

Joe L. Netherland will be engaged in meetings for the summer in Texas and Tennessee. In the fall he will be in Florida.

From A. J. Veteto: "Inasmuch as my summer's work does not begin until the third Lord's day in June, I could accept some song work between May 18 and that time."

Claud Mason preached at Twelfth Avenue, North, last Sunday. Two large audiences. There were three hundred and fifty-four in the Sunday-morning Bible study.

There were two splendid audiences at Russell and Ninth Streets, this city, last Lord's day, with one confession, one from Vine Street Christian Church, and three by statement.

F. B. Srygley preached at Belmont Avenue, this city, last Sunday, morning and night. Six were added to the congregation—one restored to the fellowship and five by statement.

From J. Leonard Jackson: "There have been twenty-six added to the congregation at Second and Lindsley Avenues, in Nashville, the last three Sundays—two baptisms, one restoration, and the others by statement."

From Charley Taylor: "In announcing the results of the meeting at Tennessee City, Tenn., I failed to say that the meeting was supported in a financial way by the congregation at Twelfth Avenue, North, Nashville, Tenn."

From W. F. Lemmons, Cleveland, Miss., April 22: "On account of a meeting in Kansas which has fallen down on account of the main supporters selling out to leave, I have some choice time I can give to some place this summer."

Don't turn a deaf ear on the second Lord's day in May to the appeal of the Tennessee Orphans' Home. A liberal contribution on that day will be very helpful. Mail your contribution to the Tennessee Orphans' Home, Columbia, Tenn.

From John T. Underwood, Spruce Pine, Ala., April 26: "I preached at Florence, Ala., twice on the second Lord's day in this month, and twice at Beech Grove, below Ripley, Miss., on the third Lord's day. I will be at Born Creek, Ala., on the fifth Lord's day."

The meeting at Charlotte Avenue, West Nashville, conducted by C. M. Pullias, began last Sunday. While they have good audiences there, let the brethren from other parts of the city remember that they now have a large house and can accommodate all who attend, especially during the week.

F. C. Sowell, Columbia, Tenn.: "I would be glad to locate some mission point in Middle Tennessee, to hold a meeting, where they are not able to support a preacher. I will preach at South Harpeth on the second Lord's day in May, which will be our thirty-eighth annual meeting at that place."

H. H. Adamson writes from Lewisburg, Tenn., April 24: "I closed a good meeting last night with the Fairfax Street Church, Winchester, Ky. The meeting continued over three Lord's days and resulted in seven additions to the congregation. This was our fourth meeting there. M. D. Baumer is the faithful minister and is held in high esteem."

From J. H. Murrell, Hazel, Ky., April 26: "I have not done much writing lately. On account of sickness in my family, I have not done much preaching for the past seven months. Mrs. Murrell's condition is some better now, and I am at work, trying to make some money to pay bills and take care of my family. My home address now is Route 2, McEwen, Tenn."

From J. G. Malphurs, Clarksville, Tenn., April 24: "There were two baptisms following regular preaching last Lord's day night at Legate, the new congregation. I am now at Big Rock helping another new congregation to build their house. I preach to them at night. Work on the new house in Clarksville is going on, and the contractor agrees to have it ready for us by August 1."

Miss Bessie Page and Mr. Emmet Travis were quietly married on Sunday morning, April 23, at nine o'clock, at the Page home, on White's Creek. W. N. Ferguson said the simple but impressive ring ceremony in the pres-

ence of only the immediate families. Miss Mary Leiper, of Bohenwald, Tenn., rendered the wedding music. The bride is the daughter of Mr. and Mrs. A. M. Page and was formerly a student at David Lipscomb College. Both are earnest Christians.

In San Antonio, Texas, I recently met the following preachers: Foy E. Wallace, Sr., preacher for the Denver Heights Church, of San Antonio; J. E. Mullins, preacher for the South Flores Street Church, of San Antonio; Early Arcenaux, who was holding a meeting at South Flores Church; and Leroy Elkins, who preaches at Del Rio, Texas. I had a talk over the telephone with W. D. Bills, who reports the church on Grove Avenue, San Antonio, for which he preaches, as doing well.

From John Wolfe, Dayton, Ohio: "The small but faithful congregation here will be obliged to vacate the Y. M. C. A. classroom in which it has been meeting for over a year on June 1. Having no other adequate place to go, we are getting ready to build a modest house of worship. Twenty-five hundred dollars is needed for this work. Small gifts as well as large ones from any of the brethren will be appreciated and gratefully acknowledged. May God bless you in giving. Send to John Wolfe, 402 Edgewood Avenue, Dayton, Ohio."

From A. B. Lipscomb, Valdosta, Ga., April 29: "The meeting began here with fine interest on Monday afternoon. Two services daily, and am greeted with a large audience at every service. Five baptisms to date. The church is praying and working in dead earnest. G. E. Claus, the faithful evangelist, knows how to get ready for a meeting and to help you from the moment of arrival. Willis H. Allen, an old Valdosta boy, leads the songs, and does it wonderfully well. Flavil Hall is in a good meeting at Remerton, three miles away. F. L. Rowe, of Cincinnati, Ohio, will visit our meeting on Monday next. The Valdosta Times prints the sermons in its daily issues."

From Frank Baker, Berry, Ala., April 26: "I am just home from Old Bethel, in Marion County, Ala., where I preached on Saturday night and twice on Lord's day. It was a treat indeed to meet with these old-time friends and worship with them. I have been preaching for them as occasion would allow for about eleven years. Their song service is second to none. Much has been said in the past year about the dearth of preachers. My observation of the cause is to-day very much as it was in the days of old. 'And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field.' (Neh. 13: 10.) I know of at least four gospel preachers of no mean ability, all within a short distance of Berry, who have had to pattern after the Levites, some to work on the railroad as section hands and other like public work. If we are the church of the New Testament, this is not as it should be."

In the cases given Brother Baker is no doubt correct, but there are two sides to this question. There are many men capable of doing good preaching the gospel, but are unwilling to deny themselves and their families and live in the bounds of Christian economy in order to do it. They lust for the "fleshpots" of Egypt.

In renewing his subscription to the Gospel Advocate, J. O. Blaine, Portland, Tenn., writes under date of April 24: "Here is my two dollars for the Gospel Advocate for another year. I have been a constant reader of the dear old paper ever since the publication of the first number by T. Fanning and W. Lipscomb in 1855. I am glad to see its pages still filled with articles from strong brethren who love the truth and who have the courage to maintain it. I read each number 'from end to end,' like old man Harper ran his horses on the track, and I always feel amply paid for my trouble before I get in sight of the last page. We had a full house at church yesterday, and everybody was rejoicing over the success of the Nashville meeting. Too much cannot be said in praise of those who so successfully managed it. Especially am I pleased to note that out of scores of preachers of the gospel present during the meeting, not one of them manifested the least desire to make himself conspicuous. How different from the Gipsy Smith meeting, when the 'Rev.'s, the 'D.D.'s, and the W. X. Y. Z.'s all seemed anxious to be seen of men! If they could only see themselves as others see them, and act accordingly, I am sure a lot of charity could be saved for use on other mistakes not altogether so reprehensible."

It was worth the expense of the meeting to see "Uncle Jim" drink it in. Few men enjoy hearing the word preached as does J. O. Blaine. He will be at the meeting "over there."

A. D. Dies began a protracted meeting at Eighth Avenue, North, this city, last Sunday. The meeting started off well, with two large audiences on Sunday.

We save ourselves in trying to save others. We condemn ourselves in trying to condemn others. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

From Andrew Perry, Belmont, Ohio, May 1: "I have been preaching here since last Wednesday night. We have had attentive and growing audiences. I find some excellent members here. We closed last night with a fine audience and the assurance of much good done. I go on to West Virginia for the last of this week."

T. S. Bain writes from Muskogee, Okla., April 29: "I have just returned from a few days' vacation in Madison County, Ark. I preached several times for the church at Wesley, Ark. We were hindered some by the extremely rainy weather, but the good people there were attentive while I endeavored to 'speak the truth in love.'"

The best way to keep boys satisfied and out of trouble is to keep them at work. The best way to keep Christians satisfied is to keep them busy. When all the members of the church are busy with the Lord's work, they have no time to find fault with the preacher or criticize the elders. Faithful work alone will save us. "Work out your own salvation with fear and trembling."

From Porter Hogan, Route 2, Hornbeak, Tenn., April 27: "Harry Hayes just recently closed a meeting at Bethel, a few miles from Hornbeak. One made the good confession, four were restored, and the church was benefited much in general. Brother Hayes was a schoolboy here in his boyhood days, but his work has in recent years taken him to other places; so it was a great pleasure to have him with us again. His preaching is wonderful. The learned and unlearned delight in the message he brings—so simple and plain and delivered in humility, yet powerful and convincing."

Will J. Cullum writes from Rockwood, Tenn., April 27: "This has been a busy week at Rockwood and Dayton. Last Lord's day there was one service at Graysville and two at Dayton; ladies' Bible class Tuesday and Bible drill Wednesday night; another class in Bible at Rockwood on Thursday night. I will preach here on Sunday, morning and night, and will leave for Cleveland, Tenn., on Monday to continue a meeting which will begin there on Sunday morning. This is with the home congregation of George W. Farmer, who will come to be with us in a meeting at Rockwood, beginning on the third Lord's day in May. We hope for good results from the work of Brother Farmer."

W. S. Long, Washington, D. C., makes the following correction: "In giving the photo of the church building in Washington, D. C., on page 365 of the Gospel Advocate of April 20, the list of elders should have read as follows: A. B. Comer, Tennessee; William M. Locke, Tennessee; Clyde Shacklett, Tennessee; and Charles G. Truax, Ohio. By mistake Brother Shacklett's name was omitted. Brother Graham Egerton, who was one of our elders, departed this life on April 3. One reason I gave the readers of the Advocate this likeness of the building was that brethren in many parts of the country have assisted in the purchase of the property, and some of them may visit here in the future, and they desired to have some idea of the place and the location, which would help them to find us when they come. I am pleased with the splendid work the Advocate gave."

From C. H. Smithson, Hatfield, Ark., April 29: "I have been asked to come to Pittsburg, Kan., and call the few saints together, as we have no congregation there and only a very few members that we know of. The meeting will begin on May 25 and run for fifteen days. Pittsburg is a city of several thousand, and it needs the gospel of Christ in its purity. They need help in several ways. First, let every one who reads this send me the names of the members you know and friends you are interested in, with their street number, so I can find them; second, pray for us, that the meeting may be a success; and, third, send a small donation to J. H. Ping, 1021 East Fifteenth Street, Pittsburg, Kan., or to me, at Hatfield, Ark. Any advice and assistance will be appreciated and will show your faith in the work for which Christ died. So please respond at once with your advice and assistance to help save that wicked city."

A sister writes: "There are some in our congregation who are trying to cause trouble because in our Sunday-school literature the text is given in the American Revised

Version instead of the Authorized or King James Version." These brethren should know there is just as much authority for the Revised Version as there is for the King James Version. They are both but translations of the Bible. While I use the Authorized or King James Version in my preaching, I do it, not because I think it better, but because I memorized some of it before the Revised Version was made. If the King James Version was correct when it was made, it would not be correct now, because our language has changed since it was made. All living languages change. This shows the wisdom of God in giving the world his will in the Hebrew and Greek languages, both of which soon after became dead languages. Now any competent scholar can translate the Old Testament from the Hebrew and the New Testament from the Greek.

E. E. Joynes, 730 North Forty-first Street, Philadelphia, Pa., writes: "The brethren in New York City kindly allowed E. E. Shoulders to go to the help of the church of Christ at Tabernacle, N. J., for a protracted meeting, April 3-16, in which the writer assisted part of the time. Although both preachers and the members worked hard, yet there was only one confession and baptism, showing how difficult the work is in the East. There was, of course, much good accomplished in other ways, and the church was helped considerably. On Lord's day, April 9, I exchanged with Brother Shoulders and visited the church in New York City and spoke words of encouragement to these faithful brethren who have an almost superhuman task before them in the noble effort to establish primitive Christianity in that great city. George M. McKee and William Johnson are the leaders in the church. Brother Shoulders is worthy of the support of the brotherhood in taking up the work in such a hard field. Brethren having copies of 'Seventy-seven Sweet Songs' not being used will confer a favor by sending them to me to be used in mission work."

H. R. Daniel writes from Elkton, Ky., April 28: "I am here in Elkton among sectarians and 'digressives.' They are good, honest people and good friends of mine. I sympathize with them because they cannot see the word of God in its true light. There are five churches of Christ in Todd County. Three are self-sustaining. The other two, Sharon Grove and Philippi, are very weak, but they are loyal and zealous. They meet every Lord's day to break bread. I preached at Sharon Grove last Saturday night and on Sunday and Sunday night, with good audiences. I promised to go back on the fourth Lord's day in May. I go to Philippi to-morrow to preach a few nights for them. With a little work, these congregations could be built up. There are only two preachers located in the county—C. H. Baker and myself. We are willing to do all we can to build them up. I hope I can get to do some protracted-meeting work this summer and fall. The harvest in Todd County is great, but the laborers are few. I pray that the Lord will send more laborers into this field. I have done a great deal of preaching in different parts of the country, but this is my first year in the field as a regular worker. I hope to be given plenty of work to do for the salvation of souls and the cause of Christ."

From S. W. Colson, Ocala, Fla., April 20: "On the first Sunday in July, 1921, nine members of the body of Christ at Ocala met and agreed to meet regularly upon the first day of the week for work and worship, and to be governed in all things by the word of God. There were about twenty persons in regular attendance. Last fall two other women identified themselves with the congregation. On the first Lord's day in April we began a series of meetings in a tent, with A. B. Lipscomb doing the preaching. At the beginning sectarian opposition was very strong; but that was greatly overcome by Brother Lipscomb's affability and the kind, humble way in which he presented the truth. The interest and attention were all that could be desired. If any one was offended, we feel sure that it was the truth that did it, and not the manner in which it was presented; for the truth was preached in its purity and simplicity, and in a strong, clear, and convincing way. At times the speaker expressed himself with considerable pathos. To date there have been eight baptisms and several added by relation. The little congregation is greatly encouraged to press on in its work and hope for greater things in the future. A number of Florida congregations have sent contributions to help us finance the meeting. Several brethren and sisters from a distance attended and helped in the services. Among the preachers attending were J. O. Barnes, Lake City; David Martin, Oxford; J. P. Prevatt, Gainesville. Brother Prevatt helped us much in the song service. The tent was furnished by brethren of Nashville, Tenn., even paying all freight charges. We thank all for their fellowship."

Current Comment

BY A. B. LIPSCOMB

Church at Ocala, Fla., Gains Ground.

A very happy culmination of our three-weeks' meeting at Ocala, Fla., was witnessed when on the last day about twenty-five enthused brethren got together in a business meeting and completed arrangements for the purchase of the house and lot formerly occupied by the Catholics. The latter have just moved into a very costly edifice, but the building they left, with some changes, will be admirably adapted to the needs of the Ocala Christians. It is centrally located in the business district, and, in my judgment, was secured at a bargain price. It is fair to state that the gentlemen from the Catholic Church were both friendly and just in making the trade. They seemed very glad to let the brethren have the house, with pews included, at an exceedingly low figure. Heretofore the brethren have been meeting in the courthouse. Now that they are in their own house with better facilities for worship, and especially for teaching the Bible in classes, I shall not be surprised to hear of an appreciable growth and increase. In addition to those who were baptized during the meeting, the congregation will be strengthened by scattered disciples who will come in from the country districts.

I shall never forget the experiences of this Ocala meeting and shall always retain a precious memory of those who worked with me to make it a success. There were many obstacles to contend with at the start, the greatest being sectarian prejudice. But this we tried to overcome by "speaking the truth in love," and God blessed the effort. Among those who obeyed the gospel were some from the Methodists and the Baptists. In order to attend to the baptisms during the meeting, it was necessary to make trips to a lake fifteen miles distant. But this only added zest to the work and afforded a splendid opportunity to see the country.

When I began the meeting, many of the townspeople, seeing the tent pitched near the Public Square, jumped at the conclusion that the meeting was to be conducted by a crowd of people "something like the Holy Rollers and the Mormons," with which Florida is infested. Out of curiosity they came to see for themselves, rather expecting to be amused, if not disgusted. But now, God be praised, they have a different conception. Brethren M. L. Humphries, S. W. Colson, and David Martin have arranged to give one Sunday a month in preaching and teaching for the newly established congregation, which makes the prospects brighter still.

□ □ □

The "Movie" and the Saloon.

Brother J. O. Barnes, of Lake City, Fla., has lifted his lance against the widespread and ever-increasing evil that results from indecent moving-picture shows. It is an uphill fight anyway you take it, and is calculated to make our brother exceedingly unpopular with worldly-minded people both in and out of the church. Because our brother has counted the cost and has bravely taken up the fight with the human odds against him, he deserves both encouragement and assistance. Some great man was once asked the secret of success. He said: "To be successful in the truest sense, a man must join himself to some good but unpopular cause." It seems to me that Brother Barnes has done that very thing. But why should he wage this fight alone? Is it not every Christian's duty to stand out against every corrupting influence that threatens the life and usefulness of God's people? Each one is exhorted to "abhor that which is evil" and to "cleave to that which is good." Are the "movies" exerting a good influence, and would Christ

approve them? If so, then Christians should encourage and support them? If not, Christians should not only stay away from them, but should point out the evil and degrading influence to others. In the minds of thoughtful and observant people, the evil influence of the moving-picture show, as the term is generally understood and advertised, is no longer a debatable question. Those who arrange the reels usually manage to sandwich some travel pictures or current events in between the highly suggestive or indecent plots in order to give the program some educational flavor. But this is only part of the devil's ruse. No one ever gets up and leaves the theater just before the vulgar reel is shown. They sit through the whole show, and in that show the evil usually far outbalances the good. Brother Barnes thinks they are doing more harm to public morals than the saloons were ever capable of doing. He says:

National prohibition will soon rid the land of the saloon, and thereby remove from the path of our sons a cesspool of crime and iniquity; but the devil has built up in its stead a far more dangerous trap than the saloon.

Mothers and fathers could watch over and protect their little darlings from the saloon until they were at least old enough to see and understand the danger, and by wise and prayerful training make them strong enough to resist the great temptation that the bright lights of the saloon held before their eyes.

But not so with the moving-picture show; it goes into the cradle, and sometimes even further than that, and like a leech fastens its baneful influence on the mind of the babe after it has charmed the mother, father, older brothers and sisters; and when it once gets a grip on the mind, it seems to rob the man, woman, or child of sense of right and wrong. They seem to lose sight of every other thing but the fact that they want to see the end of a certain feature.

In the girls it breeds immodesty. They become familiar with the sight of things that can only lower the standard of thought and self-respect. Girls get interested in a certain play, and on the night or day that set of reels is to be put on they are ready to sell their future happiness rather than miss that part of the play. Even old women are tarred with the same stick.

The moving-picture show is not content with corrupting the morals of the girls; it is dragging our boys to hell along another line. All kinds of impossible Wild-West scenes are put on, and all manner of robbery and murder scenes are thrown on the screen, until the young mind is fired with a desire to become great along the same lines, and the reform schools, jails, and other places of detention are being filled with the fathers of the next generation. At this rate, can you guess what the harvest will be?

The churches, too, are reaping what they have sown. Not many years ago ministers who were "good mixers" had picture shows in their churches so as to draw the young people. It is true, most of the pictures were religious; but there would be just enough funny pictures to tickle the young, and old, too. What has been the result? The devil has set up a larger and better picture show, and the church of the living God is almost deserted. And now that preacher who was a "good mixer" doesn't know what to do to get things unmixed.

One thing is sure, the moving-picture shows must not be allowed to keep open on the Lord's day, or the church will have to close its doors. The disease has gone so far that nothing but the law can control it.

In my judgment, the saloon did less harm to the morals of the nation than the moving-picture shows are doing to the religion of our Lord and Savior Jesus Christ.

Brother Barnes' observations are worthy of careful consideration. Until a better and more conscientious censorship is exercised over the moving pictures, they are nothing short of a menace to public morals. And that censorship will never come so long as professed Christians wink at and support them.

Here, too, as in regard to our recognition of all questionable things, comes in Paul's principle of having respect for the conscience of a weaker brother whether we see the harm in it for ourselves or not. Destroy not with thy love for the moving pictures the brother for whom Christ died.

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee."

Vitamines and Your Blood

An abundance of vitamins, so necessary for the proper nutrition of the body, results from taking Hood's Sarsaparilla either just before or after eating.

This medicine aids digestion, promotes assimilation, converts

ALL THE GOOD IN YOUR FOOD

into blood, bone and tissue, and is of great benefit for humors, eruptions, catarrh, rheumatism, that tired feeling and run-down conditions. It is pleasant to take;

Re-VITA-lizes the Blood

and builds up the whole system. It thus provides an abundance of vitamins, gives the lips and cheeks the hue of health, brightens the eyes, gives vigor and vim. This is the testimony of thousands in letters voluntarily written.

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

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

*Eucapine
Salve*

Antiseptic Analgesic Antiphlogistic

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

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

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Ball Ground, Ga.

Dept. "A."

Obituaries

Gammill.

It is with a sad heart that I write of the death of little James Weldon Gammill, son of Mr. and Mrs. W. B. Gammill. He was born on March 28, 1921, and died on April 6, 1922. He was a sweet little baby and was loved by all who knew him. After the discovery that little Weldon had drowned, all was done that loving hands could do. We can brush back the tears and look by faith to the glory portals and see little Weldon at rest, where there is no pain, no heartaches, no tear-dimmed eyes, no sad partings from those we love. Funeral services were conducted by little Weldon's grandfather. I would say to the bereaved ones that they can comfort their hearts with the consolation that little Weldon is waiting for the rest of the family to come. The remains were laid to rest in the Union Cemetery.

A FRIEND.

Jones.

Mrs. Irene Viola Jones, daughter of O. A. Jones and wife of S. M. Jones, of Little Lot, Hickman County, Tenn., was born on July 23, 1872, and died on March 11, 1922. She obeyed the gospel when about thirteen years old and was faithful to the end. In her home life as wife and mother she illustrated to a high degree her devotion to the welfare and happiness of those nearest and dearest to her. She was generous and kind to all with whom she came in contact and was peculiarly devoted to her husband and children. She personified in a marked degree the Christian graces in her frank and unaffected friendship for people of all classes and conditions, and had a ready sympathy for the needy and suffering. She leaves a devoted husband and two sons, James Austin and Paul Madison, as well as a host of relatives and friends, to mourn their loss. Funeral services were conducted by the writer, and her body was laid to rest in the little cemetery near the home she loved so well.

W. S. MORTON.

Wallace.

On January 5, 1900, Clarence Wallace was born, and was called to rest on March 11, 1922. He was born in Tennessee, where he lived until a few years before his death. His parents then moved to Wardell, Mo. From infancy he was afflicted, not enjoying all the pleasures of this life as those who are not. Yet he bore his cross patiently. Owing to his afflictions he was taken from school at an early age. He was very quick to learn and possessed a fine memory. He possessed many good traits of character that few boys have. He was tender-hearted and kind and always had pleasant words for all. At the age of thirteen he obeyed the gospel. Brother John R. Williams buried him with our Lord in baptism. In the new life he lived faithful. He seemed to enjoy the Lord's work, never begged to be excused, as some who profess to follow Christ for years. He has left fa-

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Don't sicken or sallyate yourself or paralyze your sensitive liver by taking calomel, which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach, and bowels better than calomel without making you sick. Fifteen million bottles sold.



**"A
God-sent
Blessing"**

is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

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The Infants' and Children's Regulator
It is especially good at teething time. Complete formula on every label. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients.

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ther, brother, three sisters, two brothers, and a host of relatives and friends to mourn his death; but we sorrow not as those who have no hope. Let us fight the good fight and strive to meet him where there will be no more partings and tear-dimmed eyes.

MRS. J. R. WELCH.

McMillan.

Mrs. Elizabeth McMillan, wife of E. W. McMillan, Christian minister at Waco, Texas, died in that city on Monday morning, April 3, 1922. Her death resulted from blood poisoning which she first suffered several months ago. Both lower limbs were amputated in an effort to save her life, and for a time the case seemed hopeful; but after weeks of patient suffering the body returns to dust as it was, and the spirit to God who gave it. She was the daughter of W. H. Baxter, and was reared near Howe, in Grayson County, Texas, and was buried near her childhood's home. The funeral sermon was preached by L. S. White, of Sherman, Texas, followed by John R. Freeman, principal of the Gunter Bible College, with a few closing remarks by the writer. She was chiefly educated at the Gunter Bible College under the tutelage of N. L. Clark, later spending a year or two in the Nashville Bible School. It was at the Gunter school that she met E. W. McMillan, whom she married. This writer knew Elizabeth Baxter as a prattling infant, a romping schoolgirl, a blushing bride, a weeping daughter at the grave of her sainted father, and saw her as with swimming eyes she stood at the open grave of her firstborn son. Calm and patient alike in every ordeal, she was a living example of Christian faith and fortitude. Being a classmate, roommate, and boon companion of our own daughter, and thus being often in our home, we had a chance to know of the purity and sweetness of her life as few could know, except her own immediate family. She leaves a little girl three years of age, too young to realize the great loss she has sustained. Concerning her, we can breathe no more fitting prayer than that she grow up to be a counterpart of the mother who loved her so much. Among those who survive, besides her husband, perhaps there are none who feel her loss more keenly than her aged mother and her devoted brothers and sisters, whose devotion to the end was beautiful.

C. J. HOWARD.

M. C. Cayce's Work in Mississippi.

BY H. D. JEFFCOAT.

Words fail me when I so much want to express my appreciation of the noble work of our departed brother, M. C. Cayce. He has done more good for the cause of Christ here in Mississippi for the short time he was here than any man I know. To me he was an inspiration. I always felt like doing more for the Lord's cause after being with him. Many souls were saved by his coming to Mississippi; and many that were just struggling along, almost discouraged, were made to take on new life, and became active, loyal laborers in the Lord's vineyard. But

Brother Cayce wanted the Lord Jesus Christ to have the honor. To us he appeared to be a very modest, humble, and consecrated Christian. We thank our dear Heavenly Father for sending him to this needy field, and also thank the faithful brethren in Nashville, Tenn., for holding up his hands while here. And just a word to those who stood so nobly behind him with their money and their prayers. Please do not neglect the work he loved, but try to find some one to take his place. I think that will be hard to do, but God will provide a man.

Brother Cayce was in our humble home several times and seemed delighted to meet God's children, and always had something good to tell us. He seemed to always be looking for the good points in his friends, and could show a real interest in the weak ones. We loved him for his work's sake.

May his loved ones find consolation in the sweet promises of God, and may they follow in his steps as he followed Christ Jesus our Lord, and may they realize that every step brings them nearer their departed loved one and their sweet, eternal home, which death never enters and where partings never come.

We want to urge the faithful ones here in Mississippi to continue to press onward and upward. We realize that just now the future looks gloomy; but if Brother Cayce could speak to us, he would say: "Do not become discouraged, but fight on, and some sweet day you will be rewarded. 'I tell you, my brethren, it is *fine* to be a Christian.'"

We should feel that now we have more to do than ever. We must push the work he so nobly began. May God help us all to do our part. The sun shines as bright and the birds sing just as sweetly this morning as yesterday, but we are sad and heavy-hearted; the tears fall thick and fast. Please remember us in your prayers.

It Is Not Easy—

To keep on trying.
To avoid mistakes.
To forgive and forget.
To think and then act.
To keep out of the rut.
To make the best of little.
To subdue an unruly temper.
To maintain a high standard.
To shoulder a deserved blame.
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BURNS have been
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Is Instrumental Music Scriptural?

BY A. O. COLLEY.

The following is taken from the Courier, published at Dallas, Texas: "The appearance of 'Instrumental Music is Scriptural,' by O. E. Payne, marks the beginning of a new epoch in a controversy that has levied toll in divided churches for the past half century. If, at the beginning of that period, a tithe of the proof it uncovers had been known to exist, there would have been no controversy, just as the proving by the Campbells a century ago that 'baptizo' meant to immerse prevented a controversy within the ranks over baptism. As Brother Payne's new work makes out a stronger case for music than any author ever did for immersion, dignified controversy must now cease or degenerate into discreditable wrangle."

I love to feel like men who claim to be Christian preachers are honest; but when men like the editor of the Courier give out such statements as the above, it greatly taxes my patience and feeling toward them. I will venture the assertion here that the Courier editor has never carefully read this book through that he is so highly commending. If he is just advertising to sell his goods as he would patent medicine, where a man is not expected to confine himself to the truth, it would not look so bad. The Courier is agent for the book. Mr. Payne wrote me to take the agency, not knowing that I was not one of his kind of preachers, but found his mistake later when I sent him a challenge to defend his book with me in oral debate. He has had the propositions for some weeks, and maybe he will sign and return them; if so, the Courier can bring its great discoverer to Dallas for the defense of the book.

If, at the beginning of that period, a tithe of the proof it uncovers had been known to exist, there would have been no controversy, just as the proving by the Campbells a century ago that 'baptizo' meant to immerse prevented a controversy within the ranks over baptism." To what "ranks" does the Courier refer in this paragraph? If to religious ranks, they still sprinkle and pour as much as they ever did. If he means the New Testament church ranks, they reach this conclusion from the New Testament on how we are baptized—"buried with him by baptism" (Rom. 6: 4; Col. 2: 12); "born of water and the Spirit" (John 3: 5); "went down into the water;" "came up out of the water" (Acts 8: 38, 39)—and not from the Campbells.

As Brother Payne's new work makes out a stronger case for music than any author ever did for immersion, dignified controversy must now cease or degenerate into discreditable

wrangle." I am sorry for any man or set of men who found their faith upon "authors" either for baptism or music. I can take the writings of uninspired men and use them as Mr. Payne has in this book, so highly commended by the Courier, and prove that the Lord Jesus was not divinely begotten; that he was a natural child, no more divine than other children; that the Bible is a myth, and that man descended from a monkey. I can then assert that "dignified controversy must now cease or degenerate into discreditable wrangle." If Jesus Christ as the founder of the church, "sang a hymn" in connection with the Lord's Supper (Matt. 26: 30), the apostle Paul and his companion in prison "sang praises to God" (Acts 16: 25), and the apostles under the inspiration of the Holy Spirit commanded singing in numerous places of the New Testament, we are satisfied for him to call it "discreditable wrangle" or anything he finds it in his heart to name it, but we are ready to contend for the New Testament teaching upon this or any other question that the Lord has spoken upon.

To any one who may be interested in an exposé of the sophistry of Mr. Payne's book, write the Gospel Advocate for Brother Kurfees' tract exposing it.

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Our Quitman Meeting.

BY J. D. TANT.

On account of bad roads and a failure to get a song leader, we have decided to defer our mission meeting at Quitman, Ark., until the first, second, and third Sundays in July.

Many brethren have written me, asking about this country. I would be glad if they would arrange to come and look at this country during our meeting, as I can be of help to them in finding a home.

In buying my farm here, I had to take one hundred and twenty acres of improved land more than I needed, which cost me six thousand dollars. As I still owe three thousand dollars on my home, I will gladly sell the one hundred and twenty acres for three thousand dollars to any brother who can be of help in building up the church. This will take the mortgage off my home and give me more time to preach the gospel.



Stop that Pain!

It's spoiling your enjoyment and ruining your health.

When you're suffering from headache, neuralgia, sciatica, rheumatism, earache, toothache or any other pain.

Dr. Miles' Anti-Pain Pills will bring relief without unpleasant after effects.

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bargain in
a beautiful quality
and an exquisite style
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The picture shows you how beautifully you can dress in this advanced Spring and Summer style. The big demand for this style by New York's fashionably dressed women has already marked this style as a big leader for the coming season. Has fancy white organdie collar and cuffs and pockets which have a fancy trimming, so as to add to its attractiveness. The waist is also of white organdie. A full bow-tie at the back adds another dainty touch. Exceptionally well made, being re-inforced and double stitched throughout. Patent leather belt.

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is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—
from your druggist, and apply a little of it night and
morning and you should soon see that even the worst
freckles have begun to disappear, while the lighter
ones have vanished entirely. It is seldom that more
than one ounce is needed to completely clear the skin
and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as
this is sold under guarantee of money back if it fails
to remove freckles.

Field Reports

Flint, Mich., April 24.—I was with
the church at Speaker yesterday.
Spendid attendance at both services.
We are planning for a great work
here this summer.—Leslie G. Thomas.

Wichita Falls, Texas, April 24.—
Although weather conditions were un-
favorable yesterday, this fact did not
prevent a fair attendance at both
morning and evening hours. Such
condition in the beginning of a meet-
ing naturally has a dampening ten-
dency, but we pray that we may be
given better weather and that the
ending may prove good.—R. D. Smith.

Henderson, Tenn., April 25.—Imme-
diately after school closes I will re-
turn to Arkansas to begin my sum-
mer's work. My first meeting will be-
gin at Heber Springs on the fourth
Sunday in May, and my work in
meetings will continue eighteen
weeks without a break. When my
meetings are over, I expect to return
to Freed-Hardeman College for an-
other year.—L. R. Wilson.

Taft, Fla., April 24.—Yesterday was
a time of rejoicing with us at Pine-
castle. Brother Jesse Love, of Val-
dosta, Ga., preached two fine sermons
and will continue a few days. We re-
joice to have him with us. I go to
Lake City next Lord's day. On the
first of May I go to Georgia to preach
in destitute places. Any place wish-
ing me to preach can address me at
Adel, Ga.—G. B. Lambright.

Watertown, Tenn., April 24.—On the
first Lord's day in this month I
preached at Bethlehem in the fore-
noon to a large audience, and met
with the brethren at Grant in the af-
ternoon. On the second Lord's day I
was rained out at Watertown, but
these brethren remember that a
preacher has to live on rainy days as
well as sunshiny days. On the third
Lord's day I preached at Flat Rock
in the forenoon and at Grant in the
afternoon. Yesterday I preached to
a large audience at Commerce. The
Lord willing, I will preach at Grant
next Lord's day. Our Lord's-day and
midweek meetings are growing in in-
terest.—Vernon Rozar.

Jackson, Miss., April 25.—Our meet-
ing with the congregation at Colum-
bus, Miss., was indeed a good meeting.
It was a very pleasant and a very sad
one—pleasant because eight persons
cast their lot with the Lord by obedi-
ence and the Christians were made
stronger in the faith; sad because of
the very tragic passing of our beloved
brother and tireless worker, Matthew
C. Cayce. He died as he had always
lived—at work, about his Father's
business. We had planned much
work here together, and I feel that
there is no more substantial way to
remember him than to live as he so
lovingly taught us to live and to do
as much of the work as I can do that
he wanted done. Our meeting started
off in Jackson with the best of pros-
pects, as the attendance is larger and
more regular than ever before.—
Charles F. Hardin.

Palaski, Tenn., April 24.—On the
second Lord's day in this month I
began a meeting with the faithful

MINERALIZED WATER ROUTS CHICKEN LICE

Tablets Dropped into Drinking
Founts Banish Vermin, Make
Fowls Grow Faster and
Increase Egg Yield.

Any poultry raiser can easily rid his
flock of lice and mites, make chickens
grow faster and increase their egg yield
by simply adding minerals to the fowls'
drinking water. This does away with all
bother, such as dusting, greasing, dipping
and spraying. The necessary minerals
can now be obtained in convenient tablets,
known as Paratabs. Soon after the fowls



drink the mineralized water, all lice and
mites leave them. The tablets also act as
a tonic conditioner. The health of the
fowls quickly improves, they grow faster
and the egg yield frequently is doubled.
Little chicks that drink freely of the
water never will be bothered by mites or
lice.

The method is especially recommended
for raisers of purebred stock, as there
is no risk of soiling the plumage. The
tablets are warranted to impart no flavor
or odor to the eggs or meat. This re-
markable conditioner, egg tonic and lice
remedy costs only a trifle and is sold un-
der an absolute guarantee. The tablets
are scientifically prepared, perfectly safe,
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Use



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are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.

band of disciples in Bay Minette, Ala. The meeting continued nine days, closing on Monday night, April 17. There were six baptisms, and one came from the Baptists who expressed himself as being satisfied with his baptism. All were heads of families, except one. I was suffering with a severe cold practically all the time I was there and had to have the attention of a physician. Brother Sanders came over from Pensacola and preached for me one night. I greatly enjoyed meeting Brother Sanders and hearing his splendid discourse. I made my home with Brother H. R. Kirby and family, who treated me with the utmost kindness. Brother Kirby's daughter, Miss Ferrell, and Miss Camilla Yarbrough, both graduates of David Lipscomb College, are teaching there. Their influence contributed largely toward the success of the meeting. Brother J. Ridley Stroop is expected to take up the work soon with the congregations of Bay Minette and Canoe, Ala.—J. T. Clark.

Etowah, Tenn., April 25.—Brother Charles Holder, of Bridgeport, Ala., has just closed a fifteen-days' meeting for the congregation here. The interest, attendance, and attention were fine. There were six baptized. Our congregation here is in good condition. We are indebted to Brethren Burton, Little, and Farmer, the church at Pikeville, and some others, for help here. Brother Holder should be kept in McMinn County. There is no better field than this. Since he has been preaching in the county he has baptized (in the last year) about fifty. There is no preacher that I know who can do more here than Brother Holder. After staying at Athens five Lord's days, he left, with a lot bought and paid for with the "restrictive clause" in the deed. Athens has a house of worship that is a credit to the county. Brethren Farmer, Rozar, Little, White, and Phillips (W. C.), all have had a part in this work at Athens. We need a man in McMinn County for full time, but we are not financially able to take care of him this year. I feel sure we can after this. We do not want him to minister to any one congregation, but to preach not less than thirty times a month. We have seven places now where we can start a meeting, and a good field, too—members at all of them. Who will be first to manifest an interest in this work here? I am told that there are old and strong congregations that have had a local minister for from fifteen to eighteen years that cannot hold prayer meeting without the minister. This ought not to be. Brother, how is it with you? Why not go to work yourself and send the minister out into the byways and hedges to work? If all did this who have a local preacher, our number would be increased a thousandfold in the next ten years. We have no preacher here, but we have two services on Sunday and two during the week; and we are growing, too. Brethren, help evangelize McMinn County. If you are interested, communicate with Brother Charles Holder, Bridgeport, Ala.—S. S. McMahon.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse the system. If you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up, as nothing else does.

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Hornell, N. Y. — "I was in bad health but there didn't seem to be any one thing the matter with me. I was tired out all over and it was an effort for me to move. I was irritable and could not sleep nights and had trouble with my bowels and at my periods. It seemed that nearly every one around me knew of your medicine and wanted me to try it, so at last I took



Lydia E. Pinkham's Vegetable Compound Tablets and Lydia E. Pinkham's Blood Medicine and improved every day. I do all my own work now except the washing and do it with ease. I can accomplish as much in a day now as it would have taken me a week to do last winter and I try to get every one I know to take your medicine to build them up. You are welcome to use this letter as a testimonial if you like."—Mrs. CHAS. BAKER, 21 Spencer Ave., Hornell, N. Y.

In almost every neighborhood there are women who know of the value of Lydia E. Pinkham's Vegetable Compound. They know because they have taken it and have been helped. Why don't you give it a trial?

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Covington, Ky. — "During each expectant period I used Dr. Pierce's Favorite Prescription. My friends were always very anxious about me, but especially the last time, because I was just getting over a case of the flu. But I am happy to say their fears were unfounded. After taking Dr. Pierce's Favorite Prescription I had no trouble at all and comparatively no suffering. Therefore I know the 'Favorite Prescription' to be good medicine and in my opinion it is the very best thing a prospective mother can take."—Mrs. Alma Ellis, 209 E. 3rd St.

Obtain this famous Prescription now at your nearest drug store, in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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Renew your health by purifying your system with



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Gospel Advocate

June 1, 1922
Marrin Dale

Volume LXIV. No. 19.

NASHVILLE, TENN., MAY 11, 1922.

\$2 PER YEAR, IN ADVANCE.

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"IN REGARD OF HIMSELF ALONE."

BY JAMES E. CRESSOR.

"But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden." (Gal. 6: 4, 5.)

These verses emphasize individual responsibility. I think this is a most needful lesson for Christians to-day. If each Christian had a proper realization of his individual duty under God, if he appreciated in what particular sense he must "bear his own burden," there would be more workers and fewer drones in the Lord's vineyard. Sinners, too, if it could be brought to bear upon their consciences that they are guilty before God and under sentence of death, would repent and turn to God for mercy, for no sinner deliberately purposes to be lost. It would help us all, saints and sinners alike, to know that subterfuge, artifice, or shirking, can never relieve us of bounden duty. We need to realize this profoundly. We need to tremble at the thought that there are burdens that we, as individuals, must bear alone or be lost. I wish to speak briefly of this duty of individual burden-bearing.

John the Baptist (Matt. 3: 7-10) emphasized personal responsibility when he taught the Pharisees and Sadducees—"offspring of vipers"—to "bring forth fruit worthy of repentance." He warns his hearers on the brink of the Jordan lest they put a false reliance upon their relation to Abraham and their prerogative as God's nation. "Think not," said John, "to say within yourselves, We have Abraham to our father." He tells them emphatically that their Abrahamic ancestry, their Hebrew blood, their unique position as God's select people among the nations, would avail them nothing if they did not repent and bear fruit worthy of repentance—unless, indeed, their reformation was genuine. The Jews in Christ's day were an arrogant lot, especially those of Jerusalem. Once, when Jesus was teaching that sin enslaves, they boasted: "We are Abraham's seed, and have never yet been in bondage to any man." Whereupon the Savior told them plainly that they were servants of sin and doomed because of their iniquity and hardness of heart. As individuals, they must reform or perish. As for children to perpetuate Abraham's family, John avers that God is "able of these stones to raise up children unto Abraham." The Jews could not bring themselves to realize

that the Hebrew nation as such could so apostatize as to be rejected of God, or that a descendant of "Father Abraham" would be permitted to perish. Pride of race and personal arrogance proved their undoing. John, as well as Jesus, warned against this refuge of sin. Each tree, said John, will be tested by its own fruit. "And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." The ax lies with sharp, glittering blade at the root of the trees ready to cut down the tree that bears evil fruit. The whole question turns upon the kind of fruit, for the fruit is the test of the nature of the tree. The ax still lies at the root of the trees. It seems to me that each person ought to know what sort of tree he is.

This principle enunciated by John in the wilderness of Judea applies, of course, with equal emphasis to church members. Christians, as well as aliens, are to be judged according to their personal attitude and work. But men in the church not infrequently are prone to hide themselves behind an institution, a name, a claim, or a privileged position, or their orthodoxy, or what not. Sometimes they seek to excuse their delinquency in the matter of giving by attributing the obligation to the congregation. The local church should have assumed a certain charity; the church failed here, and the church failed there. You know how they talk. The Widow Walker was allowed to go to the county poorhouse because the church wouldn't assume the charge. Of course a pittance would suffice to support the aged saint—a little quantity of meal now and then, some bacon, and some coffee. But the church had no treasury and would not do anything, and of course one man could not maintain her. The unfortunate old lady went away from her cottage and her church with a broken heart, and it was sad—but the church was to blame. Yes, the church simply fell down on an important duty. There are other Christians who are ever ready to shift their responsibility to some other person or persons—to some leader, teacher, preacher, friend, associate. If they fail or fall short, they blame some one else for it; if they sin by transgression, they attribute it to the influence of others. It is the preacher's business to visit the sick and disressed, to exhort the careless, to rebuke the wayward. "Certain friends and associates dance and play cards and led me into such indiscretions." So we blame our troubles upon perverse circumstances and bad influences. You have heard men say that if they were more favorably circumstanced they would do more for the Lord, when, as a matter of fact, they are making poor effort to serve him with what they have, whether of talent or means. Again, if such and such a condition had not existed, they had not sinned. Brother Unlucky's downfall was brought about by "a perfidy of circumstances." Miss Misfortune was "a victim of bad environment." None of these things will stand before the Lord.

This teaching with reference to personal responsibility appears further in Christ's message to the seven churches in Asia. While speaking of the church, the Lord has the individual in mind throughout. The warning each time is to *him* that hath an ear to hear; and it is always "*he* that overcometh" to whom the Lord makes his promise. In the last analysis, the individual must hew out his own destiny—work out his own salvation. Every man shall give

account of himself to God. (Rom. 14: 12.) While we all stand in certain relationship to others, there is a sense in which we stand *alone* before God; and though God deals with men collectively, each man is at last *singled out* for the part he had in this life. Take the case of the slothful servant who hid the one talent intrusted to him in the earth. He was not permitted to screen his individual unfaithfulness by exhibiting the sum total of all that had been done. He made no attempt, of course, to claim a share of the increase; but if he had done so, he would have acted very much like some folks are accustomed to act to-day. The three servants, taken as a unit, had done well; they had made a net gain of eighty-seven and one-half per cent; but the servant to whom the one talent was given had contributed nothing to this gain. He could not, therefore, claim twenty-nine per cent of this gain, or any part of it, because he had been unfaithful, wicked, slothful. The Lord wanted to know what *he* had done with *his* talent. Each of the other two servants had been called upon for a report, and each had rendered it. In the end, then, every servant must report, render an account of his stewardship. To his own Lord, the Judge of all the earth, each man, finally, must stand or fall.

Salvation is an individual matter. It is "*he* that doeth the will of the Father" that shall be permitted to enter into the kingdom of heaven. Only one's own personal sins can debar him from the paradise of God. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." "For we must all be made manifest before the judgment seat of Christ; that *each one* may receive the things done in the body, according to what he hath done, whether it be good or bad." Congregations may digress, decay, fall away; but if the individual Christian does his duty—his full duty—he shall be saved. The mouth of the Lord hath spoken it.

The individual seems insignificant in the swirl of millions, but he looms large in the matter of duty. Here "each man must bear his own burden." Here he "must prove his own work," that he "shall have his glorying in regard of himself alone, and not of his neighbor." Jesus bore the tremendous burden of his ministry and, finally, his own cross. He had his Gethsemane and his Calvary, burdens no mortal could help him bear. Every Christian has his Gethsemane and his cross. There are some things left to the individual and his God. In the judgment of the last day, every man must stand upon his own separate record. Jesus will say to individuals, "Come, ye blessed," or, "Depart from me, ye cursed." "Who shall be able to stand?"

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Our Contributors

The Christian and His Daily Bread.

BY S. V. McCASLAND.

"And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-makers." (Acts 18: 3.)

The question of daily bread is a live issue. It is the question of sustaining life. Wherever man is found it must be faced, and it takes more of his time than any other problem with which he has to deal. All men do not live upon the same diet or have a taste for the same foods, but that does not alter the case. In the savage land, where the uncivilized man eats the products of nature in their original raw state as he finds them, the same need is felt that the man must satisfy who dines in the most sumptuous café of modern luxury. And when a man is regenerated, he finds that still he must have physical bread to sustain the "outward man." The experience has given a decided change to the appetite of his spirit, but still the spirit lives in a body that must be fed. So that consideration brings the Christian face to face with the situation which compels him to enter the struggle for a livelihood. It makes him face a threefold question in concrete economics: How is a livelihood to be earned, is the pursuit lawful and honorable, and are there any restrictions? For an answer to these questions, which, by all means, are legitimate, we turn to the Scriptures; and although the Bible is not primarily a treatise on economics, we find that the question has received adequate treatment at the hands of the inspired writers.

In the first place, we discover that God's law ordains that a man shall earn his means of subsistence. We do not read far in Genesis until we find the subject mentioned in a striking way; for, after the sin in the garden had ruptured the fellowship which existed between God and man, God placed the penalty of toil upon Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3: 17-19.) In this passage we have the plain command and ordination of God that man shall labor for his living. The thistles and thorns were made to grow for the express purpose that the fruits of the earth could not be enjoyed except as the result of toil; and the toil was to be burdensome, for man must eat through briny perspiration. And the experiences of the human race since that time are on record to bear testimony to the truth of the principle which is here for the first time enunciated; to say that all the generations of men have paid the same price for the products of the soil. Again, in the New Testament we have the same law incorporated: "If any will not work, neither let him eat." (2 Thess. 3: 10.) When this was written by Paul, the churches were so liberal in their contributions of money for the propagation of the gospel that their organizations were communistic. The funds were shared in common and no one lacked. This made it possible for the shiftless and idle to be a burden; so the apostle forbids this very thing by his injunction to this church. To be sure, this was equivalent to a positive command to work; for when the dilemma to either work or starve is thus placed before a man, he will most likely go to work. This requirement of Paul extends even to the women, for he instructs Timothy to refuse assistance to a woman unless she be a "widow

indeed." So we hesitate not to say that physical labor to supply the necessities of life is not only pleasing to God, but is ordained by him as an everlasting law.

Again, the Scriptures teach that physical labor to supply the necessities of life is noble and honorable. The plainest teaching on this point is by example. The laborer is keeping good company when he goes out to earn his bread, because all of the great men of the Bible have had the same experience. It is hardly necessary to call attention to the records of the Old Testament—of Abraham with his herds and flocks, of Moses in the land of Midian with the flocks of Jethro for forty years, of David before the prophet of God called him to the throne of his beloved nation, and of so many others (too numerous to mention. And in the New Testament the records are more wonderful still, for the child Jesus was reared in the carpenter shop of Joseph, and no doubt he worked at the trade himself, otherwise his neighbors would not have referred to him as "the carpenter." (Mark 6: 3.) No man should ever feel that his work is unhonored, since the Son of man has ennobled physical labor with his own hands. When the Lord chose messengers to carry the gospel to the ends of the earth, he went to the places where men's hands are horny with toil to pick his men. The hands that had mended nets by the seaside and had labored against the raging winds of Galilee were selected to distribute the royal bread of life. But the best illustration of this theme from the disciples of Jesus is the one who considered himself "the chief of sinners," but was appointed by a vision from heaven to bear the name of Christ before the Gentiles and kings. Paul was a giant in intellect, the most finished and profound scholar of his time, and capable of ascending to the supreme heights of the third heaven in the glory of Christian experience and revelation; but, with it all, he labored with his hands both for the support of himself and his helpers. At Corinth, in the face of the most baffling problem of his missionary journey, he abode with Priscilla and Aquila, and they wrought at their trade of making tents, and so industriously that in later years he could write to this church and be proud of the fact that he had not taken what was due him as a preacher of the gospel, but had made the gospel to be without charge to them. (1 Cor. 9: 18.) Likewise we have mention of the same occurrences at Thessalonica and Ephesus; for he had refused assistance while at both places and had worked "night and day" in order to be above the base charge of any that he had desired their gold. (Acts 20: 34; 2 Thess. 3: 8.) In the case of Paul it was not required that he should provide his own living and go at his own charges, but he had accepted this added burden in order that his ministry might be more effective. (1 Cor. 9.) These examples from the lives of the men of God and of Jesus himself should, by all means, take any sense of shame from the hardest toil of life; and the toiler should feel that his is the noblest task that God has committed to the hands of men.

In the third place, many benefits and blessings come as a direct result of the Christian's labor which earns his daily bread. One of the most far-reaching results of each one minding his own business and working with his own hands is the impression made upon those who are not of the household of faith. Paul gave his instruction to the Thessalonians with this point directly in view; for he says, "that ye may walk becomingly toward them that are without." And certainly this is a commendable thing to bear in mind; for practical men of the world often have definite moral convictions as to this matter which causes them to look with scorn on any person who pretends to be religious, but is unwilling to engage in the mental tasks which are the foundation of the basic processes of industrial and business life.

Another desirable end to be achieved by every man earning his own living is the alleviation of suffering and the

abolition of poverty. No one who is acquainted with modern life will deny that one of the most ominous problems with which our nation must grapple is the struggle between capital and labor, which is essentially a question of food and raiment. A few individuals and private corporations have amassed vast fortunes and have all of the luxuries that the genius of science has been able to devise, while the great body of those who do the drudgery of the work which makes the rich man rich are living in hovels, and many times without proper medical attention and sufficient wholesome food. More than this, there is an ever-increasing number of people who are partially or wholly dependent on the alms of the nation for the sustenance of life. The solution of this problem would be one of the most noble achievements of this generation or of any other. It would be a wonderful world in which to live if all men had the necessities of life and no man had more than his personal labor entitled him to. However, this question is not new, because when the apostles walked the streets of the cities of Palestine they came upon those begging alms just as one does in any modern city. So it is with this condition in mind that Paul says, "that so laboring ye ought to help the weak" "and may have need of nothing." (Acts 20: 35; 1 Thess. 4: 12.) It must have been a wonderful little community that could say, "For neither was there any among them that lacked" (Acts 4: 34), in view of the fact that the gospel appeal must have drawn many of the poor of Jerusalem to the Lord. This is the ideal solution of the problem of poverty; but, of course, before it can take place in any community, the people must be led to Christ. And the same principle would hold for a nation; so the prerequisites to such a condition is nation-wide evangelization which will produce a nation of regenerate people under the reign of Christ. While such an ideal may not be attained for a whole nation, at least by our generation, it should by all means be the condition in every church of Christ in all the land. When this is the case, and the world can see the religion of Christ in a practical demonstration, doing what we claim it will do, then the question of evangelization will be solved.

The last blessing to be mentioned as a result of each man working with his own hands to earn his daily bread is that which comes to the individual. What blessing is so great as the happiness that comes from the conscience of the man who knows that he is entitled to all that comes to him in the way of food and raiment because his hands have worked for it? The independence of such a man is what the king on the throne is striving for, but what he fails to find. It is the sleep and rest of such a man that the tired millionaire and giant of industry would give all his money for; but—alas!—it cannot be bought. And to have the privilege of feeding hungry bodies and revitalizing pinched, pale faces and clothing shivering forms that are the wasted tabernacles of hopeless spirits is enough to make the man who does it feel that he has not labored in vain.

We come now to the activity in which one may engage to earn a living, and to the question of legitimate business or trade, and to the restrictions which are placed around the work of the Christian man. The Bible is clear on this question. It lays emphasis on certain fundamentals which must be observed.

In the first place, above all things else, a man must be honest with his fellow men. God's plan has no place for the thief. It can never be right to take what belongs to another without paying for it, and no man can lawfully appropriate the products of another's toil for his own benefit; for the man who robs another of his labor must be placed in the same class with the thief who steals his goods. Concerning this very thing, Paul taught long ago: "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good." (Eph. 4: 28.) This passage suggests, furthermore, that an occupa-

tion or trade must be good. This places a ban on every business that does not contribute to the ultimate welfare of humanity. No person is at liberty to live from a business which, like a parasite, sucks the blood from its patrons and gives nothing in return. How many institutions and corporations exist solely for the purpose of enriching themselves upon the frailties of men! The brothel, the saloon, the moving pictures, which capitalize the fleshly appetites, with many other things of a like destructive nature, are illegal in the sight of God and should never be permitted in a Christian community or be patronized by Christian people.

The Bible also emphasizes the simple virtues of industry and frugality in the business life. One has only to read the Proverbs to see these homely ideals taught again and again. The classic passage on this topic is: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no chief, overseer, or ruler, provideth her bread in the summer, and gathereth her food in the harvest." (Prov. 6: 6-8.) This teaching applies to women as well as to men. No more beautiful passage was ever written in any literature than Solomon's tribute to the worthy woman. And the outstanding virtue of those ascribed to her is industry: "She seeketh wool and flax, and worketh willingly with her hands." (Prov. 31: 13.)

As a concluding thought, the Bible always places the physical life subordinate to the spiritual. It is legitimate that the body be carefully nurtured and clothed, but only that the spirit may more perfectly feed upon the divine Bread of Life. Money is good for a purpose which is noble and while it is used only as an instrument for worthy ends; but, at the same time, it may easily become a temptation which leads man into hurtful lusts that drown them in destruction and send them to perdition. The ideal life is one that has enough of the good things of life to escape the pangs of poverty, and yet does not have the temptation of the rich to be haughty and unmindful of the goodness of God. (Prov. 30: 8, 9.) It is not wrong of itself to be rich, but the dangers are great; and the Bible does not desire abject poverty for the saints of God. To be godly and at the same time to have enough to be contented is the Christian ideal. "But godliness with contentment is great gain; for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content." (1 Tim. 6: 6-8.)

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

OBJECTED TO AS A TEACHER.

It matters not how honest, sincere, and conscientious we may be in what we say or do, there are those who will impugn our motives and raise objections. In this I was not the exception. While teaching, I earnestly and honestly tried to do my duty. The pupils all liked me, and I liked them. Finally an objection was born and assisted in growth. "What are we going to do? Our children don't want any one to teach for them except Mr. Williams, and just as sure as he keeps on a while longer all of our children will be Campbellites." This was talked quite a while before I heard of it.

In addition to this, a good old lady that heard me preach a few times became greatly alarmed and said: "Brother Williams reads things from his Bible that are not in mine." Her daughter told her she was mistaken, but she would not believe it. She said to her daughter: "If I only had Brother Williams' Bible, I could show you in a few minutes that it is not like mine." The daughter came to me and told me she wanted my Bible for a while, and told me why. I was only glad of the chance for a comparison. She took it, and she and her mother spent some time in comparing them. No difference could be found—both just alike.

After searching in vain for a difference and none could be found, she finally exclaimed: "Well, I can find no difference, but he reads it different!" The poor old soul was perfectly honest in what she thought; but that objection still lingers in the minds of many.

Across the hollow from where the old Commons School-house stood we have a nice building and a good working congregation—Gladly Hill. On July 21, 1912, I pitched tent and began a meeting. One of my old pupils who had been reared in the Baptist faith put in the first question—to wit: "Brother Williams, will you baptize a person upon a confession of faith in Christ unless he joins your church?" In answering this question, I told him I had no church; that Christ built his own church, and that we had no right to belong to anything else, and that we could nowhere read in the Bible where people joined the church; that, when one confessed Christ as the Son of God, no preacher has the right to ask any further questions; and, furthermore, I would not baptize a person if he told me he intended to join some church. When the question was answered, he made the confession and was baptized forthwith—the first one during the meeting. The beginning of the Gladly Hill congregation was one of my old pupils—not a "Campbellite," however, but a Christian only and only a Christian—all that the Bible makes one and all God wants one to be. Twenty-two were baptized, a congregation started, and a nice house built and paid for. This is my last new congregation to start and last meetinghouse to build. During that meeting, especially after answering that question, the opposition became intensely bitter. Many ugly things were said and done. When the invitation was extended, on many occasions, when some would start, some one would take hold of them and try to keep them from going forward. A request was made to say something. I granted it. The people were told that I was preaching a water salvation—a dangerous doctrine—a doctrine that would send souls to hell, etc. I managed to keep cool, and would read to the people what God said, and told them they had to decide which was true. Men quit their work and canvassed the neighborhood in opposition to the meeting and told some "whoppers."

Gladly Hill is my baby congregation. At my age I can hardly expect to go into a new field with tent and build another. I still preach there monthly and hold a camp meeting each year, beginning on the third Lord's day in July. It makes my heart sad when I think of the days of tent work in new fields being ended with me. I shall spend the balance of my days trying to strengthen and build up the congregations in Lake and Obion counties.

Next, "The Good of Being a Little Preacher."

Field Notes.

BY EARNEST C. LOVE.

I spent the week beginning April 24 at Brownsville, Jackson, Humboldt, Trenton, and Bethany, a country congregation near Trenton.

Brownsville is the county seat of Haywood County, and, like nearly all county seats, it, as a town, is not very enthusiastic over the gospel of Christ. But we have some fine brethren there. They did some advertising and had a better crowd than is usual at such meetings. They have a nice house, and will soon have it seated. The best workers are enthusiastic readers of the Gospel Advocate, as I find in many places.

My next stop was at Jackson, the largest city in West Tennessee, save Memphis. The population is about twenty thousand. Brother F. O. Howell lives in Jackson, and is the preacher, and, judging from what I saw and heard, he is doing a good work. He met me at the train and kept me in his home the two days I was there. Also, he drove me about town in his car in the rain to help me in my work. We had better audiences than I expected for a large town.

Leaving Jackson, I next went to Humboldt. No one there received any communication from me, so there was no appointment. But I met a few of the brethren. Brother A. B. Gunter, a good man and a good preacher, lives there. He was away at work, but I called at his home. Brother L. E. Humphreys showed me about town. Brother Gunter is well spoken of by the brethren there. Sister Gunter said Brother Gunter was going to hold several meetings this summer, but not all of his time has been taken yet. Those who need some help in meetings this summer should write A. B. Gunter, Humboldt, Tenn.

From Humboldt I went to Trenton, county seat of Gibson County. There I was met at the train by Brethren W. R. Hassell and G. A. King, brethren I used to know in Hickman and Lewis counties. The brethren there had advertised the meeting, and there we had the first real audience in midweek I have seen since I left Hickman and Lewis counties.

Brother Hassell lives a little over a mile from Trenton, and Brother King lives in town and runs a grocery store and gristmill. Brother Hassell has preached in Middle and West Tennessee for twenty-five years, and is still busy, and is well spoken of wherever I go. He makes it a practice to hold a few mission meetings every year and has time for one or two this year, late in the season. Write him at Trenton.

Brother G. A. King is the father of Brother Henry T. King, who is well known to many of our Advocate readers. At Brother King's I saw Grandma King, his mother. She is a faithful servant of the Lord. I enjoyed my visit with her. She can remember all about the fight between the Mormons and the natives on Cane Creek, Hickman County, in 1884, in which four men were killed. Of those killed, three were Mormons, two of them preachers. The non-Mormon who was killed was Grandma King's brother-in-law. It is claimed that the Mormons were teaching and practicing their doctrine of "spiritual marriages," otherwise polygamy, which seemed so monstrous to the Cane Creek people that they rose up in arms.

Sunday, April 30, I spent with the Bethany congregation, four miles west of Trenton. Here I found Campbells from Hohenwald, Bateses and Grimeses from Aetna, Ragdsdales and Bradleys from Little Lot and Duck River, and we had a regular reunion. The house was nearly full of people morning and night; a good crowd was at the meetinghouse and sang for about three hours. Brother Willie Campbell leads the singing. They have some fine talent and sing well.

Besides meeting old friends, I meet other good brethren at each place. All the time I am urging brethren to give a wider circulation to the books and papers that teach the gospel of Christ in its purity.

We Should Have a Good Paper.

BY J. C. M'Q.

Those who love the truth in its simplicity should avail themselves of every means of teaching the word of God. As the press is a great power for good, Christians should use it for teaching the truth. It is inconsistent in Christians to spend much money for the dissemination of reports of crime while they decline to spend two dollars a year for a religious journal to teach the truth. It is not possible for the loyal, conservative members of the church of Christ to enjoy reading a first-class religious journal without giving such a journal their support and encouragement. A few men cannot do the work by themselves. The few may make sacrifices; but unless many others cooperate with them, the paper they publish will not be as good as the best. If conservative disciples want a first-class paper, they must pay the price. All that is good costs something. I would like to make improvements in the Gospel Advocate, but my funds are limited. I can sacrifice only a certain amount.

In our issue of April 27, 1922, Brother E. C. Love published this: "One man said: 'The Gospel Advocate saved me. I didn't realize it then, but I do now.' Another said: 'My wife was won to Christ by reading the Gospel Advocate.'" Many people do not hesitate to say that they were led to a knowledge of the truth by reading the Gospel Advocate. A brother says: "I pay ten dollars a year for my daily paper, but I cannot afford to pay two dollars a year for the Gospel Advocate." This is very inconsistent for a man who loves the Lord Jesus Christ with all his heart.

The brethren can have a first-class religious journal if they want it. A first-class religious paper should be in every home. Encourage your unconverted neighbors to read good papers—papers that preach the gospel without addition or subtraction.

We are receiving a number of new subscribers, but not as many as we can handle. Let us add ten thousand new names to the list of subscribers to the Advocate. It can and should be done. Brother S. F. Morrow says the brethren are pleased with the Gospel Advocate and that five thousand new subscribers should be added in a very short time. Will not the churches lend Brother Love a helping hand in the work? Of course we would not send a man to you if we did not seek your cooperation in the work. Brother Love is doing well, but he would be delighted to send in ten times as many names as he has sent in the past. In helping him, you are helping yourself.

We appeal to you to make a canvass of your community for subscribers to the Gospel Advocate. You will be surprised to find so many members of the church who are not taking any religious paper. In fact, you will be disappointed when you learn how little they are doing for the conversion of sinners. In making the canvass, you will observe that those who read a good religious paper have more spiritual life than those who do not. Some will tell you they have their Bibles to read, but my experience has taught me that those who read a good paper are the most constant and consistent Bible readers. A first-class paper stimulates people to study the Bible.

Speak to the members of your church in behalf of the Gospel Advocate. Ask the elders of the church to help you. You will be delighted to find how many subscribers you can secure with a little consistent effort. Will not every one who reads this either fill out the blank below or get some one else to fill it out?

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"Simple respectability will not take a man to heaven. It does not furnish a through ticket. Regeneration secures for a man a berth, with no charges, to the heavenly home."

Are We Faithful?

BY S. H. HALL.

There is a thought on my heart that it seems I must "talk off" in this article. It is this: *Are we faithful?* In Rev. 2: 10 Christ says: "Be thou faithful unto death, and I will give thee a crown of life." If you, my brother, were called away right now, could it be said by Him who knows: "He was faithful unto death?" If you are a child of God, but one thing remains for you to do that the crown may be yours—viz., *be faithful unto death*. Do this, and the crown is forever yours. But if you do not, then what? Well, it is not for me to say. It is mine to tell God's children that Christ declares that those who are faithful unto death will receive a crown. You know that all such will be eternally saved. As for me, I shall not try out the course of the unfaithful to see how it will turn out. I have but little time to stay here, and may be called away at any moment. Since coming to Russell and Ninth, I have tried to do my part, I have tried to be faithful, and my conscience is clear. There is but one safe way to be faithful unto death—viz., *become faithful*, and let each of your days from then to the end of your journey be a day of faithful service to God. But you ask: "May I not allow myself to be unfaithful just one day?" No, for that may be the day you are called away.

Let us listen to Christ for a few moments. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24: 45, 46.) The faithful servant has his treasure in the right place and his heart set continually on pleasing the One that died that he might live. Take this statement of our Lord: "For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." (Luke 12: 34-36.) This opening unto him "immediately" suggests the idea of perfect readiness. The only way thus to be is to do right, treat your fellow man right, do all you know God says do, and leave nothing undone. It will be too late when the end comes to try to correct the wrongs that evil tongue has done to others. It will be too late then to try to obey commands you have known for years. How exceedingly foolish we are to live otherwise than in a state of readiness for the journey to end! It is the only way we can possibly have the "peace that passeth all understanding" and that "joyful hope" that holds us up and sustains us.

You say: "Brother Hall, I hardly think I am so living just yet, but I intend to so live sometime in the future?" Now, if you say this, may I ask if you are not the kind of disciple Christ was talking about in the following words: "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens [for his wife, and continually treat others as he would not have them treat him]; and to eat and drink, and be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware." (See Luke 12: 45, 46.) Thousands have let death slip up on them in just such a condition. Can you imagine their regrets? Could anything be more dreadful? How timely the following admonition of our Lord: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh!" (Matt. 24: 44.)

BURIED TALENTS MAKE US UNFAITHFUL.

We cannot truthfully say, "We have not the talent." To say and believe this is to put ourselves with the unfaithful servant who buried his talent. (See Matt. 25: 18, 24-30.) The man who thinks he cannot do certain things, when the fact is he can, has his talent well buried. God has not a child on earth to whom he has given no talents at all. We

all have them, and none of us can have less than one talent. The use we make of the talents the Lord has given us will determine our destiny.

We have members whose talents are used effectively along other lines. For instance, some are members of secret orders or labor organizations, and they usually succeed in getting others to join. How many souls have you led to Christ? Some can get out and induce hundreds to take a policy in some insurance company. How many have you induced to take a policy with a company that cannot break and that guarantees eternal life? Some want certain men elected to office, and they can induce dozens to vote their way. How many have you led to decide for Christ? He is on trial before the world. "What think ye of Christ? whose son is he?" is a question our Lord propounds to the unbeliever. Is it not our duty to help the world decide this question correctly?

Now, I have not said that the things mentioned above in which we do show we have talents, that we have ability, that we can do things, that we do exert an influence over our fellows, are right or wrong. I have merely named them that you may see that talents we have. The question is: Are we using them for the salvation of the souls of the lost?

At the very beginning of our fourteen-years' drive in Atlanta, Ga., I noticed in some paper the following statement: "If there were only one Christian on earth, and this Christian should convert one other to Christ the first year, then these two convert one each the second year, then these four convert one each the third year, and so on, each making it the rule to convert one more each year, it would take but thirty-two years to convert every man and woman, boy and girl, on earth to Christ." This thought startled me at first; but when I figured it out for myself, I found that at the end of thirty-two years we would have 2,150,043,648 children of God on earth.

Now, it does seem that each one of us should convert at least one soul to Christ in three hundred and sixty-five days. The question is: Are we really trying to do so? Christ said: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15: 8.) And do not forget that bearing fruit is winning souls to Christ. To lead just one soul a year to Christ seems too little for us to do; yet if we do this, every congregation would be doubled this year. Will it not be done? Let each member look the truth squarely in the face and say: It can be done; hence, *it must be done*. Each of us should set our hearts, at the close of each Lord's-day's service, to gain at least one more to our attendance by the next Lord's day. It is easy to be done. You have a friend that is not coming. All you need to do is to kindly insist that that friend be with you next Lord's day. Tell him or her, as the case may be, something of interest about the services. And be certain to pray that every service may be so brimful of God's presence that your friend will come back.

Has the Kingdom of God Been Established on Earth by Jesus Christ, or Will It Be in the Future?

SECOND AFFIRMATIVE BY H. W. JONES.

Yes, God's kingdom "established"—"settled, fixed, finished"—A.D. 33. It was in course of construction many "days" (years)—from John's birth to Pentecost; and "these kings"—Augustus, Tiberius, Herod, et al.—reigned during "establishment."

Marrs thinks Roman Empire not divided till A.D. 395. *Learn history and Scripture*. Roman Empire (in its *make-up*) was divided, internally (1 Sam. 16: 7), before Pentecost, as "image" indicates; Romans did "mingle themselves with seed of men"—they "mixed," under one government, with different temperamental races, nationalities, etc., that would "not cleave together, as iron doth not mingle with clay." So Dan. 2: 40-44 describes Roman Em-

pire when stone struck it A.D. 33, finally breaking pagan Rome in pieces, as history attests. But Marrs thinks Roman Empire still exists, when every vestige, semblance, even name, was "consumed" centuries ago! He distorts history "to fit" visionary "theory!" God's kingdom *was established* "in days of these [Roman] kings," not "after divided parts removed," as Marrs says. So it is Marrs against Daniel, history, reason! Daniel does not say, "these kings shall mingle with seed of men"—Marrs said that. If "mingle with seed of men" means "blood-related kings" (as Marrs says), then they reigned during "Roman Empire," not centuries after its complete destruction! Broken thread, then, for vague kingdom-come theory!

Daniel's vision: "Son of man came with clouds of heaven to Ancient of days. . . . Dominion, glory, and kingdom given him, that all peoples, nations, languages, should serve him." (Dan. 7: 13, 14.) "Dominion"—"all authority" given Christ, A.D. 33, after resurrection. (Matt. 28: 18.) Christ went to heaven to receive kingdom. (Luke 19: 11-15.) This citation shows Christ's kingdom would not "immediately appear" (as "they supposed"), but *when Christ went into far country.* Christ went into far country (heaven) A.D. 33. (Acts 1: 9-11.) Hence, kingdom established *then*, with Christ, King, ruling, *spiritually*, "unto end of world." (Matt. 28: 20.)

Christ inherited David's throne. (Luke 1: 26-33, 69.) David's throne called Lord's throne. (1 Chron. 29: 23-26.) Hence, David's throne to be *eternal*, in heaven. (Ps. 89: 3-37.) Christ raised to occupy, *forever*, David's throne, and "establish and uphold" his kingdom "forever," when seated on throne. (Isa. 9: 6, 7; Acts 2: 24-36; Rev. 3: 21.) Therefore, Christ, on David's throne, sent the Holy Spirit, finished his kingdom (on earth), "added three thousand souls that day" (Acts 2: 32-47); and those "saved," in *spiritual kingdom* constituted "the church" (verse 47). Not "Jones' kingdom," but Christ's, which Marrs may appreciate sometime!

James, John, and their mother believed Christ would be in his kingdom when he entered into glory. (Matt. 20: 21; Mark 10: 35-37.) Christ encouraged this belief, as contexts show. Hence, Christ entered into his kingdom when he entered into glory, and he entered into glory after ascending—A.D. 33. (Luke 24: 26.) So, Christ's kingdom *established 1889 years ago!*

Paul said: God "translated us into kingdom of his Son." (Col. 1: 13.) How "translate us into Christ's kingdom" and it *not established*? Let Marrs answer. Watch "twisting and turning done here."

Yes, "saints" were to "receive and possess the kingdom forever" (Dan. 7: 18), and they *have* since Pentecost. Christ promised them the kingdom before Pentecost (Luke 12: 32; 22: 28-30); and, afterwards, "church of Christ" identified as ones "receiving a kingdom" (Heb. 12: 23, 28); and Christ commands these very people—"disciples, Christians"—to "go" and say, "Come," etc. (Matt. 28: 16-20; Mark 16: 15, 16; Luke 24: 44-49; Acts 2: Rev. 22: 17). This fulfills Isa. 2: 2, 3; but Marrs says, "Jones wishes [wants] to change" Isa. 2: 2, 3. Never! Better read text and my arguments thereon again. Marrs "slipped" here. Look out! You are not debating with "some church theologians." Answer *my* arguments; readers can discern "loose theology," etc.

1. A King necessarily implies "kingdom." (John 18: 36, 37.)

2. Christ, "King of kings," since Pentecost, as shown.

3. Therefore, Christ's kingdom established *then*.

1. "Kingdom of God is . . . in power." (1 Cor. 4: 20.) Yes, "is," not "will be."

2. Gospel *power* first came on Pentecost. (Acts 2: Rom. 1: 16.)

3. Therefore, kingdom established *then*.

Undeniable premises, logical conclusions!

REPLY BY T. J. MARRS.

In his closing first affirmative, Brother Jones numbers three items which assert: "The kingdom came on day of Pentecost with power, Spirit, all came together, and the kingdom was established on that day." (Also asked: "Readers, watch.") Now, in the beginning of his second he says "finished," and: "It was in course of construction many 'days' (years)," etc. So it seems he has changed his position substantially.

Referring to "these kings" (toe-kings), he mentions "Augustus, Tiberius, Herod, et al." Were these three reigning on Pentecost day, Brother Jones? Did that "image" have only three toes? (O, my!) Whose history is "mixed?" (My history is correct, and your theology at fault.) He further says: "The Roman Empire was divided internally." Then, for a kingdom to be "divided," it must have as many kings as there are divisions; then, these "internal kings" were those that were "mingled with seed of men!" Then, this "image" should have had the feet and toes in the bowels of it; and instead of the "stone" being thrown at its feet, it should have hit him in his stomach! (O, my, my, what an argument Brother Jones can make!) To be sure, the head of that "image" was to represent the first part of the Gentile empires, and the "toes" the last part, when the saints take over the kingdom. Further down he says: "But Marrs thinks the Roman Empire still exists." Not guilty. God said: "It shall be a divided kingdom." Then it could no longer be an "empire." He later refers to "one coming in clouds of heaven, like the Son of man, and there was given him a kingdom," etc. (Dan. 7: 13.) As the context shows, this was *after* the great judgment, and the kingdom an *everlasting* one. So, if Brother Jones' "Pentecost kingdom" is "everlasting," then Christ will have two "everlasting kingdoms." Then, he thinks Christ is sitting on David's throne in heaven. "David hath not ascended into heaven." And A.D. 96 Christ said: "I will grant to sit with me on my throne, even as I overcame, and am seated with my Father on his throne." (Rev. 3: 21.) Maybe he didn't like David's old stool. He again refers to "we receiving a kingdom," etc.; but this refers to a futurity. (Were Paul and the Hebrews still "receiving" the Pentecost kingdom?) Of course, he must refer to Col. 1: 13, "translated us into the kingdom." But this is a mistranslation; for "translate" means to *change the condition*, as shown in many places; but to change a thing locally is not "translating," but "transferring." (Ask some drayman.) Paul was carried to heaven, but had to die; but Enoch was changed, so he never saw death. The word "into," in this notation, is from "eis," same as in Acts 2: 38, and means "for." (Wilson's Diaglott correctly renders this passage: "And changed us for the kingdom," etc.) This passage, as rendered in the Common Version, contradicts thirty-three others which show "the kingdom" was to come after the judgment, etc. But Isaiah 9: 7 shows when Christ takes "the throne of David" *there will be no end of peace*. Is that the condition since Pentecost, Brother Jones?

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Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Eldership. No. 3.

BY C. W. SEWELL.

Our querist asks some questions on the elders as follows: "Do you or any preacher, even these evangelists, have a scriptural right to select men and put them over the work, when we have congregations with at least some of the elders and deacons? Or, is it not the work of the church to select her leaders? Where men have been selected and put over the work by the preacher or evangelist, what course is the church to take in case those selected do not do the work? Where a congregation wants and puts a preacher in the work as an elder, can he be, or is he, one, although his work calls him away much of his time? Where one has been selected as above, what course is the church or evangelist to take to put him out when no charge is made, only called off to other fields to preach?"

I am constrained to believe and teach that the Holy Spirit taught the churches a uniform law; that what he taught the church at Jerusalem to do, he taught also at Philippi, Corinth, and all others; that it was not necessary for the Spirit, in writing the New Testament, to continually repeat his instructions. When God says a thing one time, it is just as true as if repeated a score of times. When it is said that the church at Troas "came together upon the first day of the week to break bread," we understand that all other churches did the same. So when the Holy Spirit tells the church at Jerusalem how to select deacons, we are to understand that he taught all other churches to do the same way. Otherwise, there was no uniformity in the Spirit's teaching nor in the practice of the churches. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business." (Acts 6: 3.) Such was the instruction given by the apostles to the church at Jerusalem as to the selection of deacons. If all other churches did not select their elders and deacons in this way, there was no uniform manner of procedure among the apostolic churches. There may be some question as to the evangelist's work in appointing them to the work, but the selecting of the men was the work of the brethren. But when men have been selected and appointed to the work of elders and deacons and do not do the work, I think the first and most effective remedy is to teach them their duty. (See Acts 20: 17-35; 1 Pet. 5: 1-4.) If that is not effective, the Bible, so far as I know, points out no other procedure, except that Paul says to Timothy: "Against an elder receive not an accusation, except at the mouth of two or three witnesses." (1 Tim. 5: 19.) From this we may reason that if two or three witnesses testify that an elder does not perform his duty, that the church could proceed as against any other member for failure in duty. (2 Thess. 3: 6, 14; Rom. 16: 17; 1 Cor. 5: 1-5.)

Paul, in 1 Tim. 5: 17, recognizes the preaching elder, and I see no reason why he should not remain in the eldership though he travel abroad. If he should be gone so much of his time that he can be of no service to the congregation as elder, then I think the church might proceed to appoint some one else to the work, but I see no reason for putting the preacher out. If being away in his work as a preacher necessitates putting him out of the eldership, would it not also justify putting him out of the fellowship?

Who Are Christians? No. 4.

BY C. R. N.

The articles which appeared recently in the Gospel Advocate from me, under the above caption, have been the occasion for a number of letters, which I have read with interest. The following from Brother J. W. Dunn I give in full, with some comments:

Dyersburg, Tenn., April 4, 1922.—Dear Brother Nichol: I have read and thought of your article in the Gospel Advocate, and am glad to see you discuss pertinent and important questions. Some expressions you use prompt me to ask a question. I notice you say: "I find no place in my vocabulary for such expressions as 'worldly Christians,' 'dancing Christians,' 'gambling Christians,' 'lying Christians,' though some such may have been born again and children of God." Yet, you employ the expression, "Christians at heart, but not in fact, never having obeyed the gospel." When Thayer speaks of who is a Christian, is he defining their "relationship" or "manner" of life, or both? Is the expression, "child of God," "member of the church—the Lord's church," the same as a Christian or different? If different, what makes the difference? What scripture makes them such? When are these expressions used scripturally and when unscripturally? So often do we hear people remark: "He was once a member of the church, but not now." Is it correct to thus speak of one who has "turned back?" Do some of these expressions refer to one's relationship and others to manner of life, or to the same thing? You can see what I wish to draw out. Long have I felt or seen the need for clear, pointed teaching here, and am sure there are many who will say, with me, thank you for an essay on this matter. Sincerely,

J. W. DUNN.

I am glad to have the foregoing from Brother Dunn, or any other question that may be submitted; not that I court criticism or controversy, but solely for the purpose of eliciting truth. The Gospel Advocate is always open for the investigation of any vital truth touching the Bible.

In discussing the word "Christian," I made mention of the fact that heathens regard all English-speaking people as Christians, because as a people they teach that Jesus is the Christ and the Savior of the world. Such is not the scriptural use of the word, for among English-speaking people there are some who declare Jesus was an impostor. Too, I made reference to the fact that at times I found people referred to as Christians, when, on investigation, I learned that the ones thus designated had made a study of the religions of the world and decided that the religion as taught by Jesus is the true religion, and that he who employs the term "Christian" in reference to such folk can mean no more than that they are "Christians at heart, but not in fact, never having obeyed the gospel." They can mean no more than that such people are Christians in judgment. Such is not the scriptural use of the word. For one to have decided that he should be a Christian, and though he may be spoken of as a "Christian at heart," he is not a Christian in fact. In short, one who has not obeyed the gospel, one who is not following Christ, is not a "Christian at heart," when the term "heart" is used in the scriptural sense. The heart does more than simply decide the correctness or incorrectness of matters. The heart thinks (Matt. 9: 4), understands (Isa. 32: 4), believes (Rom. 10: 10), purposes (2 Cor. 9: 7), desires (Rom. 10: 1), and loves (Matt. 22: 37). To speak correctly, one cannot be a "Christian at heart" and stop short of following Christ.

I think Agrippa was fully convinced that Jesus was Christ from what he learned from Paul and others. His judgment evidently was that Jesus was all he claimed; but he realized that such conviction was not sufficient to make him a Christian, for he said: "With but little persuasion thou wouldest fain make me a Christian." (Acts 26: 28.) Paul's reply revealed just what he would have Agrippa become—that is, "such as I am, except these bonds"—a Christian. Paul had not only decided that Jesus was Christ and that what he taught was true, but that, to serve God in the

Christian dispensation, he could not remain in the old Jewish church in which he had been reared; that it was necessary for one to be in the church of Christ, giving the full weight of his influence in opposition to all false doctrine and unauthorized divisive teaching and practices in religion. "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11: 1.) This was what Paul was persuading Agrippa to become—a Christian! Such is the scriptural use of the term. Because one has decided that Christianity is true, such person is not a Christian in the correct use of the word. One is not a Christian when he refuses to oppose false doctrine or to teach the truth as did Paul.

The word is also used by Peter: "Let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters; but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. (1 Pet. 4: 15, 16.) Peter was a Christian, and he exhorted his brethren to suffer as Christians, and to glorify God in that name. Surely no one can be what Peter was—a Christian—and refuse to wear the name, or refuse to give the answer Peter did to conscience-stricken sinners when they cried to know what to do to be saved. (Acts 2: 38, 39.)

Thayer defines the word: "*Christianos*—A Christian, a follower of Christ." Brother Dunn inquires: "When Thayer speaks of who is a Christian, is he defining their 'relationship' or 'manner' of life, or both?" I think he contemplates their manner of life, which grows out of their relationship.

We should strive not to be sectarian in our views or the use of terms. Too, we should not convey false impressions by the use of words. Does the Lord teach that we should be more than Christians? Is one a Christian because he believes the fact about Jesus as revealed in the Bible—simply believes the fact? Were the chief rulers who believed on Christ, but refused to confess him, Christians? (John 12: 42, 43.)

"Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey?" (Rom. 6: 16.) I cannot entertain the thought that one can be a Christian—"a follower of Christ," "imitators of me [Paul], even as I also am of Christ"—and a servant of the devil. I find no place in my vocabulary for such expressions as "worldly Christians," "dancing Christians," "gambling Christians," "lying Christians." Nor do I find it in keeping with my conception of what a Christian is for one to teach false doctrine and use his influence, moral and religious, to tear down the church of Christ. If one man can be a Christian and teach that immersion is not baptism; that baptism is not a condition of salvation in the Christian dispensation; that one can be saved and never be a member of the church of the Lord, never observe the Lord's Supper when the opportunities to do so are many times multiplied, practice unauthorized things in religious services, divide the church of God, and engage in all manner of sin—if one can do all this and still be a Christian, may not all men live such lives and give their influence to such practices and be Christians?

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Field Notes.

C. R. Nichol closed a meeting in Nashville, Ark., with five baptisms.

Foy E. Wallace, Jr., with J. H. Antwine directing the song service, closed a meeting in Weatherford, Texas, with fourteen baptisms.

The church in Burkburnett, Texas, where D. S. Ligon labors, is doing good work. In the midweek service there is an interesting class in the study of the book of Acts.

T. M. Carney, who labors with the church in San Angelo, Texas, reports that the work advances nicely there, with the young men taking active part in public work. It is the effort of the congregation to develop all parts of the body.

From Harvey Scott, Floresville, Texas, May 1: "Brother Berry closed his meeting here last Sunday week. He had a good meeting, but no visible results. I was at Nixon yesterday, and had a good time. I leave for a meeting at Sinton this morning."

Tice Elkins recently held a meeting at Hillsboro, Texas, which closed with twelve additions to the church and the entire membership greatly edified and ready for better work. He says: "The church at Hillsboro is in peace, working hard, and holds the respect and admiration of the town. J. C. Foster is laboring with them, and the church is standing by him solidly, and he has their love and confidence. Also, Brother Foster is highly esteemed and loved by the business men and women of the city, and has as many friends among the outsiders as any preacher I know. On the last Sunday of the meeting thirty members of Southside Church, of Fort Worth, motored down and enjoyed the noon service with the Hillsboro folks, after which I united in marriage Tom J. Davis and my daughter, Miss Garnett Elkins, at the meetinghouse. The party came home in the afternoon, and the meeting closed that night with an overflow crowd."

Of the work at Southside Church, in Fort Worth, Texas, Tice Elkins says: "The work with the Southside church of Christ is still good, and we are expecting a good meeting, with Brother Nichol doing the preaching, beginning on the first Sunday in May. We invite all visitors to the city to attend the meeting. Take university car on Houston Street and get off at the corner of College and Leuna Streets; church house at car stop. We had fine services last Lord's day (April 30), with three additions." He further says: "Since my announcement appeared a few weeks ago that I would resign from the work here, and take up the protracted-meeting work entirely again, there has been such a strong protest from so many that, after a lengthy consultation with the elders of the congregation, it has been decided that I shall remain with the work until my contract expires. After the first of September I will be in position to consider any work that offers, whether local or otherwise, but will do nothing away from here until that time, except during my vacation in August. Any congregation wanting my services in any way next fall and winter will please write me early, for I will need the work. If I get no 'calls,' I will preach the gospel where they do not call me, for I will not lose a day waiting for a call."

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

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Current Comment

By A. B. L.

It Pays to Pray

Our meeting at Valdosta, Ga., starts off with unusual vim and promise. It began on a Monday afternoon at four o'clock. That might have been a handicap at some other place, *but not here*. A large audience was present at this first session and a larger one at night. Three nights have passed and five have already made the good confession. Everything points to an overflow of audience and a continuous spiritual feast. How much better is this than to start off in a dull, listless way and work a week to get the members ready for the meeting! Sometimes this is the visiting preachers' first business, *but not here*. They were ready before I came. Brother Claus, the faithful evangelist here, told me the members *believed very strongly in prayer* and that they had been praying *intensely* for the success of the meeting. Now that the meeting is started, the prayers go on daily in the meetinghouse and in the homes. For my own part, I never begin the day nor enter the pulpit without asking God to make it a big day for the salvation of souls. I ask him to guide me in the selection of the themes for that afternoon and night. Then I ask God to help me hide myself behind the cross so that the hearers will *think only of Jesus*. Does it pay to pray? I have not the shadow of a doubt but what it always pays to pray. If we pray aright.

Christianity courts investigation. Jesus' challenge to every doubter is what he said to the two disciples who asked him where he lived. "Come and see." The things that he did were not done in a corner. Our faith is like the precious ore; men are invited to bring their acids and test its metal. It is like a perfect structure; men are asked to bring plummet and level and try out its foundation.

But let us remember that there are some things that do not admit of cool, calculating analysis. There are some things that God never intended to be chemically dissected. One of these is prayer. Some years ago Professor Tyndall submitted what he claimed was a practical test of prayer. He suggested that two men sick of the same disease and in the same ward at the same hospital be selected and that prayers be offered for one and not for the other. "Then we shall see," he dogmatically exclaimed, "which man recovers first." This suggestion was wickedly absurd; it was wickedly preposterous and impractical. Tyndall may have been a great scientist, but in matters of Christian faith he was a veritable ignoramus. Jesus had such characters in mind when he said: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." I would rather have a poor Christian washer-woman's testimony about prayer than that of the most noted skeptic who ever lived.

But there are two ways in which the honest seeker after truth may test the efficiency of prayer. The first we may call the "outside test." He may call the roll of the saints from Abraham down to New Testament times and ask them if prayer was a profitable thing in their lives. The answers will be overwhelmingly in the affirmative. Abraham's servant prays, Rebekah appears; Jacob prays, and a great ladder is seen stretching from heaven to earth, with angels ascending and descending; Moses prays, his enemies are discomfited; Joshua prays, Jordan is divided; Hannah prays, Samuel is born; David prays, Abithophel hangs himself; Mordecai prays, Haman is hanged on the gallows he built for Mordecai; Daniel prays, he is delivered from the lions' den; Elijah prays, and it rains not for the space

of three years; Elijah prays again, and it rains; Jesus prays, and angels minister to him; the disciples pray, and Peter is delivered from prison. Truly said one of the greatest poets: "More things are wrought by prayer than this world dreams of."

But there is also the "inside test" of prayer. Each one may learn for himself what it means to commune with the great prayer-hearing and prayer-answering God. The very foundation of successful prayer must be laid in the suppliant himself. His relation to God must be such as to assure successful prayer. During the darkest days of the Civil War some of Abraham Lincoln's friends said: "Mr. Lincoln, if we could only get God on our side, we would win the victory and end this terrible strife." The great man replied: "Never mind about getting God on our side; what we need to do is to get on God's side, and all will be well." Practical James put this truth in a nutshell when he wrote: "The supplication of a righteous man availeth much in its working." If you would ask a favor of President Harding and did not know him, you would not go to see him alone, but would approach him through your congressman or some mutual friend. Just so, if there is sickness or trouble in your home and you wish a prayer to be offered, you do not look for a merely nominal Christian, but seek the most consecrated man or woman of your acquaintance to carry your petitions to the throne of grace. But we should not rely wholly upon others to do our praying for us. We ourselves should be living in such close harmony with God that our prayers will be effectual. The main conditions and New Testament requisites for successful prayer are faith, a pure heart, accordance with God's will, a spirit of obedience, and asking all in Jesus' name.

If we expect a letter to reach its destination, we must put a stamp upon it, otherwise it will eventually go to the dead-letter office unless a return address is given. In like manner there is a dead-prayer office, and thousands of well-worded petitions lie buried there. Stamp your prayer with faith and love and seal it with submission and self-sacrifice, and it will reach its heavenly destination."

What It Means to Preach Jesus.

Whatever we may say or think about the recent fight made by the good citizens of Kentucky in behalf of the inspiration of the Holy Scriptures and the divinity of Jesus Christ, it is good to note that they received a sympathetic response from all parts of the country which more than out-balanced the objections that were voiced by the leaders of destructive higher criticism. The discussion, pro and con, emphasizes, more than ever before, the dangers besetting the immature minds of our youth and the great necessity of setting forth the simple, fundamental truths of the gospel. Sometimes the preacher holds back from preaching on old-fashioned themes because he thinks that everybody in the audience knows the truths he would present and some might be bored. This is not the situation. The recent widespread discussion of evolutionistic theories reveals the appalling fact that many do not rest in the belief that God is the Creator of the universe and that Jesus Christ was divinely begotten. He must remember, too, that Satan has his agents to-day clothed in the garb of learned college professors who would take away what faith our children may possess. Under such conditions, woe is unto me, if I preach not the gospel of Christ!

It will never suffice for men to preach a Jesus of their own conception. They must preach the Jesus of the New Testament. As Paul tersely puts it, they must set forth with all the powers of their being "the word of the truth of the gospel."

To preach Jesus in the scriptural sense is to make known the whole gospel plan of salvation as foreshadowed in the Old Testament and revealed in the New Testament. We are

to set him forth in type and in fact. In preaching Jesus, the example of the apostles must be our supreme guide. Like the early disciples, we must continue steadfastly in the apostles' doctrine. They preached Jesus as they were guided by the Holy Spirit. To preach Jesus, then, as they preached him is to preach Jesus profitably. To preach Jesus in any other way not only spells failure, but invites the displeasure of high Heaven. Paul said: "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema."

If we follow the apostolic pattern in our preaching, we will take care to declare that Jesus is the Christ, the Son of the living God, and will set him forth in the peerless rank and dignity of his divine nature. As a notable figure in history, Jesus has been before the world for two thousand years. More has been written and said concerning him than concerning any other personage, and by this time it would seem that all would know just who Jesus is. Yet, I dare say, if you would assemble one hundred professors from that many of the leading colleges and universities and ask them the point-blank question, "Who is Jesus?" there would be a score or more of answers, and very little agreement and unity among them.

One would say he was the world's greatest philosopher; another would say he was the world's greatest teacher; another would claim Jesus to be a new starting point in the human race; another would declare that he was a myth and that no such character ever lived. It might be interesting after a fashion to follow the line of argument presented by these men in making their claims, but it is of far more importance to learn what the word of God has to say on this important subject.

When Jesus appealed from the hasty and unsatisfactory conclusions of the multitudes concerning himself and asked his disciples the direct question, "Who do ye say that I am?" Simon Peter answered and said: "Thou art the Christ, the Son of the living God." Jesus accepted this divinely revealed and divinely attested statement as the truth concerning himself and declared that he would build his church upon it. Peter repeats his declaration at Pentecost in the temple and still later in the house of Cornelius. Philip preaches the same truth to the Samaritans, and Paul at Damascus.

The preacher who does not preach Jesus Christ as the Son of God has no business preaching. He does more harm than good. The teacher who places Jesus Christ in the same class with Confucius or Mohammed or who denies his divinity is a dangerous factor in a community. I thoroughly agree and sympathize with many of the good citizens of Kentucky who are demanding that the State's money shall not be used to support public-school teachers who are featuring the evolutionistic theory and denying the divinity of the Son of God.

The divinity of Jesus Christ is the chief corner stone of the Christian temple. It is the rock upon which the church was built. It is the great vital truth and vitalizing power of the gospel. Rob the Christian religion of this great fundamental truth, and it is not worth while.

What of the Morrow?

BY H. C. FLEMING.

Sometimes in the distant horizon we see a dark cloud obscuring the sky. We notice it as it accumulates, covering the whole canopy of heaven. The sun is invisible, made so dim that no bright ray is reflected through the cloud, but we know from the light we have that the sun is yet shining beyond the clouds. When they begin to disperse, we see the sun again in all his splendor, shining the brighter because of the dim light that has been overcome by his power. We no longer fear destruction by a tornado.

There is a powerful, glorious light, given to man, that shines beyond the tomb, and often attempts are made by some to obscure it; but it still shines, because man has no more power to blot it out than he has to obliterate the sun. No man is so foolish as to wish to destroy the light of the sun, because he knows that would be death to him. Why, then, should any desire to darken the light of the future life? But men, through folly, commit many foolish errors. But such was foretold nearly two thousand years ago.

Listen to this: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3: 3, 4.)

To-day we have such as these, and their actions prove the truth of what was foretold. Then what of the morrow?

Jesus said, when contemplating the destruction of Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23: 37, 38.) Jerusalem is desolate and has been a bone of contention among the Gentile nations since the year 70 A.D.

The Jews now scattered among all nations are a living monument to the truth of the whole Bible. In many places in the Bible they were told what would be the results of their disobedience to God. The scattering of them among all nations was one of the penalties.

Since some nowadays are trying to discredit the Bible, do they not constitute a cloud that is darkening the vision of many people? Then what of the morrow? Will we, like the Israelites of old, turn in repentance to God, or will we still be stiff-necked and rebellious until we bring upon ourselves swift destruction?

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. 2: 1.)

"But let all those that put their trust in thee [the Lord] rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." (Ps. 5: 11.)

What of the morrow?

Redeeming the Time.

Time cannot be recalled, but it can be redeemed. One may not live over the days that are gone, but it is possible for him to gather out of the past the materials which can enter into the structure of a more profitable future career. Nothing is lost if it serves as a lesson in life, even though it be the fragment of a wreck. Time is redeemable when it brings serious thought concerning its content and importance, even though it seems otherwise to have been lived to no profit. Let us not bemoan the lost opportunities, the failures, the mistakes of the past, further than to regard them as inverted signboards, the index finger of which points out the way not to go. They serve us well if they have supplied information of a negative sort. Many a life failure is due to a lack of sufficient knowledge of what not to do, notwithstanding the life was characterized by a good degree of positive culture and information. Redeem the time; let the errors and waste and shortcomings of the past be harnessed to the future with the links of an abiding faith in Christ and a careful discernment of the duties which lie at hand.—Selected.

Christian courtesy in its varied forms of expression is, when uniformly and evenly preserved, the very perfection of self-forgetfulness, the highest practical exhibition of self-restraint and inward recollection.—T. T. Carter.

At Home and Abroad

J. L. Jackson reports three additions at Lindsley Avenue, this city, last Lord's day.

Carl G. Smith, 1721 Cobb Avenue, Anniston, Ala., has time for meetings in June and July. All gospel preachers should be kept busy.

There have been thirteen names added to the Russell Street list, this city, the last two Lord's days—three baptisms, one from Vine Street Christian Church, and nine by statement.

From George W. Grayson, Dunmore, Ky.: "R. N. Gardner, of Nashville, Tenn., preached for us on the fourth Lord's day in April; Roy C. Hyde, of Drakesboro, Ky., on the first Lord's day in May."

S. H. Hall will preach at Russell and Ninth Streets, this city, next Sunday morning, and at night will join the Green Street forces in a revival. Services each evening through the week, beginning at 7:45 o'clock.

The following announcement was sent in by Charles P. Poole, 5 Dana Street, Cambridge, Mass.: "The church of Christ meets each Lord's day at 2:15 P.M., in Phillips Brooks House, Harvard Campus. Take tunnel trains for Cambridge and get off at Harvard Square. Brother Morris, of Birkenhead, England, was a visitor to-day (April 30)."

W. M. Oakley began a meeting at California Avenue, this city, yesterday, with a full house and good interest both morning and evening. Services announced for each night throughout the week at half past seven o'clock. No day services. Brother Oakley has time for a meeting anywhere he may be needed in June. Call him out and keep him busy.

From J. Paul Slayden, Columbia, Tenn.: "A. B. Barret closed a meeting of two-weeks' duration, April 23. There were twenty-three baptisms. Brother Barret did some fine preaching and we had a great meeting. An effort was made to get the brethren to do bigger things than they have dreamed hitherto, and we shall send a fuller report of our labors when some of the unfinished work is done."

From J. Clifford Murphy, Ackerman, Miss., May 2: "I am at this writing in Mississippi in the mission field that has recently been spoken of by M. C. Cayce, who was doing a grand work here. I also notice C. E. Holt speaks of this field. Brother Holt knows me well. My home is in Pulaski, Tenn. If any one wants to help me in this work, it will be highly appreciated. Send it to my home address—Pulaski, Tenn."

In a note received from J. D. Miller, whose address is Heber Springs, Ark., Box 423, he says: "The church at this place is young and weak financially, so we request you to ask the brethren in Nashville and elsewhere to help us out. We are in a rented house, and we are making arrangements for a meeting to begin on the fourth Sunday in this month. L. R. Wilson, of Henderson, Tenn., will preach for us. We are all laboring people and have small income. So we appeal to our brethren for help."

R. P. Cuff, 120 Magnolia Street, Macon, Ga., sends in the following cheerful message: "Quite a number of the Macon church members gave me a birthday surprise party on the evening of May 2 at the home of W. L. Foshee. It would seem that, knowing I was soon to leave the Georgia field, they put forth an extra effort to make everything agreeable and delightful. The shower they gave is long to be appreciated. They have long since endeared themselves to their minister, and this remembrance of his birthday did by no means detract. May Heaven's blessing be upon them every one."

From Allen Phy, Algood, Tenn., May 1: "I preached at Neverfail, in Cumberland County, from Friday night till Sunday night (fifth Sunday in April). Crowds were large and interest good. Willie Hunter is to hold a meeting for them in August. I have preached monthly this year at the following places: Smyrna, in Putnam County; Sykes, in Smith County; Bethel and Tyree's Chapel, in Simpson County, Ky. George W. Graves is to hold the meeting at Smyrna. I am to hold meetings at Sykes and Tyree's Chapel. I do not know who will hold the meeting at Bethel."

From J. G. Allen, Muskogee, Okla., writing under date of May 1, says: "We have just closed our first protracted meeting in the new house at the corner of C and Kankakee Streets. W. H. Whaley, of Parsons, Kan., did the preaching, and it was well done. There were twenty additions to the congregation, with the best hearing we have ever had in this city. To compare this meeting with the Pardenman-Pullias meeting in the Tabernacle at Nashville, Tenn., it would appear quite insignificant; but when you consider that we have so few brethren here, and not all of them as zealous as they should be, we had a wonderful meeting, and are better prepared for work now than ever before. I want to thank again every one who has so nobly assisted us in this work and to ask their prayers that greater results may be seen among us."

From R. E. L. Taylor, Decherd, Tenn., May 4: "I have just closed a good meeting with the Cowart Street church of Christ, Chattanooga, Tenn. The meeting continued eleven days, with preaching at night only. Interest was good throughout, the meetinghouse being full at almost every service in spite of the rainy weather. Twenty-one were baptized. E. D. Martin is located with the Cowart Street congregation. He is doing a good work, and all are well pleased with his work. The following preaching brethren were present during the meeting: H. M. Phillips, A. C. Clark, Leslie Boyd, E. H. Hoover, and Brethren Pryor, Lowery, and Price. We enjoyed having them with us very much. The brethren invited me back; so I will return to them again next year, the Lord willing. While there I suffered very much with a wounded side, also a deep cold set up, and we had to close the meeting too soon. My physical condition is not good yet, but I am improving slowly. I need the prayers of all the faithful. My wife also is in very poor health yet. The harvest is ripe, but the laborers are few."

E. S. Jelley, missionary in India, sends for publication in the Gospel Advocate the following note which he received from Manaji A. Selar: "I would like to tell you about some fifty or seventy-five Bhils in the region of Vangi who are asking baptism. They continually ask for baptism. But I am afraid to baptize them without being able to look after them myself; for surely such an ignorant lot of heathen ought to have gospel instruction and Christian care after becoming Christians. Shall I baptize them? Besides the Bhils, the people of two villages near Vangi, both high caste and low, are asking me to arrange for a schoolmaster for them. It is a fine opening for the gospel. What shall I tell them?" Brother Jelley says: "Brethren, being unable to answer the above, I pass it on to you. If any of you think that tribe of criminals called 'Bhils' is worth saving, and think so to the extent of ten dollars per month, I will put a preacher among them and give you his address and direct him to report to you. It is tantalizing for a loyal missionary to see as many as sixteen Indian workers employed to assist one or two Methodist missionaries, while the church of Christ is only able (or willing) to support one missionary family and two or three Indian workers among one-fifth of the world's population. What answer shall I give Brother Selar? Shall he baptize those Bhils and introduce Christ and the word of life to them and their little ones?"

H. D. Jeffcoat writes from Ackerman, Miss., May 2: "I am glad to announce to the readers of the Gospel Advocate that J. Clifford Murphy, of Pulaski, Tenn., is here at my home. Seeing the reports from this State, he was filled with a desire to 'come over and help us.' He will stay in this field three Lord's days out of each month, if he can get a support. We surely need all the workers that can come and help us. We hope some of the ones that are interested in this work will help him. If you want to know more about the man, write the elders of the church at Pulaski, Tenn., or the minister there, J. T. Clark. No doubt many of the Tennessee churches know Brother Murphy. Brethren, will you help us keep him in this needy field? His family are at their home in Pulaski. All help will reach him if sent to his home address; or, if you wish, send direct to me, at Ackerman, Miss., and I will see that it is used as you direct. Brother Cayce's death was a great shock to us Mississippi workers. We miss him so much, but must realize that it means more work for each worker in this State. The great work he had started must not be neglected. We pray that our Heavenly Father will send some one to take up the work that he was doing. I was with him at Columbus the week before he was called up higher. He had twelve meetings booked besides the Jackson meeting. Some one else will be needed to hold them. I am busy preaching every Lord's day and working on the farm when at home."

Do not forget to make a liberal contribution on next Lord's day for the Tennessee Orphans' Home.

All orders for "Hardeman's Tabernacle Sermons" should be mailed to N. B. Hardeman, Henderson, Tenn.

J. W. Dunn writes from Newbern, Tenn.: "Our crowds are large in our mission meeting here. I am to begin at Dyersburg, Tenn., on Sunday, May 6."

L. L. Yeagley will begin a meeting at the New Shops Church, West Nashville, next Sunday. Brother Yeagley preached for the Pilcher Avenue congregation last Sunday.

C. D. Crouch has located with the church in Ashland City, Tenn. One of the faithful preachers of Texas has returned to his native State. The churches in Tennessee will find in Brother Crouch a preacher of no mean ability. Congratulations to the places where he may labor!

A. D. Dies' meeting with the brethren at Eighth Avenue, North, this city, started into the second week last Sunday, with two added up to and including Sunday night—one confession and baptism and one restoration. Good audiences and splendid interest. The meeting will continue over next Sunday.

F. B. Srygley preached the commencement sermon at the high school in Lynchburg, Tenn., last Sunday, and preached for the brethren at night. The Lynchburg church appears to be doing very well. While many of the old members have passed away, others have taken their places and the work moves on as of old.

P. G. Potter writes from Dibrell, Tenn., under date of May 1: "Our regular weekly meeting and Bible study was well attended at the church here on last Lord's day. We had a very fine talk by Elder I. G. Gribble. F. C. Sowell, of Columbia, Tenn., has promised to assist us in a meeting to begin on the fourth Lord's day in July."

From Willie Hunter, Livingston, Tenn., Route 1: "I preached three times last Lord's day in Jackson County—at Sugar Creek in the forenoon, Big Bottom in the afternoon, and at Hurricane at night. Very good crowds at all places, and the cause seemed to be in very good condition. I met many old friends and acquaintances."

Subscribers will please note that we are not making a reduction to widows or preachers this year. We reduced the price of the Gospel Advocate to two dollars per year so it would be in the reach of all. Widows and preachers paid two dollars last year without a murmur, and we are sure they will cooperate with us and pay the full price this year.

C. M. Pollas is starting into the second week of the meeting on Charlotte Avenue, this city, with twenty-one added up to and including Sunday night. Eighteen of these were by confession and baptism and three by statement. If this congregation continues to grow, as it doubtless will, it will need the large house which it has recently built. The gospel is yet God's power to save.

From John Hayes, Athens, Ala., Route 8, May 1: "I have moved back to my native county and traded for a small tract of land where I am now living. There is one more family of the church of Christ in this community, and we want to begin to break bread every Lord's day in the school-house near us instead of going four miles to worship. These people have known me from my boyhood, and I want to help them."

J. C. Foster, Hillsboro, Texas, writes: "The church here is fine—an active, faithful, membership, with a welcome for all who come into our midst. I trust my third year with this church will result in greater good than the two preceding years of pleasant labor. The Gospel Advocate comes to a number of homes in this congregation. During July and August I will be in protracted meetings, with other congregations. August I will spend in Tennessee."

From R. E. Wright, Los Angeles, Cal., May 2: "Sunday, April 30, was a most glorious day at the Central church of Christ, 1720 South Flower Street. Our auditorium was filled, and more chairs had to be secured to seat the people. The largest crowd in our history. At the close of the morning service four came forward to cast their lot with us. This congregation was four months old last Sunday, and we have just about doubled our strength in that time. There is not a drone in the hive. When in our city, come and see."

E. D. Martin writes from Chattanooga, Tenn., May 6: "The church here is moving gloriously onward, with increased interest. The Lord's-day services have doubled and tripled in attendance in the last six months. R. E. L. Taylor closed a ten-days' meeting with us last Wednesday

evening. The church experienced a spiritual awakening, with twenty additions and the membership materially strengthened. Brother Taylor is a humble, practical, and forceful speaker; moreover, Christianity is exemplified in his earnest, consecrated life."

A. K. Ramsey writes from Forest Hill, La., May 5: "I would like to say a word in behalf of C. C. McQuiddy, of this place, who is now devoting all his time to gospel work. He was reared at Wartrace, Tenn., but has lived in Louisiana for a number of years, and has done considerable mission work at his own charges, and has helped otherwise. He is now giving all his time to mission work and has several points under his care; but as these cannot support him, he must either have assistance or give up a promising work. The churches in Tennessee might be glad to help a native son do mission work in Louisiana."

From J. W. Atkisson, St. Louis, Mo.: "Moses E. Lard's 'Commentary on Romans' is an excellent work; but when he reaches the fourteenth chapter of Romans, in the summary he says: 'A brother who is weak in belief, and consequently narrow in his views, we are nevertheless to accept; but, in receiving him, we must let alone those thoughts of his which arise out of his weakness. Their correctness or incorrectness is not for our decision.' Now, does that have reference to those brethren who are moving heaven and earth—and all Hades, too—to prevent the Bible being taught in the schools and colleges, or any other way, except as they dictate?"

A sister asks: "Is it scriptural to use words of our own in praying, or should we pray the prayer Jesus taught in Matt. 6: 9-13?" We should use our own words and express our desires in harmony with the will of God. The Savior said in the text referred to: "After this manner therefore pray ye." We should study carefully the manner of the prayer and make it our model in our petitions. As evidence that the apostles did not understand that they were to use only the words of this prayer, there are instances in which they prayed, and their prayer was heard, and yet they did not use these words. (See Acts 4: 23-31.) Let us study it, not to repeat the exact words, but to get the manner of the prayer.

T. A. Phillips, of Lewiston Orchards, Lewiston, Idaho, desires to make a statement through the Gospel Advocate to the brethren of the churches of Christ. He says: "I obeyed the gospel in Oklahoma in 1909, and preached for several years among the 'loyal' disciples. In the latter part of 1917 I began preaching for the 'progressives.' But I have come to find myself more and more out of harmony with their spirit and methods. Many of their leading men admit that they have become a denomination and have ceased to stand for the principles of the Restoration movement. Therefore, I have decided to turn away from them entirely and to work with the free churches of Christ. I will labor with the congregation at Lewiston Orchards. I closed a week's meeting with this congregation on Sunday, April 23, resulting in five additions to the congregation—three baptized and two coming from the Christian Church. The congregation is small, having only fourteen members when the meeting began, but I never saw a more faithful band of Christians than they. They are going to build a house for the preacher's family soon."

W. S. Long, minister of the church of Christ at Washington, D. C., writes as follows: "It is a pleasure for me to say that the church in Washington is going forward peacefully and faithfully in the work of the Lord. Our loss in membership was caused by quite a number losing positions in the government service and by the death of Graham Egerton. In a religious paper of March 28 there appeared a very unkind statement regarding the church here. I have worked daily with this congregation for nearly four years, and it gives me pleasure to say that it stands, as always, true to the New Testament. We do not make the use of helps in the study and teaching of the Bible a test of fellowship, but that in no sense makes the church unscriptural. People should not condemn faithful brethren because they use maps, charts, blackboards, outlines, commentaries, quarterlies, or dictionaries, or if they read the Gospel Advocate. A. Campbell, Moses E. Lard, Ben Franklin, Tolbert Fanning, T. B. Larimore, J. A. Harding, David Lipscomb, and other of the nobles of our pioneer brethren approved of their use, and we know these brethren were true to the Bible. Neither did these brethren condemn men for having a school to help young people to get a good education, and we should not condemn such good work. Let us not fall out with our beloved brethren because they have a good school, or build an orphan home to care for the poor and helpless, or publish good lessons on the Bible, or publish a paper. 'Let all things be done in love.'"

Home Reading

The Little Boy Jenks.

BY JOSIE KITTRELL KIRK.

Mother sat the sewing-room window, work in hand, humming an air that carried with it a little bit of loneliness. The girls, of course, were at school, and daddy was in town for the day. The September sun shone warm and bright and the glad tinkle of cowbells came from the distant pasture hills, and under the swaying hollyhock that adorned the back fence could be heard the contented chirp of old mother Biddy and her thrifty flock.

"No, I don't wish Jenks stayed in the house more," mother mused. "It's better for him to be out stirring around, learning what he can."

At that moment a step sounded on the porch and his little bare feet could be heard pattering down the hall to the sewing room.

"Mother," he called, in eager excitement, "I've got me a nest of little pet lizards in that old pile of lumber by the woodshed."

"How came them pets, dearie?" she asked.

"'Cause I've caught the old mammy lizard," he explained, at the same time pulling from his pocket a writhing, wriggling lizard.

Mother could scarcely refrain from an expression of horror at the sight, but the eager innocence in the little face restrained her.

"See here, I've made a little house out of this match box—see the little windows in it, how nice I've fixed it for her; and I'll feed her good and take her back to the little ones every now and then, and they'll get to thinking I'm their mammy and she's their sister."

Mother enjoyed to the fullest a genteel laugh, and loneliness for the afternoon had entirely vanished.

This mother was the mother of three. Marjorie was sixteen and Sylvia was a bit past seventeen. They went into the city on Monday and stayed until school for the week was over, and the cares of home were left to daddy, mother, Jenks, and Joe, the hired boy. Jenks was seven years old, and wore blue overalls which blended well with his little brown face and hands and feet. His emphatic manner of standing was very erect with quite a prominent abdomen, and from a side button dangled a tobacco sack rattling with dimes, pennies, etc., and little slips of paper on which were written the amounts different members of the family had borrowed from him. Lending money was quite distasteful to him, and he abhorred the thought of letter mailing, and withal possessed many peculiarities of his very own. However, he was a great lover and student of nature, and chose at all times to enlighten some one along the line of birds, trees, flowers, and so on. And from a standpoint of wisdom it is agreed that the nature lover is the happiest creature God has upon the earth.

One afternoon the Butler car was speeding down the white country highway that led from the city to the sunny farm on the river. Besides the Butlers were Jenks' sisters coming from school for their few-nights' vacation. As they neared the boundary of the meadow field they beheld, perched on the fence, a little boy with a string of speckled trout that he had caught in the clear, gurgling water of the meadow brook.

"O!" exclaimed Sylvia, "there's our little nature-loving, money-loving—"

"Sister-loving boy!" chimed in Majorie.

Jenks made it a rule to have some kind of surprise for his sisters every time they came home; and after he had presented each with her individual bouquet, he felt called

upon to help entertain the Butlers, who were regarded as people a little high up. After no little effort to procure his victim, he came into the parlor with a huge bulldog on which to demonstrate in regard to its characteristics. But Sylvia, who admired and was admired by Ray Butler, whispered to the little man to take the frog out and talk about something else for a while, whereupon he decided that he, too, admired Ray Butler and proceeded to flatter him thus:

"I'm going to grow a pomp just like yours, for I think yours is pretty. You know how I'm growing it? I just get one of the girls' old wore-out or nearly wore-out stockings and cut it off close to the top and tie a string around one end, and then I go to the old mill pond that is behind the sheep barn and dive and dive till my hair all lays back straight, and then I pull my stocking cap on and let it stay. I sleep in it, too."

Sylvia moved a little restlessly and gently hinted that the little boy go and see if mother hadn't an errand for him.

"All right, Sylvia; but, Sylvia"—he spoke in half-whispered, confidential tones just loud enough for Ray to catch—"if you want to borrow any money this time, daddy's got a whole lot. I saw him put three or four bills in his pocket-book to-day."

With an affectionate slap on the little boy's shoulder, Ray to some extent relieved Sylvia of a little embarrassment, for he had heard of Jenks and his views on the money question before.

So, with a self-satisfied air Jenks emphatically stepped out on the lawn where Marjorie and James Dayton were in the usual seriousness of a usual make-up after a usual difficulty.

"Marjorie, had you ever heard that bullfrogs' eggs got a whole lot bigger just before they hatch? And I'll bet you don't even know what kind of frogs tadpoles make."

"No, sonny; run along."

"Well, I am—I'm going now down to my little frog house in the sand. I put my little frog to sleep in there every night."

"And does he sleep there all night, little pal?" asked James, quite interested.

"Yes, he does, but he gets up awful soon every morning. Frogs sure do get up soon. He's gone every morning when I get there. Marjorie, you wake me up soon in the morning."

And cherishing this promise, the light-hearted little boy sped down the lawn to the sand frog-house.

When he returned, the pretty farmhouse was brilliantly lighted and the guests were enjoying Mr. and Mrs. Grant's hospitality at a delicious country supper in which Jenks' trout were prominent.

As he entered the dining room all eyes were turned upon him in amazement, for from his little brown hand were dangling six little water-moccasin snakes, wriggling in confused twistedness. A look of disappointment overshadowed his face as mother cold-heartedly ushered him to the kitchen with the promise that a piece of trout and a glass of tea would soon follow.

Those visitors were so hard to entertain, nothing he did seemed to entirely suit; so he purposed in his heart to leave the fancy visitors and go to Mrs. Grigsby's in the morning to trade some. The oldest little white "bantie" had lost his tail, and he knew Joe had knocked it out by the roots with a stick, for he had told Jenks a few nights before that if it didn't quit eating out of the cow trough he would knock his tail off, and that was too much for Jenks.

After his prayer had been said and the good-night kisses been given, he confided to mother that he was going over to Mrs. Grigsby's in the morning to swap Jack Sprat for one of the goslings she was raising. It might be well to say that Mrs. Grigsby and Jenks were fast friends and had many

things in common along the line of domestic affairs. Mrs. Grigsby was a low, stout woman who always smiled, and wore some very large, coarse shoes. She had worlds of fowls of every color, and a bread box that was never without molasses cookies.

It might be well, too, to describe the little rooster Jenks had in mind to trade Mrs. Grigsby. He was a little white bantam that had ruled the barnyard and imposed on the cow trough for nigh on to ten years. Besides losing his tail, he had lost nearly all of his wing feathers, and his comb that had stood the severity of many winters had changed from red to brownish white-edged color, and owing to the gout that he had nursed so long he hadn't a toe or toenail that touched the ground, but he crippled on large knots that were on the bottoms of his feet. At the preposterous idea of trading Jack Sprat to any one for anything, mother gave her little boy a hard squeeze and asked if he were beside himself.

Marjorie's promise to wake him early in the morning served a twofold accommodation to Jenks. He went to the spot where Jack Sprat was securely imprisoned and got him and went on by the sand frog house, only to find that, as usual, he had arisen too late for "Sir Froggie."

On his return the visitors were again seated at the table, echoes of merriment ringing therefrom. Jenks entered the room with the little rooster tucked snugly under his arm and his head bowed in bitter disappointment. His trouser legs were wet with the morning dew and beads of perspiration stood on his little brown forehead.

"Where is the man going, or where has he been?" asked daddy.

"I've been to Mrs. Grigsby's to trade Jack Sprat for one of the goslin's, but she didn't want to sell any of the goslin's," he almost sobbed.

Even the slice of buttered toast and brown chicken leg along with the molasses cookie couldn't atone for the injury Mrs. Grigsby had done Jenks in suggesting that he carry Jack Sprat back to see what mother thought of the trade.

"And son," said mother, "you didn't know what mother thought—"

"Yess-um, you told me to decide for myself, and I decided I believed I'd just carry him on." Such an outburst of laughter was a puzzle to Jenks. He couldn't for the life of him see the center of amusement.

He was really relieved when the guests were on their way back to town, even if his heart was brimming with love and admiration for Ray Butler.

And when he and mother were alone in the house, he ventured—

"Mother, I believe I'll just keep Jack Sprat a while longer and give him to Sylvia and Ray for a marryin' present."

"O," said mother, "Sylvia has no such foolish idea in her head. She is not through school yet."

"Yes, but you know the new green seat under the magnolia tree? I was up in the tree when it was moonshiny, and they was sittin' there. He told her how pretty and nice it would be to go to California and live. His aunt lives there, and oranges and everything grows out there. And, anyway, I'd rather Sylvia'd marry him than for Marjorie to marry James Dayton; for old Mr. Butler's rich, and Sylvia never would want to borrow any more money then."

"But I don't want either one of them to marry," said mother, "and you and mother will just have to put our wits together and make it so pleasant for them at home that they won't want to marry."

"All right," returned Jenks, keenly feeling his responsibility.

But Jenks was right about the conversation he heard; for ere long, despite their protest, Sylvia and Ray let the foolish

idea mature into action and went to California without old Mr. Butler's cash. They went, just they, with hearts full of love and heads full of dreams and left a missing link in the chain at home.

But even the dreamland of gentle sunshine, balmy breeze, and luscious fruit held its disappointments for inexperienced youth, and cares were more numerous and money less plentiful than nearer the Atlantic Coast.

Mother thought she could read between the lines of Sylvia's letters a little homesick feeling and a realization of hardships, and one day she cried over one of her letters.

This softened Jenks' already soft little heart until he got up all of the little soiled, worn, oft-looked-at pieces of paper on which were written the numbers of pennies that Sylvia had in time borrowed from him. "Send these to her; they will help some," he said.

When the letter containing the papers reached Sylvia, she read it all, and laughed and cried and looked at the papers over and over again with bitter remorse that she had kept the darling's little possessions so long.

When Ray came in the evening, she met him with the letter in her hand.

They sat down on the steps and read and laughed and talked of home. Suddenly Sylvia raised her eyes and looked at Ray with a conquered, satisfied look.

"This prodigal son is going to arise and go to his father."

"Go to your Jenks, you mean."

"I guess I do. I can't live without my little inspiration."

"And I think I need him, too," said Ray. They clasped their hands in dreamy silence—they were going home—going home.

All the home folks met them at the train but Jenks.

"It'll be sweeter to find him at home, anyway," suggested Sylvia.

Sure enough, standing at the gate was the little boy. A bunch of meadow daisies was in his hand and a little story of how he caught some little rabbits was on his lips.

As Sylvia gave him another gentle squeeze, she said: "I don't know what my ambition may be some day, Jenksie darling, but now it's to stay on this beautiful farm with you and the rest."

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The Little Maiden and the Little Girl.

"Little bird! little bird! come to me!"

I have a green cage ready for thee.
Beauty-bright flowers I'll bring thee anew,
And fresh, ripe cherries, all wet with dew."

"Thanks, little maiden, for all thy care,

But I love dearly the clear, cool air.

And my snug little nest in the old oak tree."

"Little bird! little bird! stay with me."

"Nay, little damsel! I'd rather fly

To greener fields and warmer sky;
When spring returns with pattering rain,
You'll hear my merry song again."

"Little bird! little bird! who'll guide thee
Over the hills, and over the sea?"

Foolish one! Come in the house to stay,
For I'm very sure you'll lose your way."

"Ah, no, little maiden! God guides me

Over the hills and over the sea;
I will be free as the rushing air,
And sing of sunshine everywhere."

—L. Maria Child.

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Not the things that happen to us, but the meaning which the things that happen to us have for us, are the real facts of our existence.—Phillips Brooks.

Gospel Advocate

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

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

Guarantee of Advertising.

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

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Editorial

Advertisements.

BY J. C. M'Q.

The producer must sell his products or make a failure. By means of advertising he makes known his products to the public. The manufacturer, the dealer, and the producer should be truthful in advertising their goods. A dishonest advertiser is a curse to the business. He hurts every honest advertiser. The same is true of the merchant. The dealer who lies about his wares leads the customer to think that all merchants are extortioners. Merchants should co-operate with each other in exposing and driving the dishonest dealer from the business. Honesty in business should be practiced by both merchant and customer. Honesty and truthfulness in business would be helpful to all concerned. A dishonest preacher influences the world to regard the true, faithful preacher with suspicion.

The dishonest advertiser is a detriment to the business. Every time he misrepresents his goods, he hurts the honest advertiser whose advertisement appears in the same journal. Untruthful, dishonest advertisers also destroy the value of the journals in which they advertise as advertising mediums.

Dependable, truthful, and honest advertising is necessary to the successful transaction of business. Legitimate advertising should be encouraged and fostered by all. Every journal should, through its advertising columns, inform its readers of reliable merchants, dealers, and manufacturers. The readers of a paper would appreciate a paper very much if from actual experience they learned that every advertisement appearing in its columns was reliable. The readers,

in turn, could confer a favor upon the paper in which the advertisement appeared by informing the advertiser in what paper he read the advertisement. Honesty is needed in the advertiser, in the customer—in fact, in all our business relations.

It is hardly fair to single out one line of business and charge that those engaging in it are frauds, while those in other lines of business are entirely reliable. The Medical Association singles out patent medicines and condemns them in toto. The association thinks they are all harmful and that the dealers in patent medicines are robbing the afflicted of their living. We nowhere read in the Bible of any one spending all his living on a "patent-medicine vender," but we do read of a woman "who had spent all her living upon physicians, and could not be healed of any." The experience of thousands is the same as that of the woman of whom we read in Luke 8: 43. I have spent comparatively little for patent medicines, but I have spent much on physicians, and without any very great relief. I do not fall out with the physicians on this account. Many of my best friends are physicians, and I regard them as most excellent gentlemen. Often have I experienced temporary relief by the use of patent medicines. Many have done this rather than take morphine. Many patent medicines are good, but no medicine should be advertised as a "cure-all." Mistakes have been made in advertising patent medicines, but it is not just to condemn all patent medicine on this account. All advertising should stand on its own merit.

I have decided so soon as our present advertising contract has expired to discontinue all medical advertisement. The advertisements that do appear in the *Gospel Advocate* will be closely censored in the hope of increasing the value of the advertising in the *Advocate*.

For many years the advertising in religious papers has been light, so the publishers of such papers have derived very little revenue from the advertising in their journals. Cutting off all medical advertising will decrease our already small receipts from advertising. Our subscribers can help us overcome this deficit by increasing the circulation of the paper.

We are counting on our readers doing all they can to help us make the *Gospel Advocate* a first-class religious journal. We want the hearty coöperation of every one who loves the truth and is opposed to all innovations. Our aim and ambition is to teach the truth without addition or subtraction.

"The Cole Lectures," at Vanderbilt.

BY F. W. SMITH.

The annual lectures at Vanderbilt University, entitled "The Cole Lectures," were delivered this year by Harry Emerson Fosdick, pastor of the First Presbyterian Church, of New York City. The statement that Mr. Fosdick is a representative of the destructive higher critics will hardly be called in question by those who with any degree of intelligence read his lectures. This most destructive species of infidelity is sometimes paraded under the name of "the new thought," for the purpose, no doubt, of giving it a gloss of respectability. It assumes great learning, and mocks at the Bible account of creation and the government of the world.

This man closed one of his lectures with these words:

There must be some fundamental reconstruction in the Christian church to meet the changed attitude of the world.

This very radical and revolutionary method suggested by this man of letters has for its taproot the poison of unbelief. No man can believe the Bible to be a revelation from God to man, inspired by his Spirit, and make such a statement as Mr. Fosdick is reported to have made. The man has a very inadequate conception of the God of the Bible, or else he does not believe in him at all. His statement

strips God of his infinite attributes and puts him on a level with finite man. He says in substance that God was neither wise enough nor powerful enough to give to the world a system and institution sufficiently adequate to meet the demands of the ages through which the world should pass, but ignorant man must change, modify, and adapt Christianity "to meet the changed attitude of the world!" He assumes, without offering one iota of valid proof, that Christianity as a system was incomplete at its birth, and that it must grow with the ages, subject to the changes and amendments according to the wisdom and will of man.

A few quotations from this learned (?) man will give the reader his conception of God and the Bible. Note this:

In a progressive world no truth is more certain than that change is vital to the life of every institution having its being within it.

Thus, with a sweep that includes the institution of Christianity, this man dogmatically asserts that "change is vital to the life" of the system Christ founded. Again, he says:

The test of knowledge in modern life is the capacity to cause change. Controlled change has become the first desire of modern life; and when Christianity in this new world of thought tries to maintain changelessness, it will fall behind. A Christianity which tries to remain static in a progressive world would prove an anachronism.

According to this man, the system of which Christ is the Author was suitable only for the first age of its birth, and it must be revamped as the ages come and go to meet the demands of a changing world! The entire six lectures were composed of just such evidences of a lack of faith in God and in his word. These are the only kind of lecturers Vanderbilt University invites to talk on the exalted theme of religion, hence the atmosphere of skepticism which pervades the institution.

W. J. Bryan is doing one of the greatest services to the world in lecturing in defense of the Bible against such attacks as Harry Emerson Fosdick and thousands of others are making. But he is sometimes turned down by professed believers in God's word. I say *professed* believers, because that is all they are. Please note the following from the Christian Standard:

SHALL BRYAN SPEAK AT KANSAS CITY?

[Editorial in The Lookout of April 30.]

William Jennings Bryan has been denied the privilege of speaking before the International Sunday-school Convention at Kansas City.

The Christian Register (Boston) says:

"Mr. Bryan was chosen by the Program Committee; but when his name was submitted to the Executive Committee, the latter would not approve his appearing. The reason given is his hostility to the modern interpretation of the Bible, to which a considerable part of the constituency on the International Sunday-school Council of Religious Education adheres."

The Kansas City Times reiterates the statement.

The Kansas City Journal reports an indignation meeting at the Bales Avenue Baptist Church of that city in which three hundred people protested against Mr. Bryan's treatment.

Myron C. Settle, general secretary of the Kansas City Sunday-school Association, and prominent in arranging for the convention, says (quoting the Journal):

"The smaller committee decided the 'Commoner's' views were not in entire accord with those of the association, and asked him to withdraw his acceptance. A gracious acceptance was received from Mr. Bryan, in which he stated he would gladly resign his place."

The Lookout was so aroused by such high-handed dealings that we immediately sent out three telegrams of inquiry to Mr. Settle, Mr. Bryan, and Robert M. Hopkins, chairman of the Executive Committee of the International Sunday-school Council of Religious Education. The telegram to Mr. Hopkins is typical of all:

"Kansas City newspapers report the Executive Committee of the International Association will not allow Mr. Bryan to speak at coming convention because of his views on the Bible and evolution. Is this true? Wire reply by

10 A.M., April 19. If true, Lookout will start nation-wide campaign demanding retraction of committee's decision."

Mr. Settle replied as follows:

"It is not true that International Sunday-school Association Executive Committee denied Bryan privilege of speaking on grounds mentioned in your telegram. Subcommittee of eight, responsible to convention committee of forty-five, did do so."

Mr. Bryan's reply was:

"Invitation withdrawn. Reason given, only technical speeches from Sunday-school officials expected."

Mr. Hopkins has not yet replied.

The situation seems to be that Mr. Bryan was asked to speak at one of the sessions of the convention by a local committee on arrangements; Mr. Bryan accepted. A subcommittee of eight, responsible to a committee of forty-five, asked Mr. Bryan to withdraw his acceptance; Mr. Bryan has withdrawn. The general impression is that Mr. Bryan was refused the platform because of his pronounced and courageous views on the Bible and evolution. The technical reason given by the subcommittee is that "only technical speeches from Sunday-school officials are expected."

The Lookout does not agree with everything Mr. Bryan believes or says, but we do honor him as a fearless, loyal, and courageous defender of God's word and evangelical Christianity. He has no peer in this field. He is a distinct and distinguished addition to any program. We believe that Mr. Bryan, the man, deserves better treatment at the hands of a Christian convention than he has thus far received from the "subcommittee of eight."

If there are to be "only technical speeches from Sunday-school officials" (or specialists—Ed.) at the Kansas City gathering, it will be the first International Sunday-school convention run on that basis. We sincerely doubt that this one will be. Anyway, Mr. Bryan is a Sunday-school man and teaches one of the largest Bible classes in the world at Miami, Fla. Even from this standpoint he is eligible to a place on the program.

The real issue, however, seems to be the pronounced loyalty of Mr. Bryan to the word of God. His courageous defense of the old Book against the onslaughts of the higher critics is not wanted at Kansas City. His smashing blows at the evolutionary hypothesis are not wanted at Kansas City. His loyal plea for a return to the Christianity of the apostles is not wanted at Kansas City. It is a well-known fact that there are men of pronounced "liberal" tendencies in the councils of the International Association, and it is entirely within reason to attribute the action of the "subcommittee of eight" to their antipathy to Mr. Bryan's views. In fact, Mr. Settle says this is true, in his telegram and his published interview in the Journal.

We are pursuing further our investigation of the facts in this case. We will give our readers the whole truth as we are able to get it.

If it is true that Mr. Bryan was asked to withdraw his acceptance on account of his views on the Bible and evolution, The Lookout will start a nation-wide campaign to demand a retraction of the subcommittee's decision or appeal to the overhead committee of forty-five for fair play. Things have come to a strange pass when a man is barred from a Christian Sunday-school convention because he believes that the word of God is inspired and that God created man out of the dust of the earth.

From an exchange we have the following estimate of this Cole lecturer:

The Federal Council has put out a Lenten program and booklet, entitled "The Fellowship of Prayer." Of this the Lutheran says: "The very fact that a quotation from Harry Emerson Fosdick appears as a seed thought in every day's devotion is evidence that the booklet is made to voice the salvation-by-works doctrine of the new theology."

No wonder the land is filled with skepticism; and yet parents will send their children into its very hotbed of skepticism. This so-called "new theology" with which the world is afflicted is only another name for German rationalism that has spread its slime across the face of the earth.

"Each small duty is a tiny, steady lamp which the Christian must fill with the oil of steadfast obedience." You will find a lot of satisfaction in looking cheerfully on the dark side of life.—Exchange.

There are some who possess money, and there are others who are possessed of it.—Selected.

The New Baptist Confession of Faith.

BY F. B. S.

Often in debating with the Baptists have I heard them deny that the Baptists had a "Confession of Faith." These debating Baptists have been stout in their denial of this well known fact. They have been claiming that the Baptists take the Bible, and the Bible alone, as their guide, their creed, and their "Confession of Faith." All well-informed people knew they were either mistaken or that they were trying to hide something which they were unwilling to undertake to defend. But to show that they have a "Confession of Faith," I quote from the Western Recorder of April 27, 1922, the following:

We have received from Dr. W. P. Throgmorton, the venerated editor of the Illinois Baptist, Marion, Ill., an article on "Confessions of Faith and the Like." We greatly regret that the article came too late for publication, wholly or in part, in the present issue. This will appear next week.

Dr. Throgmorton has been more actively and intimately related to the center of theological differences between elements of the Northern and Southern Baptist Convention than any man of whom we know. He is qualified to speak as few are.

Inasmuch as the question of the wisdom of appointing a committee from the Southern Baptist Convention to co-operate with a similar committee of the Northern Convention in getting out a new Baptist "Confession of Faith" is sure to come up at Jacksonville, we wish that every Baptist in the South might peruse the article by Dr. Throgmorton before we go to the convention.

Notice, the Western Recorder says: "The wisdom of appointing a committee from the Southern Baptist Convention to co-operate with a similar committee of the Northern Convention in getting out a new Baptist 'Confession of Faith' is sure to come up." Now, I want to ask: if the statement, "a new 'Confession of Faith'" does not imply an old one; and if there is an old one, what becomes of the denial of these one-time great debaters that the Baptists had a "Confession of Faith?" The only charitable conclusion is that these debaters did not know themselves what they had. I wonder how this committee of Southern Baptists in co-operation with a like committee of Northern Baptists can get out a "Confession of Faith" for the Baptists. Are the Baptists of this country willing for these committees to say what they shall believe? Must they wait till the convention at Jacksonville meets and these committees empowered to make a "Confession of Faith" for them, and will all the Baptists have to swallow it whole, after it is made for them, whether they believe it or not? While these "confessions" claim to be only an expression of what Baptists believe the Bible teaches, will the rank and file of the Baptists have any voice in the making of the "confession," or will not these two committees say what this "confession" shall be, and will the "confession," when made, express even the faith of the two committees? Likely it will be a compromise between the two elements and may not express the faith of either. Creeds and "Confessions of Faith" are usually made that way, and really express the faith of no one on some points. Most "Disciplines" and "Confessions of Faith" commit suicide in the first article by saying: "We believe that the Old and New Testament is a sufficient guide for man." If that is true, then why make the "Confession of Faith?" Cannot all see that this is suicide—that the thing kills itself in its first item? If these committees do get up this new "Confession of Faith" and the Baptists accept it, what will become of their boasted freedom? And if they reject it, what will become of the new "Confession of Faith?" Will not this be an effort on the part of the convention at Jacksonville, through these committees, to legislate for the Baptists of the country? Would it not be well for my Baptist friends to call a halt here? When will the people learn that the Bible is the only guide God has given for man?

But the Western Recorder says: "Dr. Throgmorton is

qualified to speak as few men are." If that is true, why not let the Doctor make the new "Confession of Faith?" If these committees make it, they are only men, and there are few as well qualified men as Dr. Throgmorton. No, beloved, I do not believe that the Doctor and both the committees are qualified to make a "Confession of Faith" for God's people. They may make something that will be satisfactory for the Baptists, and these same Baptists may be pleased with it after it is made; but, if so, then I must say that the Baptists are easily pleased. The Bible is good enough for Christians.

Publishers' Items.

Write us to-day for our list of good books. It will be sent free on request.

Send us a new subscriber to-day for the Gospel Advocate. Price, \$2 a year, in advance.

Every Sunday school should have one of our Sunday-school Records. Price, \$1.50.

Write us to-day for sample copies of The Young People for boys and girls. The price is in reach of all.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

We call your attention to the advertisement of our song books on another page of this issue. We are prepared to fill your order for any of these song books on short notice.

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

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

Have you read "Sunshine; or, Uncle Miner's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, \$1.50.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is now ready. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, \$1.50, postpaid, to any address. Send for your copy to-day.

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Our subscribers should not be unmindful of the fact that we have reduced the price of the Gospel Advocate from \$2.50 to \$2 a year, and this reduction made while labor in the printing business is as high as during the war. We are strong in the conviction that our subscribers will enable us to maintain this low price by keeping their subscriptions paid in advance and by sending us a number of new subscribers. Those who are in arrears should pay up to January 1, 1922, at the rate of \$2.50 a year and then renew for 1922 at \$2 a year. Don't wait for a statement. It is expensive to send statements to so many. The date on the yellow label on your paper shows the time to which your subscription is paid. Promptness will help us.

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Heed these warnings before you decline to the condition of chronic illness. Get Hood's today. Some one in your family needs it now. War tax removed, price reduced. For a mild laxative, Hood's Pills.

Notes from South Carolina.

BY THOMAS H. HURTON.

On April 8, 1922, the death angel visited our little band at Union and claimed for his victim Miss Flora Greer (Mrs. Burton's sister), who has been with us in this work from the beginning. She was truly a missionary, and, as such, her influence in this community will continue indefinitely. She was one of the greatest collaborators I have ever seen. It was her delight to be busy in the work for her Master. She was a good leader in the song service, a competent teacher in the Sunday-school class, and an efficient personal worker, and a more liberal contributor I have never known. Truly our loss is great, but her gain is greater. She was laid to rest in a little churchyard near Pikeville, Tenn. (her girlhood home), to await the resurrection of the just.

Our work here moves along nicely. Two fine crowds yesterday. Brother Gibbs reports his work moving along nicely in Greenville. Any one knowing of any members or interested parties living in that city or community should write him—G. F. Gibbs, Perry Road, Greenville, S. C. We are expecting Brother A. C. Traylor to arrive within a few days to take up the work with us for a while. He is the one who was with us three years ago in our first labors in this field, and it would be hard to find a better collaborator.

By the time this reaches the readers I will be in a meeting in Newport, N. C., the Lord willing. We have only one sister there, but she is anxious for her neighbors to hear the gospel story. Brethren, if you cannot do more for this mission field, pray for us. I believe the best thing that could happen to the church to-day would be for every member to be a missionary for at least one year, for I believe this would make them appre-

ciate the existing conditions, and then all would be willing to do more. We are handicapped in many ways, as I suppose all other workers in similar fields are, at least to some extent; but, by the help of God, we will use to the best of our ability our opportunities to spread the gospel over this neglected field. Remember us in your petitions.

Expression of Thanks.

BY JOHN HAYES.

I hereby express my gratitude and thanks to each one who helped us to buy the horse and buggy. I have moved on a forty-acre tract of land that has a very good house and barn. We have bought the horse and buggy, and every Lord's day I shall go somewhere to preach the gospel and in the summer hold some meetings in weak places.

The only reason I bought here in Alabama (Athens, Route 8) instead of Florida was to be near my wife's mother and brother and sister. Should I be called to the eternal rest first, she will be near them, and they can help her to finish paying for the little home.

I have been asked the question over and over: "Do you intend to quit preaching now that you are on the farm?" No, not as long as life shall last do I purpose to ever lay aside the armor. There is a great field here for preaching, and my only motive in moving to the farm was to have a home for my family where they may make a support after my death.

The two years (lacking one month) spent in Florida was a period full of pleasure to me. I never labored with nobler Christians in my life than those at Bradentown and Cortez and Manatee. They cared for us and helped us to preach the gospel in many places. Oneco also held up our hands in the mission work. There are in these congregations many brave men and noble women whom I shall miss as the days go by. Pray for us and accept our thanks for your fellowship.

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Among the Colored Folks

On the second Lord's day in April I was at Thyatira, Miss., preaching morning and night. The work is doing fine at this place.

As I go to my appointments I tell the brethren all about the storm that struck Corinth on March 14, which blew away our house of worship, and I ask every one, both white and colored, to help us in the work of rebuilding, we being few in number in Corinth. I have them meeting from house to house till we can build again. We want to be able to start to build the first of June, the Lord willing. A number of the white brethren have made contributions for this purpose, and we thank them and pray that the blessings of God may continue with them. It will cost us thirteen hundred dollars to build our house, and we have raised among ourselves four hundred dollars. So, brethren, you can see what we need. We ask all who can to help us in the work. Address me at Corinth, Miss., P. O. Box 329. J. HANNOX.

I am glad to say that I was blessed with the privilege of being at nearly all of the services during the Hardeman-Pullias meeting. I am personally acquainted with both of these brethren, and they are both interested in my work.

The first thing I will say about this meeting is, I believe the Spirit of Christ was in it from start to finish. I am glad to say that I baptized the two colored girls that made the good confession at this meeting. In this

meeting the colored people were given a fine opportunity to hear the pure gospel; we were given a nice place to sit, where we could hear. While we all know that Brother Hardeman's sermons could not be excelled, and neither could Brother Pullias' singing, I will never forget the fine management of Brother Acuff and Brother Hall. These are two fine men. This meeting was a source of great strength to me, and I feel better prepared to tell the old story of the cross. Brother Pullias has influenced the white brethren at Murfreesboro to use me a few weeks to preach to my people. When he was at Birmingham, Ala., he encouraged me there in my work. I am so thankful for the aid and encouragement from such men.

I am now at Detroit, Mich., in a two-weeks' meeting, and my time is out to-night (May 2). Interest has been good throughout the meeting; and while there have been no additions, the seed has been sown. This meeting is being held in Highland Park. On Lord's day, April 30, in the afternoon, I preached over on East Side, and we had a splendid service. Brother T. York preaches for this congregation, and he is doing a great work in Detroit. I am pleading for unity here, because as long as they divide up, a few here and a few there, they cannot make much headway.

My next meeting will be at Murfreesboro, Tenn. M. KEEBLE.

Tribute to Graham Egerton.

BY W. S. LONG.

On Monday, April 3, 1922, at 3:10 A.M., the angel of death knocked at the door of Brother Graham Egerton's home and bore his noble and righteous spirit to the home of unspeakable joy and peace to dwell with God forever.

Brother Egerton was born in Bombay, India, May 6, 1861, his father being there in the service of the English government at the time. He spent his first college days at Edinburgh, and later studied medicine and surgery in one of England's largest colleges. At the age of nineteen he came with an English colony to Rugby, Tenn. Surgery was the profession he had chosen for his life service to humanity, but just as he was about ready to enter into this work he lost his right hand, making it impossible for him to follow this profession. Courageously he turned to the profession of teaching, and while filling the principalship of a school in Middle Tennessee he met Miss Julia Easley, who became his faithful wife till his death. He studied law in Cumberland University, at Lebanon, Tenn., and was admitted to the State bar.

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One Calotab on the tongue at bedtime, with a swallow of water, that's all—no taste, no griping, no nausea, no danger. Next morning you are feeling fine. Your liver is clean, your appetite splendid. Eat what you please.

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where he practiced for thirty years. In 1913 President Wilson called him to Washington to accept the office of Solicitor of the Navy, in which capacity he served eight years.

He is served by his wife, Mrs. Julia D. Egerton; two sons, William Graham and Philip Marjoribanks; two daughters, Gertrude and Allis; and two brothers and sisters. From the preaching of Brother Larimore some years ago he learned the word of God "more perfectly" and became a faithful member of the church of Christ. He served the church in Washington, D. C. faithfully, both as a Christian and as chairman of the board of elders. The church has suffered an incalculable loss. He was the leading spirit in the church here, and, with love and honor, every boy and girl, as well as the older ones, felt that they had in him a personal, sympathizing friend. The spirit of Christ filled his very life, making him noble, brave, kind, tender, lovable, sympathetic, reverential, liberal, and long-suffering. His fervent prayers at the Lord's-day services brought us all closer to the throne of God.

Death draws aside the veil which life hangs over our eyes and reveals to us what we have lost. But we thank God that we had with us for a time such a life. In a noble sense he is still with us; his spirit still moves in this church and his influence will draw us closer to Christ. Never has there been an elder more kind, long-suffering, and considerate. He weighed carefully every matter before expressing his views.

During the funeral services his body rested where he had often stood and counseled the church. Addresses were made by the remaining elders and others who had known him and loved him. Many gathered to cover his casket with beautiful flowers and pay to his memory the highest compliments the nobles of earth deserve.

"None knew him but to love him,
None named him but to praise."

What joy and comfort the thought of his splendid life must be to his family and friends! It means more to them than earth's millions can buy.

In our sorrow we have unspeakable joy because he has gained heaven's eternal peace, and it was well for him to have the crown of life. Thus we yield him up, committing him, in peace and assurance and hope, to our dear Lord, who by his death destroyed death and by his resurrection restored everlasting life. We know that the love of the Father enfolds and embraces him. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Watch for us; we are coming

"An Ounce of Prevention Is Worth a Pound of Cure."

A disturbance of the even balance of health, which often occurs in these trying days of reconstruction, may cause serious trouble. Nobody can be too careful to keep this balance up.

When people begin to lose appetite or to get tired easily, the least imprudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic that many people recommend is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that "a stitch in time saves nine."

Preventive treatment now and then calls for the use of a good cathartic or laxative, like Hood's Pills, which are purely vegetable and act quickly and thoroughly.

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—Mrs. A. H. GARLAND, 213 E. Brown St., Iron Mountain, Michigan.

Xenia, Ohio.—"Every month I had such pains in my back and lower part of my abdomen that I could not lie quietly in bed. I suffered for about five years that way and I was not regular either. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women, so I decided to try it. It surely has helped me a lot, as I have no pains now and am regular and feeling fine."—Mrs. MARY DALE, Route 7, Xenia, Ohio.

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Field Reports

Springfield, Mo., May 2.—We began our meeting last Lord's day at the Broadway and Madison Church, with unusually large crowds. This effort bids fair to be one of the best meetings this congregation has ever had. I am doing the preaching and A. N. Phipps is leading the songs.—J. W. Brents.

Mountain View, Mo., May 2.—I closed a meeting at Mount Pleasant, near Bloomfield, Mo., without any additions, but good outside interest. I may be there in September again. I closed at Poplar Bluff, with four additions and the brethren much stimulated. I am now in a good meeting at Mountain View. The cause is prospering here.—M. S. Mason.

Muskogee, Okla., May 1.—I preached for the church at Haskell, Okla., at both services Sunday. Brother J. N. Armstrong was to have begun a meeting there, but, on account of serious illness among the faculty of Harper College, he was unable to be there. The church at Haskell is in a prosperous condition, and we had splendid attendance and interest at both services Sunday.—T. S. Bain.

Kirbyville, Texas, May 1.—Yesterday I preached twice at Bronson, Texas. One was baptized—a fine young man—in the afternoon. No congregation there, but I am to return and lead the few scattered disciples in a meeting there in September, in an effort to establish one. I am devoting my whole time to the ministry of the word, and the brethren are keeping me busy.—J. S. Daugherty.

Livingston, Tenn., May 2.—I am back in this county ready to begin my third summer's work. I preached at Flat Creek on the fourth Lord's day in April and at Hilham on the fifth Lord's day and night. I found the congregation in good working order. Most of my work will be at mission points. I have calls for more meetings than I will have time to hold. My first meeting will be at Elm Grove, to run through the month of June.—J. C. Pendergrass.

Shelbyville, Ky., May 2.—Last Sunday I was at Monticello and Old Valley. I found a good, live congregation at Monticello. The brethren there are better prepared in the Scriptures than many brethren whom I have met at other places. O. F. Shearer is laboring in that field, and the brethren speak in high terms of his faithful efforts. I had a good report from the Shelbyville work when I reached home. We are now meeting in the courthouse, and expect to arrange to have a meeting this fall. Brethren, do not forget our appeal for help.—R. A. Craig.

Fort Smith, Ark., May 1.—I spent the fourth Lord's day in April at Pocola, Okla. There are some thirty members there, but only about fifteen active in the Christian life. The Lord's-day worship is held at the home of Brother Dearing. They have a building planned. Brother J. W. Laudermilk, of Bonanza, Ark., preach-

es for them. Brother J. C. White, of Bonanza, preaches for the church at Bear Hollow, some miles east of Bonanza. The week and the fifth Lord's day in April was spent with the church at Cameron, Okla. There are a few faithful workers there who are holding forth the word. The house of worship is not completed, but funds are pledged to that end. I am to return for a Lord's-day service. In company with Brother J. H. Evans, a visit was made to Shady Point, Okla. The church there has not been meeting. I will preach for them on the third Lord's day in May. I am sending in the names of quite a number who are to be readers of the Gospel Advocate from all the above places.—R. L. Ludlam, Jr.

Tusculum, Ala., May 2.—I preached at Lynn, Ala., last Friday night. The weather was bad and not many were out. I arrived at Alabama City at half past seven o'clock Saturday night and went direct to Dwight Hall, where about one hundred were assembled for a get-together social meeting. This included both children and grown people, some members of the church of Christ and some not. After a few short talks by Mr. Lener, superintendent of the cotton mill, and myself, a few recitations and songs by the children, sandwiches were served by the ladies. These were prepared in the homes and were served free, and it was not a church supper in any sense of the word. After the Sunday-morning Bible study we had preaching, with about one hundred present, mostly children from the Bible study. I preached to about sixty in the afternoon and to about one hundred at night, at which time two persons, a young man and a young lady, made the good confession. They are to be baptized on Wednesday night by Brother J. H. Harden, of Gadsden. We trust and pray that they may be a power in the work. This is encouraging to the little congregation in Alabama City and gives us hope and inspiration to press on in the good work and thus increase our ability for service in the Master's vineyard.—J. H. Morris.

Natchez, Miss., May 2.—I preached at Carpenter, Miss., about fifty-five miles from Natchez, on Saturday night and on Sunday and Sunday night, to splendid audiences. Brother R. L. Sweeney and family live in this community and work faithfully in the interest of the cause. The few there meet for worship every Sunday. Some came seven and some nine miles in buggies to the services. One sister came to the meeting from Hazlehurst, twenty-nine miles away. I am to begin a meeting in this community on the fourth Sunday in July. The prospects seem good for a fine meeting. After our meeting in July, I shall arrange to visit them as often as possible. Brother and Sister Sweeney are not only faithful in their attendance on Lord's days, but they have put seats in a vacant house on their farm where they call together their friends and neighbors on each Sunday afternoon for Bible study. I preached for them Sunday afternoon, and we had a fine meeting. Brethren M. C. Cayce, Andy T. Ritchie, and W. F. Lemmons have held meetings at this place since Brother Sweeney has been living there. Brother Sweeney's present

wife was a Sister Morton, of Cayce Springs, and grew up with Brother Cayce and went to school with him, and she, like almost all who knew him, dearly loved him. The deep regret caused by his very sudden death is affecting many hearts in this much-neglected field, and the work so faithfully performed by him here will long bear fruit to the glory of God. I do trust and pray that the churches will at once send a devoted minister to take up the work where he left it off. No one here, I am sure, feels the loss sustained in his death more keenly than I do. We were planning to do much work together in this field, and I was looking to him as the leader. In my absence thirty-eight were present at the service in Natchez on Sunday morning, and a splendid service is reported. Some came from twenty miles in the country. Our meeting is to begin here on the first Sunday in June. Let the brethren everywhere pray that the name of God may be glorified through our work in this meeting. So far I have heard from no one in response to the appeal for a little assistance in building up the cause here in Natchez. I know it to be a worthy call.—T. C. Fox.

In Memory of Matthew C. Cayce.

BY CHARLES F. HARDIN.

On April 19, 1922, at 8:40 P.M., the immortal spirit of Matthew C. Cayce quietly passed to the great beyond. The death angel made a very hurried visit and shielded him from great suffering. Brother Cayce was preparing for his afternoon bath, at which time he was overcome by gas, never regaining consciousness. He lived something like three hours. Brother Cayce was indeed a hero in the kingdom's fight, a brave soldier in the fray. He died as he had always lived—busy. His conception of the duty he owed to the cause and to his fellow man was of such proportion that he seemed never to have one minute to spend in anything not connected with it. As Jesus called Peter and Andrew from an active life into the life of greater ministry, so also did our Master call this faithful servant to a greater and better life. He seemed not to know what the word "quit" meant; he had no time to get discouraged. It can be truthfully said that he was one of the busiest men in the Master's work. He had a marvelous influence over all he came in contact with. He pressed the work of the Lord with a whole-hearted earnestness, inflexible faithfulness, sleepless energy, and patience that knew no tiring. He had a simplicity of manner and accent of speech that twined the hearts of his hearers around the cross of Jesus and his redeeming love, all the time remaining transparent and invisible as a man. He thoroughly "sunk himself in the gospel scenery." People very seldom complimented him as a preacher, but frequently have I

heard people say: "To hear that man preach is to love God more and want to live a better life." If I ever met a man who had more of the real spirit of the Master and who preached because his heart was full of the gospel story and the love of his Lord, I do not remember him. To be with him was but to resolve deeply that you would live a better life, give more, pray more, sing more, visit more sick, comfort more sad and lonely, and to preach with more zeal and love to those who are going astray, heaven's sweetest story. His every sermon was preached as though it would be the last he would ever preach, and was preached with such completeness and comprehensiveness that one would conclude it was the last one he would be permitted to hear and that tomorrow would be the great day of accounts. A person could not hear him preach without feeling his responsibility to his Maker. For him to know a soul was in a lost condition called forth a pity and concern that would cause him to spend sleepless nights. Personally, he was a man that possessed the sweetest spirit, the strongest faith, the most active zeal, the kindest manners, purest life, and the firmest convictions of any man that it has been my good fortune to meet. If he had a weakness or a fault, I did not discover it. I was too busily engaged admiring his manliness and strong Christian character to find it. Truly it can be said of him: "The world is a better place because of his life and work." He sweetly rests from his labors, and, if we live a godly life in Christ Jesus, we shall join him "over there."

Neutralizes Uric Acid.

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

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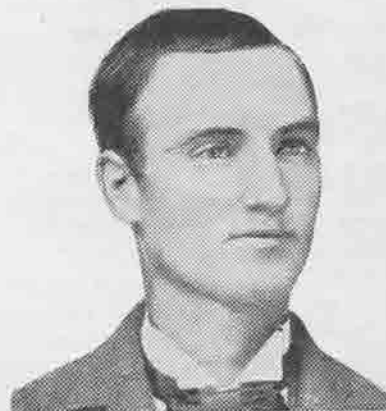
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Lined Up for Work in California.

BY E. C. FUQUA.

While getting settled in our new home in California and while waiting for the "tent season" to open, I am preaching at the Sichel Street church of Christ, Los Angeles. I love the brethren of this congregation, and I rejoice that, in the providence of God, I was thrown among them on arriving in this State. They are proving "true yokefellows" in every righteous movement, and the future seems to hold the brightest prospects ever visioned by me, which gives me an encouragement and inspiration that is one of the richest blessings allotted to any zealous worker in the Lord's vineyard. Through the cooperation of these brethren—and, I trust, others—I anticipate a splendidly successful campaign with the tent work and in other attempts to reach the people with the word of God. I have never felt like work more in my life than I am here made to feel among these brethren. And to worship with them is a joy. This morning (April 23) the large house was filled and the worship was indeed impressive. I invariably go away from such a worship with a renewed energy and a broader vision and a clearer grasp of the "field work." I have implicit confidence that in whatever good work I may engage I will have the cooperation of these good brethren. The inspiration of this feeling is indescribable; it is "better felt than told." Its effects in all my humble efforts will be seen and realized in the greater good done, too.

I am permanently located at 611 Howard Place, Pasadena, but it is close enough to Los Angeles for me to keep in close touch with the work in that city and at the same time to reach out into the adjacent territory with the message as God opens the way. At Pasadena I have opened again my literature work—printing tracts for general distribution, as I did in Colorado, but on a larger scale. This, with the regular evangelistic work, will be the means of scattering much "seed" over the country generally. Brethren who have been in touch with my tract work in Colorado will please note the change in location and, when in need of tracts, remember to address me accordingly. A greater work than ever will be attempted here—and will succeed, by the help of God.

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PALMS OF VICTORY

BY JAMES E. CHESOR.

John, in his vision on Patmos, saw the redeemed, "a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands." (Rev. 7: 9.) The reader will note, by examining the entire chapter, that John first saw the throng that were of the blood of Abraham; then he beheld this uncounted multitude referred to above. These two hosts together represent the entire number of the saved, both Jews and Gentiles. Arrayed in white robes and with palms in their hands, they stand before the throne and ascribe praise to the Lamb for their redemption. "And they cry with a loud voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb." One of the elders inquired of John as to the identity of this great company, presumably with the intention of teaching some important lesson or lessons—why they were there, their character, the reward reserved for them. "These that are arrayed in the white robes," said the elder, "who are they, and whence came they?" When John replied, "My lord, thou knowest," the elder proceeded to answer his own question: "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

I shall consume no time in a fruitless discussion of the significance of the four destructive winds that were held pent up at the four corners of the earth until the redeemed should be sealed, nor shall I try to identify the "great tribulation" through which this multitude are represented as having passed. I know that I do not understand many of the symbols of Revelation, and I am convinced that its mysteries are as yet past finding out. Forbearing, therefore, to hazard comment upon the "winds" and the "tribulation," I wish to see what practical and unmistakable lessons may be drawn from the vision—what emphasis of duty, what principle of salvation, what hope of reward, what incentives to service, are set out in the language or may be inferred therefrom. This is as far as I care to go—as far, indeed, as I need to go—in the study of this passage. Wherever commandments, or exhortations, or invitations, or promises, or principles of righteousness, are found, whether in Revelation or in any other book of the Bible,

they can be understood and appropriated. They were addressed to man that he might understand them, were written for his benefit, and hence are couched invariably in the simplest terms. Some of the obvious truths and lessons to be learned from the passage under consideration shall receive some attention in this article.

Let us survey this uncounted multitude of saved souls that John beheld. We are amazed at the immensity of the throng. The saved certainly are not "few" in the aggregate, for John saw a tremendously large company of people. The redeemed were, indeed, as the host promised to Abraham, as numberless as the stars of heaven and the sands on the seashore. This host stands before the throne arrayed in white robes, bearing palms in their hands, and they join in a song of praise to the Lamb. It is stated that "they washed their robes, and made them white in the blood of the Lamb," and that as a consequence they are "before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them." Then follows a wonderful description of their happy state! "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes."

If we stop to inquire how this vast throng were saved, we shall find the principle taught, not expressly, but impliedly. The Lamb is justly praised for their redemption, but the redeemed themselves had a part in it—a part so important that, if they had refused or failed to perform it, they could not have been saved. They are arrayed in white robes, and those robes they themselves are represented as having washed and made white in the blood of the Lamb. Each one had been engaged in robe washing, had washed his own robe, or he would not have been found in the blood-washed company. White robes were symbols of purity and triumph, and those whom John saw had lived lives of purity and holiness and triumphed gloriously. Moreover, they had palms in their hands, which were tokens of peace and victory. Both taken together—robes of purity and palms of victory—are indicative of signal success. Triumphant, exultant, joyous, these saints present an entrancing picture of supernal bliss and felicity—a picture that shows us what heaven is like. And what of special benefit do we learn from this beatific picture? Chiefly this: *If we endure unto the end, we shall be saved.* But we must fight to win. Robes and palms are for victors.

Let us go a step further. How did the redeemed wash their robes in the blood of the Lamb? How was this robe washing accomplished? Of course, the blood, and not water, was the cleansing element; it made those robes as white as snow; and only the blood could have done this. Water cannot remove the stain of sin. Pilate "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man;" but the symbolic act of washing his hands in water was no proof of his innocence. Lady Macbeth, joint conspirator with her husband in the murder of Duncan, with hands reeking in blood, declared, "A little water clears us of this deed;" but her guilty conscience found out later that continual washing could not remove the spots. Only the blood of Jesus

Christ can remove the stain of murder or any other sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But how this multitude came into cleansing contact, figuratively speaking, with the precious blood of the Son of God, is an important question. I do not think it a mysterious question, although sectarian teaching has muddled it in the minds of the people. I shall let Jesus and John tell us just what we must do to benefit by the sacrifice of Jesus—how we may wash our robes in the blood of the Lamb. "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." This is Jesus' language as it reads in the Revised Version in Rev. 22: 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This is the same quotation as it occurs in the Authorized Version. I insist that the import of the two renderings is identical, that washing robes and keeping the commandments are exactly one and the same thing. In other words, we wash our robes *when* we keep the commandments; we wash our robes *by* keeping the commandments. "Blessed are they that wash their robes;" "Blessed are they that keep the commandments." Keeping the commandments, if both versions are true, is robe washing. I shall now introduce the testimony of John as recorded in his first Epistle. "If we walk in the light as he [God] is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." Walking in the light is keeping the commandments of God, and this, according to John, results in cleansing from sin. Hence, by walking in the light of God's revealed will, by keeping his commandments, we come to the efficacy of the blood shed for our redemption and are cleansed in the crimson flow. There are specific commandments for the alien and many additional commandments adapted to the Christian, all blood-sealed, and implicit obedience to them is our only way of reaching the merits of the blood of the Son of God. This blood-bought and blood-washed throng that John saw in his vision had kept the commandments. Hence, they had been permitted to enter in through the gates into the city.

The vast multitude that John saw are represented as having fought a decisive battle; they had been awarded palms of victory. The military imagery in this connection is most happily put, for certainly no other figure would better enforce the intense nature of our Christian struggle or more pleasingly illustrate its final glorious success. It seems to be a favorite figure with the apostle Paul. He pictures the Christian soldier with armor corresponding to that of the Roman legionary—girdle, breastplate, shoes, shield, helmet—and the sword as an offensive weapon, and encourages him to "take up the whole armor of God," that he may be "able to withstand in the evil day, and, having done all, to stand." Likewise he urges Timothy to "fight the good fight of faith." The aged apostle himself had fought many battles for the Lord. "I have fought a good fight," writes the venerable veteran, "I have finished my course, I have kept the faith." He gives all the honor for the triumph, however, to Jesus Christ, "the Captain of our salvation." He exults that "in all things we are more than conquerors through him that loved us." He rejoices exceedingly in the victory over the grave and looks forward to a glorious immortality as a triumph of Jesus Christ. "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Let those of us who have washed our robes also rejoice with joy unspeakable in the triumph of our blessed Redeemer over Satan, the world, death, and the grave, and let us with renewed courage and uplifted eyes fight as did Paul and the early Christians, as did the martyrs, as did

the reformers of the last century, as becometh true soldiers of the cross. "The fight is on."

Palms of victory! Christian soldier, do not lose sight of your reward; it is sure. "Henceforth there is laid up for me," Paul declared, "the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." Note the happy state of the throng that John saw. Singing psalms of victory, serving God day and night, suffering no sorrow, thirst, or hunger—this was their reward. God, even their God, wiped all tears from their eyes. The heartache, the intense suffering of conflict, the tribulation through which they had passed—all forgot in the exultation of victory. Here are incentives to consecration, devotion, loyalty, activity, in the Lord's cause. Know, Christian soldier, that the irrepressible conflict is on. Stand and fight valiantly in the Lord's army. Let the enemy know that in you, even you, he has a foeman worthy his steel. You cannot fail. Your Captain will lead you to certain victory.

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Our subscribers should not be unmindful of the fact that we have reduced the price of the Gospel Advocate from \$2.50 to \$2 a year, and this reduction made while labor in the printing business is as high as during the war. We are strong in the conviction that our subscribers will enable us to maintain this low price by keeping their subscriptions paid in advance and by sending us a number of new subscribers. Those who are in arrears should pay up to January 1, 1922, at the rate of \$2.50 a year and then renew for 1922 at \$2 a year. Don't wait for a statement. It is expensive to send statements to so many. The date on the yellow label on your paper shows the time to which your subscription is paid. Promptness will help us.

Our Contributors

Moodyism.

BY EARNEST C. LOVE.

Dwight L. Moody was one of the leading religious characters during the last quarter of the past century. I have not access to a library and will not attempt to give accurate data of his early life. He was just an ordinary preacher until the Chicago fire in 1871. At that time he was holding a meeting in Chicago. The night before the fire he had several men at the "anxious seat," and because they did not "come through" as rapidly as he thought they should he became impatient and dismissed the meeting and told them to think it over and come back the next night. But before time for the next meeting Chicago was ablaze, and several of those very men lost their lives in the fire.

He always blamed himself for that, and it is said he never failed to break down when he thought of those men. He was emotional to a considerable degree, and the great fire, which wiped out twenty-one hundred acres of Chicago's finest buildings, rendered a million people homeless, and hurled thousands into eternity, made an impression upon him that never left him. He was chosen and sent to Cincinnati, Philadelphia, New York, and various other large cities to raise money for Chicago's fire sufferers.

He was well fitted by nature and experience for this work and succeeded well. My opinion is that his gathering all denominations together to talk to them about the destitute people of Chicago gave large impetus to the modern "union meeting." He saw what could be done by combining for a certain purpose, and soon after this "union meetings" became numerous. He never forgot how to raise the coin, either. He claimed his work was interdenominational, and so maintained affiliation with no denomination. But I have heard that he was a Congregationalist at first. He believed in and accepted sprinkling and recognized immersion, too.

The world knows he was not an educated man, nor even a brainy man, but he swayed his vast audiences by his emotional nature; he set them on fire with the zeal that blazed in his own soul. Associating with him Ira D. Sankey, a powerful singer of much the same type as himself, he held "union meetings" in all the large cities of America, and then toured the British Empire, including Australia.

Some preachers among us receive a hundred, two hundred, and sometimes three hundred dollars for a meeting; but if one should be offered a thousand, he might die of heart failure or the "bighead." But on many occasions Moody was handed ten-thousand-dollar checks, and told that if he needed more to call for it.

It was in these Moody meetings that the system of "getting religion" was discarded. Perhaps Moody thought it took too long to get them "through" to where they could "feel" something and get up and tell it. Or maybe he was afraid of another fire—who knows? At any rate, it soon became the custom in Moody meetings for the sinner to just stand up or sign a card at the suggestion of the preacher and say he was saved. They caught many who had been partially taught the truth, by taking our position, that "feelings" were no evidence of pardon. Moody believed in salvation by "faith only," and he taught the sinner that if he had faith in Christ and would confess it, he was saved then and there, and that the Scripture that said a sinner was saved by faith the moment he believes is sufficient evidence of pardon. That would be all right if there were any such scripture, but neither Moody nor any one else can find such teaching in the Bible.

This is why there is no "mourners' bench" in the big churches nowadays. Moody's teaching is having its effect. There is no authority for the "bench" and the "agonizing" to "get religion;" but the old system, in my judgment, is much to be preferred above Moody's plan. The old way, at least, did not treat the "great transaction" of becoming a Christian so lightly.

The chief good that came out of the Moody movement is the fight against "higher criticism." Moody, Sankey, Alexander, Torrey, and every one connected with the movement have uncompromisingly fought "higher criticism." Out of Moody's work there grew up the "Moody Bible Institute," of Institute Place, Chicago, and the Los Angeles Bible Institute, and perhaps others.

In Chicago to-day the "higher critics" rally around the University of Chicago, while the Moody Bible Institute is the citadel of the other side. Their work, of course, does not rank with the great university in thoroughness, but they have, no doubt, saved many from higher criticism—otherwise, infidelity.

Moody pretended he believed in Christianity, and preached it strongly from the pulpit, but did not use the Bible as a basis for that union. He only succeeded in starting another sect, very much like the others. He and all of his followers, I have heard, preach against human societies for doing the work of the church. One of their favorite expressions is that the "churches are organized to death." But they organize at least one more before they leave town. "They say, and do not," or say not, and do.

They use very sensible methods in holding meetings, conducting Bible classes, etc. Their methods have been used to some extent by nearly everybody. The advertising of our great meeting in Nashville was exactly in line with the Moody idea of doing such things. They contend for "doctrinal" as well as "evangelical" teaching.

There has been trouble in the Moody camp. Paul Rader, a member of the Christian and Missionary Alliance sect, run principally by German-Americans, captured the Moody church on La Salle Street. Rader does not measure up to the Moody idea on one point, Moodyism divides Christian teaching into two classes; one they call "evangelical" and the other "doctrinal." Moodyism says a preacher should spend something near half his time teaching the doctrines of the Bible on various subjects. But Rader's idea is to spend all the time urging men to get up and say they are saved.

When the crisis came, the Moody Institute bought the old Moody church building, and Rader went out about a mile further and built the Moody Tabernacle. He held a protracted meeting every night for over two years. He has lately been requested to resign, so I was told. This tabernacle seats six thousand. I was there one Sunday night. About four thousand were present. A Mr. Imrie, from Toronto, preached. He was just passing through and they used him. There were over forty—"somethings." They called them "conversions," but they were more like "perversions." This was just a common Sunday-night service. At the Bible Institute I saw over five hundred people in Dr. Fitzwater's Bible class. The pity of it is, he was perverting them, too. He does not understand the Scriptures on anything that I heard him discuss.

They give special attention to "teacher training." The series of such helps printed by the Christian Standard are modeled along Moody lines. They depend a great deal upon personal, individual work. The institution has a small endowment—not enough to run on. Over three hundred thousand dollars must be raised every year by freewill offerings. We have brethren who say that money cannot be raised that way; but the Moody people are going right on with their work, and the money makes its appearance on time.

Some may ask, "Why all this?" Answer: This move-

ment is one of the biggest things in our midst to-day, and is affecting every religious body in America, not excluding the church of God. Note the following quotation from their bulletin, "Catalogue Number," for 1921-1922, page 65: "We believe in the second, visible, and imminent coming of our Lord and Savior Jesus Christ to establish his world-wide kingdom upon the earth." This is article nine of their creed—there are ten. Article four teaches salvation by "faith only;" article six teaches "total depravity" and "direct operation of the Holy Spirit." But we are more interested in article nine. Take the word "imminent." It means "threatening to happen." They maintain this along with their other doctrines, that the "second coming of Christ is threatening to happen." It may be so, but it is pure speculation on their part, for no one knows whether he will come to-day or a thousand years from now. Another point is that he is yet "to establish his world-wide kingdom." According to that, he is not King now, and has no "world-wide kingdom" over which to rule.

Now I think our readers can easily see that the church of Christ has been hit by Moodyism. This may not help much, but we can form some idea as to who hit us. "Beware of false prophets."

Notes from West Tennessee.

BY JOHN E. WILLIAMS.

THE GOOD OF BEING A LITTLE PREACHER.

Preachers, like other things, are classified—some good, some better, and some best. Several years ago Brother J. A. Carter (now dead), of Curve, Tenn., went to Tiptonville to hold a meeting. He warmed up the town. Some got mad and said they would hear him no more. Some had to let down their windows, as they said they could hear him better at home than they could in the meetinghouse.

He baptized a few. Among the number was Dr. M. Donaldson, one of the foremost citizens and physicians of Lake County. Sometime after his obedience to the gospel he sold out in Lake County and moved to Rector, Ark., where he bought land and began the practice of his profession. He found only a few Christians only, and they went about the erection of a house in which to preach the pure, simple gospel and worship God "as it is written." As they were all poor in the things of this world, it required some time and great sacrifice to build. But by "faithful continuance in well-doing" they finished it up ready for a meeting.

"Now for a meeting!" For a man to do the work, they began at the top. Brother Larimore and others of his class were called, but all were busy—had no time. They tried several, with the same result; no one could be found for the time they wanted a meeting. They became discouraged. Finally some one said to Brother Donaldson: "Why don't you get John R. Williams, of Hornbeak, Tenn.?" "Who is Williams? I never heard of him." The man said: "He is a good preacher, a good man, and will do you some good work." Thank God for that man with that recommendation. At that time I was not known as a preacher in Rector, Ark. Upon what that man said of me I was called and could go, and did.

I was directed how to go, and at what time the train would get to Rector. I crossed Reelfoot Lake in a skiff, thence to Tiptonville in a wagon. From Tiptonville to New Madrid, Mo., in a boat. I spent the night in New Madrid. When the time came to leave New Madrid, I learned that the train was from six to eight hours late. Bad news for a little preacher away from home among strangers. Instead of getting to Rector at six o'clock P.M., I got there at 11:30 P.M. Brother Donaldson, knowing the train to be late, went to sleep, depending upon the whistle and noise of the train to wake him. When once asleep, the noise of the train and thought of the arrival of a little preacher had no effect on his sleep. When the train stopped, I got off in the

dark, in a strange town; but, stranger still, there was no one to meet me. Nearly midnight, a stranger in a strange place. If another train had come in then on its way back to Cairo, my stay in Rector would have been short. Some preachers know how I felt. After some little time I saw a man coming by. I asked him if he knew where Dr. Donaldson lived. He said: "I am going by his gate, and will show you the way." In a strange place, on a dark night, I followed a stranger. Some faith, I think. He showed me where the Doctor lived and slept. When he was awakened from his sleep, he jumped up, offering many apologies for not meeting me at the depot.

As he was wide-awake and had a little preacher in his home, he began to question me about many things, and preaching especially. From his looks and by the way he questioned me, I thought I could see disappointment in his face, and doubtless he thought the man had lied that told him I was a good preacher. From some angle, it seemed, I did not fill his expectation. Another jolt for a little preacher on his first trip away from home to do service for God! My heart was sad. On Lord's-day morning when I arose, I longed for home in good old Tennessee, and was perfectly willing for the Doctor to try again for a preacher.

Time for meeting. The people began to come, some walking, some on horseback, some in buggies, and some in wagons. One old brother came in a wagon drawn by two yoke of oxen, but the wagon was filled. The meeting started. The singing was not good at all, and song books were very scarce. After the first sermon I could see a little change in the countenance of the Doctor for the better. In a few days he decided the man who recommended me had not lied about it.

Next, "The Good of Being a Little Preacher" (continued).

Field Notes.

BY EARNEST C. LOVE.

On Monday night, May 1, I preached at Dorris Chapel, ten miles west of Trenton. This is named for Brother C. E. W. Dorris, who preached the first sermon in the house. Brother Fred Blanchard and wife drove me in their car to the place, and we planned to spend the whole week together, but a rain on Tuesday made the roads impassable for his car. Brother Fred is a preacher, singer, and school-teacher, and does fine at all of them, and everybody loves him in these parts.

At Dorris we had a good meeting. I stayed at the home of Brother and Sister J. W. Criswell. Brother Criswell asked me if I knew Gid Riggs. I told him I scarcely knew any one better or more favorably. He is a former neighbor of Brother Riggs.

On Tuesday night I should have been at Yorkville, but was completely rained out. I regret this very much, as I have heard much of the good brethren at that place, and I am sorry I could not see them.

On Wednesday night I had an appointment at Nebo, and Brother Chriswell drove me over. There was a good audience and fine interest. It was one of the best midweek meetings I have had. I did not do much business, as nearly every one already gets the Gospel Advocate. Brother Neeley seems to be expected to take the lead in church affairs. He impressed me as a zealous, godly man. I noticed that he called all the members "Brother" or "Sister." That is something new for this section. Usually it is only the preacher that is called "Brother." But Brother Neely is right.

On Thursday night my cousin, Lee Paschall, brought me to Dyer. I found that the brethren had not given out any meeting. They said they were afraid there would be only a small crowd out. I visited several of the brethren, but did no business to speak of. Nearly all seemed discouraged. One brother told me he had lost four thousand dollars in a land swindle. Some fellow came through this country and

took ten men, or maybe more, out to Chowchilla, Cal., to sell them some land. This swindler had them all to make him checks of four thousand dollars each, promising to give the checks back if they did not like the land. They did not like it; and when they wanted their checks, they found he had cashed them and disappeared. I mention this that other brethren may not be caught. The Chowchilla land is good, at least some of it. But the next time a man comes along and asks for four thousand dollars, I just would not give it to him.

From Dyer I went to Kenton and was met at the train by Dr. J. M. Capps, who went right to work helping me get subscribers. I did fine there. We had a good meeting at night. There I met Brethren Rountree and McKee, from Maury County. Sister McKee was formerly Sister Shaw, of Boston, Williamson County, where her father and mother still live.

On Saturday I went to Rives and called on Sisters Cora Coates and Clemmie Hickman, daughters of Mr. John Bates, of Hickman County. I did not see Brother Hickman, but had a nice visit with the others.

Sunday, May 7, I spent with the brethren at Rutherford. It was an enjoyable day for me. Brother B. F. Edmundson seems to be depended upon a great deal. He can lead a song, lead in prayer, teach a class, or wait on the table, and seems kind and sympathetic, and is no doubt a valuable man in the church.

This morning (May 8) I called on Brother and Sister Sullivan. They have both passed the threescore and ten, and both crippled somewhat by rheumatism. But they are strong in the faith of the Lord. They say now they are getting great comfort from the Advocate. I gained strength from talking with them.

I start to-day down the Illinois Central road from Martin to Jackson. The week beginning May 15 I want to spend with Brother John R. Williams going over his old fields of labor.

Brother Henry Sisco, brother to our late Jake Sisco, is now living near Dyer and worshiping at Nebo. I met him seventeen years ago in Perry County.

Twenty-three years ago to-day (May 8) I passed through Nashville on my way to California. The Nashville Bible School was then on South Spruce Street, now Eighth Avenue, South, and Brother F. W. Smith was then holding a tent meeting on the Bible School grounds, and Brother John T. Glenn had just been baptized. Brother Riggs and Brother R. C. Bell were still in school there.

Many New Subscribers.

BY J. C. M'Q.

The list clerk of the Gospel Advocate says last week was the best week the paper has had in a long time. More new subscribers were added to the subscription list. This is encouraging.

Those who love the truth in its simplicity should avail themselves of every means of teaching the word of God. As the press is a great power for good, Christians should use it for teaching the truth. It is inconsistent in Christians to spend much money for the dissemination of reports of crime while they decline to spend two dollars a year for a religious journal to teach the truth. It is not possible for the loyal, conservative members of the church of Christ to enjoy reading a first-class religious journal without giving such a journal their support and encouragement. A few men cannot do the work by themselves. The few may make sacrifices; but unless many others coöperate with them, the paper they publish will not be as good as the best. If conservative disciples want a first-class paper, they must pay the price. All that is good costs something. I would like to make improvements in the Gospel Advocate, but my funds are limited. I can sacrifice only a certain amount.

In our issue of April 27, 1922, Brother E. C. Love published this: "One man said: 'The Gospel Advocate saved me. I didn't realize it then, but I do now.' Another said: 'My wife was won to Christ by reading the Gospel Advocate.'" Many people do not hesitate to say that they were led to a knowledge of the truth by reading the Gospel Advocate. A brother says: "I pay ten dollars a year for my daily paper, but I cannot afford to pay two dollars a year for the Gospel Advocate." This is very inconsistent for a man who loves the Lord Jesus Christ with all his heart.

The brethren can have a first-class religious journal if they want it. A first-class religious paper should be in every home. Encourage your unconverted neighbors to read good papers—papers that preach the gospel without addition or subtraction.

We are receiving a number of new subscribers, but not as many as we can handle. Let us add ten thousand new names to the list of subscribers to the Advocate. It can and should be done. Brother S. F. Morrow says the brethren are pleased with the Gospel Advocate and that five thousand new subscribers should be added in a very short time. Will not the churches lend Brother Love a helping hand in the work? Of course we would not send a man to you if we did not seek your coöperation in the work. Brother Love is doing well, but he would be delighted to send in ten times as many names as he has sent in the past. In helping him, you are helping yourself.

We appeal to you to make a canvass of your community for subscribers to the Gospel Advocate. You will be surprised to find so many members of the church who are not taking any religious paper. In fact, you will be disappointed when you learn how little they are doing for the conversion of sinners. In making the canvass, you will observe that those who read a good religious paper have more spiritual life than those who do not. Some will tell you they have their Bibles to read, but my experience has taught me that those who read a good paper are the most constant and consistent Bible readers. A first-class paper stimulates people to study the Bible.

Speak to the members of your church in behalf of the Gospel Advocate. Ask the elders of the church to help you. You will be delighted to find how many subscribers you can secure with a little consistent effort. Will not every one who reads this either fill out the blank below or get some one else to fill it out?

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Has the Kingdom of God Been Established on Earth by Jesus Christ, or Will It Be in the Future?

THIRD AFFIRMATIVE BY H. W. JONES.

Yes, the Scriptures show God's kingdom "established." Marrs' quibbles prevail not. Jones hasn't "changed position substantially," nor otherwise; it is Marrs' wriggling to escape shameful predicament people get into by espousing false theories, contradicting plain truth. I defined "established"—Marrs needed it. Nothing is "established" without preparatory work—"construction." Every element of "kingdom" existed on Pentecost day: Foundation (Matt. 16: 16-19; Acts 2: 36); Kingship—Jesus exalted King (Acts 2: 1 Tim. 6: 15, 16); territory—world-wide (Acts 2: 39); subjects—those "taught" to "know," love, obey (Acts 2: 37-42); law—Holy Spirit in apostles (Rom. 8: 2; cf. Jer. 31: 31-34; Heb. 8).

Many Roman "kings" reigned, with Tiberius, over conquered nations on Pentecost day! Marrs, not Daniel, said "toes of image represent last part of Gentile empires." Speculative imagination! Daniel nowhere says "kings shall mingle with seed of men." Marrs' imagination again! "Iron and clay" (strength—brittleness) "in it" (fourth kingdom). (Dan. 2: 40-42.) Therefore, divided internally—no escape here! His "O my's" are "S. O. S." distress calls; his references to "stomach" and "bowels," groveling evasions! Debate, don't dodge; don't show worse than weak theory!

But "divided Roman kingdom exists"—eh? Show us; your ipse dixit "cannot pass." Children know Roman kingdom perished centuries ago.

Marrs says: "Context shows Dan. 7: 13, 14 is *after* the great judgment." Vain assertion! Jones denies.

No, "David not ascended into heaven;" but Christ did, to occupy David's throne forever. (Acts 2: 29-36; Ps. 89: 3-7; Isa. 9: 6, 7.) Shame, his saying, "David's old stool!" (Read Matt. 12: 36, 37.) Heb. 1: 8 shows Christ's "throne," "kingdom" and "scepter of kingdom," existing.

Marrs says "receiving a kingdom" (Heb. 12: 28) "refers to futurity." Present participle, "receiving," future tense, eh? Nonsense! Marrs against grammar, language, Scripture! Heb. 12: 28 evidently means "the saints"—Christians—have received and do "possess the kingdom," as promised. (Dan. 7: 13-18; Luke 22: 28-30; Acts 2: 38-47.)

Standard translations, noted commentaries, sound exegesis (aggregating thousands ripe scholars), render Col. 1: 13, "translated into kingdom;" but Marrs accepts one B. Wilson (with "Advent" leanings) against all, saying, presumptuously, "mistranslation." Discreditable "twisting"—dangerous! Truth is: "God translated" (changed, transformed) "us" (*spiritually*, not physically nor "locally") "into Christ's kingdom." Paul, "unto the church" (1 Thess. 2: 12), said: "God hath called you into his kingdom." (Another mistranslation—eh?) How were they "called into God's kingdom" and it not established? Answer, Marrs; Jones cannot.

Rev. 1: 9: How could John and brethren be "in the kingdom of Christ" and it not established? Explain, Marrs!

Mark 12: 28-30: Why tell that "scribe" (A.D. 32), "Thou art not far from the kingdom of God," if he wasn't near, the kingdom? Fix that, Marrs! Why instruct people how to "receive God's kingdom," if not near? Please explain!

How could people be "entering in kingdom" (Matt. 23: 13), and it not being constructed? Answer, Marrs!

Jesus said (A.D. 32): "I will build my church. . . . I will give the keys of the kingdom of heaven unto thee [Peter]: and whatsoever thou shalt bind on earth shall be bound and loosed in heaven." (Matt. 16: 18, 19.) Observe: (1) "Church" and "kingdom" used synonymously. (2) Peter had "keys of kingdom" to "bind" and "loose" *on earth*; hence kingdom established

during his lifetime. (3) Source of government to be "in heaven;" hence, heavenly King and throne. (4) Pentecost day, Peter did "bind" faith, repentance, and baptism as conditions of being "loosed" from sins (Acts 2); therefore, kingdom of heaven established—"ratified, finished"—Pentecost day. Jesus said: "Some standing here shall in no wise taste of death, till they see kingdom of God come with power." (Mark 9: 1.) Apostles "standing" there. Power came on Pentecost day. (Acts 2: 1-4.) Therefore, kingdom came *then*. Grapple here, Marrs!

1. Lord's table to be in Christ's kingdom. (Luke 22: 29, 30.)

2. Church of God at Corinth had Lord's table by divine authority. (1 Cor. 10: 16-20; 11: 23-30.)

3. Therefore, Christ's kingdom actually existed A.D. 62.

"No end of peace" in Christ's kingdom since Pentecost!

1. Paul said: "Kingdom of God is righteousness, peace, and joy in the Holy Spirit." (Rom. 14: 17.)

2. These inward characteristics in Christ's church since Pentecost. (2 Cor. 5: 21; Acts 9: 31; 15: 5; 1 Pet. 8; etc.)

3. Therefore God's kingdom existed A.D. 58.

Marrs has not noticed half my arguments. Getting behind, Marrs! "Gid-up!"

REPLY BY T. J. MARRS.

As Brother Jones asks me to answer all his "arguments" (?), will say: I don't think he has made but one (Col. 1: 13), and that was a bum mistranslation, as I showed. Moreover, by reading Acts 14: 22, the reader can see that Paul and Barnabas testified to the members of three churches that "through great tribulation we must enter into the kingdom of God." Now, if Paul taught the Colossians they were *in*, and these three other churches that they were *out*, of the kingdom, then Brother Jones should release Ananias and go give the "leather badge" to Paul. Yes, your 1 Thess. 2: 12 is "another mistranslation." The King James says, "who called you unto," etc. Brother Jones gave it "into," showing he goes beyond inspiration. But the Oxford and the American Standard give it, "who calleth you into his own kingdom." Would it not be strange that God was still calling them into it, after they had been in it several years already? I am not surprised that Brother Jones seeks every bum rendering, for they match his affirmation.

Yes, Brother Jones, Wilson was so well read in Scripture, that he had strong "Advent leaning." He reasons that as "church" and "kingdom" both occur in the same verse, that they are the same thing, therefore came at same time, on Pentecost. Well, let us try that idea: "On this rock I will build my kingdom, and I will (sometime) give you the keys of the church!" Be careful, Brother Jones, the disciples are the "church."

I deny Christ being "King" on Pentecost. Acts 5: 31 says God gave him to be a "Prince" and "Savior." A "prince" inherits the throne, and when the *time comes* he will be "king." (Acts 1: 6-8 shows Christ would not even tell them the *time* of his kingdom, but gave them "power" as his "witnesses.") Rev. 1: 5 says he is a "prince of the kings of the earth," showing when he takes David's (earthly) throne he will rule over all their territory. (Now, if church and kingdom is the same thing, will he improve the church by turning these political governments into it?) If he is King *now*, who is our Mediator—the Pope? You would fix things!

He quotes: "The kingdom of God is peace;" and again: "John was in 'tribulation' and 'in the kingdom and patience,'" Is peace and tribulation the same? No, Brother Jones, it was the Roman kingdom that was giving him "tribulation."

Dan. 2: 44 says God's kingdom will fill *all* the earth, and 1 Cor. 5: 10 says: "The unrighteous hath no inheritance

in the kingdom of God." Have the unrighteous had no inheritance on earth since Pentecost? (Quibbling, eh?) Again, he says he was translated, "not physically nor locally," into the kingdom. Then, he must have "physically" and "locally" left the earth and climbed a tree. Yes, Dan. 7: 10-13 *does* show Christ's kingdom comes after the judgment. (It may not look that way to "a man up a tree.") More "quibbling," eh? If the kingdom fills *all* the earth, and he is not locally nor physically in the kingdom, then he is not "locally nor physically" *on the earth*; and he introduced this text himself.

As he has offered no sound evidence, I conclude that he has not proved his affirmative.

"May the Lord bless and preserve you unto his heavenly kingdom."

Beat Your Own Record.

BY R. P. CUFF.

No man ever left a valuable life behind him as a heritage to the world but that he had noble ideals. Like the apostle Paul, who pressed on toward a mark—toward the prize that is to be given to all that have been faithful to the Christian calling—every man must have a definite goal in view, with a well-defined and all-absorbing desire to reach that goal. Through thick and thin, through fog and smoke and focal fire, he must follow the lead of a lofty ideal to a glorious destiny. It follows as the night the day that a spirit of rivalry against all that opposes his purpose will develop in the heart of the man who is determined to win in the fight to which his ideals call. Emulation has its rightful place in the life of a Christian. It is wholly legitimate that he should consciously strive to equal or excel. But in what phases of human endeavor should he so strive, and against whom, primarily—the other fellow or himself?

Long ago our Savior taught the lesson of service. The greatest man in the world to-day is the man who, as a Christian, is rendering the largest and the most efficient service to the people of the earth. Little or no mention of his name may be made by the daily newspapers or by the periodicals. No marble shaft may mark his final resting place. But God, our Father, whose all-seeing eye never fails to note even the smallest deed and whose memory is never-failing, knows well the worth of the man, will cherish his memory, and will guard the influence of his life until the day that rewards are given according to merit and not according to the fuss made in the world.

Do you need a cordial, my brother? Try larger doses of service. Almost before you are aware you will find yourself encouraged as much as you need. The heavy cares will disappear. Black skies that have frowned overhead will become serenely blue and will lighten with the smile of peace. Doleful prospects will suddenly become more promising. Springs of gladness will revive. Service will replenish them. Service will enlarge your heart, my brother; and it will set your life to a new key and make you rejoice in the love of Christ.

Service is life duty. Christ demands it. The world needs it. We must serve Christ by doing the things that will benefit humanity; also, by following his teaching, which leads us to wear his name as members of the divine family on earth—the church of Christ—and to do everything which his law enjoins upon the Christian. Without doubt, service is a field for emulation—a place where previous records should be surpassed.

May the same thing be said of humility? Does it deserve to remain on the list of virtues, or should it be regarded as having fallen into disrepute and as no longer worth striving for? Humility means an attitude of subordination; it means self-repression rather than self-assertion. Why should a man acknowledge himself as subordinate to anybody? Why should he not attempt to make all activity

within reach of the arm of his power bend to his will? It is well that there are some men who do not fight bitterly to accomplish their own ends and to put into operation their own designs. Intolerable would be this world minus humility. Civilization, not to say Christianity, could not exist if society were an arena where conciliation could not enter, but where every combatant was a scheming scoundrel who was determined that every man should yield to his wishes and designs. Humility demands the absence of self-assertiveness and the presence of self-repression. Every one should desire to be humble, and to that end should study and pray.

In the matter of service, of humility, and of any virtue, the Christian will endeavor primarily to surpass himself. To pick out some other to defeat is, in strong probability, to select an unworthy aim. The farmer whose harvest is only a little larger than that of some special neighbor may be falling far short of his own abilities as a farmer. The merchant who outsells, by a small margin, his rival in the same town may have been able to do much greater good by selling more wares and benefiting more people, if he had made more popular prices to the consumer. Never be satisfied with equaling some certain person in any activity. Never be satisfied with what you yourself have previously done. Do not select as a rival some one whose potentialities may be less than yours. Whatever experience may come to you, if in an earlier similar experience you met with a degree of success, or if you failed, this time beat that. Do not beat the other fellow's record; beat your own.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

There has not been a more enjoyable day at the Central church of Christ, 1720 South Flower Street, since the inception of the work there, than Sunday, April 30. The house was filled so that extra chairs had to be brought in, and the interest was fine. Brother Wright preached a most excellent sermon on "Love—What It Does, and What It Does Not Do." A number of out-of-town visitors were present, among them being Brother James Sewell, of San Francisco, who is an untiring worker for the cause of Christ. He believes in doing things, and the harder they are to do, the more he believes in doing them. Also, a number of new faces were present, and at the close of the morning services Brother and Sister Kennett Ham and Brother and Sister Ennis Roberts came forward for membership. Brother and Sister Roberts just recently arrived from Fort Worth, Texas, and we commend their promptness in hunting the church up and placing their membership. Brother J. F. Lilly was with us at the morning service and led the song service, and Brother Sewell led the evening songs. The singing was excellent at both services, and we appreciate the assistance of these good brethren. Brother James Morgan, our regular song leader, is having trouble with his throat and will not be able to lead for a while, which we regret very much.

After the morning services a number went from Central to join the Pasadena brethren in a basket dinner in Pasadena. A bountiful dinner was spread and enjoyed by all, and the afternoon was spent in visiting and getting better acquainted with these good brethren. In the evening Brother Wright gave us another good lesson on "Repent or Perish."

There was one point in Brother Wright's morning sermon that he brought out good and strong, and that was the fact that we may have the truth on our side, but that is not enough. We may speak it in such a way that we will draw people to the church, or we may use it so that it will drive them away. The secret of its right use is found in Eph. 4: 15, where the apostle says to "speak the truth in love." If a brother or sister has erred, and we go to them to show

them their error and persuade them to return to the fold, do we speak the truth to them in a threatening way and demand that they obey it, or do we speak it to them in such a way that they can see and know that we love them and want to help them to do better? It makes all the difference in the world how we go about these things, and we would do well to meditate on them. Paul, after giving Timothy certain instructions, said: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." (1 Tim. 4: 15.)

Atlanta (Ga.) Notes.

BY B. C. GOODPASTURE.

One was restored at West End Avenue yesterday (May 7). A meeting conducted by home forces will begin at West End Avenue next Lord's day.

Hugh E. Garrett will start a meeting at the Southern Shops to-day (May 8).

Don Hockaday will conduct a tent meeting in Lakewood Heights, beginning on the third Sunday in this month.

A. B. Lipscomb closed a fine meeting at Valdosta, Ga., last night (May 7). A goodly number were baptized. The interest and attendance were splendid throughout the meeting.

F. L. Rowe, the publisher of the Christian Leader, called to see us between trains one day last week. Brother Rowe was en route home from Lacota, Fla., where he preached on Sunday, April 30.

Flavil Hall is in the midst of a meeting at Pineapple, Ala.

It is with sorrow that I make mention of the death of Sister Eaton, wife of Dr. R. L. Eaton, of this city. She passed to her reward on Saturday, May 6, at 7:30 P.M. Funeral services were conducted at the residence by the writer, after which the remains were carried to Smithville, Tenn., for the concluding services and interment. The West End Avenue congregation sustains a great loss in the passing of this good woman. Our hearts go out in sympathy to her bereft loved ones. "Blessed are the dead who die in the Lord."

SOMEWHAT LIBERAL.

The following is a clipping from The Expositor of March, 1922: "The Seventh-Day Adventists report a great year of giving. There are 185,540 members in the whole world. The largest group is in California. During the year they raised \$11,854,400, or about sixty-four dollars per capita. Last year they gave forty-eight dollars per capita. Seventy per cent of the receipts come in the form of tithes."

This report indicates that most of the money was raised by tithe offerings, at least seventy per cent. We do not know how the remaining part was raised. Perhaps some of it was secured by means we would not indorse in church work and worship; but, be that as it may, the fact remains that the Adventists have progressed far beyond many professed Christians in the matter of giving. Pause long enough to consider what your home congregation could do, if all its members gave, annually, on an average, sixty-four dollars per capita. I am not saying that would be enough (many of the early Christians gave all they had); I am sure it would not be too much for most of our congregations. The New Testament does not stipulate that we shall give a tenth, but that we shall give as we "may prosper." (1 Cor. 16: 2.) This may be even more than a tenth. Evidently we live far below our possibilities in religion, especially in giving. God holds men responsible for the good they could have done and failed to do. (Matt. 25: 27-29; James 4: 17.)

APPRECIATION.

Doubtless but few people live who do not treasure in their hearts some kind words of approval and appreciation, spoken thoughtfully and kindly by a worthy friend. We store these as rose leaves in the book of memory, and by

and by when the book is opened they give forth a new-found and wondrous fragrance. The pensive Ruth beautifully expressed her appreciation of Naomi (Ruth 1: 16, 17); and she did this within the lifetime of Naomi. Is it not true that we oftentimes put off a word of commendation or of love until it is too late? An anonymous poem, found on a desolate battle field of Europe during the recent great war, expresses a sentiment appropriate at this point. Perhaps it records the yearnings and last, sad reflections of one stricken in battle. The poem follows:

If with pleasure you are viewing
Any work a man is doing;
If you like him or you love him,
Tell him now!

Don't withhold your approbation
Till the preacher makes oration
And he lies with snowy lilies
O'er his brow.

For no matter how you shout it,
He won't really care about it,
He won't know how many teardrops
You have shed.
If you think some praise is due him,
Now's the time to slip it to him,
For he cannot read his tombstone
When he's dead.

More than praise and more than money
Is the comment kind and sunny,
And the hearty, warm approval
Of a friend;
For it gives to life a savor,
Makes a fellow stronger, braver,
And it gives him hope and courage
To the end.

If you love him, let him know it;
If he merits praise, bestow it;
Let the words of true encouragement
Be said.
Do not wait till life is over
And he's underneath the clover,
For he cannot read his tombstone
When he's dead!

"Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." (Solomon.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.—Matt. 6: 19-21.

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Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Who Are Christians? No. 5.

BY C. R. N.

The reader should re-read the letter of Brother J. W. Dunn, which appeared in the Gospel Advocate last week, under the above heading; and I will be glad if you will re-read what I had to say in that connection.

In my work of preaching the gospel, as is true with other gospel preachers and workers in the church of Christ, I endeavor to get men to cease their sins. I try to get them to be Christians. I find myself saying: "Be a Christian," "Become a Christian." I do not intend for those who hear me to get the idea from anything I may say that I think there are some Christians who dance, others who curse, others who get drunk, others who lie. I try to convey to the people the thought that I wish them to be "followers of Christ," and that one cannot follow Christ and lie, steal, gamble, or engage in other forms of sin. I tell them that it is possible for one to become a child of God, and even then go far off into sin, and because of such sin be disinherited by the Lord; but that they are not Christians while practicing sin. I teach that all Christians are children of God, but that one can be a child of God and, because of sinful practices, not be a Christian.

Brother Dunn inquires: "Is the expression, 'child of God,' member of the church—the Lord's church—the same as a Christian, or different? If different, what makes the difference?"

If one has been born again, he is a child of God; and if a child of God, he is in the house of God—household of God—the church. In becoming a child of God, one becomes a Christian. That one can become a follower of Christ and then cease to follow him is declared by inspiration: "Many of his disciples went back, and walked no more with him." (John 6: 66.) Ananias and Sapphira were children of God, members of the Lord's church; but surely no one thinks of them as being Christians in the attempted deception of the church in the lie they told. They were killed by the Lord for their hypocrisy. Can you think of these two characters as "followers of Christ" in this course? Were they what Paul was persuading men to be—that is, "such as I [Paul] am, except these bonds?"

Of those in the church who are indigent, Paul instructs that a certain class of them are to become the permanent charge of the church, whereas some others are to be rejected. "But younger widows refuse; for when they have waxed wanton against Christ, they desire to marry; having condemnation, because they have rejected their first pledge"—cast off their first faith. (1 Tim. 5: 11, 12.) Can you think of such folk as Christians? Is one a Christian who has cast off his first faith?

To the young preacher, Timothy, Paul said: "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies." (1 Tim. 4: 1, 2.) Those who depart from the faith are not Christians, even though they have been born of God, though they are in the house of God. They have ceased to follow Christ; they are in neither faith nor character what the Lord demands. It does not follow that because one has been born again, and by such birth becomes a member of the Lord's church, that such a man forever remains a Christian.

Brother Dunn further inquires: "So often do we hear people remark: 'He was once a member of the church, but not now.' Is it correct to thus speak of one who has 'turned back?'"

Those who are born again are in the kingdom. (John 3: 1-5.) But those born again are children of God. (John 1: 12, 13.) It follows, then, that all in the kingdom have been born again. Again, those who are converted to Christ enter into the kingdom. (Matt. 18: 3.) But those who are converted have their sins blotted out. (Acts 3: 19.) From this it follows that those in the kingdom have their sins blotted out—are saved from their past sins. But salvation is in Christ. (1 Tim. 2: 10; Col. 1: 13, 14.) To be in Christ is to be in his body, which is the church. (Col. 1: 23.) The kingdom on earth and the church are coextensive, and he who is in the church is in the kingdom—the church and the kingdom are the same institutions.

Those who believed and were baptized in Ephesus as a result of Paul's having preached to them (Acts 19) are said to have become citizens. "Ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God." (Eph. 2: 19.) They became members of the "household of God" by becoming children of God, by being born again, which birth brought them into the kingdom, where they are citizens with the other saints. Should one who is in the kingdom sin, it does not change the fact that he has been born again, that he is a child of God, a citizen in the kingdom, a member of the church; nor can we thrust such a one out of the kingdom; nor does he have to be born again to be reinstated as a faithful citizen. Such people are disobedient citizens, unfaithful members of the church. They are not "sinning Christians." In sinning they ceased to be Christians. If your child acts wickedly, his wicked acts do not change the fact that he is your child; but surely you understand he is not "following" as you have directed. So the child of God, the member of his "household," the church (1 Tim. 3: 15), does not cease to be a child of God when he sins, and find it necessary to be baptized again into Christ (Gal. 3: 25-27). He is a disobedient child, an unfaithful member, a rebellious citizen. As it was the law of God that made him a child, the Lord who added him to the church, and Jesus who is King of the kingdom, it is his province to sever the man's relationship with the church, deal with him as a rebel in the kingdom. In this paragraph, as is evident to each one, I am using the word "church" as coextensive with the kingdom, and it is not within the province of men to sever the man's relationship with the church when used in this sense. Even though he should become ever so wicked, we cannot expel him from the church, when we use the word "church" in this sense.

But sometimes the church is used to mean no more than a local congregation—the congregation of God's children in a particular community, as the church in Ephesus, the church in Corinth, the church in Sardis. I am a member of the church of Christ in Clifton, Texas. By this expression I have reference to the children of God who meet for worship in Clifton, Texas, each Sunday. This congregation has her bishops and deacons. If I should "turn back" and this congregation should withdraw their fellowship from me as God directs (2 Thess. 3: 6), "turn me out," I would no longer be a member of the church of Christ in Clifton, Texas. So far as that local congregation is to be counted, I am not a member; I have no fellowship with them, nor they with me. The relationship I sustained to this congregation has been severed as a result of my manner of life. The bishops would correctly say, if I stood withdrawn from: "He is not a member of the church in Clifton, even though he continues to reside in the town; he has been 'turned out.'"

The best argument for Christianity is a Christian. That is a fact which men cannot get over.—Henry Drummond.

Gospel Advocate

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

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Editorial

A Baleful Tendency Hoary With Age.

BY M. O. K.

It has occurred to me that, following the recent review of the Payne book on the Greek word "psallo," it will be helpful to consider, directly and upon its own merits, the age-long tendency which not only lies at the foundation of the instrumental-music innovation, but which has been the characteristic mark of all departures from the word of God in all history. The close observer and diligent student of history, who is also familiar with the Bible, cannot fail to see that this tendency, whether manifesting itself in the doings of ancient Israel or in those of the modern church, has always been one and the same thing. While it sometimes boldly manifests itself in an open and conspicuous defiance of divine authority, yet it more frequently appears in the guise of a quiet, insidious, and almost imperceptible modification of the divine word, and hence it is exceedingly deceptive and misleading. It does not take the diligent student of the word of God long to learn that it is in this latter way that the erroneous principle in question does its greatest mischief.

In order that we may be able to detect and appreciate this principle whenever and wherever it begins its work, let us note the Lord's own directions to those who assume to be teachers or preachers of his word. For example, listen to this: "He that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah. Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith Jehovah, that steal my words

every one from his neighbor." (Jer. 23: 28-30.) This passage discloses a most serious situation and imposes upon the preacher of God's word a most solemn obligation.

1. It shows what it is to preach the word of God. "Let him speak my word faithfully." What does this mean? No properly thoughtful person can fail to see that it means that men, in attempting to deliver God's message to the people, must say what God says and not something else. They are not to say something that is merely like what God says, but they are to say *what God says*.

2. It positively excludes the presentation of any and all views of men. When a religious teacher stops to give his view of something that God has said, that is not delivering God's message. It is delivering the teacher's own message. Jehovah says: "He that hath my word, let him speak my word"—yes, "let him speak my word faithfully." He does not say, "He that hath my word, let him present his view of it," but he must present the word of God itself. "Let him speak my word"—not his view of my word.

3. This passage also makes it perfectly plain that, when religious teachers foist upon God's word any views which God himself does not express, God calls it stealing his word from men. They "steal my words every one from his neighbor." Instead of stopping to make something plainer than God has made it, religious teachers would better leave it just as God left it. Never mind whether the way the Lord put it is plain or not. It is precisely as the Lord wanted it said, or he would not have said it that way. It may not be said in a way to teach what the religious teacher wants it to teach, but this is the strongest possible proof that the Lord did not want it that way. "He that hath my word, let him speak my word faithfully."

The New Testament is equally plain in teaching the same principle. "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) "The precepts of men" are, of course, what men say—men's views of things and not what God says. Furthermore, the inspired apostle says: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom, preach the word." (2 Tim. 4: 1, 2.) There it is in a nutshell. Preachers are commanded not to explain the word, but to "preach the word." It is no part of their business to explain any part of God's word, except by giving what is in the passage that may be under consideration at the time, or in some other passage of God's word. It is not only true that God can say things that he wants to say, but it is equally true that he can say them in the way he wants them said. "Preach the word" is the divine requirement. This means to preach what the word says, no more and no less, and nothing otherwise. Preach what it says on faith, on repentance, on the good confession, on baptism, on prayer, on the Lord's Supper, on music in the worship, on the contribution, on visiting the sick, on preaching the gospel to all the world, and on everything else found in the word. "Preach the word" on all that the word says and stop with that. He who does otherwise in the least degree has already entered on dangerous ground. With him, the baleful tendency has already set in, and it is only a question of time or circumstances where it will end or to what it will lead. This is not only the very principle which lies at the foundation of all denominationalism, but it is the principle on which denominationalism thrives and without which it could not exist. It is both a pity and a standing shame that some of those who profess to be opposed to denominations and to all denominationalism adopt the same misleading principle themselves, and thus, while professing to oppose such a condition of things, are themselves sowing the very seed which continues to produce the same harvest. "O, consistency, thou art a jewel!"

There are many things mentioned in the word of God which the Lord himself has not seen fit to explain in detail

or to tell what all they may mean. It is usually in the treatment of this class of passages where the dangerous tendency in question appears. Men are sometimes not satisfied with what they thus find in the divine Book, and so they proceed to give their views of the matter, and then trouble begins. Their views are not in the Bible, and are no part of the word of God, and very naturally the next teacher, who acts on the same unsafe principle, offers a different and conflicting view. Then division is the result. Such speculation, with its unsafe handling of the word of God, has been the bane of the church in all ages. Why should anybody care for any such views of men, anyhow? Even the authors of them do not themselves know whether such views are true or false. Why not, therefore, withhold them and never teach them? And when religious teachers themselves have not the grace and wisdom to observe this safe principle, then let others repudiate all such views and all such teaching and demand of them nothing less than a "Thus saith the Lord."

Finally, "*I think*" is a dangerous ingredient in the gospel preacher's program. He should always substitute for it what *God says*; and if God says nothing, then let the preacher *say nothing*. This position is safe, infallibly safe, universally safe—safe everywhere, at all times and under all circumstances. The baleful tendency has always been and is now to do otherwise; but let it be promptly resisted in its very beginnings whenever and wherever it appears. Let the gospel preacher be ready at all times to give a "Thus saith the Lord" for all he preaches, and let him be equally prepared to turn to the sacred record and show to the humblest mind that what he has thus preached is exactly what God says. In this way the preacher is ever standing on the solid rock of truth.

Why Are People Confused?

BY F. W. SMITH.

There is more confusion on the subject of religion than on anything else in this world, and, of course, there must be a cause for this unhappy and deplorable situation. Shall we charge it upon the Bible, the word of the living God? Has God given to the world a system of redemption and revealed the matter in such mystifying terms or language as to create all of this confusion on the subject? Believe it if you wish, but, as for myself, I will not charge God with thus dealing with his creatures. To my mind, the cause or source of all of this confusion and division in the religious world arises from religious teachers, and not from the word of God. As a sample of such teaching, I submit a few extracts from a sermon delivered in Nashville, April 24, by one of the city's pastors. His subject was "Salvation," and in the development of his theme he said:

Our contention is that salvation is wholly of grace, and is a free gift bestowed upon the believer in response to his faith in Jesus Christ. There is no meritorious thing that a sinner can do which will procure for him the forgiveness of sins, unless one should choose to think of the exercise of faith, which is simply acceptance of the gift, as something which a sinner can do. While this does secure the gift of justification and peace, it in no way does more than accept it. And whoever exercises faith in Jesus Christ, having repented of his sins, receives forgiveness, which brings peace, and is justified before God. And this means that God holds him as set free from his penalty for sin.

It is most freely admitted that sinners are saved by the grace of God, and it is also as freely admitted that there is no merit in anything that man does in the matter. But when the author of the sermon under review states that "salvation is wholly of grace," does he intend to be understood as teaching directly or by implication that a sinner has nothing to do in the salvation of his soul? No, not by any means, for in the same sentence he says this salvation is "bestowed upon the believer in response to his faith in Jesus Christ." He then further tells us that "the exercise

of faith is simply the acceptance of the gift"—that is, the gift of salvation. Very well. But now this question arises: Since faith is a thing exercised by the sinner—a thing that the sinner *does* before he can have this gift of salvation bestowed upon him—why exclude another act of the sinner as a condition of his acceptance of salvation—viz., baptism? Now, it is freely granted that if God or Christ has anywhere said that "*faith alone*" is the only condition of the acceptance of salvation, that would settle the matter. But has God said any such thing? If so, where? Most certainly he has not said it in the passage quoted by the author of the sermon—namely: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) The word "only" or "alone" is not in the passage, and neither are such words connected with faith and salvation anywhere else in the Bible. Since the author of the sermon leaves baptism out of justification by faith, by what authority does he include repentance in the passage? He said in the course of his remarks, "We come to God, as Paul says, with repentance toward God, and faith," which shows conclusively that he places repentance in being "justified by faith." Again I ask, by what right or principle of interpretation of God's word does he do this and *exclude* baptism? Are not both faith and repentance acts of the creature as much as is baptism? Is not a sinner *obeying commands* when he believes and repents, as much so as when he is baptized? And if neither faith nor repentance has any virtue, then why think he who insists on baptism, another act of obedience, is claiming virtue in the act? The author of the sermon further said:

Much as it is to be regretted, there has not been complete agreement between those who have sought to explain God's word on the subject. And naturally those who are interested can but feel a sense of discomfort when they soberly think about this matter. For religion is the chief concern of mortals here below. To make a mistake in preparing for the world to come would be the most dreadful thing that could happen to any one.

Any one who undertakes to tell people about God and salvation is under the highest obligation to get it right. It must be a very reckless man, indeed, or a very courageous man, who can be negligent about so serious a matter. For preacher and people must all stand before the judgment seat of Christ, and give an account for their course and conduct while living in this world. I feel called on to give what I conceive to be the teaching of God's word on the subject. But I wish it distinctly understood, my word is to have weight only insofar as they agree with the Bible.

I heartily indorse the sentiment that this lack of agreement is a thing to be very much regretted, and also agree that he who undertakes "to tell people about God and salvation is under the highest obligation to get it right," and for this reason am wondering why this religious teacher excludes baptism, a command of the Lord Jesus Christ, from the conditions of acceptance of the gift of salvation. Especially am I concerned over this matter when it is right before this teacher's eyes in the great commission: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Again, he reads instructions like this to a man who believed and repented: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) Others with faith were told: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) Once more: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) When men, like the author of the sermon under review, discard from their teaching sinners on the subject of salvation these plain passages which as clearly bind baptism as a condition of salvation as they do faith or repentance, need they be surprised at disagreement between themselves and others who have respect for what God says?

The Commission on Unity.

BY F. E. S.

Recently I received the following communication:

West Nashville, Tenn., May 1, 1922.—Dear Sir and Brother: We sent you last year a copy of O. E. Payne's book on the church-music question for your consideration and to be returned after reading. We have not yet received the copy sent you, so we are writing to request the return of the same. Fraternally,
THE COMMISSION ON UNITY.

I wonder who appointed this Commission on Unity or who has any right to make suggestions as to how unity can be brought about or maintained. If this commission has been appointed by any one or by any church, I would like to know who or which, because that individual or church should know what this commission is doing to promote unity. But if it is a self-appointed commission, as I believe it is, I have as much right to offer suggestions as any one. If this commission is calling in O. E. Payne's book on the church-music question in order to destroy it, it is working on the right line, and I want to commend them; but if it is calling in these books in order to give them to others and thus continue their circulation, I suggest a change of name for the commission. It should be called "The Commission on Division" instead of "The Commission on Unity." I doubt whether one church in fifty in this country uses the instrument in their worship. If this book is circulated and read and changes no one, it could not assist in bringing about unity, because we already have unity on that question in most of the churches in these parts; but if it changes some one and makes him believe that he ought to have the instrument in worship, cannot this commission see that this would bring about division? The instrument would be forced into the worship by these new converts made by Payne's book, which would drive out those it did not convert, and thus we would have division instead of unity as a result of this work. Surely this commission could not hope to change every one on this question with this book and thus get every one wrong; but if it did not change all, but changed any, it would cause division instead of unity. Why is it necessary to have a commission in order to circulate O. E. Payne's book on the church-music question? Is it possible that those who are doing this work are ashamed to come out in the open and do it as individuals, or are they trying to make the impression that some church or association of men and women are behind them in their divisive work? We know it is not necessary in this city to have the instrument in order to have unity on the music question, for it was demonstrated in the recent meeting at the Ryman Auditorium that even those brethren who use the instrument can unite with those that do not and sing without the instrument, for they did it in that meeting. The only way to have unity on this question is to stop circulating such literature as O. E. Payne's book and cease to encourage such a commission as the one that has sprung up in West Nashville.

I cannot comply with the request herein made to return the copy of the book claimed to have been sent to me, as I have no recollection of having seen it, and no member of my family remembers anything about it, but I will agree to send a copy of M. C. Kurfess' reply to O. E. Payne's book. If the commission will agree to use it as an antidote to the Payne poison. If this commission is true to its name and is really a commission on unity, it will accept this proposition and will circulate this reply to Payne's book by Brother Kurfess as extensively as it circulates the Payne book; but if this commission is not true to its name, then the church where the individuals composing the commission hold membership should promptly withdraw from them, in harmony with the plain command of the apostle where he says: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.)

"The Creed in the Deed."

BY J. C. M'Q.

This subject is a living issue and demands our attention. The idea of putting "the creed in the deed" is ridiculed by some; but it is a fact, nevertheless, that no deed has ever been made to church property without inserting in the deed a measure of the faith of those to whom the property is deeded to identify them as the owners of the property. Without such identification, a legal deed cannot be made. Without proper, accurate, definite identification, a safe deed cannot be made.

The word "creed" is from the Latin "credo"—"I believe." What a man believes is his creed. This being true, it is evident that it is impossible to deed a piece of property to any religious denomination without expressing in the deed enough of the faith of that denomination to identify it. Any piece of property deeded to "the Methodist Episcopal Church" would be owned by any Methodist Episcopal church. This would identify a people that practices infant baptism and affusion for baptism. This would have been sufficient to identify the Methodist Episcopal Church before the division of that church into the Methodist Episcopal Church, South, and the Methodist Episcopal Church, North. Since the division the people owning the property will not be identified unless the property is deeded either to "the Methodist Episcopal Church, South," or to "the Methodist Episcopal Church, North," as the particular case may be.

We may apply the same reasoning to the Baptist Church. A deed made to a Baptist church conveys the thought that those to whom the property is deeded immerse believers. The name "Baptist" also identifies the people. But there are divisions among the Baptists. Property deeded to "the Baptist Church" would not be sufficient to convey it to the Primitive Baptist Church or to the Missionary Baptist Church. An item of faith must be conveyed by the word "Primitive" in order to deed the property to the people known as "Primitive Baptists." The word "Missionary" must be added in the deed, which reveals something believed, in order to deed property to Missionary Baptists. The same is true of all Baptists. I am looking only at the religious items necessary to describe the faith of any people, and not at the boundaries, etc., necessary to locate the property.

Let us apply the same reasoning to the church of Christ; the Christian Church, or the Disciples of Christ, for all these names are worn by the same people. Fifty years ago property deeded to "the church of Christ" was sufficient to show the religious people to which the property was deeded. At that time the disciples of Christ were not only fully agreed as to the steps necessary for the alien sinner to take to become a Christian, but they "walked by faith" after becoming Christians and declined to build on the silence of the Bible. No one held that the motto of the Campbells, "To speak where the Bible speaks and to be silent where the Bible is silent," meant that we would be justified in introducing into the worship something which the apostles never authorized nor practiced as Christians. At that time property deeded to "the church of Christ" was sufficient identification, because the people known as "Christians" were one in faith and practice. But—alas!—some grew dissatisfied with the simple worship of the New Testament church, and missionary societies were organized for managing and directing the mission work of the church and instruments of music were brought into the worship. It was stoutly contended by opponents of societies that a principle had been accepted which paved the way for other departures from the simple worship as prescribed by the Spirit. We realize how well this contention has been fulfilled when we read of "destructive higher criticism," "open membership," etc. The society and the organ in the worship are only symptoms of the disease. All should reflect seriously on the disease before indorsing the symp-

toms. Soon Christians who conscientiously opposed missionary societies and the use of instruments in the worship found that to deed their property to them as "the church of Christ" was not sufficient, for those who use instruments of music and missionary societies in the worship were taking their property away from them, claiming that they were the church of Christ. Unfortunate and sad as is the division, the churches of Christ found it necessary, in order to hold their property, to introduce a clause into the deed that shows wherein their faith is different from others wearing the name, "the church of Christ," "the Christian Church," or "the Disciples of Christ." Here is the clause which has been inserted in deeds to property and has held the property for its owners:

The following clause is inserted at the request of the purchasers of the lot: It is the object of those building this house to encourage and build up churches that will in all work and worship use only what is ordered and required in the New Testament, rejecting all the inventions and devices of men, such as the use of the organ and other instruments of music in connection with the worship and of any societies other than the church of Christ in carrying out the work of God. In the event of any division arising over these or other questions that may come up, the title of this property inheres to those, whether a majority or minority, who most rigidly adhere to the requirements of the New Testament.

A vigorous effort should be made to convince all who oppose the restrictive clause in the deed that such clause is necessary for identification. The objector to such a course indicates by his objection that he favors societies and organs in the worship. "By their fruits ye shall know them."

It is vain to say a deed without the clause was good enough for our fathers forty years ago. Things are taught and done now that were not taught and done forty years ago. It is also true that forty years ago some of our fathers were fearful that some things would occur just as they have come to pass.

Some Good Men in Need.

BY F. R. S.

Andy T. Ritchie is now giving his entire time to evangelizing. Heretofore he has been farming some and preaching during the summer and fall, but now he expects to hold meetings all the time and leave the farming to those who cannot or will not preach the gospel. This is right. While Brother Ritchie may be a good farmer, and I know he is willing to work with his hands, still there is too great need of gospel preachers for a man like Andy T. Ritchie to follow the plow when so many are perishing for the bread of life. He began a meeting at Goodlettsville on the first Sunday in this month, and had to come to Nashville on May 9, and left his Ford in a garage to have a little work done on it; and when he got back to the garage, it had burned to the ground, and his car was completely destroyed, with no insurance on it. He was compelled to buy another, as he has an afflicted boy that must be brought in to the doctor some three times a week. It would be a great help to Brother Ritchie if some of his friends and brethren would assist him in paying for this new car which he had to buy to take the place of the one burned. The brethren who are able should come to his rescue and pay this debt off and relieve him of this burden. God will overrule this loss for good in some way, and it may be by giving those who know Brother Ritchie a chance to help him in this great need. "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." (1 Cor. 9: 14.) It would be nice if some of the churches in Arkansas where Brother Ritchie was reared and where he spent some of the days of his youth preaching the gospel, perhaps with little remuneration, would remember him in this loss. It would not only be a helpful gift to this worthy brother, but it

would be to him, as the gift of the Philipplians was to Paul, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Phil. 4: 18.)

Brethren Charley Taylor and W. E. Morgan began a mission meeting in Cairo, Ill., on the first Sunday in this month. There are very few there that will stand with these brethren in their effort to plant primitive Christianity in that city, and they are dependent on outside help for support while there. In a letter to this office Brother Taylor says: "We are on the ground, with good prospects for the meeting, but our friends are very few, and it now looks like we will be compelled to stay at the hotel; but it will never do for us to let this opportunity for establishing the cause in this city get away from us, and, by the grace of God, we are going to do what we can in his name." Some few have sent these brethren contributions, but not enough for their need if they have to pay hotel bills for themselves while there. One dear, good, old preacher sent these brethren his personal check for a small amount, and in the letter in which the check was inclosed, among other things, he said: "I have no income but from my preaching, and places that once called for me call no more; still, out of my small income I just must have a little fellowship in the meeting in that wicked city." This brother knows what it is to go where others have not been and to spend and be spent for the establishment of the pure worship of God. If all our members had some similar experience and great sacrifice of this dear old war horse, it would be easy for these brethren to find help in their effort to plant the truth in Cairo and leave there a people that will faithfully represent the truth "as it is written." Let us not forget these brethren, but assist them in this sacrifice.

O my soul, do thy part with all thy might! Little thou mayest be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the music of his great universe is made richer and sweeter because thou givest him thanks. Bless the Lord, O my soul!—M. G. Pearce.

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By A. B. L.

Mirrors of Washington.

A writer who keeps in close touch with affairs at the national capital has issued a book bearing the caption, "Mirrors of Washington," in which he gives a cool, clear, calculating analysis of our greatest statesmen. The book is written anonymously and in a spirit of candid fearlessness. Without any restraint he delves into the inner lives of the national leaders and reveals in one pen picture after another their weaknesses and idiosyncrasies. Wilson is given full credit for his idealism in the management of world affairs, but the author portrays him to be an intellectual fanatic devoid of practical ideas. Harding was elected, he declares, not because he was supremely fitted for the Presidency, but because he was the "best of the second-raters." Lodge is set forth as an aristocratic snob. Herbert Hoover is pictured as a piece of machinery doing big things simply for the sake of doing them, a man without deep sympathy who likes to figure out just how many calories it takes to keep the hungry world from starving. Perhaps this brilliant writer's portrayal is overdrawn, but the fact that all our great men have their weaknesses cannot be denied. If there is greatness, it is too often marred by littleness; if there is wisdom, it is too often discounted by vaunting pride; if there is wealth, it is too often the foundation of selfishness. Of only one Being who ever walked upon the face of the earth can we say his greatness was absolutely unsullied. Jesus Christ is the only one of whom we may say, without exaggeration or flattery, he was "altogether lovely."

The Human Side of Jesus.

With all of his greatness, Jesus was very human when he lived among us. In everything but our evil natures he was one with us. He was tempted in all points as we are tempted, yet without sin. With Thomas we call him "Lord," and we laud and adore him. But if Jesus Christ comes into our lives as he should, there is no one who establishes such intimacy. There is no one of whom we feel so little afraid. He enters simply and naturally into our lives, as if he were reared on the same street.

Some years ago there came from across the waters a Hindu. His friends and followers claimed that this man was divine. He was an austere personage who affected the dress and manners of the Orient. The social "Four Hundred" in New York City made much ado over this widely heralded "divinity." He was not easy to approach; aloofness was his middle name; he moved only in fashionable and exclusive circles. Jesus Christ was not a bit like that. He was always approachable. If you could not reach him, it was not because of his aloofness, but because so many poor, suffering human beings were ahead of you. His disciples were never afraid of him. Martha scolds him; John makes a pillow of his breast; Peter "kicks" when Jesus would wash his feet; they ask him foolish questions and love him and adore him and rebuke him almost in the same breath. For his part, Jesus calls them by their given name, tells them to "fear not," and assures them of his love and friendship.

When you think of the Jesus who walked among men, do not think of a cold marble statue placed high in a niche in the wall, but think of the Son of God, who is also the Son of man, with his hands outstretched to little children and taking them with their dirty hands and faces into his

loving arms. Do not think of some wonderful flower like John Fox's rhododendron growing upon the cliffs and almost impossible to reach, but think of a rose in an old-fashioned garden shedding its fragrance in every direction. There you will have the true picture of the Jesus of the New Testament.

His Humility and Sympathy.

Jesus was altogether lovely in his humility. He was born in a manger and buried in a borrowed tomb. He was the only person who was ever given the choice of how he should be born into the world, whether he should be born into a rich family or into a poor family. He did not come into the world with a silver spoon in his mouth, but entered as one of the masses. He elected to be a carpenter and a carpenter's son. What surpassing meekness and lowliness in the Master's choice! In him the prophecies are fulfilled, "He shall grow up like a tender plant," and, "As a sheep before her shearers is dumb, so he openeth not his mouth." Peter once had the habit of striking back, but he admired the One who, "when he was reviled, reviled not again." Jesus himself said: "I am among you as he that serveth." Now and then the Catholic Federation passes resolutions demanding that the rights of the "Supreme Pontiff" be respected. But can you imagine the lowly Jesus harping upon his rights?

Jesus was altogether lovely in his sympathy. He was always being "touched with compassion." He saw the hungry multitudes, and it reminded him of sheep scattered abroad without a shepherd. As he and his disciples entered the little city of Nain, a funeral procession wound its way out. The dead boy was the only son of a widow. Jesus stopped the bier and restored the boy to his mother. We may safely infer that he broke up every funeral he attended. In the home of Jairus, the ruler, he gives us a figure that dissipates the dread of death: "She is not dead, but sleepeth." In the wild Gadarene country he casts out an evil spirit from a boy who had been living among the tombs. He not only brought his message of sympathy to the homes of the people, but carried it into the darkest places of the earth. In Mark's account of one of the miracles he tells us that Jesus reached forth his hand and touched a leper. Why did he touch him? He could have spoken one word and healed him. He did this because there was grace in his sympathy. That leper was a social outcast. He had been taught to cry, "Unclean, unclean," whenever approached by others, and doubtless the poor fellow had reached a point where he felt that he was no longer a human being. The touch of Jesus made him human again.

Jesus' Way With Sinners.

But the supreme loveliness of Jesus is shown in his way with sinners. He deals with all kinds. Nicodemus may be taken as an example of the aristocratic type. He is candid and sincere, but proud of his place as a master in Israel. In one interview Jesus shows this man that he is ignorant of the very first step in salvation. He knocks the underpinning from the house of his pride; yet there is no harsh utterance, no trace of resentment. Zaccheus may be taken as an example of another class of sinners, the publicans. This man's business as a taxgatherer made him odious with the Jews. He was despised and hated. All the circumstances were such as to make Zaccheus a pessimist and to embitter his heart so as to think little of salvation. But Jesus crosses his pathway. There was something in the Master's bearing and tone of his voice that instantly won the heart of the publican. When he spoke to the silent, despairing woman taken in sin, he uses the same word (in the Greek) that he used in addressing his mother,

In unfolding the deepest truths to the Samaritan woman at the well, he is just as respectful and considerate and courteous as when he talked to Mary and Martha in their home at Bethany.

Jesus is altogether lovely in his suffering. In Gethsemane he prays that the cup of anguish may pass away, but the prayer ends with the world's greatest lesson of resignation: "Nevertheless not my will, but thine, be done." Upon the cross there is humanity's cry of despairing faith, but in the end there is the quiet yielding of his spirit unto God. When ancient warriors returned from the field of battle, they sometimes came with the chiefest men, kings or princes, lashed to their chariot wheels. But it was enough for Jesus to carry with him into paradise the soul of a thief.

Follow him to the end, through all the scenes of outrage and insult and perfidy, and the lesson of his greatness is always the same and is never disappointing. All the elements of his character are in perfect poise. His gentleness is never weak, his courage is never brutal. Stand with the crowd that wagged their heads and jeered him with the words, "He saved others, let him save himself," or stand with the little group of women who were last at the cross and first at the tomb, and you will reach but one conclusion. The centurion expressed it well: "Truly this man was the Son of God."

When but a boy like Timothy, I stood up in the presence of many witnesses and confessed my faith in this wonderful Being. I have not always been true and faithful to him, but he has never forsaken me. He has proved to be "a friend that sticketh closer than a brother." When I do right, he leads me on to higher ground. When I stumble and fall, he lifts me up. He never fails to help and comfort and guide. If some one should come with the proposition, "You give up Jesus for one day only, and we will elect you to the Presidency," I would answer quickly enough: "You keep the Presidency and let me keep Jesus." For I need him every hour. "I want that Jesus shall be near me, whatever comes, whatever comes." And—

"He walks with me and he talks with me,
And he tells me I am his own;
And the joy we share as we tarry there,
None other has ever known."

Faith and Service.

"The popular impression that nothing important can happen in human life without the human will being at the bottom of it is an illusion as complete as the old view that the universe revolved about our planet."

So says a professor of social sciences. Christian Work, commenting on his utterance, says that "the newer humanism which reduces religion to sociology and loses the transcendent in the immanent God is folly."

This is true and timely. Social service is the fruit of the tree of life. Apart from the tree it may keep its qualities for a little time. Many zealous reformers are buoyed up by the faith and instruction of their fathers and mothers. They are running on the fuel of past generations.

So long as the religion of the Bible has its hold on men they will show their faith by their works; but when they give up their faith and substitute humanistic reforms for regeneration, their works will dwindle to the vanishing point.

There is no contrast between faith and service. The church has always sought human betterment. Converted men and women have been the backbone of every social reform. Heathenism is not concerned as to the rights and comfort or happiness of mankind, and the attempt to contrast faith and humanistic reform is a reversion to heathenism.—Herald and Prebyter.

Gospel Meetings at Valdosta, Ga.

BY T. M. SMITH.

The church of Christ here has just closed a series of meetings that continued about two weeks. We were fortunate enough to have Brother A. B. Lipscomb, of Nashville, Tenn., stop with us on his way back from a meeting at Ocala, Fla., and do the preaching. He is one of the most polished, logical, and clear speakers it has ever been my privilege to hear; and notwithstanding he does not "shun to declare the whole counsel of God," his earnestness, sincerity, and kindly manner was such as to win his hearers at every service. The audiences were fine all the way through, at times overflowing the house. We are truly grateful to God for the splendid opportunity we have had of discussing with so many of our friends and neighbors and fellow citizens this most important of all themes—the salvation of their souls. We feel that it has been a great seed-sowing time and that eternity alone will reveal the munificent harvest. Eleven persons were baptized during the meeting.

True Religion.

BY ROY ROBINSON.

Not when we turn from death to life
Is all our duty done;
Through years and tears of sacrifice
The goal of life is won.

Not in one moment we attain,
Or know our certain fate,
For stumblingstones bestrew the road
That leads to Heaven's gate.

And contrite tears must flow the while
We righten every wrong;
For we must weep ere we shall sing
The hallelujah song.

The King of Light bestows no crown
Until we bear the cross;
Until we crucify the world,
And count it all but dross.

The house where we shall dwell on high,
We build it day by day;
Its stones are deeds of kindness wrought
Along the narrow way.

Not with a single bound we grasp
The prize, eternal life;
We must with patience run the race
Till death shall end the strife.

We rise and fall; our high resolves
Lie shattered in the dust.
We gather up the broken hopes,
For carry on we must.

As ships that lie at anchor feel
Their cables strain and shake,
Our lives, though hid with Christ in God,
May from their moorings break.

Then gird thy armor on and stand,
A sinner saved by grace;
Say not that thou hast conquered, till
Thou stand before His face.

INSTRUMENTAL MUSIC IN THE WORSHIP

By M. C. Kurfes

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This is the most comprehensive book on this important subject now before the public. In it the Greek verb "psallo" is philologically and historically examined, together with a full discussion of kindred matters relating to music in Christian worship. The book is the result of a lifetime of critical study and research, and has become the standard of information on the music question. It has been highly recommended by scholarly brethren in the church of Christ and in the religious world.

McQUIDDY PRINTING COMPANY
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At Home and Abroad

F. B. Srygley preached at Lawrence Avenue, this city, last Sunday.

Change of address: W. T. Beasley, from Bellevue to Franklin, Tenn., Route 8.

Wanted—A Christian doctor to locate at Braman, Okla. If interested, write W. T. Hines, Braman, Okla.

S. H. Hall will deliver the commencement address for the Watertown High School on Friday, May 19, at 11 A.M.

F. L. Paisley, Martin, Tenn., writes us that the meeting at Hollow Rock Junction has been called off indefinitely.

From Harvey Scott, Sinton, Texas, May 8: "The meeting at this place is doing fine. Six baptisms to date. Best prospects I ever saw."

The meeting at Charlotte Avenue, this city, conducted by C. M. Pullias, closed on Sunday night, with fifty-three baptisms and six reclaimed.

Joe L. Netherland has time for one or two meetings in September. Address him until June 15 at 1250 N. W. Second Street, Miami, Fla.

S. H. Hall reports two fine audiences at Russell and Ninth Streets, this city, Sunday, with one added to the congregation from the Christian Church.

W. F. Ledlow, of Austin, Texas, will begin a tent meeting for the Foster Street church of Christ, this city, next Lord's day. The tent will be located at the corner of Grace Avenue and Third Street.

The proposition, "The Bible authorizes instrumental music in the worship in the church of Christ," will be affirmed by J. M. Pace and denied by A. G. Freed in a debate at Benton, Ky., on May 21.

From Mrs. John W. Nelms, Shelbyville, Tenn.: "I think the Gospel Advocate is the purest and best paper that is published, and I never expect to be without it as long as I live and have the money to pay for it."

T. H. Etheridge, Gunter, Texas, writes to know if there is a church of Christ in or near Des Moines, Iowa. If any of our readers can give Brother Etheridge the desired information, it will be greatly appreciated.

R. V. Cawthon began a protracted meeting at Grandview Heights, this city, last Sunday. Brother Cawthon will have good audiences there, but the brethren from other parts of the city should give the church their encouragement.

J. V. A. Traylor says: "R. V. Cawthon and I held a very interesting meeting the latter part of April with the Parkland church of Christ, Louisville, Ky. There were no additions, but the interest was good throughout the meeting."

W. M. Oakley's meeting at California Avenue, this city, will continue up to and including Friday night. The interest is growing. Two had been reclaimed up to Sunday night. He will preach next Sunday at Twelfth Avenue, North.

W. Silas Moody preached at Twelfth Avenue, North, last Sunday, to two large audiences, with two added—one by confession and baptism and one reclaimed. There were three hundred and sixty-seven in the Bible study Sunday morning.

Married, at Jacksonville, Fla., May 11, at 6 P.M., Mr. Willis H. Allen and Miss Lillian Johnson. The ceremony was performed by H. N. Rutherford. Brother Allen was the evangelist for the church at Jacksonville for several years, but is now located at Franklin, Ky. He and his wife are receiving congratulations from a large circle of friends and relatives.

From R. E. Wright, 263 North Avenue 25, Los Angeles, Cal., May 8: "The work at the Central church of Christ, in this city, continues to grow. Six more souls were added yesterday. We are having additions to the congregation almost every Lord's day. Brethren, if you have any friends here, send us their names and addresses, and Brother Witty and I will look them up."

From A. D. Dies: "The meeting at Eighth Avenue, North, in Nashville, closed last Sunday night. There were eight added to the congregation—two by restoration and six by baptism. I leave these brethren at peace, and hope that

they may continue in the great work they are planning to do. I began at Twenty-second Avenue, North, on Monday. Take the Buena Vista car to Twenty-second Avenue. Come, and let us rejoice together in the Lord."

From L. R. Wilson, Henderson, Tenn., May 12: "I filled my last appointment at Nance, in Crockett County, last Sunday, till October. We had a fine day. The work is improving greatly there. I will fill my appointments on the second and third Sundays, after which I shall return to Arkansas for what I hope to be the greatest summer's work I have ever had. I hope to be able to assist in bringing many souls into the kingdom, and return to my work in the fall to find it in good condition."

From Coleman Overby, Murray, Ky.: "It is a great pleasure to announce to the readers of the Gospel Advocate that the churches of Christ in Calloway County are to have a co-operative meeting at Murray, beginning on June 16 and continuing over June 25. The churches are fortunate in being able to secure the services of A. B. Barret, of Murfreesboro, Tenn., to do the preaching. God being for us, we are expecting to launch the greatest work in the history of the churches of Christ in Western Kentucky. Pray and rejoice with us."

F. P. Taylor writes: "In the Gospel Advocate of April 16 there was an appeal for funds to finish the church house near Somerville, Tenn. I wish to say that the people there are worthy, and they have done a noble work there. Let us help them to hold up the banner in that needy field. I am to go there for my third meeting in July, and they hope to have the house completed for the meeting. There is a great work before us there. Who will help? Who will be first to send? Send to J. P. Montague, Somerville, Tenn., Route 5."

Andrew Perry writes from Philippi, W. Va., May 12: "I came to Union church house, some four miles out from Philippi, on Friday, May 5, and began a meeting that night. To date I have preached nine times, with one baptism, and we are looking for a number more before the meeting closes, as we have a crowded house and a number of good listeners on the outside. There is a good congregation here; but as this mine has been closed down for over a year, and with the coal miners' strike on all over the coal field, times are very close and hard here now; but the word is being studied closely."

From J. W. Grant, Lakeland, Fla., May 18: "The contributions for Brother Yohannan have been liberal and numerous. I have received in the two weeks about one hundred and forty dollars for him, and know of one church sending him ten dollars direct. Also, some have taken steps to send them clothing, goods, etc. I sent him forty dollars on May 1, and think best to wait to hear from the February 6 remittance before sending more. I hope he will soon get the money on the two drafts of February, 1920, too, as I learn that one of them has been collected by the bank he gave them to for collection."

M. S. Mason makes an earnest appeal for help for the brethren at Poplar Bluff, Mo. He says: "These brethren are worthy and doing their best. They have a well-located house which needs repair, and its improved appearance will aid the cause. They must have two meetings a year, and, as the congregation is not large, they cannot repair the house immediately and pay other expenses. They will finally do all this work; but while time drags, souls are dying. I am asking each congregation who reads this to give them a Lord's-day's contribution in June to repair their house. There is great promise for the cause at Poplar Bluff, and I believe that great results will be seen from the brethren's aid. Brethren, you can do this with ease. Why not do it? Send contributions to L. M. Ward, Poplar Bluff, Mo."

The following note from a brother in Alabama comes to this office: "Will you give me a place to preach the gospel of Christ and try to save some poor sinner before it is too late?" I am sorry, but we have no place to give the brother. All the places in the world have already been given out by the Savior when he said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Since "all the world" has already been given out by the Savior to his people as places in which to preach, and as there is no other territory over which we have any control, we take this opportunity to tell the brother we cannot comply with his request. Possibly the brother might find a few sinners close to him who need the gospel and might be saved by it. At any rate, it is his duty to try it.

From R. N. Moody, Albertville, Ala., May 15: "I preached yesterday morning and evening for the church in Childersburg. I go from here to Anniston to begin on Wednesday night, to continue over next Sunday. I shall soon be in protracted meetings for the summer and fall."

J. W. Atkisson, St. Louis, Mo., says: "The 'Dalton-Burnett Debate' on propositions involving the question as to whether salvation is conditional or unconditional, also the work of the Holy Spirit in conversion, is one of the best and most interesting tracts that I have read in a long time. It is worth its weight in gold to the young preachers out in the field where they have to fight for the ground they stand upon."

W. T. Hines, of Braman, Okla., writes: "I have just closed a meeting at Wynn Chapel, near Lamont, Okla. This was my second meeting with these brethren. The interest was not very good; too much rain. The preachers' meeting at Blackwell, Okla., has been postponed till fall. Preachers too busy now. I need some one to help me locate more places to spend my time this summer and fall. Who will help? Address me at Braman, Okla."

H. V. Hood makes the following statement and appeal to the churches of Christ: "Brethren, I am trying to be instrumental in building up or organizing a new congregation in a destitute place. To do this, we need a preacher, some money to support him, and some song books. W. L. Reeves, of Winston-Salem, N. C., has promised to hold this meeting. I am teaching a Bible class to prepare the minds of the people to receive the gospel when the preacher comes. Brethren, if you have money for mission work, it is needed nowhere worse than here. Any congregation or individual who will contribute to this work will be supporting a worthy cause. Send all contributions to H. V. Hood, Brownsville, Tenn., Route 5."

J. Clifford Murphy writes from Ackerman, Miss., May 9: "At this time I am out from Ackerman about nine miles, preaching every night. We have just a few brethren and sisters here. The people of this little town are mostly Baptists of the most ignorant and prejudiced kind, and, of course, they are hard to reach; but I am glad to say that they are not all of this kind in Mississippi. Some of them hear gladly and are coming out of religious error. I came to this field in April, and can see that it is a most deserving field—that it is ripe and ready to harvest. My family is in Pulaski, Tenn. I hope to go see them in a few days and then return to this field. My Tennessee brethren, will you help us harvest this grain? We sing, 'Bringing In the Sheaves.' Let us bring them in or quit singing. What say you?"

William P. Walker, Dinuba, Cal., sends the following note for publication in the Gospel Advocate: "Owing to recent developments, I have decided to leave California for Tennessee about the first of June instead of the first of August, as I had intended. This being true, I will be in a position to conduct four more revivals, two in June and two in July. Congregations desiring my services should address me at Burns, Tenn. The Dinuba work is doing fine. There has been one more addition since last report. In fact, all the work in California is doing exceedingly well, considering certain conditions confronting us. We all welcome brethren Fuqua and Wright to the 'Golden State.' May God bless their efforts to sow the seed of the kingdom in this neglected field. Brethren, on with the cross of Christ and the gospel plan of salvation!"

A. B. Lipscomb writes: "During the meeting at Valdosta, Ga., I visited the Dasher Bible School, located eight miles from Valdosta, in company with F. L. Rowe, G. E. Claus, Flavil Hall, and Willis H. Allen. We were favorably impressed with the earnestness of both faculty and students, and were specially pleased to note the emphasis that is laid upon Bible study. J. P. Prevatt, of Gainesville, Fla., is the president of the institution. Earl C. Smith and J. E. Boyd are located on the grounds and are consecrating their lives to the upbuilding of the school. The brethren have started a campaign for securing funds for a new dormitory. By special invitation I stopped over at Macon, Ga., on the return trip and preached twice for the congregation in this beautiful city. R. P. Cuff has done a good work at this place while completing his course at Mercer College."

From E. W. Moon, Holland, Ga., May 11: "Recently I addressed a Baptist Sunday school at Raymond, Ga., on the division of the word. They invited me to take part with them, not being mindful that a stranger might choose to be a Christian only as distinguished from a Baptist. Sometimes ignorance is profitable as well as bliss. There is a small congregation meeting on Lord's day at Bremen, Ga., which is a splendid mission point. Flavil Hall spoke the word of the Lord there not long since and baptized

several, among whom were two noble young ladies, daughters of Brother and Sister T. J. Berrier, of Waco, Ga. Let Brother Garrett take note of this and visit them with 'the sincere milk of the word.' W. U. Benton, of Coosa, Ga., Route 1, wishes some colored evangelist to visit his community this summer and hold a tent-meeting. Who will answer this call?"

James E. Chessor, Spencer, Tenn., writes: "Burritt College has closed what teachers and patrons believe to be one of the most uniformly successful sessions within recent years. The enrollment for the spring term was one hundred and seventy-two, or almost normal, and for the entire year slightly below the average enrollment. It seems that the enrollment does not fluctuate very much with hard or prosperous times. The health of the school was never better, and there were no epidemics and no serious illness. There was more of the genuine school spirit, less of friction, and more coöperation than usual, and every department, especially the expression department and the teachers' training course, did splendid work. The three Bible classes enrolled about ninety pupils, or slightly more than one-half the student body. I believe Burritt College is doing valiantly for the cause of the Master, and I know that this school of the Cumberlands should be fostered by the churches of Christ."

Charles L. Talley, Hopkinsville, Ky., writing under date of May 9, says: "I feel that a brief report of the work at this place may be of interest to many that know the situation here. Hopkinsville is one of the strongest points in the whole Southland for those that have digressed from the truths and principles that at one time were held so dear to those that sought and practiced New Testament Christianity. My experience is that they are the most bitter 'sectarians' that the true disciple has to contend with. Ever on the alert to catch and capture, their means not always very honorable. Yesterday the contractors began removing dirt for the erection of a nice brick and brick-veneer church building, located at a very much better location than the old building, which we hope to have completed by early fall. The building will be a modern one, affording better facilities for taking care of the Sunday school and other needed additions. I have an open date of two weeks for a meeting in the month of August. I can arrange to go anywhere wanted. If needed, write me as above."

The church of Christ is being blessed of God in a deeper interest in teaching his word. An example of that can be seen in the following program of work in the congregation at Lebanon, Tenn.: Bible school, Sunday, 10 A.M.; Bible history, Wednesday, 7:30 P.M. (a course in the historical books of the Bible); mothers' meeting, Friday, 3 P.M. (for discussing the problems of the child); cradle roll and beginners' day school for all children under ten, Friday, 3 P.M. (Bible stories, handwork, and games); advanced Bible class, Friday, 7:30 P.M. (Hebrews and Romans); Saturday Bible school, 3 P.M. (classes for boys and girls in grades and then second year of high school). These classes are under the personal supervision of Morgan H. Carter, assisted by Mrs. Mollie Webb, Miss Janie Cook, Miss Willard Robertson, Mrs. A. O. Eskew, and Mrs. Morgan Carter. Lord's-day meetings as follows: Worship, 11 A.M.; young people's meeting, 7 P.M.; evening service, 7:30 P.M. Community prayer meetings are held on Tuesdays and Thursdays, 7:30 P.M. The elders of the congregation are: Robert L. White, Jack Bradshaw, Dr. B. S. Rhea, L. F. McFarland. Deacons: A. W. McCartney and Ben Bradshaw. Morgan H. Carter is the minister.

W. H. Carter, Lafayette, Tenn., sends the following interesting account of the White Oak meeting: "On the second Lord's day in May the church at White Oak, in this county, celebrated its anniversary by an all-day service, with a splendid dinner on the ground. Over thirty years ago this church, with twenty members, began work for the Lord. There have been few, if any, of these anniversaries that I have not been with them. Under the influences of the enemy of the cause of Christ, they have had their trials, temptations, and discouragements, but, by the grace of God, they have held forth and to-day are doing a good work. The morning service was devoted to a discourse on the coöperation of churches and preachers in sounding out the word and the regular service. The afternoon was taken up by brethren from different congregations in talks about the work proposed and soon to begin, which is this: The churches of this county (some of them) have arranged with W. W. Freeman to devote three months of his time, beginning the first of July, to preaching the gospel in destitute places. The talks made by the brethren were encouraging and to the point. It was a delightful day, full of good things to all and was happily spent by us all, and we are sure much good was done."

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An Appeal for Missions.

BY EARL M. HODSON.

This is an earnest appeal to churches everywhere, each and all, not only to support the work in the homeland more, but to increase the support in foreign lands. Here at home there are none but that may hear the truth or read it in the Book. There are tens of millions in foreign lands who do not even know there is a Book that tells them of Christ and who have never heard of him. Why cannot every local congregation give the contribution of one Lord's day each month to missions? It might be but a small amount, but that from all would do much. The denominations are giving their millions and sending their men and the Bible to foreign lands, as well as throughout the homeland. There will be untold numbers of converts to the various faiths that send their men, and possibly many who hear may be led to read the Bible in their own language and become simply Christians only.

The Bible given to any man by any source whatsoever is still God's Book and would produce the right results were its truths not warped by denominational teaching. But we are not getting the Book to the heathen nor sending the men there to teach. Are we waiting until the Bible has been carried to all and misapplied and then send our men—after the greatest hardships have been borne by others—to make straight the perverted teaching?

Brothers, let us unite with Brother I. B. Bradley, 906 Princeton Avenue, West End, Birmingham, Ala., in assisting with funds for the return of Sister Sarah Andrews to her great work so nobly begun in Japan, and all that are working faithfully there, or with Sister Nellie Straiton, who endeavors to assist Sister Cyperi and others in that same country. I know there will be critics, even preachers who never told a congregation anywhere that there is such a thing as millions of people who never heard of Christ and never will unless through denominations, preachers who will charge those who are endeavoring to assist with having delegated themselves to send funds and look after the matter. Or let us help the work in Africa as assisted by Brother F. B. Shepherd, Amarillo, Texas, and the work in India, done by Brother E. S. Jelley. And the work in China—who is laboring there? Who is in Central Africa? Who is in Roman Catholic and heathen South America?

Are there not young men who could be trained for the work? Trained? Yes, sent by some congregation to school until they know enough of our own language to study that of other lands and translate, if need be, the

Book for foreign tongues. That would call for an organization? It surely would; but not a man-made one, but the greatest organization now in existence or that ever will exist—the church of Christ. We have all the organization needed. Put it into operation. The Head of it has been calling for laborers since the day that he walked through the fields of Palestine and lamented the need. Have we not the congregations and the elders and the members to do these things? Let us do something, brethren, for home and foreign missions, and do it now.

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In answering advertisements, please mention the Gospel Advocate.

Contentment.

BY S. WHITFIELD.

We are taught by the word of God to be contented. God wants us to be happy, but we cannot be happy unless we are contented.

There is a great deal of discontentment in the world among all classes. I suppose there never was an age of the world when there was more discontentment than there is now. This is not a good condition for the world to be in. It does not lead to anything good. This condition has not come from actual want. To have an abundance of the things of this world is not the secret of contentment. Poor people or those in ordinary circumstances are more contented than the rich are. It is said that the more that people get, the more they want. This does not make people happy and contented. It is said that this generation is spending what two generations have made, and close observers know that there is some truth in this. It is a desire for pleasure and worldly things; being afraid that some person will get something that we do not have, or will get ahead of us; not being satisfied to go ahead, put up with hardships, and make the best of what we have—these are some of the things that have brought about this condition of discontentment.

It is true that people do not have equal rights, privileges, and opportunities. Some classes are oppressed. But there has always been more or less of this, and always will be. There are some things that we cannot help, but we must learn to put up with them and exercise patience.

As Christians, we should learn some of the lessons that are taught in the Bible along these lines.

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." (Phil. 4: 11, 12.)

If we would all look at these things as Paul did, there would be no trouble. It was not wealth that gave him this contentment of mind, but a determination to be contented with what he had. As far as circumstances are concerned, all could be as happy as he was. So this great blessing is within our reach; let us grasp it while we have the chance.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." (1 Tim. 6: 6-8.)

Here are two things—godliness, food

and raiment. Paul admonishes those that have these two things to be contented. Now, these things are not so hard to get. Contentment, then, is within our reach.

"Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. 13: 5.)

If we do what this verse teaches, we will be free from the love of money.

These verses that I have called attention to give us the secret of contentment.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6: 9, 10.)

This gives the other side of the question, and it gives the sad story of those that set their heart on worldly riches.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (Ps. 16: 6.)

David realized that he enjoyed many good things in this life, and we should all feel that the same is true of us. We have all enjoyed many beautiful and pleasant surroundings.

"Give me neither poverty nor riches; feed me with food convenient for me." (Prov. 30: 8.)

Happy are those that are satisfied with ordinary circumstances! Their lives are not made miserable by grasping after worldly riches. Giving to the poor and for the spread of the gospel will help much in making us happy and contented.

"Let us not be desirous of vain-glory, provoking one another, envying one another." (Gal. 5: 26.)

Envy and strife will cause piles of trouble. Contentment is the remedy. Let us apply it.

"There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor." (Eccles. 2: 24.)

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

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AGENTS
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Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.



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HOME OFFICE:
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Field Reports

Chattanooga, Tenn., May 7.—Two splendid services here to-day and one out at Tyner in the afternoon. One came from the Christian Church and one was baptized. Three mission meetings are planned by the church here, and we hope to add to the house soon. —H. M. Phillips.

Athens, Tenn., May 8.—I am in a meeting here at Athens. Fine attendance, attention, and interest. Three baptized and others "almost persuaded." Only a few disciples here, but they are at work. They have a fine little house of worship, not yet paid for, but I think they can and will finish paying. This is a great mission field. Pray for me. See Gal. 6: 2-6. —Charles Holder.

Denver, Col., May 8.—On Sunday, April 30, Brother Evans preached at Pueblo in the forenoon and at Colorado Springs in the afternoon. He reports good interest at both places. I did what I could here. Yesterday Brother Evans preached a fine sermon here in the forenoon and took one confession. I preached at the evening service and baptized that one. Interest and audiences good. Attendance at nearly all services increasing. We are beginning now to get matters in good shape for our June meeting, when Brother S. P. Pittman shall be with us to do the preaching. —J. C. Estes.

Sedalia, Mo., May 10.—We had a very nice service last Sunday at the church near Hallsville, in Boone County. The church impressed me as one anxious to accomplish good throughout the county. We had one or more representatives from Kansas City, Columbia, Centralia, and Union, and a very good-sized audience of the members. If we had a few more like these good people at Hallsville, as well as these representatives, we could start an evangelistic campaign, not only in Boone County, but throughout the central part of the State. It is a great pleasure to preach for people of this sort. I was asked to return to be with them on the first Lord's day in June. I am due to be with the church near Slater next Sunday. I have been visiting them almost two years. It is very encouraging to note that we have at least a few who are so loving and true. I pray that the Lord may bless us. —S. W. Bell.

Fayetteville, Tenn., May 8.—Brother A. B. Barret, of Murfreesboro, Tenn., has just closed a twelve-days' meeting with the church here, resulting in eighteen baptisms. His forceful, yet tender and kind, presentation of the gospel both to the world and to the congregation has been of inestimable value to the church and is very highly appreciated by the membership. We are very glad to have had with us such a noble servant of God who stands foursquare for the word of Jehovah, and who brings conviction to his audience because of his clear, comprehensible, and unmistakable delivery of the Lord's truth. The song service was led by Brother W. Clarence Cooke, of Tracy City, Tenn., and was a demonstration of efficient working of God's desires in musical praise.

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BLEACH FRECKLES

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Start on the road to Health and Beauty by obtaining this "Prescription" of Dr. Pierce's from your neighborhood druggist, in tablets or liquid. Write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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Beware of imitations! Genuine Calotabs are sold only in "checkerboard" (black and white) packages bearing the copyrighted trade-mark, "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

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Every worshiper of Christ must in his measure make disciples, and proclaim the undying commands and truths of Christ; and then with him too there shall tarry the presence of the Most Holy, as the sanction and warrant of his work.—Liddon.

We have never had a man who could better get the congregation to engage in this part of the worship more fully. His Christian character commends him to all.—J. M. Gainer.

West Point, Miss., May 11.—On Saturday before the second Lord's day in April, in answer to an urgent appeal "to come over and help us," I went to Hudsonville, Miss. Out in the country a few miles I found a few faithful Christians. I preached three times, and promised to be with them the first week in September for a several-days' meeting. This was my first time to be with them. On the fourth Lord's day in April I was with the brethren at the Cork Schoolhouse, near Ackerman, Miss. This is the home of Brother H. D. Jeffcoat, a faithful preacher of the gospel. Also the home of Brother Jeffcoat's father-in-law, Brother J. W. Swofford, also a faithful preacher of the gospel. Brother Swofford has done a great deal to build up the Master's cause in that country. He is held in very high esteem by both saint and sinner in his community, and so is Brother Jeffcoat. I preached on Saturday night and three times on Lord's day to good audiences. Last year and year before I held their annual meeting. They engaged me for a two-weeks' meeting for this summer; but I was requested to give up some of my meetings to a young brother who is just starting out, and I gave up this one. I feel that this is a good place for a young brother to begin. On April 26 and 27 I was with the brethren at Mount Pleasant, near Millport, Ala. I preached two nights for them. Although they are farmers and had plenty to keep them busy, they attended well. They have a Wednesday-night prayer meeting, and attend in almost full force. I think I have never met a more faithful band of Christians. On the fifth Lord's day in April I was with the brethren at Antioch, near Vernon, Ala. I preached three sermons and promised to be with them a week in July. I held my first meeting there five years ago. In a short meeting of three days I baptized nine of the best boys and girls in the community. I was reared in Lamar County, north of Vernon, and, though I have been in Mississippi fifteen years, I have done almost as much preaching in that and other counties in Alabama as I have in Mississippi while living here.—H. C. Harris.

The Meeting at Tabernacle, N. J.

BY E. E. SHOULDERS.

Recently (April 3-16) I was in a good meeting at Tabernacle, N. J., in the central part of the State. This is the only white congregation in the State. There are between twenty-five and thirty members, and in fairly good working condition. Considering that the community is harassed on every side by an element in sympathy with evangelistic assumption, the meeting was a success. Though only one confession and baptism, this man was for several years the bitterest enemy the church had in that locality.

Brother E. E. Joyner, of Philadel-

phia, through his untiring efforts, has preached and labored under most adverse circumstances, and, as a result, has established the cause of Christ in that part of the State. Regardless of his business in Philadelphia, he was present at a number of services and rendered valuable assistance. Also, John Edwin Cutts and Francis Allen were great helpers in the meeting. They figure very prominently in the work and leadership of their home congregation.

After the meeting I returned to my regular work and found everything moving along in very good order. Here in this great mass of five million people there is much to do and much to contend with, and at times it almost makes one feel like playing the part of Elijah when he went away and sat down under the juniper tree and said, "It is enough."

I am advocating the free-literature idea here, and contend that it will be our first means of reaching more people in this great city than any other way at this time; and since the church here is not able to bear so much expense, may I ask, who will be the first of our readers to make a donation of the very best free literature you can find? Address me at 145 West One Hundred and Eighteenth Street.

We now have a splendid recognition in the hotel church directories of the ten leading hotels in New York City. Thus onward we go, and feel that there is a better day ahead. We feel like our friends and visitors coming to New York cannot miss us now, and we shall look forward to their coming.

A SURPRISE

From "Behind the Scenes," and Many Hours of Enjoyment

You may now receive a surprisingly large and desirable collection. It contains over two thousand pieces of interesting information, including the latest news of the nation's capital, much of which you never see in print elsewhere; a fascinating story that would cost you about two dollars if you bought it in book form; twelve wonder articles descriptive of mysterious, amazing, and enthralling things of the ages; many amusing pictures that wittily depict present fads, politics, sports; six hundred funny things in jokes, witty sayings, and other comicalities. Not only all these, but there is much more reading matter, the kind you and the whole family enjoy, in the post packet that will come to you every week for three months. You will get everything in a trial subscription to *The Pathfinder*, that popular weekly magazine which is the favorite of thousands. If you write now, you need inclose only twenty cents (silver or stamps) and obtain the feast of good things. Send to *Pathfinder Publishing Company*, 1002 Douglas Station, Washington, D. C. Show others so they also may get the benefit of this advertisement.

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At Home Once More.

BY J. D. TANT.

I have just returned from Texas with my little boy who was operated on in December for tuberculosis of the bone. Our last X-ray examination shows a small particle of dead bone, which will, perhaps, require a second operation in six or eight months; but at the present he can walk on crutches and is doing well. A number of my brethren have been exceedingly kind to me and have sent me between fifty and one hundred dollars to help in time of need, for which I am indeed thankful. I greatly appreciate their love and kindness.

I have asked a number of congregations to help me to support Brother P. J. Taylor in a mission meeting at Quitman, Ark. The help I received was not sufficient to justify Brother Taylor to come, and, as I live here, I have decided to use the contributions in supporting Brother Vernon Phillips to lead songs for me, and do the preaching myself. If any of those who have contributed are unwilling for their contributions to go into this meeting because we did not get Brother Taylor, I will return it to them. Our meeting began on the fourth Sunday in April and will continue three Sundays. I will then go to Memphis, Tenn., for a tent meeting. I will be glad for all who have relatives or friends in Memphis who have quit going to church to write me, and I will do all I can to get them interested while there.

On account of two meetings being called off, I will have time during June and the first half of July for two more meetings while in that section. If any congregations or brethren in that part would desire the same, let them please write me.

My preaching and debating last year forced me to run over ten different States and to spend over two hundred dollars railroad fare. I would rather localize my work this year, if brethren will write me in time.

Unity Among Congregations.

BY H. M. PHILLIPS.

It is but reasonable to think that if all of the congregations were patterned after the same Book there would be unity among them, just as if a number of pales are sawed by the same pattern they will present a unit or likeness. It is true that congregations were not at unity in the days of apostles, yet they settled the matter in a spiritual way and all was as God ordered. The church at Jerusalem had one idea of circumcision and the church at Antioch had another, yet they did not stay that way, but

went in the way of the Lord and settled all for unity. It is not such a sin to be divided as it is to stay so. No doubt there will be many who will miss the heavenly home, not because a connection could not be made, but for the lack of a real settlement. The promise is to him that turns to the Lord; and they that are sick need the physician, but the remedy must be used.

It is said that there is a lack of unity between the congregations of the North and South, of the East and West. Neither climate nor location ought to make a difference; all ought to be so closely connected and so much alike that one would feel at home wherever he should meet. Sectionalism may in a short time develop sects. It is possible to have sectarianism among those who refuse to be called "sects" or work with them. Care must be exercised here. The church is spoken of as a "congregation" in one place (1 Cor. 1: 2), and referred to as a whole in other places (Matt. 16: 18; Heb. 12: 23). Then, as such is clearly taught, the whole is made up of all its parts, and each part is a unit of the whole, and the whole a unity of the parts. It follows, therefore, that any unit that is not at unity with the whole could not be at unity with the parts. So every congregation that is scriptural is at unity with every other one that is such. This ought to be seen and practiced more.

It is also possible for several to saw by the same pattern and no two pieces be alike. The fault might not be with the pattern, but with the one who saws. It takes skill to saw to the line. Just so it is possible for many to use the word of God and not practice the same way, because one is better able to get all the truth than the other. It would not be the fault of the word, but a lack of skill in the use of it. (Heb. 5: 12-14.) Here we have babes and full-grown men represented; and who would really expect a babe to be as true to hew to the line as one full-grown? Nor would you expect the full-grown to divide, reject, and cast aside the babe because of a mistake. Rather, you would expect him to bear with, teach, and show how to do all in the right way. Those congregations that consider themselves to be full-grown generally leave the babes to starve by themselves.

There is a spirit of selfishness that says, "We will be united;" but they mean it must be as "we" say, regardless of others, and especially of God's word. The only way is to let the Book be the guide, and all fall in line and march on, keeping step with the word of the Lord. Do not read in nor out what suits you, but

let it speak for all, and make a plea for every one to bow to it.

It is said that papers are the cause of divisions; but if it were not for the congregations taking the papers, the division would be small. "But it is the man or men who edit the papers," another says. Yes, but if congregations would not stand for those men, the papers would soon fall. So in reality congregations are to bring about the unity among the congregations. What a blessing if such could be, and what a curse if it is not done!

The Fellowship.

BY F. P. FONNER.

The meaning of the word "fellowship" is joint participation, or partnership in business. It seems to be a question with some as to whether the early churches of Christ had a treasury or not. This matter is very easily settled. In the very beginning of the church, "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (See Acts 2: 42.) Now, since there can be no partnership in business without a treasury, the mother church in Jerusalem had one; and if that church is to be our model in practice, then every church of Christ must have a treasury. This is imperative. Furthermore, any partner who refuses to put into the treasury a portion of his earnings for the general good is guilty before God. He thus violates an important New Testament principle, and he also thus lays the whole burden of expense upon the other partners. Sometimes some partners are financially ruined because these false partners do not do their duty. This is worse than robbing a partner in any secular business, because it is also robbing God of his just dues. Men must not trifle with God. It is so very dangerous. No person can maintain a Christian character who thus robs God.

Robbing God was one of Israel's most heinous sins. It brought upon the nation almost endless trouble. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (See Mal. 3: 8-10.) Fleshly Israel is a type of spiritual Israel; and if the nation of Israel brought upon herself a curse by withholding that which justly belonged to God, then there is some danger for us

now. Each person must contribute to the general fund according to his prosperity.

Some so-called "churches of Christ" are now resting under a curse; and the curse will never be removed until they attend to the contribution, as the Lord directs. But when must it be attended to? "On the first day of every week." The "Living Oracles" puts it thus: "On the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury; that when I come, there may then be no collections." (See 1 Cor. 16: 2.) This is evidently correct. The portion of our earnings separated at home must be carried to the place

of meeting and deposited in the Lord's treasury. This is a most sacred obligation. There is no evading its force. There is every reason for attending to the fellowship. It must never be neglected.

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

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

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NASHVILLE, TENNESSEE.

From East Tennessee.

BY GEORGE W. FARMER.

Brother Will J. Cullum is now in the second week of a tent meeting at Big Springs, a suburb of Cleveland. While the incessant rains have hindered much, yet the interest is fine and still growing. Four have been added by commendation and one made the confession last night. We look for several others.

Brother Charles Holder is in a good meeting at Athens, Tenn. He recently held a good meeting at Etowah, Tenn.

Prof. E. C. Coffman was with the little church at Rogersville, Tenn., last Lord's day and preached two able discourses to interested and appreciative audiences. He is to go back there on the first Lord's day in June and hold a several-days' meeting.

Brother R. C. White is to begin a meeting at Lenior City, Tenn., on the third Lord's day in this month.

We have been having some very pleasant and instructive rural cottage prayer meetings and Bible studies in the neighborhood of Cleveland this spring. People who were not members of the church have welcomed us into their homes with these meetings.

On the fifth Lord's day in April, at 11 A.M. and 3 P.M., I preached to good audiences in the school auditorium at Niota, Tenn. The work there is starting off very nicely. We are doing our best to raise funds to build a house there. We must have it. The town is putting up a new school building. The old building is to be sold and the proceeds are to go into the new building. When the old one is sold, then we will be out. Certainly we will not let the work there drag or be put out entirely for want of a house. We believe and almost know that when brethren and sisters everywhere realize the conditions there they will respond liberally with their means and help us build a house.

I am to begin a meeting at Rockwood, Tenn., on the third Lord's day in this month.

We are busily planning and arranging for our summer and fall campaign of protracted meetings in East Tennessee.

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Nashville, Tenn.

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Gospel Advocate

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INSPIRATION OF THE SCRIPTURES.

BY H. LEO BOLES.

In this age of doubt, skepticism, and atheism, when writers and speakers are attacking the Bible, it is important and even necessary for the devout defender of the faith to study anew the inspiration of the Scriptures. It becomes necessary for those who have previously studied the question to make a thorough review of the question for one's own confirmation; it is also necessary to teach the young, that they may have firm ground upon which to rest their faith in the Scriptures. Every age has produced its critics and enemies of the Bible. These critics have not always assailed the Bible from the same angle; hence, those who would "contend earnestly for the faith which was once for all delivered unto the saints" must necessarily change the method of defense to meet successfully the different methods of attack. However, the fundamental principle of the Scripture, included in its inspiration, has been the general point of attack.

Since the days of Celsus, the first of the early opponents of the Bible, to the present time, the question of inspiration has been discussed. Celsus tried to undermine the faith of Christians by attempting to show that the Scriptures were not from God. There have been many classes of opponents to the inspiration of the Scriptures. They have gone under different names as best suited their manner of attack. Sometimes they have appeared under the title of "Ebionites," "Gnostics," "Valentinians"—higher critics, textual critics, and modern "viewpointers." It does not matter under what name they have fought or attack the Christian's hope. The inspiration of the Scripture has been involved. The opponent of inspiration to-day is very courteous in manner, serious in spirit, learned in profession, but deadly in his intentions to destroy faith in the Bible. They have shifted the ground and are not so much concerned about who wrote the different books of the Bible, nor so dogmatic about the impossibility of miracles, but are much concerned about whether the Scriptures are inspired.

The word "inspiration," I believe, is found only twice in the Bible, and this use of the word is given only in the Authorized Version. The Revision does not use the word "inspiration;" the word "inspired" is used instead, and it is used in the Revision only one time. Philology teaches us that the word "inspire" came into the English language from the French about the fourteenth century, and had nothing but a theological meaning until the sixteenth century. When we speak of the books of the Bible being in-

spired, we mean that they are the products of inspired men—that is, men "breathed into by God," or the Holy Spirit. Inspiration is usually defined as a supernatural influence "exerted on the sacred writers by the Spirit of God, by virtue of which their writings are given divine trustworthiness." It may be closer in keeping with the true thought to say that the Scriptures are "God-breathed"—that is, the product of God—or that God hath spoken, instead of saying that God breathed into men who have spoken. The truth seems to be that God hath spoken by his Spirit through man, rather than that God by his Spirit breathed into man and man spoke. "But men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) The men who spoke from God are here declared to have been taken up by the Holy Spirit and used as an expression of God's will. The Holy Spirit uses man and his organs of speech in expressing God's will. It is God by his Holy Spirit humanizing divine thought so that man may comprehend.

There are three divine-human agencies which have been used by Jehovah. There is a divine-human person—Christ Jesus; there is a divine-human institution—the church of the living God; there is a divine-human Book—the Bible. I use the term "divine-human," putting the divine part first, because God has put first his divine personality, his divine efforts, and divine wisdom; but he has used human instrumentality in revealing his own personality, his own institution, and his revealed will, and for this reason I speak of these as "divine-human."

The inspiration of the Scriptures is another way of speaking of the Bible as a divine-human book. There are many difficult questions that arise in the study of inspiration. I shall not attempt to settle, explain, or satisfy the mind of the reader concerning these questions. I mention them only to call attention to the difficulties, that all may be on their guard in studying the question. Are the Scriptures inspired in word and in thought, or are they inspired in thought only? Are all the Scriptures inspired, or only a part? What is the proof of inspiration? Are the Scriptures free from error, if inspired? These and many other questions have been raised in studying this subject.

The Bible is either inspired in toto, or it is inspired only in part, or none of it is inspired. I do not know of any other disjunction in regard to the proposition. In considering the last disjunction, we may state that if none of the Scriptures are inspired, then the Bible sinks to the low level of human production. If it is not what it claims to be, a message from God to his intelligent creatures, it is a human production which falsifies. It must, therefore, fall below the very best of human productions, if it is not inspired; it is self-contradictory, because it claims to come from God and reveal his will unto man, it claims to point men from the pathway of earth to immortal glory. If it is not inspired, it did not come from God and cannot lead men unto God; it is then a bundle of contradictions and falsifies the proposition that it purports to maintain. Any work, any book, or any combination of books or volumes which makes such exalted claims, claims so far-reaching, and yet cannot fulfill these claims, cannot verify the premises therein made, must be an illusion that deceives the human heart and falls beneath the level of even a good human production. If none of the Bible is inspired, it is not worthy our study and should be dismissed at once.

Our Contributors

Mission Work.

BY D. P. CRAIG.

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The purpose of this article is to call the attention of the brethren to a subject in which every loyal Christian should be interested. We have often observed that in our opposition to all human schemes for missionary work and co-operation in the churches we have about quenched the true scriptural spirit of evangelization and missions with many. Some of us have overlooked a very important lesson—viz., that it is just as easy to go to extremes on one subject as another or one way as another. If I were called upon to indicate the greatest obstacle to New Testament Christianity for the past fifty years, I would say that it is the lack of co-operation of the churches in the work of sustaining our weak fields and mission work generally. Had we been as diligent in the proper scriptural methods of mission work as in other matters, I verily believe we would have taken the world for Christ.

I would like to call especial attention to the great need of mission work in Mississippi, and especially North Mississippi. Much has been said about our missions in Africa, Canada, Colorado, and even South Mississippi, but I do not remember that I have seen any lengthy article from any of the brethren respecting the work in North Mississippi. I know of a number of earnest efforts in the spread of New Testament Christianity in this part of the South which proved to be miserable failures, as far as visible results are concerned. This calls to mind a famous saying among us—viz.: When we start a work in a hard field and are unwilling to fight it to a completion, we say that no visible results were evident, but that a great work was accomplished. I doubt not that in some cases this is true. But the truth of the matter is that just as we were about ready to root and ground that district in the gospel of Christ we abandoned the work, and so we left it to perish miserably like a root out of dry ground. One evangelist after another comes here fired with the zeal and spirit of primitive Christianity to accomplish much. But—lo!—it is a failure. Now, I do not say that they are failures in every sense of the word; but as far as accomplishing what ought to have been accomplished, it is in that sense a woeful failure. I have not yet despaired, and something must be done about the work of the Lord here in Mississippi. Wake up, ye sluggards and sleepers! For souls are crying and yearning for that bread of life which alone can satisfy all the longings of the hungry and thirsty souls.

If ever the church of Christ needed to fire itself with more zeal, it seems to me that this is the time. Has the old-time spirit of evangelization become a thing of the past with us? Are we going to be contented with what we have done, as though there is nothing to be done in the future?

A few of us are planning for some big things, for the planting of the old Jerusalem gospel, and this is the clarion call to every true disciple to consider seriously our great need. We are tired of sectarianism, soothsayers, and "Doctors of Divinity," and want to see more congregations in this great State instead of so many doctrines which establish "some branch of the church."

I know of but three preachers in this part of the State. Brother W. E. Crum labored with us for some time, but is now in the central part of the State. Owing to my secular work, being a railroad man, I am unable to devote full time to evangelistic work. We have one zealous and hard-work-

ing preacher. Brother W. F. Etheridge is devoting most of his time in mission work and sustaining the things that remain. We have a few good congregations and many weak ones. But many of our towns and communities have no working congregations and many have no disciples at all. Brother Etheridge must be supported, and we must have help if we are to make any new conquests for the Lord.

This reminds us of an evil—if it be proper to call it "an evil"—which has wasted the strength and zeal of our mission work. It is that custom of discarding the faithful evangelists of a certain field and securing noted preachers from distant States, paying them large sums for one single meeting; and that, generally speaking, is about the end and sum of our evangelistic efforts. We need men here who will come to stay, to preach and labor and do thorough mission work until all the people have heard the word of the Lord Jesus and our towns have growing New Testament churches. We feel the need of more "settled ministers," so called, and less unsystematic and poorly directed efforts. If it becomes our imperative duty to coöperate as individual disciples with our immediate congregations, it is also as scriptural and necessary that we coöperate as the churches of Christ in pushing forward the word of the Lord Jesus.

I have spent a number of years in this part of the State and am in position to observe our weakness, needs, and opportunities. Now is one of the most opportune times for the reception of the gospel that I have ever seen, and it only calls for some better coöperation than we have exhibited in the past to build the cause of the Lord.

Our plans now are mission campaigns. In one of our recent phrases, it is a "drive" for more extensive gospel preaching and more and better working congregations. We want congregations to work, as well as preachers, and, therefore, develop more elders and preachers. Too little regard has been paid to training elders for our weak congregations and in encouraging young men for the ministry of the gospel. We want men and women who will volunteer to help us, who will lend us their prayers, support, and money. We want the help of all the brethren in Mississippi and adjoining States. We still say that the gospel is the power of God unto salvation and will translate men and women from the power of darkness to the light of God's dear Son if once shed forth into their hearts.

Our first need is a good tent. We are open for suggestions and funds from the brethren far and near. Do not be afraid to help us; the people here are dying for the gospel, hungering and willing to hear his blessed word. Help us to carry the gospel to every town and village in North Mississippi this year. I shall be pleased to hear from the brethren in connection with this work. Any contribution to assist us in supporting one or two able evangelists and in securing a tent will be gratefully received and promptly acknowledged.

Conscience.

BY C. A. NORRIS.

I. WHAT IS CONSCIENCE?

Conscience is not a faculty which gives an intuitive knowledge of right. It is sometimes thought man possesses an inner faculty which will always reveal that which is right. According to this idea, the person who heeded his conscience would always be right. But the Scriptures teach that any one can be conscientious and at the same time wrong. (Acts 23: 1; 1 Tim. 1: 13.)

Conscience is not moral judgment. Many who avoid the error of supposing conscience to be a faculty affording an intuitive knowledge of right fall into the error of supposing it to be an acquired knowledge of right. Conscience is not moral judgment. In 1 Cor. 8: 7 we read of a Christian who thought it wrong to eat meat which had been sacrificed to an idol. This person is also called a person of weak conscience. In 1 Cor. 10: 29 it is pointed out that the

Christian of weak conscience was right in his moral judgment. Certainly conscience is not moral judgment.

Conscience is the moral sense; it is moral consciousness. The original word used by Paul is defined by Thayer: "The soul as distinguishing between what is morally good and bad, prompting to do the former and to shun the latter, commending the one and condemning the other." The human being can approach a problem inquiring the right involved; and as he thus approaches the problem he is conscious of obligation to accept what is found to be right. This moral sense which enables him so to approach the problem is conscience. Conscience is the moral sense. Just as the sense of sight enables one to see material objects, conscience enables one to see the moral element involved in any problem. Conscience is the moral sense. This is the sense in which the Scriptures and a sound philosophy use the term.

II. WHAT IS THE OFFICE OF CONSCIENCE?

The office of conscience is that of prompting persons to be obedient unto God. Obedience to God is the end toward which conscience functions. Conscience provides a sense of moral obligation which leads to obedience. Conscience as possessed by the human being enables God to address to man a moral message and enables the human being to perceive the obligation imposed. Without conscience man would be on the plane with the brute. The brute has no morals and cannot be taught any because he has no conscience or moral sense. But man possesses a moral sense which makes possible a realization of moral obligation which leads to obedience.

Conscience does not cease when it provides a sense of moral obligation. Conscience rewards according to respect shown moral obligation. The man who disregards moral obligation is smitten with the stripes of remorse. O, the stripes of remorse! But conscience does not always chide him to whom she speaks. Conscience confers the blessings of an inner peace upon him who respects moral obligation. (Acts 24: 16; 2 Tim. 4: 6-8.)

WHAT SHOULD BE OUR ATTITUDE TOWARD CONSCIENCE?

We should respect conscience. The person who violates his conscience sins. (Rom. 14: 14, 21.) A person should never violate his conscience by doing that which his moral judgment tells him is wrong.

We must put at the service of conscience a moral judgment formed by the word of God. Conscience impels us to do that which our moral judgment tells us is right. It becomes perfectly clear, then, that, if our moral judgment is wrong, our conscience impels us into sin. We should make our moral judgment accurate and trustworthy by shaping it according to the word of God. (2 Tim. 3: 16; 2 Pet. 1: 3.)

CONCLUDING THOUGHTS.

In the light of the Scriptures the troublesome question of conscience becomes clear. Conscience is simply the moral sense which enables a person to view a question from the moral point of view and which prompts him to do that which his moral judgment tells him is right. Conscience, then, is one of the crowning perfections of personality. In order that conscience may accomplish her work, there should be put at its service a moral judgment shaped by the word of God. Further, the promptings of conscience should be respected.

This study in conscience enables us to see the fallacy of supposing a person is certainly right if he only satisfies his conscience. It becomes abundantly evident that a person may satisfy his conscience and still be lost. Satisfying the conscience is necessary, but it is also necessary to be right. When a person does that which his moral judgment, guided by the word of God, points out as right, he satisfies his conscience and also pleases the Lord.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.)
 "The simple believeth every word; but the prudent man looketh well to his going." (Verse 15.)

I dreamed I sat with Conscience
 In a place where time had ceased,
 And we talked of my former living
 In the land where the years increased;
 And I felt I should have to answer
 The questions put to me,
 And to face the answers and questions
 Throughout an eternity.
 The ghosts of forgotten actions
 Came floating before my sight,
 And things that I dreamed were dead things
 Were alive with a terrible might.
 And I know of the future judgment
 How dreadful soe'er it be,
 That to sit alone with Conscience
 Will be judgment enough for me.

Christians Obey Civil Laws.

BY ARTHUR B. TENNEY.

President Harding made an address in Washington not long ago in which he said that "the church can render no higher service than to exert its utmost influence in behalf of 'frank and willing obedience to the law of the land.'" (Quotation taken from Literary Digest.)

The President had all churches in mind when he used the term "church;" hence, we may take our part of the admonition. We may also take it in good grace; for we, as children of God, find it our duty to "do that which is good" (Rom. 13: 3), and to "be subject to every ordinance of man for the Lord's sake" (1 Pet. 2: 13).

The Cincinnati Commercial-Appeal comments as follows on Mr. Harding's appeal: "This message is both a compliment and a challenge. The purport of it is that the province of the church—all churches—is to create such atmosphere of reverence for the eternal laws of righteousness as will inspire uniform wholesome respect for upright government."

The very spirit of Christ, the very law of Christ, is to the effect of subjection to civil law. We must recognize the necessity for government, for there are many people who will not respect the rights and property of others unless they fear to do otherwise. The officers are to provide this fear, are to institute punishment on the evildoer. (Rom. 13: 2-4.) As for us, we are to respect the property and rights of others; hence, there will be no clash between us and the officers. There may be a question, and is one, as to whether a Christian should take part in this officer work, but that need not enter in here. I am discussing the attitude a Christian should take in respect to his own personal subjection to civil law.

There are some people who will blame an officer for poor work, when those people are doing all they can to hinder him in his work. I know a case in which a city policeman arrested a negro for selling liquor to a white man, caught the man in the act, and some of the townspeople censured the officer for making the arrest. But such is not the attitude of Christians. Put no stumblingblock in the way of one who is performing his official duty. No one likes to live where there are no civil officers or where the civil officers are negligent of their work. To live in such a community may be similar to a statement of a doctor which was made to me. He said he belonged to no church, but would not live where there were no churches. While he is not a member of any church, he in no wise obstructs the churches in their work. While we are not officers, we in no wise should obstruct their work, for their work is for our safety and protection.

The comment made by the Appeal is worthy of study: "Create such atmosphere of reverence for the eternal laws

of righteousness as will inspire uniform wholesome respect for upright government." One who has not developed in the scale of righteousness to the point of respect for upright government has need for more spiritual development.

A person who is a lover of God will live such a life that no officer will have cause for suspicion that he does wrong in the terms of civil law. In fact, if all persons were Christians in the developed sense of the term, there would be no need for civil officers. A corollary to this statement is, that lawbreaking diminishes as people become Christianized. Another is, desire to do wrong diminishes as love for God expands.

Let us, as a church, as God's people, make such a decided stand in conduct and in teaching in favor of respect for upright law that God will be pleased with our efforts. As a by-product we will win the respect and admiration of those in official authority, which will be worth much to us. Keep the church pure in the matter; let each individual child of God respect and obey law whether watched by an officer or not; and our spiritual value to our respective communities will be such as will have a great influence for God.

Let me illustrate. In Mississippi lives a man who belongs to a denomination. He likes whisky. As long as the law allowed a man to keep liquor in his house, he kept it for his own moderate use. When the law was passed forbidding even the keeping of liquor, he ceased to keep it—not that he was afraid he would be caught, but because of his respect for law. Let all of us strive toward a type of citizenship as true as that of the man mentioned.

Please Help the Work in New York.

BY S. H. HALL.

The following letter from Brother McKee, of New York City, is self-explanatory. The Russell Street brethren sorely regret that we could not start them a donation so soon as this was received, but we will get on the regular list as soon as possible.

May I not insist that those who have made pledges please get busy and pay up unpaid promises? No man can work anywhere without some kind of support, and this is especially true of such a place as New York. It is a shame that the church of Christ does not have one of her strongest churches there now, well equipped to preach the gospel to every nationality in that city of millions. The only reason we have it not is because we did not try years ago to establish one. We let the devil have the field. I am so glad there are souls in that city who have banded themselves together to, as far as possible, redeem the time. Let us help them till they are fully on their feet.

Will not you, my brother, do something, and do it now? Call the attention of your local church to it and see that they help. Send all donations to Brother McKee, whose correct address you will find below.

Brother Hall: I am writing you that you may know what the situation is here. We have promises from several churches to have regular monthly fellowship in the Lord's work here; but some of them are behind, and unless they pay up and others join in, we will not be able to keep an evangelist here. Brother and Sister Shoulders have entered heart and soul into the work, and all seem pleased with them; but this is a very hard field to work on account of the people being so indifferent and careless concerning the salvation of their souls, and on account of the lack of finances we are unable to secure a place of worship where we can have a morning service, and people do not like to go to church on Sunday afternoon.

Now, Brother Hall, if the church at Ninth and Russell Streets would like to have fellowship in establishing primitive Christianity in this great city, your work will be appreciated by the church here; and as "it is more blessed to give than to receive," the greater blessing will be yours. Pray for us, and, if possible, send something each month to help keep Brother and Sister Shoulders here.

Most sincerely and fraternally, GEORGE M. MCKEE.

P. O. Box 15, Station N, New York, N. Y.

Field Notes.

BY EARNEST C. LOVE.

My first stop during the past week was Sharon, on the Illinois Central Railroad, between Martin and Jackson. There I found a good congregation. Brother J. A. Wilson keeps the post office and is a leader in church affairs. He took me to his home and helped me in my work. Brother Bondurant is a Confederate veteran, and his reminiscences are very interesting.

The next appointment was at Greenfield. I was met at the train by Brother J. L. Holland, and he introduced me to the brethren and helped me to find the people I wanted to see. Brother Holland is a splendid preacher. I heard him preach a funeral sermon. He lived at one time in Texas, and was well acquainted with Brethren J. W. Jackson, A. McGary, and Hansbrough. He has preached at many places in West Tennessee and a few places in Middle Tennessee. He is spoken of where I have been as one of the best of men—one that lives what he preaches. Brother Holland has a son, Leonidas. He is a musician of considerable ability, and teaches piano and vocal music in the Greenfield Training School, also he sings for the brethren during the protracted-meeting season.

From Greenfield I went to Bradford. Brother W. F. Bryant met me at the train. There is no church in Bradford, but appointments had been made at Locust Grove and Skull Bone. Brother Bryant took me to these places in his car. He is the father of Brother David F. Bryant, of the David Lipscomb College. Also, he has a daughter who teaches music in the public schools of Bradford. This town is named for our Brother Bradford, who still lives there. He is now eighty-eight years old, having been born in 1834. He is a descendant of Governor Bradford, of Massachusetts, who sent the Indians the rattlesnake skin filled with powder and bullets as a token of what they might expect if they attacked the whites. Our aged brother still prays before retiring as his mother taught him when a child.

After preaching on Wednesday night at Locust Grove and on Thursday night at Skull Bone, I went to Milan. There I preached in the "digressives" house which they have lately turned over to us. The organ is still there, but it never says a word. Now, if everybody will let it alone, I don't think it will ever squeal out in meeting again.

From Milan I took the Louisville and Nashville Railroad to Humboldt, where I was met by our worthy brother, A. B. Gunter, who is a song leader, singing teacher, an able preacher, and last, but not least, a good man. I found that he had made an appointment for Saturday night, as well as for Sunday and Sunday night. He is the first man since I have been out here to suggest a Saturday-night meeting. He is my idea of a live-wire preacher. I was not rained out this last week at any place; so I got in full time—eight sermons.

Sharon, Greenfield, Locust Grove, Skull Bone! From the "Plain of Sharon," through the beautiful green field, through the locust thicket, to the skull bone! It sounds bad, but the trip was not unpleasant. The facts are, I had my best meeting at Skull Bone, and next best at Locust Grove. There was almost a houseful of people at these country places, and they showed interest in what was being said. That Skull Bone has something inside of it.

At Milan I heard the notable Martin quartet—the only family I know of with a good quartet all its own. It is a mixed quartet—three boys and a girl. However, one of the boys was away, and really I only heard a trio; but it does well as a spike team.

I don't know whether to call it "Humboldt," or a "Bumholdt." It did not impress me as a very religious town. No wonder, for it was named after a German infidel. Our brethren have a small congregation there. Some of them are zealous. Brother Gunter hopes they may get able to

PLATES CONCERNING MORMONISM.

By a regrettable oversight, the above heading was omitted when the following plates were recently given a place in the Gospel Advocate. As the heading makes the purpose of their publication more intelligible in connection with R. B. Neal's exposure of Mormonism, we give them another insertion in our columns.



These plates were dug up near Kinderhook, Ill. We publish with request to the scholars, the Orientals especially, to tell us what language they are written in. A partial translation has been made by a writer. He needs confirmation by others before it can be accepted. We ask readers to show a copy of these cuts to any Chinaman, educated or uneducated, they may know, also to any Egyptian or Egyptian scholar. Send answers to R. B. Neal, Grayson, Ky.

buy a lot and build in a more suitable location. They own their house and lot, but it could be located better. The "digressives" have a large house started. They have it up a few feet above the ground, and are using the basement. It will cost thirty-five thousand dollars to finish it. It is reported that they have the five thousand, and all they need now is the other thirty.

While at Brother Gunter's, a neighbor came in and told of the arrival of the Gunters. She said they came in Saturday night, with only their trunks and grips. Yet, when the time came, they all went to church. She said: "I told my husband they were Catholics or Campbellites, one or the other." I am glad that we have established a reputation for going to church on Sunday morning. I wish we were as careful to attend every other meeting where prayer is wont to be made.

Twenty-three years ago to-day (May 15) I arrived in California.

On Sunday, May 14, the church at Obion, Tenn., held its annual reunion. Over a thousand people attended. Our meetinghouse was full, and the Methodists let us have their house, and it was filled. Brother John R. Williams, of Hornbeak, preached at our place, and Brother Joe Ratcliffe, of Bardwell, Ky., preached to the overflow crowd at the Methodist house. Dinner was served under a large tent, and then another sermon by Brother Williams in the afternoon. It was a great day.

This week I will spend in Obion County with Brother Williams, and then I am done in West Tennessee.

Those desiring the services of Brother Gunter in meetings or singings should write him at Humboldt, Tenn. He should be kept busy.

Words to Be Avoided.

There are two simple words in our language that have caused more misery than all the plagues of history. They have broken lifelong friendships, set brother against brother, separated lovers, and caused children to weep. These poisoned words have sent innocent persons to the gallows and have turned the debutante into a demimondaine. Think well before you let them pass your lips. They are: "They say."—Exchange.

True Civilization.

Lord Chief Justice Russell, before the American Bar Association at Saratoga, in 1896, said: "What, indeed, is true civilization? By its fruits you shall know it. It is not dominion, wealth, material luxury—nay, not even a great literature and education widespread, good though these may be. Civilization is not a veneer; it must penetrate to the heart and core of society. Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood irrespective of race or color or nation or religion, the narrowing of the domain of mere force as a governing factor in the world, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice." This, it seems to me, is not only a good definition of civilization, but of Christianity; it draws a distinct line between the kingdom of Christ and the kingdom of this world.—Selected.

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Price, \$1, postpaid. Address McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

The Conqueror.

BY ROY ROBINSON.

Conquer thyself, and all the world
That lies before is thine;
Conquer thyself, and thou shalt walk
In daily touch with the Divine.

Greater thy wealth than rubies rare,
Than gold or gain or pelf,
Or treasures from the Spanish Main,
When thou shalt conquer self.

Thy feet shall tread the highest plane;
Touch Fortune's topmost round,
And in the halls of lords and kings
Their echoes shall resound.

Yea, thou shalt walk in Beulah land
And by the waters calm;
Shalt quench thy thirst at Elim's wells,
And gather Gilead's balm.

Thy soul shall stand when others fall,
Shall watch when others sleep;
And when the state in peril stands,
Shall men thy counsel keep.

Thou wert not born a slave to serve
The things that pass away;
A goodly heritage is thine;
Thou art no lump of clay.

Thou art a king. The royal blood
Of manhood fills thy veins.
Wouldst be the slave of lust and vice,
And sell thy crown for chains?

Mightier who rules himself than he who takes
The forts of Verdun or Sedan!
Conquer thyself, and thou shalt be
The noblest work of God—a man!

How Satan Works.

BY S. H. HALL.

It is well that we give enough thought to the devil to know something of his way of going about things. In 2 Cor. 2: 11 Paul says: "That no advantage may be gained over us by Satan: for we are not ignorant of his devices." One of the things that is hurting us most to-day is that we seem to be as blind as death to the tricks or "wiles of the devil." (See Eph. 6: 11.) Would it not be wise for us to study well the Christian's armor as described in Eph. 6: 10-18, that our feet may ever rest on sure ground, being shod "with the preparation of the gospel of peace," and the "shield of faith" ever in use, that can ward off every fiery dart of the evil one, and the "sword of the Spirit," God's eternal truth, in hand, that is able to deal out death to any foe? If the Bible teaches one thing at all, it is the fact that the devil is on the job continually and that we are ever in danger, if not wide-awake, of being deceived by him.

Please carefully read what R. C. Foster, a prominent preacher in the Christian Church, says he heard in the classrooms at Harvard and Yale universities, as quoted from W. H. Book's Columbus Tabernacle leaflets:

What is Radicalism? In order that the uninformed may know just what I mean by "radicalism," I cite the following example: In the classroom at Harvard University, I heard an instructor offer the following explanation to a class of preachers: "The Christian world does not generally realize why Jesus cleansed the temple, driving out the traders and money changers. The real reason is that Jesus was a poor ignoramus—a poor ignorant country yocum who had been raised up in the sticks up in Galilee. He had never been to the city before, and did not understand that these money changers and traders were necessary for the temple worship," etc. There are all shades and degrees of radicalism. I have cited an extreme example.

Amazing as such an attack on Christianity is, even more abhorrent to the man who is ordinarily and commonly decent are the subtle, underhanded and unscrupulous methods by which such destructive teaching is propagated. I sat in the classroom at Yale and heard a young Congregational preacher ask the question as to how they were ever to get a church and get started to preaching when no

church wanted a preacher who did not believe the Bible. The professor unblushingly responded: "Why, don't let them find it out. Don't be a fool and preach that the Bible is full of lies the first time you get into a pulpit. Preach exactly the same kind of sermons they have been accustomed to hear. Preach sound doctrine for a year or eighteen months until you get their confidence and they think you are the greatest person in the world. Then you can start in and preach anything you please, and they will follow you." But the student questioned further: "Yes, but, Professor, suppose some elder or deacon of the congregation insists on a quiet conference before you are called, and asks what you believe about this and that Old Testament miracle, etc., what can you do?" Hear the answer of the professor: "Dodge their questions. Refuse to answer them. Don't let them find out what you believe." Again, the student said: "But suppose a faction arises in the church over your teaching." The professor said: "Don't resign. Keep your job. Rally the young people about you, and you can shut the mouths of the older people through their sons and daughters."

Now I hereby charge that such radical teachings as threaten the future of all Christendom, and such unspeakable duplicity as I have described above, lurk in a hundred places in our brotherhood. Outstanding examples are the radical faculty of the College of the Bible (Transylvania College) at Lexington, and some of those who hide under the skirts of the United Christian Missionary Society of St. Louis. I can furnish a stack of proof mountain high to any one who desires it.

And I further charge that Dr. E. L. Powell, by his bold and untiring support and defense of this radical, underground group among us, has made himself a party to their whole propaganda. Years ago we would have rescued Transylvania College from their hands, if it had not been for the fact that Dr. Powell ever and anon came to their rescue. He could do this because he has a tremendous, driving personality; he is a born leader of men; and he is one of the most astute politicians the State of Kentucky has ever known.

On the above, I submit the following comments:

1. Is not the above statement of facts exactly in harmony with what Paul says about the devil and his agencies in the following words: "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." (2 Cor. 11: 13-15.) Please to observe that it declares that these false teachers fashion themselves "into apostles of Christ"—that is, they teach that Christ is God's Son and proclaim their loyalty to him. They, doubtless, allow themselves at first to be one hundred per cent sound in their teaching. And note also that "Satan fashioneth himself into an angel of light." He comes one hundred per cent sound in his statements about Christ. But after rocking you to sleep in the arms of his loyalty (?), his deep consecration (?), his kindness (?), his goodness (?), to such a degree that you can hardly believe he would teach anything wrong, then it is he begins to digress from the truth by degrees, and you follow him, because he is *your man*, and you can hardly realize it is possible for you to be deceived. What Foster says he saw and heard hardly seem credible, but certain it is that such work the devil has ever done. Certain it is the "evil days" are upon us when teachers have the audacity to thus lecture their students who expect to enter the ministry, and the latter the stupidity to sit and take such advice.

2. But Brother Foster should know that never, in the history of the church, has there been a soul who loved self better than he does the peace and unity of the church that would not *lie* to get in his work. Let me ask you again to note the juxtaposition of "*a false witness that uttereth lies, and he that soweth discord among brethren.*" (See Prov. 6: 16-19.) Let me say again that any man that loves not the *oneness* for which our Lord prayed will *lie* in order to have his way pushed upon the people. I doubt, seriously, if ever a church has been split over the introduction of the

organ and the societies that the one who introduced these things did not first teach that, while he thought there was nothing wrong in using them, it was a matter of indifference whether they had them or not, and thus keeping the congregation wholly in the dark as to his intentions, he would quietly and deceitfully work his plans till he had his way in the matter. Most certainly I would not say that all who use these innovations are deceitful. The point I am making is, this is the way these divisive things came in, and, to a very large degree, it has been the history of their growth. And while I do not say men who have done this are as bad as the professor to whom Foster refers, yet I will say that such professors were not developed in a day, that such had their days of infancy in just such deception as preachers in the Christian Church have in many places practiced in their divisive work. When was that "radical faculty of the College of the Bible (Transylvania College) at Lexington" made? When did they start their growth that developed them into "such unspeakable" acts of "duplicitous"? Were they not born the day they ceased to love "the peace of Zion" and began to introduce things the New Testament does not teach, to the disruption of the church?

The Cleburne (Texas) Meeting.

BY C. A. BUCHANAN.

I feel justified in asking for space for a lengthy report of the annual meeting of the Central church of Christ, Cleburne, Texas, which began on April 9 and continued twenty-five days, closing on the night of May 3. The visible results of the meeting were one hundred and one additions to the congregation. Of this number, sixty-six were baptized, twenty-two were restored, and thirteen took membership. Of the number baptized, several were from the denominations. The attendance was great from the beginning. The first Sunday night our preacher was greeted by a capacity audience, really an overflow audience, as some were turned away for lack of room, and this despite the fact that there were five or six other revivals in progress in our city. Our building comfortably seats more than a thousand people, and during this meeting we took all the chairs from the classrooms and put them in the auditorium and then rented one hundred extra chairs. Even then we could not take care of the crowds.

We did not have so many additions as we had in the 1921 meeting, but in many respects this meeting was even better than last year's meeting. This meeting was extraordinary in many respects. It would be difficult to see how any meeting could have more hindrances. Besides the revivals in progress among the denominations, there were two plays at the high school during the time and hundreds of our children participated in these, and that, of course, took many of the parents and others away from the meeting on those nights. Then the last week of the meeting an almost constant downpour of rain, at times amounting to a flood, greatly hindered us. Another unusual feature is seen in the fact that practically all the additions were people of full-grown age, and the majority of them were men; and these were all well taught and came in with full understanding of what they were doing. There was nothing that even resembled sensationalism, sentimentalism, or excitement in the meeting, unless it was the size of the crowds. Some of us urged Brother Brewer to use more persuasion or to exhort more. He does very little of this, contrary to the impression that some people seem to get from the reports of the meetings he holds.

We all give God the glory for this meeting and attribute the success to the fact that the church began to plan and pray for this meeting long before it began and that the hand of the Lord was with us in the effort. Every service in the meeting was of a devotional character, being solemnized by much prayer on the part of the entire church. Much

of the time we had sentence prayers in which many petitions were uttered for the meeting, which showed that the members had the meeting upon their hearts and that they were looking to God, from whom all our help cometh. Not only in the services, but all times of the day, prayers ascended from sincere and anxious hearts for God's blessings upon the meeting—prayers for the preacher, for the workers, and for the lost—that his providence might be linked with the preaching and with all our lawful efforts for the greatest possible good.

G. C. Brewer preached with earnestness and power, as he always does; but he confesses that many times at other places he has preached and prayed just as earnestly and had small results, because the church was not in the proper attitude toward God for God to give it an increase. A church with a membership that is filled with bitterness and internal strife, or a membership that is cold, indifferent, or worldly, cannot expect to be prospered of the Lord, for it is not in a position to nurture babes in Christ and give them that spiritual development which they must have to keep them in God's fellowship.

No doubt one reason God has prospered this church is that the peace of Christ rules in the hearts of its members. James says: "Where jealousy and faction are, there is confusion and every vile deed." And God, not being the author of these things, will not bless and prosper a congregation while it fosters a spirit which gives place to such things.

Paul admonishes us to look carefully, "lest any root of bitterness springing up trouble you, and thereby the many be defiled." One of our constant prayers is that nothing of the kind will ever arise to defile and disrupt the Cleburne church, and that God may continue his mercies upon us to keep us in that sweet harmony and fellowship which we now enjoy in the service of our God.

Though this is the third meeting Brother Brewer has held here in succession, and though he has been the local preacher for over six months, his sermons were fresh and stirring. Every sermon was brimful of scripture quotations. Nothing light and nothing compromising was in evidence. In the day services he read and commented on the book of Hebrews. As this epistle stresses the preëminence of Christ over the angels, over Moses and the prophets, it came in good connection with the series of night sermons on Christ the first part of the meeting. No one can charge that Christ was not preached in this meeting. He was exalted in every sermon and in every prayer, and the great audiences praised him in the songs. In practically every service the steps leading into Christ were stressed. Undenominational Christianity was set forth with such clearness that many people of the denominations saw it to be possible and practical. It was explained over and over again that people were not asked to join a denomination or to subscribe to anybody's views, but to obey Christ in simple faith; that what we were asking sinners to accept was not denominational doctrine, but the doctrine of Christ.

The meeting not only made an impression on the town, but had an influence on all the congregations in the county. The Cleburne church has a wonderful opportunity, and it desires the prayers of the saints everywhere that it may not fall short of God's demands upon it.

An instance of momentary success in the collection has been noted when the minister published the following soliloquy in the congregational calendar: "I am twenty-five cents. I'm too small to buy a quart of oil; I'm too small to buy one-half pound of candy; I'm too small to buy a ticket to a good 'movie' show; I'm even too small to buy a box of undetectable rouge. But most people think I'm 'some money' when I come to church."—The Christian Register.

At Home and Abroad

From M. S. Mason, Springfield, Mo., May 18: "I have the first two weeks in June which I can place somewhere if called. I will accept mission work. Write at earliest convenience."

F. B. Shepherd, 1409-A Jackson, Amarillo, Texas, forwarded to the Forest Vale Mission, in Africa, on May 15, contributions sent in by churches and individuals amounting to thirty-eight dollars.

From J. W. Brents, Springfield, Mo., May 17: "Our meeting continued two weeks. There were eleven additions. Interest good throughout. A. N. Phipps, of Rogersville, led the song service. I begin at Rogersville next Lord's day."

H. W. Busby, evangelist, and Austin Taylor, song director, closed a meeting with the church in Wewoka, Okla., with twelve baptisms and nine otherwise added to the congregation. K. C. Moser is the much-loved minister with this congregation.

From Lee Sanders, Wellington, Texas: "John Sanders and I recently held a meeting at Carey, without visible results. However, we had good crowds most of the time, and I am sure good was done. I will preach at Estelline, Texas, on the third Lord's day."

The Fanning Orphan School closes on Thursday, May 25. S. H. Hall will deliver the commencement address. The closing session has been very satisfactory. This is a most excellent school, is well managed by Brother and Sister David Lipscomb, and should be liberally supported by all lovers of the truth.

Thomas H. Burton writes from Newport, N. C., May 16: "Able assisted by A. C. Traylor, I am at this date in a very interesting meeting five miles from Newport. Only two families in this county, so far as I have been able to find out, are members of the church. Our crowds are good. Seven have been baptized to date. We need preachers in this field. Pray for us."

The manuscript for the Clarendon debate, between John W. Tyndall and A. O. Colley, on instrumental music, is now in the hands of the printer, and will be ready for delivery soon. Orders received now should reach you from the first to the middle of June. This is a synopsis of the arguments just as they were made on both sides. Send orders to A. O. Colley, 5728 Junius Street, Dallas, Texas. Price, 25 cents single copy; \$2 per dozen.

From W. S. Long, Washington, D. C., May 15: "Yesterday was a very happy day for the church here. There was a good attendance at all of the services, and one was added by confession and baptism. We are striving to do more for the Lord and to do as he requires. Those who have relatives or friends here, or who may be coming this way and desire to meet with the church, will please write for any help desired. My address is 1219 Kenyon Street, N. W."

The directors of the Tennessee Orphans' Home will hold their annual meeting on Thursday, June 8, 1922. All interested in the Home are invited to attend the meeting, visit the children, and make suggestions to the directors as to the most efficient method of caring for the orphans. Churches and individuals responded liberally to the last call of the president of the Board of Directors for funds to meet the running expenses of the Home. All will be welcome who attend the meeting.

J. H. Hines writes from Montgomery, Ala., May 18: "The work at the Highland Park church of Christ is progressing nicely. We had two great services last Sunday. A young lady made the good confession and was baptized at the close of the evening service. At the morning service a special collection was taken for the suffering in Armenia. During the week old clothing was carried to the church house. Two hundred and twenty-six dollars was collected, in all. I am preaching at West End this week."

From C. H. Smithson, Hatfield, Ark.: "This is the second and last call for help in the meeting at Pittsburg, Kan. Donations or advice as to friends should be addressed to J. H. Ping, 1021 East Fifteenth Street, Pittsburg, Kan., or to me, at Hatfield, Ark. The meeting is to begin on May 25 and continue fifteen days. If you have a friend or know of a member there, send name and address at once and we will get in touch with them. I also have time for one more summer meeting. Who wants it?"

We have received a note from James O. Rail, Pine Heights Sanitarium, 707 Georgia Avenue, North Augusta, S. C., in which he inquires if there is a loyal church of Christ in August, Ga., or in North Augusta, on the South Carolina side. He desires to worship with a loyal congregation, if there is one there; if not, he hopes that in the near future arrangements can be made to have the gospel preached there. He says: "I am a disabled soldier of the World War and a soldier for Christ since last July. I hope to get a course in the David Lipscomb College soon. The government is to give me training, and I have put in that school for my course." Can any of our readers help Brother Rail to find a place where he can meet and worship God "as it is written?"

W. H. George, Bonham, Texas, May 16: "The meeting at the Central church of Christ in Bonham, conducted by T. W. Phillips is a thing of the past. It was a great meeting in many ways. Brother Phillips has so many times come to my rescue and helped me to fight the battles of faith. The church was well pleased with Brother Phillips' labor with us. His messages were simple and plain, full of the rich and great things of God that feed the hungry souls of men. J. H. Antwine, of Mineral Wells, Texas, led us in song, and did it well. Fourteen noble souls responded to the gospel call and were buried with the Lord in baptism, and three wandering ones came back home. The meeting was hindered some by rain, yet we had good crowds all along. The house would not hold them the last night."

From Will W. Slater, Beaumont, Texas, May 16: "J. H. Lawson, of Houston, exchanged appointments with me Sunday. Brother Lawson has a fine work in Houston, a live congregation, wide-awake in the Lord's work, and it was a treat to be with them. The church is located on the corner of Johnson and Summer Streets. I met Oscar Smith while in Houston. He is minister for the Houston Heights Church. Houston is a beautiful city of one hundred and fifty thousand people. We have four congregations in Houston, and all are at peace and work in harmony with each other. Brother Lawson is to be congratulated and commended for the great work he is doing there. This leaves me in a meeting at Cove, Texas, which began last night, with good prospects. I will be here about twelve days. I will begin a meeting with home forces on the fourth Sunday in May, which will close my work in Beaumont for the present."

The following commendatory note comes from James E. Chessor: "I am not personally acquainted with the venerable John R. Williams, of Obion County, Tenn., but I have read for several years his interesting 'Notes from West Tennessee,' and have come to know something of the spirit of the man. Now that he is contributing a series of quaint personal reminiscences, I feel sure that the Gospel Advocate readers will learn to know and love the man for his work's sake. I appreciate hugely these unaffected, modest, gripping bits of biography. Brother Williams' style is unique in its simplicity, pithy, concise, and his selection of incidents of true human interest betokens the discrimination of the literary artist. These charming little stories of a life of hardness, sacrifice, and unwavering devotion to the cause of Christ add flavor and diversity to the contents of the Advocate. If Brother Williams will keep strictly in the path of biography, he will have many eager readers of his productions."

From R. D. Smith, Wichita Falls, Texas, May 15: "Our meeting was completely rained out. Scarcely a service for a whole week but it rained on us before we could get to church and back. This constant rain kept the streets in such condition that the attendance could not be what it should, and as on the second Sunday weather conditions appeared no better, it was decided to call the meeting off till a later date when we could hope to have better weather. Our meetings yesterday were good. More than two hundred assembled for the Bible classes, and at the hour of worship the crowd was large. The night meeting was also good, and two were added to the congregation 'by membership.' The outlook in this field is something wonderful; and while the church has accomplished a great deal here within the last few years, there is still more, as a consequence, to be done. The membership is already large; and with the large number of children attending the Bible classes each Lord's day, as well as those easily within reach of the church through close relation by either blood or friendship, the church has, according to our view, one of the most wonderful opportunities known of by me. It is our constant desire that we may be able to accomplish much in the work in Wichita Falls, and to this end we request the earnest prayers of God's people everywhere."

William P. Walker changes his address from Dinuba, Cal., to Dover, Tenn.

James E. Scobey preached at both services at Lawrence Avenue, this city, last Sunday.

W. M. Oakley closed the meeting on California Avenue, this city, last Friday night. There were two baptized and three restored.

Four congregations in Crockett County, Tenn.—Alamo, Nance, Cairo, and Cross Roads—are planning to keep a man in the evangelistic field next year.

John C. Taylor, of Obion, Tenn., and D. D. Woody, of Rives, Tenn., are in a mission meeting at Trimble, on the Illinois Central Railroad, about three miles from Obion.

Lytton Alley preached at Eighth Avenue, North, this city, twice last Sunday. There were two good audiences. This congregation has nearly doubled its membership within the last six months.

The church at Jones' Chapel, in Lake County, Tenn., four miles north of Tiptonville, is to have an all-day singing on June 4. Several congregations in Obion County plan on going en masse.

Mrs. Maggie Shaver, of Watertown, Tenn., renews her subscription to the Gospel Advocate and says: "I have been taking the paper for about twenty-five years and cannot think of doing without it."

Dr. J. S. Ward preached on Sunday and Sunday night at Second and Lindsley Avenues. Leonard Jackson was not very well and Dr. Ward preached for him. The church was well pleased with Dr. Ward's teaching.

Just as we go to press news comes that Dr. Cleo Boles died at Hohenwald, Tenn. Dr. Boles is a son of our brother, H. Leo Boles. The Gospel Advocate extends sympathy to the young wife, to Brother Boles, and to all the family.

F. B. Srygley is in receipt of a letter from E. S. Jelley, Vambori, British India, dated April 13, in which he reports twenty-nine baptisms in March and four in April. We are glad to hear of the success of the truth in that foreign land.

A. D. Dies continues the protracted meeting at Twenty-second Avenue, North, this city. Three baptisms up to last Sunday night. The meeting will continue indefinitely. It is to be hoped that the interest will continue good and even grow better.

W. M. Oakley preached last Sunday and Sunday night at Twelfth Avenue, North, this city, to large audiences. This church always furnishes a fine audience. It is a pity that all our city churches cannot furnish a better attendance for Sunday evening.

From C. D. Crouch, Fountain Head, Tenn., May 22: "I had a little tussle with a contrary Ford yesterday, and, as a result, I am carrying a broken arm in a sling. I will be at home at Ashland City after this week. I have some time open yet for engagements."

There will be an all-day meeting at Bluff Springs Church, in Warren County, Tenn., on the first Sunday in June. The day is to be spent in singing, preaching, and worshipping God. Lee Daugherty and D. L. Robinson will do the preaching, and there will be dinner on the ground.

From J. C. Mosley, Whiteville, Tenn., May 19: "I held a short Bible reading at Dunlap, Tenn. Two were baptized. I was at Newton last Lord's day. Had a packed house and some over. Baptized one good man there. Say, when you read the Gospel Advocate, pass it on to some one else; it may lead him to do right."

A. L. McCorkle, Fort Steilacoom, Wash., in renewing his subscription to the Gospel Advocate, says: "I have been reading the paper since early childhood, and have learned many valuable truths from it." He also commends Brother Kurtees' review of O. E. Payne's book. He says: "It simply is a gem. What can they say next?"

W. E. Morgan writes from Cairo, Ill., May 20: "Our tent meeting here goes grandly and encouragingly on. One confession to date, and we look for others to respond before the meeting closes. We expect to establish a loyal congregation here before we leave. Quite a number of the 'digressives' say they are going to line up with us. Pray for us."

From Mrs. Edna Warren Gray, Fort Henry, Tenn., May 21: "Brother Taylor, of Clarksville, Tenn., will hold a week's meeting in July in our schoolhouse. We have no church house, and there are only four members of the church of Christ in our neighborhood." It is to be hoped that the truth may be permanently established in Sister Gray's community.

From Mrs. G. B. Hoover, Tampa, Fla.: "Can you give me directions how to find the church of Christ in New York City; also the name of the preacher or one of the elders and on what street he lives? Also give me the address of J. E. Dunn." E. E. Shoulders is the preacher in New York, and can be addressed at 145 West One Hundred and Eightieth Street, New York. John E. Dunn's address is Waxahachie, Texas.

R. P. Cuff writes from Macon, Ga., May 20: "Recently A. B. Lipscomb passed through our city and preached two sermons for us. We appreciated his visit very much. J. Bedford Beck was in Macon the first of the week. He preaches for us on Wednesday evening. Brother Beck reports the work at Summit, McGregor, and Brunswick as doing well. I am to begin a meeting at Gordon, Ga., on the second Sunday in June."

From T. S. Craig, Adel, Ga., May 17: "Our meeting at Cross Roads Schoolhouse continued fifteen days, with no visible results, but good has been done by seed sowing. There are only three members there, but they know how to treat a preacher. Any preaching brother that has time to stop there and preach some for these people will find a hearty welcome. W. J. McClellan will gladly answer all correspondence. I go to Cecil to begin a meeting next Sunday."

From Thomas E. Milholland, Clarendon, Texas: "Our meeting in McKinney, Texas, was a splendid success. Fifteen were added to the little band that has for four years been trying to locate itself and do some permanent work—five baptized, five from the 'unwise' brethren, and five restored. They have secured the Colosseum for a place of worship till other arrangements can be made. A lot will be selected soon and a building erected—that is the plan. There are some fine workers in McKinney. May the Lord bless them all."

From R. E. Wright, Los Angeles, Cal., May 18: "The work at the Central church of Christ continues to grow every week. Last Sunday was another good day at Central. Three came forward to unite their efforts for Christ with the Central congregation. There have been additions to our congregation every Lord's day since January 1, except two. The work here is growing by leaps and bounds. More than sixty of these had never been identified with any work in this city, and many of them coming from the Christian Church. The prospects were never brighter for a great work here."

W. N. Harrell, Smyrna, Tenn., Box 8, writes as follows: "I am awake to the fact that I must get busy in the Master's vineyard, so will begin at once to arrange for more to do in the work of preaching the gospel to as many as will hear it, as I have opportunity. Moreover, brethren, let us get busy and do what we can to send a preacher to every place to preach; but let us be careful to send men who have the Spirit of Christ and a determination to preach, not for the sake of gain, but for the salvation of souls and to honor and glorify God. I would be pleased to hear from any who can use me to the glory of God in doing his work."

From B. W. Davis, Thomaston, Ga., May 15: "I am glad to report that, after some delay, the work at this place has started out with very encouraging features, even in the face of obstacles and difficulties. First, the illness of my wife prevented me from being on hand at the appointed time to begin the work. Second, our tent had the appearance of a miniature merry-go-round to the people here, as compared to the tents used upon the same ground by the denominations heretofore. However, the tent will seat about one hundred and fifty, with room outside for several hundred, for all of which we are very thankful. Third, we erected the tent, and the same afternoon it was blown down by a severe storm which swept through the town. The next day was spent in repair work, which was completed in time to erect the tent again before dark. This time we provided some new ropes to replace the old ones, which were well worn and weak. The next day seats were arranged and the tent wired for light. The mill company is furnishing our light free of charge, also the lumber used in providing the seats. That night another storm came up and we were rained out. All of this seemed to furnish ground for various reports. However, we were greeted on Friday night with a large audience. The doctrine of Christ is entirely new to a large per cent of the people here, and they appear to be anxious to hear; therefore, the order and attention are the very best. Six met with me to break bread on Lord's-day morning, and I feel confident in saying that the work will result in establishing another congregation to meet and worship regularly after the New Testament order."

Gospel Advocate

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

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Editorial

God Created the Heavens and the Earth.

BY J. C. McQ.

The following letter denies that Christ is divine and that God and the Creator are one. It also asserts the gullibility of Christians and intimates that the Bible is not the complete and final textbook for the world:

Nashville, Tenn., May 6, 1922.—Mr. J. C. McQuiddy, editor Gospel Advocate.—Dear Sir: I will propound and also try to answer what most people seem to regard as a very important question: Why am I not a Christian? Simply because I do not accept the divinity of Christ as per the Bible narrative, and which can be neither proved nor disproved. Furthermore, when I note the partial number of one hundred and sixty-five different religious sects who seemingly manifest no desire for union on a common and right basis, my contempt and distrust seem well justified. In theory, I think Hardeman was absolutely right, as has been the case with me since the time of Lipscomb, twenty-five or thirty years ago. I also think Hardeman is due much credit for reviving and encouraging a cause that has all the argument and common sense in its favor. Now, could I say with all my heart, "I believe that Jesus Christ is the Son of God," I think I know exactly how to proceed thereafter. But it seems I have left only the Golden Rule and a final and full resting place in the dust from which man was made. Made by whom? Is God and the Creator one and the same? Prove this and I am converted. This is doubtless a new phase to you; but I have asked the question, "Why may not the God of the Bible be an impostor, as was another 'angel' who was cast out of heaven?" I am not striving for effect in asking these things, but I am amazed at the fools who swallow without thought the many different religions offered them. Is this God's Bible the final and complete textbook for all the world? Then why the "Koran" and other pagan guides? Truly we are in the dark, and I will not risk being called a liar, a fool, and a hypocrite by swallowing what any other common man says. Now, Mr. McQuiddy, I do not expect you to furnish any new and con-

vincing proof, but I would like for you to notice in your paper the status of a man who is lost if you are right. "Be ready with a reason for your faith."

Yours very truly,

D. B. CHENAULT.

It is evident that this critic of the God of the Bible and of Christianity seeks to destroy the hopes of Christians without offering them anything in their stead. His conduct is like this: We are all aboard a great ship, homeward bound. A man begins to cry aloud, "Get off the ship!" He argues that the ship will soon spring a leak and sink. Still he offers nothing for the ship. He would have us abandon the ship that has carried all its passengers over in safety and jump out into the ocean. If I should be unable to give any reason for my action, what has my critic given me to accept? Absolutely nothing. I now have a hope that cheers me in the midst of sickness, disappointment, and disaster. It points me onward and upward to the celestial port where sickness and death are not known. He would destroy that hope and leave me to flounder in the great ocean of life without chart or compass! For all the joy and hope of Christianity he offers absolutely nothing in this life nor anything in the hereafter. How terrible the darkness into which he would plunge us!

But he would have us believe that the God of the Bible is an impostor. If we were foolish enough to concede that he is, what would we gain by such admission? Nothing. We cannot deny the fact that we live. That we live at all is more wonderful than that we shall continue to live beyond death and the grave. If we deny the story of creation as recorded in the Bible, we cannot deny the creation of the universe. The creation of the universe includes all miracles. The transforming of the egg into the bird is as wonderful as any miracle recorded in the Bible. The changing of water into wine at Cana is no greater miracle than when done by natural processes. The miracle of creation implies the miracles of providence and revelation.

God's interference with the laws of nature is the same in kind with man's. According to the law of gravitation, water runs downhill. See that pumping station in the valley. With it man is pumping water uphill, which is a supernatural result. In doing this, man does not suspend and thwart natural law; he works through law. Man works through natural law and produces a supernatural result. Has God less power over nature than man? If man can, may not God also work a miracle in harmony with the laws of nature? Our critic, while denying the God of the Bible, will not deny that creation is a miracle. If the earth evolved from a germ, however small, this germ could not have been evolved. The germ was more wonderful than all that developed from it. By a miracle it began to be. We may go back through an almost infinite regression, and yet we come to this at last.

Man is the result of a miracle. While the learned professor would not admit that he was developed from an ape when pressed to answer by William Jennings Bryan, still the evolutionist who teaches that man is evolved from a lower being must freely concede that the lower being was the result of a miracle. But it is in the last degree improbable that a being who can build and fly an airship and who can chain the lightning and make it subservient to his will descended from an ape. We grope our way in confusion and impenetrable darkness unless we accept the Bible narrative, "In the beginning God created the heavens and the earth," and that God created man "but a little lower than the angels."

"If weak thy faith, why accept the harder side?" We are accepting scientific facts more difficult of belief than miracles, and yet we do not hesitate to receive them. On this subject Everest says: "We are required to believe that we live on a globe of fire, with only a thin crust between us and the fire; that the stratified rocks have been deposited, in some places, to the depth of eighty thousand

feet; that the great Colorado canon has worn for itself a channel, through the hard rock, three hundred miles long and six thousand feet deep; that the sun is equal to one million four hundred thousand worlds like ours, and that all the fixed stars are similar suns; and all this, and a thousandfold more, on testimony and reasonings, often conflicting and changing every decade. We are required to believe in the existence of chemical atoms, though an atom is what no man has seen nor can see. Some easily believe that man has been evolved from a monad, or from a lifeless protoplasmic cell; others, that all the power, thought, beauty, mathematical exactness, and far-reaching plan of the universe are the results of blind chance, or remorseless fate, though even the existence of such 'chimeras dire' as chance and fate is more than doubtful."

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor." In view of the wondrous exactness, beauty, and wisdom manifest in God's creation, we may the better understand why the spirit by David declared: "The fool hath said in his heart, There is no God."

Strangers Among the Jews.

BY E. W. SMITH.

During the period of the sojourn of the Israelites in the land of Canaan, and also during the personal ministry of Christ and his apostles, there were among the Jews those who were termed "strangers." There were different elements classed as "strangers" by the Jews, and Smith's Bible Dictionary says: "The existence of such a class of persons among the Israelites is easily accounted for: the 'mixed multitude' that accompanied them out of Egypt (Ex. 12: 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another, and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth." Many of the Gentiles became converts to the Jewish religion, and these constituted "strangers" that were entitled to many privileges of the Jewish worship. Among those on the day of Pentecost who had assembled from distant lands to observe the passover feast were proselyte Gentiles. (See Acts 2: 10.) To that class of "strangers" among the Jews, God required the kindest treatment. This was the law: "Love ye therefore the stranger: for ye were strangers in the land of Egypt" (Deut. 10: 19.) Again: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: I am the Lord your God." (Lev. 19: 34.) When a Gentile embraced the Jewish religion, he was to be loved and treated as a brother, and, of course, had the same right to contribute of his substance to maintain the system of Judaism as one born of Abraham's blood. Hence, when they visited Jerusalem in the times of feasts, they could bring their offerings. "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." (Ex. 12: 48.) I have said this much on the subject to prepare the way for the following:

Please give me a clear and full explanation of the following questions. In the Advanced Gospel Quarterly, Lesson III, April 16, 1922, under the third section, "Repairing the Temple," it gives three sources from which the money came to repair the temple. In source two, "the freewill offerings of strangers who had visited Jerusalem." Will you explain fully what the word "stranger" means as used here? Was the money contributed for the repair of the temple,

and for which "Jehoiada the priest took a chest, and bored a hole in the lid of it," to receive the money—was any of it from the idolatrous nations? Can the word "stranger" be construed to mean an idolatrous person. Were the "strangers" Jews from the distant parts of Palestine or from the idolatrous nations? I will appreciate an extended answer from you in the Gospel Advocate.

From all I can learn on the subject, the "strangers" mentioned in the Advanced Quarterly to which the querist refers were evidently proselytes to the Jewish faith who visited Jerusalem. They were not idolatrous Gentiles, for such were forbidden to participate in the Jewish worship, and there is no evidence that such idolaters desired to do so. There is most certainly no ground here for the practice in some places of appealing to people out of the church for money to carry on the Lord's work. If there are those out of the church who feel kindly toward it and offer *voluntarily* to give to the church, I can see the violation of no principle or teaching of divine revelation in accepting such gifts. But even in this care should be exercised to keep from making the impression on such people that their gifts can be accepted of God as an atonement for not obeying the gospel. To accept from people out of the church, in the way of accommodations for the interests of the church, that which would cost the church or an individual Christian money and then refuse money from the same people is an inconsistency that cannot be explained away. If a preacher of the gospel should accept the hospitality of a man of the world by being cared for in his home and then refuse to accept money from the same man, he would greatly lessen his influence with and chance of leading that man to Christ. While there is no doubt certain sources from which the church and individual Christians should not accept money, yet there is danger of going to an extreme in not accepting some gifts that will defeat the very end sought to be accomplished. All money or its equivalent that is offered to God must be so offered as a freewill or voluntary thing, and for people in the church to offer in any other spirit is a sin before God. The quotation to which the querist refers was taken from Adam Clarke's "Commentary," and, of course, like all human comments, is to be taken as such. But Clarke gives this as biblical history, and I am sure the "strangers" mentioned were those who had become converts or proselytes to the Jewish faith.

Our First Duty Is to Our Own.

BY F. B. S.

"But the man from whom the demons had gone out prayed him that he might be with him." (Luke 8: 38.) It was natural for this man who had been so greatly blessed to desire to remain with Jesus. His gratitude would cause him to want to stay near the one who had so greatly blessed him. But Jesus sent him away, saying: "Return to thy house, and declare how great things God hath done for thee." Sometimes it is very pleasant for the Christian to go to meeting, sit up and listen to a nice speech on the gospel, meet friends, criticize the preacher, and do no more. But Jesus says: "Declare how great things God hath done for thee." Be a worker in the vineyard of the Lord. We should not seek our own peace and quietude, but obtain our happiness from the consciousness of having done our duty. But this man was to go home and use his influence on his own people. We ought all to have greater influence over those that love us, our own kin, than over any one else. "One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus." We should all have a greater interest in our own families than any one else. Go bring your brother to Christ; and when all your own have been brought to Christ, then bring others to him.

The Remedy for War.

BY F. B. S.

If there is a remedy for war, it ought to be known and applied. It costs more money, more property, and more human life than anything in the world. The great World War was so destructive that it appears that, from an economical standpoint, there ought never to be another. It has been said that the money spent in that war would feed and clothe all of the poor for a hundred years, build a railroad in every county and a highway through every community, and build a school in every neighborhood, a high school in every town, and a college in every city on the earth. I believe it was stated that there were over seven million killed and above sixteen million wounded, besides all the property that was destroyed and the money that was spent. Surely if there is a remedy for this wholesale destruction of money, property, and human life, it should be understood and applied.

The only cure for war is the gospel of Christ properly understood and obeyed. I have no hope that the League of Nations or the Disarmament Conference or anything of that kind will put an end to war. Some of these things may sometimes postpone war, and no Christian is opposed to anything that will do that much; but the only complete cure for war is the teaching of the New Testament.

When Isaiah prophesied of the establishment of the kingdom of Christ, he said: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) Sometimes we are told that this language cannot refer to the present age, because no nation has ever done this; that nations are still fighting each other; therefore the passage is not applicable to the present. This kind of reasoning would prove that no language of the Bible has ever been applicable to any age. God said, "Thou shalt not kill;" but men have killed in every age of the world's history, but have disobeyed God when they did it. "Thou shalt not steal;" but men have stolen in every dispensation. The argument is this: No nation has obeyed this command; therefore, the command is not applicable to the age. But no command that God ever gave has been obeyed by all men; therefore, no command is applicable to any age. The first command that God ever gave to man was broken. Does this prove that the command was not applicable to that age? "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it;" "Nation shall not lift up sword against shaft surely die." (Gen. 2: 16, 17.) Soon the law was broken, and broken by all on the earth at the time. If because all nations disobey God in ceasing to lift up sword against nation proves the law belongs to another age, can we not prove by this logic that this law of God to Adam and Eve was for another age? It will be noticed that both commands were given in the same language: "Thou shalt not eat of it;" "nation shall not lift up sword against nation." God said "shall not" in both cases. The truth is, the fact that man breaks a law is not proof that the law is not applicable to him. There are no Christian nations in the sense that there are any nations that are in obedience to God.

Every Christian that follows the teaching of his King will beat his sword into a plowshare or some other useful implement and cease to kill his fellow man in the name of civilized warfare. If every professed Christian in the world had done his duty, the terrible World War never could have been. If all the preachers had preached the truth on the subject, it could not have happened. But preachers are as easily swept off their feet when war arises as any one

else. During the World War some of the most intemperate, unreasonable things that were said at all were said by preachers. In the excitement some even claimed they were ready to take a gun and go to the front. Most of us thought, though, at the time, that this was excitement; that these enthusiastic preachers were hardly ready to put their bodies up as a target to stop bullets. Will Christians never learn the spirit and teaching of Christ? The kingdom of Christ is the kingdom whose King teaches that it is wrong to go to war. Now is the time, brethren, for us to learn and teach the truth on this subject. If Christians take part in war at all, there might be some on both sides of the battle line, and one on each side might be facing another waiting an opportunity to kill a Christian or be killed by one! How any believer in the teaching of Christ can reconcile such a scene with his language when he said, "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other," is more than I can understand.

The Example of a Faithful Christian Man.

BY M. C. K.

About eleven years ago Brother S. H. Young and his wife worshiped for a time with the Campbell Street Church, Louisville, Ky., but sometime ago they located in Covington, Ky., and became identified with the faithful little church in that city. He was a traveling man, and on May 8, 1922, he was stricken with paralysis in Newcastle, Ind. He was removed at once to his home in Covington, where, comforted by a devoted wife's tender affection and in the bosom of friends who loved him, he died on Friday evening, May 12, 1922. In response to a telegram, I went to Covington on Monday, May 15, where, assisted by Brother F. L. Rowe and Brother R. C. Hammons, it was my melancholy privilege to conduct the funeral services. The body was buried the same day in the Highland Cemetery, Covington, Ky.

The example of this devoted man of God should inspire others to more noble and unselfish living, and for this reason we mention it in our columns. Brother Young was born near Cookeville, Tenn., and was only forty-eight years old at the time of his death. When he was only seventeen years of age, his father died; and he then took charge of a younger brother and two sisters and raised them; and later, when he was married, he took charge of a brother and two sisters of his wife and raised them to Christian manhood and womanhood. Having no children of their own, he also took an orphan boy from an orphanage in Covington, Ky., and raised him to Christian manhood. This is certainly a remarkable record. Then, about seven months ago, after he and his faithful wife had been married twenty-one years, their first-born child, a little girl, came into this world. This frail little member of the human family, unconscious of its father's taking off, survives to bless and brighten and sweeten its mother's life, now apparently so desolate without her faithful companion.

Here is another fact which shows Brother Young's high Christian character. Although his business kept him away from home much of the time, yet he managed so to arrange and time his route as to be where he could meet with a faithful church of God and worship on the Lord's day. This fine example is worthy of imitation by other traveling men. Our brother did not leave his family much of this world's goods, and yet what a rich heritage he left them! Seven orphan children adopted and brought up to Christian manhood and womanhood under his fostering care; and now that he is gone, a half-orphan little daughter of his own is left behind! Surely our Heavenly Father will richly bless this faithful woman of God and her precious little charge. She will continue to reside in Covington. The faithful little church there, of which she is a part and which loves her so devotedly, worships on the third floor in

Moose Temple, Madison Avenue and Fifth Street. The little band is working devotedly and unselfishly, laying up in store as God prospers them, and planning, as soon as they are able, to build a house of worship where they will have more conveniences to carry on the work of the Lord. They are worthy of the fellowship of the saints. Brother Hammons and Brother Morton are leaders in the work, and both of them are zealous and making a commendable record. In fact, as far as I could observe, the entire little church seems to be thoroughly devoted to the cause of Christianity, and, like the early disciples in Jerusalem, all of them seem to be "of one heart and soul." May the Lord bless and prosper them in their work.

More Testimonials on the Review of the Payne Book.

Here is another installment of testimonials received by the author of the Review:

From T. Q. Martin, St. Marys, W. Va.: "I have just finished reading, in the current issue of the Gospel Advocate, the tenth and last chapter of your review of O. E. Payne's book on 'Instrumental Music.' I read very carefully the book, and I have also very carefully read each chapter of the review. In the light of facts and logic, I regard your review of the book a veritable Gibraltar. I am eager to see this review in book form and will take pleasure in assisting in its circulation. When I read your tract on 'Walking by Faith,' I said within myself: 'He will never excel that tract.' Then, when I read your book on 'Instrumental Music in the Worship,' I thought: 'Kurfees will never do a greater piece of work than that.' I still believe that the above-mentioned tract and book are both great productions, but in my humble judgment, this review is, if possible, greater than the other productions. For showing logically the force of facts and for rescuing facts from misleading settings, this review is not excelled by any uninspired literature that I have ever read. This is a sincere estimate of the review."

From J. Paul Slayden, Columbia, Tenn.: "I have been thinking of writing to you ever since O. E. Payne's book came from the press. I thought it needed your attention, and I was glad when I learned you had undertaken to review it. Payne's book was widely advertised as the *last word* on the subject of instrumental music in worship; it was freely distributed; and the 'Commission on Unity,' Nashville, Tenn., said the author had searched out and brought to light all the facts on the subject. Your review of the book is such a complete refutation of the arguments and such a glowing exposure of the author's method that the advocates of instrumental music in the worship must *try again*, as their boasted *last word* doesn't stand the light of truth."

From W. L. Reeves, Winston-Salem, N. C.: "I write to let you know how much I have enjoyed reading your review in the Gospel Advocate of O. E. Payne's book, in which he makes a pretense at proving that instrumental music in worship is authorized in the New Testament. The work you have done in exposing it has gone far beyond my most sanguine expectations in furnishing facts which militate against the use of musical instruments in Christian worship as strongly as they prove to every fair-minded reader that Payne's book is not only untrue in many places, but wholly unreliable in every sense. I regard your presentation of the many facts in contrast with Brother Payne's garbled extracts simply invincible. In the face of such, I cannot see how Brother Payne can 'in all good conscience' continue to circulate such a book. I consider the work you have done in this review one of the most logical efforts in every sense that I have ever read from an uninspired man. I am sure that much good has been done by your review as given through the Gospel Advocate, and I think much more good can be done if you will print it in book form, provided many of the brethren will see that it is circulated where Payne's book is mostly read. May God bless you and spare you many years, that you may continue to accomplish the great good you now are doing for the kingdom of righteousness."

From Prof. N. B. Hardeman, Henderson, Tenn.: "It seems to me that our brethren in error are trying to strengthen their contention, and I think your review should be published at an early date."

The nearer we get to heaven, the heavier this world's goods become.—Exchange.

The Interest Is Growing.

BY J. C. M'Q.

The receipts for this month are larger than they were for the month of May in 1921. We are glad to make this announcement, but would be glad if the receipts were much greater.

Only those who publish a religious journal know anything of the increased expenses of the religious publisher. Paper is now over double what it was before the war, labor is double what it was thirty years ago, and postage is more than double what it was ten years ago.

Without a decided increase in the circulation of the paper, the expenses will continue heavier than the receipts. We are sure our readers do not want this condition to exist. It will not continue if our readers will each send us a number of new subscribers. When the character of the Gospel Advocate and the quality of paper and the work are considered, it does seem that Christians would wish a copy in their homes.

If you have no interest in the growth and development of the church, if you are not concerned about the character of your reading and of the papers your children read, we could hardly expect you to be interested in the circulation of the Gospel Advocate.

We do not think we have many readers of that kind. We are firm in the conviction that the great majority of our readers appreciate a good paper and are ready to coöperate with us in maintaining it.

We appeal to you to make a canvass of your community for subscribers to the Gospel Advocate. You will be surprised to find so many members of the church who are not taking any religious paper. In fact, you will be disappointed when you learn how little they are doing for the conversion of sinners. In making the canvass, you will observe that those who read a good religious paper have more spiritual life than those who do not. Some will tell you they have their Bibles to read, but my experience has taught me that those who read a good paper are the most constant and consistent Bible readers. A first-class paper stimulates people to study the Bible.

Speak to the members of your church in behalf of the Gospel Advocate. Ask the elders of the church to help you. You will be delighted to find how many subscribers you can secure with a little consistent effort. Will not every one who reads this either fill out the blank below or get some one else to fill it out?

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Current Comment

By A. B. L.

"Marse Henry's" Wife.

In a recent issue of the Christian-Evangelist there appeared a touching and eloquent discourse delivered in memory of the late Henry Watterson by E. L. Powell, who was his close, personal friend. In closing his address he said:

Into the inner circle of his home we may not enter in public speech, save as we tender, on this funeral occasion, our admiration and deepest sympathy to the elect lady who was the source of his inspiration, and whose faith, courage, and beautiful consecration the strong man himself would have been quickest to recognize as his light and leading in the long and beautiful journey of wedded life and public service. To her—the wife and mother of his children, the joy-bringing companion of his youth and age—we bring our sincerest tribute of affection as we leave him safe in the keeping of that love whose gracious and protecting will makes no mistakes, bidding her only remember while she waits the words of the Lord Jesus, "What I do thou knowest not now, but thou shalt know hereafter," and those other words of tenderest comfort, "Yet a little while and you shall see me again."

The writer of this page was connected with the Courier-Journal and the Times for several years and as one of the "boys" had the opportunity to observe closely his manner of life. The greatness of his brain and genius stands unquestioned. No one will hardly dissent from Brother Powell's view that in the field of journalism he was "the most picturesque and flaming figure of the age in which he wrought." I never saw any man who resembled Mr. Watterson or who behaved like him. Several tried to "understudy" him on the editorial page, but failed. The great reading public appreciated in full measure the unusual gifts of this wonderful man, and there will always be somebody to remind us of them; but few, comparatively speaking, were in a position to appreciate how much the world is indebted to Mrs. Watterson. The great editor's closest friends must acknowledge that he had his faults and weaknesses. They understood best of all just how much of pathos and humiliation were occasioned by the carrying out of the resolution: "No Puritan shall rob me of my cakes and ale." It was when "Marse Henry" was weakest that the qualities of the elect lady shone the brightest. She nursed him and cared for him tenderly in such crises and never became impatient with him. No woman ever had a better opportunity to shine as a social leader in Washington and New York and in foreign capitals, and no woman ever seemed to care so little about being fussed over. Her greatness was that which God most heartily approves—"the ornament of a meek and great spirit." It makes us feel sad to know that the last of the old school of editorial writers has laid down his pen forever, but it is good to believe that there are many wives and mothers whose greatness is akin to that of Marse Henry's wife. His biggest task was writing editorials that electrified the thinking world. Her biggest task was looking after Mr. Watterson and the children. Of such women Frank L. Stanton wrote:

Thou shalt have grace where glory is forgot;
The love all luminous in the world's last night;
Thy children's arms shall be thy necklace bright,
And all love's roses clamber to thy cot.
And if a storm one steadfast star should blot
From thy pure heaven, God's angels shall relight
The lamps for thee, and make the darkness white;
The lilies of His love shall be thy lot!

He shall give all His angels charge of thee;
Thy coming and thy going shall be known.
Their steps shall shine before thee radiantly,
Lest thou shouldst dash thy foot against a stone.
The Cross still stands. Who shall that love condemn
Whose mother-lips kissed Christ at Bethlehem?

Fostering the Militant Spirit.

We do not wonder that the militant spirit of carnal warfare possesses our boys and girls when we reflect that some of the most noted and widely quoted preachers are constantly praising to the skies the boys who were quickest to enlist. At one time we hear them preaching and pleading in behalf of universal peace, and at another time they are saying the very thing that will encourage boys to believe that they never can be manly and heroic while opposed to carnal warfare. For example, the noted J. H. Jowett, in his new book, "The Eagle Life," would have us believe that the boy who hesitates to fight "in the service of his country" is the "sparrow," while the boy who goes forth to war is the "eagle." Here follows his argument:

I have been reading a recently published life of Roosevelt, and I think that the outstanding sentence in it is one spoken by Mrs. Roosevelt when the last of her four boys had enlisted in the service of his country. Mr. Roosevelt was just a little daunted when the last, and youngest, left for the front; but Mrs. Roosevelt said to him: "You must not bring up your children like eagles, and expect them to act like sparrows." It is a royal word; it links itself with some of the great sayings of the Roman mothers, which are still ringing through the years. Her boys had been created for great ventures, and when the call came they went forth as naturally as eagles when they leave their aerle for hazardous flights.

And Mrs. Roosevelt's word unveils the true ideal of discipline and training. We are to rear our boys and girls in such largeness and quality of being that they will instinctively do the big thing because they are made and molded in big ways. They are not to turn to the path of venture with trembling and reluctant choice, but because it is their nature to do it. They are eagle in spirit, and they are to take to the vast ways as naturally as they breathe.

And this, too, is the teaching of our Lord. In all his teaching the primary emphasis is on the state of being, and only secondarily upon the issues in conduct. Create an eagle, and you may look for eagle flights. Make the tree good, and good fruit will appear in sure sequence. The teaching is expressed in many different ways. "Ye are of your father the devil." Christ lays his finger upon the very substance of their souls, the fibers of their nature, "the works of your father are absolutely sure." What is in will come out. We cannot weave fine robes from rotten fiber. We cannot have pure streams from foul springs. We cannot have exploits from cowards. The sparrow will not take the path of the eagle.

Mr. Jowett is a bit unfortunate in trying to make Jesus back up his high-sounding sophistry. For the "big thing" which the writer sees in carnal warfare is diametrically opposed both to the spirit and teachings of the meek and lowly Nazarene. The latter gives no place for physical combat, but encourages us to fight the good fight of faith and to lay hold on eternal life. It takes infinitely more of faith and courage to suppress the fiery spirit of the eagle and to show forth the spirit of the lamb at the risk of being called a coward than to exercise the venturesome spirit of Mr. Roosevelt's boys. And this is one point which Mr. Jowett and other popular preachers and writers either utterly fail to see or are afraid to emphasize. Why not unite all of our energies toward getting the boys' names on the service flag of the Lord Jesus Christ? I would rather be a sparrow in man's estimation and right in God's eyes than to "spread-eagle" my name all over the universe. And it was not a Roman mother, but a godly, Christian woman, who taught me the more excellent way.

Greatness in Every One's Make Up.

You were made to master unfavorable conditions—made to rise above what others regard as misfortunes, handicaps, and stumblingblocks. There is something in you that is bigger than any fate or destiny—anything which is trying to do you; something in you that is mightier than the influence of others which is trying to keep you back. There is something in you that can laugh at fate.—Orison Swett Marden.

Texas-Oklahoma Department

By C. R. NICHOL.

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Christian Duties. No. 2.

BY HARVEY SCOTT.

"And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." (Col. 2: 4-7.)

In verse 4 the apostle gives his reason for saying what he had just said—that no one might lead them astray by any deceitfulness or false reasoning—reasoning sound in appearance only. There are many people to-day misleading thousands by just such means. But how are we going to be able to tell whether the reasoning is sound or not, unless we have this "full assurance of understanding" spoken of in verse 2? This understanding is absolutely necessary, not only to understand the gospel, but to tell whether the man is giving sound reasoning or not. Hence, we see the importance of each individual studying the Bible for himself. If we do not have this understanding, we are liable to take the reasoning of the other fellow, thinking that he has studied it and knows whereof he speaks, while he may not have this understanding and does not know the mystery of God at all. We can now see the beauty of the statement when the apostle says that this understanding was filled with richness. The only way to tell whether the preacher is giving us sound reasoning or not is to "search the Scriptures daily to see whether the things be so." We must not accept it just because he said it. That is not enough. To-day we are in danger of being led astray by men using false reasoning, trying to prove their special theories. We should accept no man's reasoning that will not stand the test of God's word. We should make his word our reason for everything we do from a religious point of view.

If the apostle, though absent in body, could be present in spirit, surely our Savior is present with us to-day. John, on the isle of Patmos and in the Spirit on the Lord's day, said that he saw one like the Son of man walking in the midst of seven golden candlesticks. Christ then tells him that the seven golden candlesticks are the seven churches. Hence, he was walking in the midst of the seven churches. So it is to-day. Jesus is walking in the midst of his churches, noticing everything that we do, for he says that he knows our works. (Rev. 1: 10-20.) Christ told his apostles in the commission that he would be with them unto the end of the world. They soon died, and the world is yet still standing. He meant that he would be with their teaching, and to-day he is with those who teach the things that he told his apostles to teach. "Where two or three are gathered together in my name, there I am in the midst of them." (Matt. 18: 20.) So Christ is rejoicing and witnessing our good order—that is, if we have it; he is witnessing our actions, and is a witness to the fact as to whether we have the firmness of faith that we ought to have. We should then be steadfast, unmovable. Why? It is backed by divine testimony. Is this not enough for us to be faithful to all our precious Savior has asked us to do?

We must continue to live with that enthusiasm and interest that we had when we accepted Christ. As we have accepted Christ as the only Leader and Lawgiver that God

has for man to-day, so we must continue to obey him as we did when we first obeyed the gospel. If all the true wisdom and knowledge are in him, then we can afford to continue to live in him as we started. The apostle finishes this thought in the next verse. If we have that full understanding which the apostle speaks of in verse 2, then we will continue to live in him as we ought.

The only safe way to withstand the trials that are to come at the end of the journey of life is to be rooted and built up in Him. We should have our foundation in Christ, as a tree has its roots placed in the ground in order to make it steady and to be able to stand when the storms come. Paul says that we will be saved, if we "continue in the faith grounded and settled, and be not moved away from the hope of the gospel." (Col. 1: 23.) We must not only have our foundation fixed in Christ, but all our building must be on this sure foundation. Jesus tells us how this building may be done, in Matt. 7: 24-27. We do this by doing the will of the Father, as well as hearing it. It will do us no good to just hear what he says, but we must do what he tells us to do. Paul refers to himself as a wise master builder and says for us to take heed how we build. (1 Cor. 3: 10.) We must make our practice conform to our principles, as suggested in verse 6. The closer we walk with Him, the more we are rooted and established in the faith. Being established in the faith, we must abound therein, and this must be with thanksgiving. We must join thanksgiving to all our improvements.

In these two last verses we have the thought that is expressed in Rev. 2: 4, 5, where Jesus says that unless those to whom he was writing did their first works he would remove their candlestick. Jesus also tells us that if we will be faithful unto death, he will give us a crown of life. (Rev. 2: 10.)

So Paul wanted all Christians to have that full assurance of understanding, that they might be able to understand the gospel of Jesus Christ, for by so doing no one could palm any unreasonable thing off on them. They would be able to detect the unreasonableness of it. But for us to be in a position to tell when the gospel is being preached, we must know what the gospel is; and for us to know this, we must study it very closely. It is given plain enough in the New Testament, and in language that we can understand.

Putting together the different translations, we have the following: "I say this, in order that no one may mislead you with false teaching. For though I am absent in body, yet I am present in spirit, rejoicing and witnessing your good order and the firmness of your faith in Christ. As, therefore, you first received Christ Jesus, as your Lord, so continue to live in him, rooted and built up in him; persevering steadfastly in your faith, even as you have been taught, surpassing in thanksgiving."

✱ ✱ ✱

Enemies of Christianity.

BY C. D. CROUCH.

In any sort of a combat it gives the combatant an advantage to know his opponent—his method of attack and his manner of fighting. This is especially true with reference to "the good fight of faith." It is hard to fight an enemy from ambush. If one has an enemy who is fighting him from behind and does not suspect that he is his enemy, he is at a considerable disadvantage. Sometimes we are made to see that a great many people have the vain notion that all the enemies of Christianity are those who are outspoken infidels. The great enemy of souls, Satan, is the instigator of all opposition to the cause of Christ. But not all of his agents are infidels of the Tom Payne and Bob Ingersoll type. Of course he would rather man would not be religious; but in the event man will be religious, the devil will transform himself "into an angel of light," and have "ministers" who also fashion themselves "as ministers

of righteousness." (See 2 Cor. 11: 14, 15.) It makes not so much difference with the devil how he captures men. If one's religious nature is very strong and he will be religious in spite of the devil, then the only way Satan can gain control of the person is by perverting pure religion and inaugurating a false system.

The devil is in this way the author of all the various false religions of the world. He will even quote Scripture and preach a part of the truth, if he can thereby get people to accept enough of his falsehood to make them his.

The Interchurch World Movement was but the appropriation of a truth that Christ taught, slightly perverted. And the devil is yet behind that movement. It will come to the front again. The devil will, perhaps, eventually unite in some way the most of all the big denominations into one big body. That will be a powerful leverage in his hands for gaining multitudes of dupes.

Are such people, who are sacrificing and laboring so zealously really enemies of Christianity? Are they not living in "all good conscience before God?" Perhaps they are as sincere as Paul was when he was persecuting Christ, but not more so; and he was at that time one of the most practical enemies Christianity has ever had. Yes, such people are enemies of Christianity. They are the most dangerous enemies it has. They are its professed friends. All who are "ministers" of Satan are enemies of Christ. And if they have fashioned themselves "as ministers of righteousness," they are none the less servants of the devil.

I know it does not sound "sweet-spirited" to express this teaching, to some people, but that is only one evidence of the fact that it needs to be spoken. Those who clamor for smooth and fair speech are all the more in danger, if not in the actual service of Satan.

Training for Service. No. 1.

BY AN ELDER.

Some may object to the above caption, yet I beg your consideration and patience while I endeavor to make plain a few things that some congregations have to put up with almost every Lord's day.

In this article I desire to speak of the song service; and I want to say, to begin with, that, if singing is a part of the worship, we, as worshipers, ought not to be satisfied until we have made it the very best possible; while, on the other hand, if it is not a part of the worship, we should quit it at once. Presuming, however, that no one holds to the latter view, I proceed.

I now call attention to the local song leader and the usual course pursued—not to embarrass nor to discourage him, but, if possible, to help him. It is common to hear expressions from the leader like these: "Let's try number —; it's a pretty good old song." "We will have to sing something easy, as there are only a few of us here." "I suppose this will do about as well as any I can think of; they are all put in here to sing, and I don't suppose it makes much difference which one we sing." Then he must needs pitch it with a "do-me-sol-do." And after running this much of the scale a few times he raises the tune, which is more often than otherwise either too high or too low. He beats the air and pats his foot, keeping time to the music about like a square-dance promenade at a country frolic. Thus the song service continues, and from all appearance wholly devoid of any reverence whatever, and more often than otherwise without a thought as to the propriety or impropriety of the song selected.

Having mentioned a few of the most glaring improprieties practiced, I desist from further criticism and beg to submit a few thoughts and suggestions for better song service.

One of the most essential things, as I see it, in all of our acts of worship is to *think*; and the thinking should be done, at least to a great extent, before reaching the church

on Lord's day. Let the song leader understand beforehand that he will be depended upon to lead the songs the following Lord's day. Then let him select, study, practice, and prepare, during the week, appropriate hymns to be used. If he will do this, by the time he reaches the Lord's house he will be more sure of himself and better prepared for the work. Then, as occasion demands, let him call out his numbers, making no apology or excuse; for why make excuse or apology for any song to be sung in honor and praise of our God? Let earnestness, reverence, and devotion characterize our *every* act of worship, for in this way only can the soul receive its proper food. If we are not lifted nearer to God by our songs of praise to him, if we are not brought closer together by such service, we have failed to do what he wants us to do, and we have failed to get the benefit, as worshipers, that he wants us to get.

Another suggestion I would like to make, and that is for the song leader to procure a pitch pipe and keep it in a case, in his "Sunday-go-to-meeting" clothes, so it may always be on hand, in good condition, for the proper key is very essential to good singing.

I beg to emphasize one more thought. Let each congregation, by using a good vocal teacher, keep the church well taught and trained in singing.

Having asked your consideration and patience, I now leave the foregoing thoughts with you. My next will deal with other leaders in the worship.

Among the Churches.

L. E. Carpenter closed a meeting near Gage, Okla., with four baptized and three restored.

Three additions to the congregation in Waco, Texas, last Sunday (May 14)—two baptized.

T. W. Phillips closed a meeting in Bonham, Texas, with sixteen additions to the congregation—fourteen baptisms.

Brother Cuthbertson, who labors with the church in Denison, Texas, reports seven baptized in the midweek service.

From J. A. Hudson, Oklahoma, Okla.: "Yesterday (May 14) was a wonderful day with us at the Tenth Street and Francis Avenue Church. The audience was immense. Four were added. G. A. Dunn will be with us for a meeting in August. We expect a great meeting."

C. H. Robinson recently closed a mission meeting near Itasca, Texas, in which three were baptized. They will worship with the congregation in Itasca. The churches in Hill County are doing a great work through the labors of Brother Robinson. A faithful, consecrated man is he.

W. P. Skaggs will close his third year with the church in Itasca, Texas, this summer, and will be available to locate with a congregation at some other place for all or part of his time. The attendance in the services in Itasca has more than doubled since Brother Skaggs went to them. The church securing Brother Skaggs will be fortunate.

J. E. Wainwright, Sinton, Texas, sends the following report: "The local congregation, assisted by Harvey Scott, of Floresville, Texas, has just closed a wonderful meeting, resulting in nineteen baptisms, six redeemed, and two identified. The church was greatly edified. Brother Scott is an excellent speaker, preaching the truth in love, knowing nothing 'save Jesus Christ, and him crucified.' We hope to labor more with him in the days to come. When I entered the work at Sinton last September, we could depend on possibly fifty; we now have one hundred and fifty regulars, and the greatest influence of any congregation in these parts. Each member is a worker. All wish to be wise by saving souls for Jesus."

From Tice Elkins, Fort Worth, Texas, May 8: "The protracted meeting at Southside Church began yesterday (May 7), with Brother Nichol preaching and the writer leading the song service. Overflowing crowds at each service. Three took membership in the morning, and one was restored at night. Some of the members are working hard to make it a great meeting, and we expect it. I want to arrange steady protracted-meeting work for all of next fall and winter, from September on, or will consider a local work. My contract will expire here with August. This makes three years with the Southside Church, and I shall leave it, when I do leave it, as good a place for my successor as he will be able to find anywhere."

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Field Reports

Columbus, Miss., May 16.—We listened to two splendid sermons on Sunday and Sunday night by Brother J. C. Murphy, of Pulaski, Tenn. He preaches the gospel with force and power. I am sure a deep impression was made on those who heard him. We owe much every way to the Tennessee brethren who have fellowshiped the great work under way in Mississippi. The Lord will reward them. We give thanks to God through Jesus Christ our Lord.—J. W. Howell.

Philippi, W. Va., May 15.—I began a meeting at Union Church, about four miles out from this place, on Friday night before the first Lord's day in this month. On the first Lord's day of the meeting I baptized one, and yesterday I baptized eighteen, and one came from the Methodists who had been scripturally baptized. One more confession last night. Our house is now overflowing at each service. I have awakened an interest in enlarging the house. The meeting will continue till Thursday night.—Andrew Perry.

Springfield, Mo., May 15.—We closed the meeting at Jackson, Miss., on May 7. We had good attendance throughout the entire meeting. Brother J. Roy Vaughan rendered valuable service in the meeting by directing the singing and otherwise. One was baptized, and we discovered eight members in the city who had not been meeting with us. It was my pleasure and good fortune to be asked to move to Mississippi and continue the work left by Brother Cayce. So I shall be located in Jackson by the first of June. To those living in Mississippi who had thought to have a meeting held, please command me freely, and we shall do our best to establish the cause where there is a chance. Please feel free to write me.—Charles F. Hardin.

Summit, Ga., May 13.—Our work is growing in this section of the State, and the results of our sowing the seed of the gospel are beginning to show now. We had a very encouraging service last Lord's-day evening. Five came forward and made the good confession

and were buried with Christ in baptism. We are planning on securing a tent and having a meeting here in the near future. We have not secured a man to help us yet, but think we shall soon. We believe this meeting will result in several additions to the congregation here. I am to be in Brunswick next Lord's day; and there, too, the work is very pleasing. The Sunday-morning classes are growing, and we are gradually getting in touch with new people. If the brethren will help us with the financial side of this work until we get them on their feet, the church is sure to become strong in this section of the country before many years.—J. Bedford Beck.

Humboldt, Tenn., May 17.—Brother Earnest C. Love preached for us on Saturday night, May 13, and on Sunday morning and Sunday night following. He is a mighty power in the cause of the Lord and is an untiring, enthusiastic worker, and his efforts were enjoyed and appreciated very much. While we did not prove it to him so well, we hope to soon. We are few and weak here, but are doing better now, and I hope the day will speedily come when we will be upon our feet and able to run with patience the race that is before us. This is a town of about four thousand, in a trucking section, and has many plants of industry within its limits. It is simply a little city of great opportunities. The Lord willing, Brother Reeves will begin our meeting on the first Sunday in August, and we are praying that the peace and piety of the Prince above may crown our efforts with success. We pray God's richest blessings upon Brother Love as he goes on in this very worthy work.—A. B. Gunter.

Dallas, Texas, May 16.—On last Sunday evening I baptized the first Jew that I have ever baptized. The preparation for this baptism was due to our Jewish missionary, Stephen D. Eckstein. He found him, taught him, and brought him to hear both Dr. Wood and myself preach. The Jew openly confessed Jesus the Christ as his Savior and was baptized by me at the Pearl and Bryan Streets Church. The churches of Christ in Dallas have united their efforts to keep Brother Eckstein as missionary to his people. There is much to do to convert these people. We need much literature, published in their language. This comes high. Other brethren wishing to help this mission may address the elders of Pearl and Bryan Streets Church. We are much encouraged by additional help of some other churches. Ferris has helped, and all the churches of Christ in Dallas are helping in this work. Pray that the Lord may further bless this mission. We believe our Brother Eckstein is faithful to the Lord's word. He has been in the "one body" only a little more than one year. He is willing and ready to learn all the details of the work, and we shall delight in assisting him. Any church near us desiring to hear him speak may write any of the preachers or churches of Christ in Dallas and it can be arranged. While Pearl and Bryan has direct oversight of the work, all are equally interested.—A. O. Colley.

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

In answering advertisements, please mention the Gospel Advocate.



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

Murdock.

J. J. Murdock was born on November 10, 1860, and departed this life on March 26, 1922. He was a member of the church of Christ. He leaves his wife and eight children (four girls and four boys) and his father to mourn his departure. He was a friend to everybody. All who knew Brother Murdock thought well of him. We all miss him at our worship; but he was deprived of going to church for eighteen months before he died. Funeral services were conducted by Brother T. H. Williams. His body was laid to rest in the Trion cemetery. A large number of friends and neighbors attended his burial. May God bless his family.

G. W. TIBBS.

Kitchens.

Sister Mattie Lewis was born into this world twenty years ago. She obeyed the gospel at the age of fifteen and remained faithful until death. Two years ago she was married to Brother Frank Kitchens. She departed this life on December 18, 1921. After five weeks' illness, she died of typhoid fever. She leaves a husband, mother, two brothers, two sisters, and a host of relatives and friends to mourn her departure. None knew her but to love her, and her friends were numbered by her acquaintances. She was laid to rest at Hardie's Chapel, where she enjoyed so much to go to worship. We miss that face which carried so much sunshine. Our loss is her gain.

ONE WHO LOVED HER.

Pinchley.

The writer was called to Denton, Texas, on May 9, 1922, to conduct the funeral of Sister W. H. Pinchley. She was born on May 10, 1847, in Tennessee. Her maiden name was Agnes Dodson. She was married to W. H. Pinchley near old Alton, Texas, on October 15, 1872. The husband and two children, Tommy Pinchley and Mrs. Oliver, have passed to the great beyond, and eight children survive their mother. They are: Mrs. E. R. Lester, J. M. Pinchley, J. F. Pinchley, Mrs. J. A. Gribble, Miss Artie Pinchley, Mrs. T. W. Fry, all of Denton; J. S. Pinchley, of Merkel, Texas; and Mrs. A. A. Abbott, Cisco, Texas. Besides these, there are twenty-nine grandchildren and thirteen great-grandchildren. Our sister was a member of the church for about fifty years, and was one of the most beautiful and altogether lovable characters the writer has ever known. In her the children find an example fully worthy of emulation. May her pure, sweet life ever be to each of them a source of inspiration.

R. D. SMITH.

Blackman.

It is with a sad heart that I write of the death of Mary Caroline Blackman, widow of the late James Kennard Blackman, who was a minister of the gospel and who wrote for the Gospel Advocate forty years ago. She was born on March 20, 1835, and died on April 15, 1922, aged eighty-seven years and twenty-six days. She was a devout member of the church of Christ for more than sixty years, and was always ready to do the Master's will. She was a great reader of the New Testament, and as she grew older she read more, reading it through several times each year. So we have hope that our loss is her gain. We can brush back the tears and look by faith to the far-away home of the soul and see her at rest, where there is no sickness, no heartaches, no tear-dimmed eyes, no sad partings from those we love so dearly. I would say to the bereaved ones: Let us comfort our hearts with the consolation that she is one more waiting on the other shore for us to come. Let us follow her, as she followed Christ, and all will be well.

A DAUGHTER.

Johnson.

On October 29, 1921, the death angel came and took from us our dear old grandfather, George W. Johnson, who was born on March 25, 1845. He was married to Mary Anne Chambers in 1870, to which union were born eight children. Grandmother preceded him to the grave thirty-three years ago. He leaves six children, twenty-six grandchildren, and one great-grandchild, besides the many friends, to mourn his departure. He had been a loyal member of the church of Christ for more than fifty years. No one ever enjoyed the worship of the Savior more than he. One of his most prominent Christian graces was the bridling of his tongue. He never spoke harshly of any one. For the past eight years he had made his home with us, and we were all happy together. We miss him so much. He has left a vacant place that never can be filled. Though we feel sad, yet we feel glad, for we know he lived a life that will be rewarded in heaven. He never missed his Lord's-day worship, and was always on time. May the Lord help us all to follow in his footsteps.

LORA WILSON.

Coleman.

My mother, Mrs. R. C. Coleman, fell asleep in Jesus on August 24, 1921. She was born on April 24, 1857. She was married to James R. Coleman, to which union were born seven children—six boys and one girl—all of whom are still living except the oldest boy.

who preceded her about two years in death. She was also the mother of three stepchildren, whom she seemed to love as her own. She obeyed the gospel under the preaching of W. D. Craig between twenty-five and thirty years ago, and was buried with her Lord in baptism, after which she lived a devoted Christian; and if not providentially hindered, she was always found at the Lord's house on the first day of the week, where she seemed to spend the happiest hours of her life. She was loved by all who knew her. She always found time to read her Bible. She also loved the Gospel Advocate and had been a subscriber quite a while. We realize that what is our loss is heaven's gain. Her remains were laid to rest in the Toccoola cemetery to await the coming of the Lord. The funeral was conducted by A. Y. Howell, of Water Valley, Miss. J. L. COLEMAN.

New York City Notes.

BY E. E. SHOULDERS.

With a large audience in attendance yesterday (May 14), we had a delightful service, and all seemed to feel that it was well for us to have come together.

In our business meeting on Friday night of last week different phases of the work were discussed. Among the important items was the propriety of having open-air services in some part or different parts of the city. This idea met with a unanimous approval of the church, and a committee was appointed to make all arrangements for these meetings. Also, we are trying to work out some plans by which we can most successfully use the free-tract literature. In a short time we hope to be able to use thousands of tracts, and, realizing that there will be an expense attached to even this feature of the work, we want to make every piece of literature count. We believe that we are progressing in this work, though possibly not at such rapid speed as a few other churches we read about every week.

We are working and praying daily, and we believe there are others who are praying for the success of this work. If not, why not? Are you interested to see the church of our Lord well established in this neglected field? If not, why not? Pray that the Lord may send us more laborers into this field. Just think of the numerous cities and towns, both large and small, here in the East, that do not have a single congregation of the church of Christ! It seems to me that the situation is rather an alarming one. Think what James (5: 16) says: "The effectual fervent prayer of a righteous man availeth much." If you are not able to do anything else but pray, will you not lift up a voice in behalf of this work? Yes, I make my plea even stronger. My brother,

my sister, which is most important—to give your tens, or your fifties, or your hundreds, or possibly your thousands of dollars, to the gods of pleasure to satisfy the lust of your pleasure-seeking heart, or to give the same amount toward sending or helping to send men—not one man—to preach the "good tidings" of our blessed Lord to the thousands of souls that are perishing for the want of the gospel right here in this field? Do not put this matter off and say, "I'll think about that at a later date." Now is the time while it is fresh before you. "Procrastination is the thief of time." Will you be guilty of letting old Satan overpersuade you to procrastinate? What are you willing to do, and who will rally to the call?

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BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents; shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms, and hands each day; then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach, because it doesn't irritate.

Renew your subscription to the Gospel Advocate.

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Success Crowns Efforts of Pharmaceutical Chemists to Rid Popular Medicine of Its Nauseating and Dangerous Qualities—Calotabs the New Name.

A triumph of modern pharmacy that is destined to bless the whole world, from the king on his throne to the humblest laboring man—that is the opinion of druggists who have been watching the sale of the new calomel tablet that is free from the objectionable effects of the old-style calomel.

An occasional purifying of the system and thorough cleansing of the liver are absolutely essential to the maintenance of health, and calomel is the only drug that gives permanent results. Now that the unpleasant effects are entirely removed, the popularity of the new calomel, Calotabs, will be vastly increased. One tablet on the tongue at bedtime, with a swallow of water—that's all. No taste or unpleasantness of any kind. A good night's sleep and you wake next morning feeling fine, with a clean liver and a hearty appetite. Eat what you please—no danger.

Beware of imitations! Genuine Calotabs are sold only in "checkerboard" (black and white) packages bearing the copyrighted trade-mark, "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

A BABY IN YOUR HOME

Thousands of copies of a new book by Dr. H. Will Elders are being distributed to women without cost. Every woman who wants children should read this book and learn all about STERILTONE, a simple home treatment, and its wonderful effects in constitutional weakness. Women who want to live a normal, happy life, with little ones around them, should consider it their first duty to know what STERILTONE is and why it should be so wonderful an aid to them. Many things are unfolded that the average woman has never been told before. For Free Book, simply send name to-day to Dr. H. Will Elders, 138 Ballinger Building, St. Joseph, Mo.

Sure Relief



6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

A Great Opportunity.

BY CHARLES F. HARDIN.

One lone woman at Columbus, Miss., last year called upon Brother M. C. Cayce to "come over and help us." She was at that time without a place to worship God "as it is written." I was called to assist Brother Cayce in that meeting. The meeting resulted in establishing the scriptural worship in that city. We also baptized the husband of this woman, and he is now one of the main members there. Another one of the four baptized during that meeting is official court reporter for the Circuit Court, and he has already begun to preach. We discovered and baptized enough people to leave a congregation of about thirty-four members. We also purchased the good brick house of the Cumberland Presbyterians at a very low cost. Brother Cayce and I went again this year to hold another meeting for them. We had a good meeting, seven obeying their Lord in baptism and one coming from the Christian Church to worship with us "as it is written." We found them busy and zealous, doing all they could for the work. They have kept up their payments promptly and have done some needed repairs on the house. They are able, with a sacrifice, to keep up all payments; but the house now needs plastering, and the property is damaging for the want of this. I know they are not able to do this much-needed work. I also know of, and know personally, many individuals and congregations who are able to do this for them; and it occurs to me as being right, fair, honest, and Christlike to ask them to do it. Brethren, why not share with others the bounty and blessings God has given you? Have you any moral right to keep, greedily, that God has blessed you with, when others need it, and when he has plainly commanded you to communicate? You had better answer this question now as you will wish you had answered it in the great day of accounts. This request becomes more persistent than ever when we remember that Brother Cayce fell from the fight while in a meeting at this very place, doing all in his power to build up the cause there. The most complacent heart should be stirred to a free and generous gift by the noble and sacrificing life of this godly man. The longer I live and preach the good news, the more confidence I have in it and in my good brethren to do such good work as this. Send all gifts to B. E. Seal, Columbus, Miss., Box 193, or Frank D. Ellis, Columbus, Miss., Box 25.

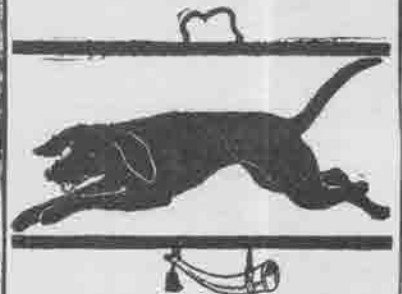
A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength and makes their work seem easy. It overcomes that tired feeling.

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Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-439, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once, before you forget.

A Brand-New Book



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So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the lifelong rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters" extending from a President of the United States to a fox hound, the story teaches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase. THE BOOK is beautifully illustrated, and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

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McQUIDDY PRINTING CO.,
KANSASVILLE, TENN.

In answering advertisements, please mention the Gospel Advocate.

"Who Hath Saved Us, and Called Us With a Holy Calling"

BY C. PETTY.

When a boy, I used to hear the Old Baptists use this language often in their preaching to show that man could do nothing to save himself, but just wait until the Lord called him in his own way; and when the call came, it was a dream, or a light, or some strange feeling. This, to them, was the definition of Paul's language; and to obey a command was to do something to save one's self, and that they did not believe nor accept. If one would come before them and relate some kind of an experience, they would receive him as one the Lord had called and saved; but just a simple confession of faith in Christ would not be acceptable. Now, they were right about the Lord calling and saving them; and it is not because of our works, or according to our works, that he saves us.

Paul uses a similar expression in Tit. 3: 5, when he says: "Not by works of righteousness which we have done, but according to his mercy he saved us." Here is the same expression ("he saved us") as in 2 Tim. 1: 9. But in Tit. 3: 5 Paul tells how the Lord saves us—"by the washing of regeneration and renewing of the Holy Ghost."

In Eph. 5: 25, 26 Paul says that "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." To cleanse it is to save it. Now, it is through the word, or gospel, that the Holy Spirit renews the human spirit, or cleanses it, for the word is the only means used in saving or cleansing men.

In Heb. 10: 22 we have the same idea: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." That is, it is by faith in the great sacrifice that our Savior made that our hearts are sprinkled from an evil conscience, and our burial with our Lord in baptism is the pure water our bodies are washed in, is what Paul meant. He also meant that Jewish Christians could draw closer to the Lord under the Christian age than under the Jewish age; for, under the former, all except the priest worshiped in the outer court, and the priest made his offering at the altar, then washed in the laver, before he went into the sanctuary to worship. (Ex. 30: 19, 20.) Now all are priests (Rev. 1: 6) and are living in the sanctuary or tabernacle which the Lord pitched and not man, where we can put forth our prayers and praise continually. Under the first, the priest made the offering,

then washed before entering the sanctuary; and now when men bow in humble, trusting faith in Christ and have their bodies washed in pure water, to make them Christians, it is analogous to what the priest did under the former age.

Now let us sum up these things and see if they are not all the same. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Tit. 3: 5.) "Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5: 25, 26.) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 22.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Are not all these the same? They must be, for the Savior gave the gospel as the thing by which we can be saved.

Paul says that he and Timothy were saved and called "with a holy calling" (2 Tim. 1: 9); saved "by the washing of regeneration" (Tit. 3: 5); cleansed "with the washing of water by the word" (Eph. 5: 25, 26); their hearts sprinkled from an evil conscience and their "bodies washed with pure water" (Heb. 10: 22). Now, since the gospel was the only thing that was allowed to be preached to save men, all the persons referred to by Paul in the different places did the same thing, and there is no dream, or strange light, or anything else; just the gospel believed and obeyed—that is all.

Restlessness a Universal Trait.

Life in the sea is so much easier than on land, and yet all creatures seem to want to invade the earth. Through millions, and millions of years animals have been trying to get out of the sea in order to lead more interesting lives ashore. Our general aquatic ancestry is indicated by the fact that our blood has almost the same degree of saltiness as the sea; and the human ear, with its delicate chain of bones, corresponds with the organs of the fish.—Selected.

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A Trial Treatment of "HIMALYA"

We don't care who you are or where you are—a man or woman, young or old, or whether you have had Asthma for fifteen years or fifteen months—all we want is your name and address, so that we can send you, free of charge, a trial treatment of "Himalya," our simple, convenient and reliable home remedy for Asthma and Hay Fever.

We want to show you, at our expense, and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing; wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments—inhalers, douches, opium preparations, fumes, smokes, etc.—how it purifies the blood and renovates the whole system, eradicating the disease by removing the cause. Don't delay. Don't wait until another attack comes, but start the treatment at once. Send no money, simply mail the coupon below.

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Please send postpaid, and at once, free trial of Himalya to:

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear. While the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

When everything else fails, anchor more closely to the Rock of Ages. O weary, warring soul, wandering in the byways, come to the table to-day and feed thy hungry soul!—Exchange.

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Name "Bayer" on Genuine



Beware! Unless you see the name "Bayer" on package or on tablets, you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for colds, headache, neuralgia, rheumatism, earache, toothache, lumbago, and for pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. "Aspirin" is the trade-mark of Bayer manufacture of Monoaceticacidester of Salicylicacid.

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DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or \$5 by EXPRESS, prepaid, \$1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Sore Feet?

Don't Worry. Here's a Remedy!

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

Eucapine Salve

Antiseptic Analgesic Antiphlogistic
(Prevents Infection) (Relieves Pain) (Allays Inflammation)

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

Piedmont Laboratories, Inc.,
Clinton, S. C.

Among the Colored Folks

I am glad to state that I have been working with the church of Christ ever since Brother Keeble's meeting in Decatur, Ala., last August. Brother Keeble baptized eight persons. Seven of the eight went back to the church of God, but one of the seven has been reclaimed and the interest now looks better.

I held a meeting at Nebo, in Lawrence County, Ala., with one confession. I also held a meeting in Madison County, with one baptized. I am teaching a Bible class at Madison each Friday night. The people seem much interested. Also, I teach a Bible class at Huntsville each Saturday night and one at Athens each Monday night. I preached at Moulton, in Lawrence County, on April 15, having been invited by a sinner to preach at his house that night. There was much interest, and an invitation was given me to come back. On April 16 I enjoyed a splendid sermon by Brother Claud Woodroof (white), in Albany, showing the difference between the law and the gospel.

Some of our folks in Decatur have been disturbed over foot washing. I invited Brother H. L. Kirby (white) to meet with them and speak on that subject. Brother Kirby preached a powerful sermon and made it very plain. All enjoyed it, and they invited him to come again and speak on the new birth. After Brother Kirby got about through, he asked if any one wanted to ask any questions. A Holiness preacher called in question his view on foot washing. It took Brother Kirby but a few minutes to get rid of him. Then he asked a question on baptism, and Brother Kirby gave a brief lesson on the conditions of pardon, with great satisfaction to all present.

I thank the white brethren in Albany for showing me so much on the gospel plan of salvation. We now have three members in Decatur that have kept the faith. I ask all the brethren everywhere, both white and black, to pray that the Lord will bless me in my work.

R. B. LEE.

Echo of the Hardeman-Pullias Meeting.

BY W. P. SIMS.

On Wednesday, April 12, I went to Nashville to hear Brother Hardeman preach. I heard six sermons. To say that it was good to be there puts it mildly. I enjoyed the preaching because of its plainness and simplicity. No trouble to hear distinctly every word. It seemed that the speaker's

HARRISON SHEPARD



HOW'S YOUR HEALTH?

Harrison Shepard Tells You How to Improve It

Elgin, Tenn.—"I can say that Dr. Pierce's Golden Medical Discovery and the Pleasant Pellets have been the means of restoring my health. I was weak and run-down, had such headaches, and my kidneys were out of order. It was a misery for me to walk around. I began taking the 'Golden Medical Discovery' and the 'Pleasant Pellets' and they put me on the road to good health right away. I want to speak a good word for Dr. Pierce's remedies to all sufferers."—Harrison Shepard, R. F. D. 1, Box 18.

Start right by obtaining this 'Discovery' at once from your neighborhood druggist in tablets or liquid, or write to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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Removes Dandruff—Stops Hair Falling—Restores Color and Beauty to Gray and Faded Hair
60c and \$1.00 at Druggists.
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command of language was perfect. He did not try to tell new things or to put himself before the people; but he told the old story of the cross and Christ Jesus, the Savior of sinners. I never heard a man more completely put self in the background than did N. B. Hardeman. In this I am sure he did some of our preaching brethren good. Brother Pullias, leading the song service, struck a deathblow to the instrument as a leader. To hear so many voices singing the good old songs was inspiring and spiritual indeed. It seemed like New Testament times to hear the same things inspired men preached and see sinners obey the gospel "the same hour of the night." The churches of Christ in Nashville have a great and glorious work to do in teaching all who have obeyed the gospel and reaping where the seed of the kingdom has been sown. Beloved, be sure you look after those babes in Christ. Feed them the spiritual food, lest they starve. It is said that Antioch in Syria had one hundred thousand Christians at one time

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—half its population. It was the gospel of Christ that did the work there. No doubt the gospel has been preached in Nashville more and with equal power as at Antioch. Its power was God's power then and is now. I am not able to see why anybody that wants to preach and be saved is not willing to take the New Testament as it is and thus be of the one common faith.

It was pleasant for me to be in the homes of Brethren C. E. W. Dorris and F. B. Srygley. Both of them have held meetings for us and made their home with me. I met Brother John Shaw. Thirty years ago I was called to Lynchburg, Tenn., where Brother Shaw lived. I was in his home. His only child was a daughter five years old. Now that daughter has a faithful Christian husband and is the mother of four children. Both families live together in a splendid home in West Nashville. Brother Shaw remembered my coming to Lynchburg to preach two sermons, Sunday and Sunday night, and, as I thought, the meeting would close. Brother R. B. Parks said the meeting would continue until the next Sunday night, and so it did. It was no trouble to preach to those people. They knew the gospel, and it gave perfect satisfaction. This was the first time I ever baptized "the same hour of the night." I had never seen a more beautiful sight. It was Bible, as were the services at the Ryman Auditorium. While Hardeman and Pullias preached and sang the truth and Christians rejoiced in the truth, sinners purified their souls in obeying the truth. I trust others will follow the example of the churches in Nashville in putting the truth before the people. It will do the work. It is God's word.

On Saturday morning I started to Bell Factory, Ala., where Brother G. W. Moore's daughter met me with a conveyance and carried me to their home. I preached on Sunday and at night and on Tuesday night (rained out Monday night). The church at Bell Factory has had a good membership and the best of teaching; but there are only a few there now, and some of them are not interested. Brother T. B. Thompson wanted me to be in Huntsville on Wednesday night. Brother Moore took me in his automobile. It was pleasant to spend the day with Brother and Sister Thompson. They are both strong and healthy, full of vigor and life; strong in intellect and, best of all, strong in the faith of the Christ. We had a small crowd, but all seemed to enjoy the service. We all enjoyed a hand-shaking. Brother Daniel Jones was out; also his son, Joe. Brother Dan is nearing his fourscore, and Brother

Joe is called "the walking Bible." I was truly glad to meet them. I find Brother Thompson to be very much interested in the Master's business. He is capable and willing, and, in my candid judgment, is worthy. My prayer for him and the faithful saints in Huntsville is that they may labor as children of one Father in peace and love and that great good may be done.

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Some Past Facts, Some Yet to Be.

BY H. C. FLEMING.

There are many facts in past history of the results of sin, because sin is not in harmony with righteousness. Righteous actions are much better than those done wrongfully. But man does not like to submit to obedience in righteousness. He loves to act as he pleases, regardless of the effect upon others; but all such actions will return upon him afterwards. This is evident from the fact that he cannot live to himself alone.

Many men had nothing personally to do in starting the great World War, but the results of it came upon them, whereby a great many lost their lives. Some would say this is not justice; but they forget that all evil results come by the lack of obedience of all mankind to the laws of the Creator of the heavens and the earth. All have sinned.

That war was, perhaps, the greatest evil event upon the whole world that has been since the great flood of waters in Noah's day. It could easily have been prevented by righteous actions. The effects of it are not over yet.

As far as known, there never has been such a condition all over the whole earth among all nations as exists at the present time. Unrest, hardships, and suffering among all nations, worse in some places than in others, and the end is not in sight.

Look around you at the evil works of your own vicinity, and extend your vision farther by reports published of other portions of the earth. Who is responsible for such a condition of affairs? No doubt but that all of us must bear some of the blame, because we have been negligent in the service of our great Redeemer. The watchmen on the towers of Zion must awake and "cry aloud, spare not." If we, one and all, do not do all in our power to remedy all such evils, how long will God spare the world?

"The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9: 17.)

"For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming." (2 Thess. 2: 7, 8, R. V.)

This lawless one has long since been revealed. His lawlessness is in rejecting the word of God and making substitutes therefor, deceiving people and seeking control of "the powers that be" in order to subdue all the nations to himself. His agents are everywhere

in all places wherever there is a chance to deceive. But all his deceptions must come to naught.

Our duty, then, is to show his false teachings whenever and wherever there is an opportunity to do so; thereby we will be able to "at least save some" from being caught in his snares and brought to naught.

As the day of the Lord cometh as a thief in the night, and the wicked shall not escape, let not the righteous sleep, but let them watch and be sober. (See 1 Thess. 5: 1-11.)

May the Lord help us to save some from the power of that lawless one.

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I gave you all My joy to share,
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I gave you grief beyond compare,
For you I filled the bitter cup;
With hope deceived and fierce despair
You took it, and you drank it up.

Now one in joy, in sorrow one,
I am your Master and your Friend;
And what we have to-day begun
A million ages shall not end.

—Cecil Spring-Rice.

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Gospel Advocate

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RIGHTEOUSNESS.

BY W. P. SIMS.

I desire to say some things pertaining to righteousness as taught in the Scriptures. It is associated with the dearest thoughts and most precious things as regards this life and the life to come. Doing right is righteousness; doing wrong is unrighteousness. Man is dependent upon divine help for teaching in order that he may know what is right. "It is not in man that walketh to direct his steps." God has always given man a guide or a teaching which was right for those to whom it was given. The Psalmist said: "Let my tongue sing of thy word; for all thy commandments are righteousness." (Ps. 119: 172.) This statement is clear enough that we may regard it as definite and always correct. No one is capable of leading a people who does not know more than those led by him. In fact, it is expected of them to inform themselves. This is their prerogative. Jehovah has always given commandments, and they have always been his righteousness. All who obeyed him were righteous; all who disobeyed were unrighteous. There is not a single case in the Bible where God punished people because they obeyed his commandments. It would be out of harmony with his character for such. We read of the righteousness of the saints in the Old Testament, where they were persecuted even unto death on account of their faithfulness. Heb. 11 abounds with such, and they serve as a great cloud of witnesses. The Heavenly Father tried them, and their lives are recorded for our learning.

While we have so many recorded who were faithful, we have, on the other hand, those that set aside the commandments of God and thus disobeyed God and obeyed man. Isaiah (64: 6) says: "For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment [filthy rags]." So now we have it. All God's commandments are righteousness, and all of man's commandments are as filthy rags. Saul, son of Kish, who was Israel's first king, serves us as an example. God sends Samuel to him and anoints him king, and sends him with specific instructions to "go and smite Amalek, and to utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul said to Samuel: "Blessed

be thou of Jehovah: I have performed the commandment [righteousness] of Jehovah." Samuel said: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul put the blame on the people and insisted that he had obeyed the voice of Jehovah and that he had brought Agag, the king, and intended to make sacrifice at Gilgal. Samuel said: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Saul rejected the word of God, and God rejected him from being king. (See 1 Sam. 15: 3-23.) Saul presumed to do what he did by disobeying the commandments of God. Such service is as filthy rags before the throne of Jehovah.

Now, it should be remembered that Saul was God's anointed. He had been turned into another man; God had given him another heart; and the Spirit of God came mightily upon him, and he prophesied with God's prophets. (See 1 Sam. 10, 11.) Notwithstanding all this, his righteousness was as filthy rags, because he offered sacrifice knowing that God commanded him not to do so. It was righteousness to offer burnt sacrifice; but Samuel was the man to do it, and not Saul. Now, where in all the Bible can there be found a more genuine conversion than Saul's? Even that of Saul of Tarsus does not surpass it, and yet he went from bad to worse until he fell on his sword and ended his own life. His sin in the beginning of his work followed him to his tragical death. He failed to do what God commanded. Take warning, dear brother in Christ!

Peter says Noah was a preacher of righteousness. He preached what God told him to preach. Only seven were obedient to his preaching. Lot was righteous, although his surroundings were of the vilest sort. Jonah preached righteousness to the Ninevites, and they were saved. Time would fail me to show through the Old Testament where all who obeyed God received blessings, and all who failed to obey him were punished. It is plain that when people do what Jehovah commands, it is God's righteousness and not man's.

In New Testament times John came in the way of righteousness to prepare the way for the Lord. Jesus is baptized in the river Jordan to fulfill all righteousness. It was pleasing to his Father who proclaimed from heaven: "This is my beloved Son, in whom I am well pleased." Again, when in the mount of transfiguration Moses and Elias appeared with Jesus, while Peter, James, and John were looking on, God said: "This is my beloved Son, in whom I am well pleased; hear ye him." From this we are to understand that all former teachers are done away. "This is my Son; hear him; he is the one for you to obey." He was the Sun of righteousness with healing in his wings. During his personal stay on the earth he taught as one having authority from his Father in heaven. His teaching was not his, but it was his Father's. Everything he taught was righteousness, and every one who obeyed him was righteous. He selected his apostles and committed his teaching to them, promising them the Holy Spirit to guide them into all the truth. He dies on the cross, is buried in Joseph's new tomb, and in three days conquers death and the grave and brings life and immortality to light through his resurrection. Thus he gave a solution to the problems that had never been solved. In his last interview with his

apostles he said: "All authority hath been given unto me in heaven and on earth." This had never been said before. None of God's prophets or teachers had ever had such authority given them. After forty days' training with his apostles he goes back to heaven, where he is seated at his Father's right hand—King, Priest, and Lord—as the only mediator between God and man; the only name given in heaven or on earth by which man can be saved. His apostles go into all the world and proclaim his gospel to every creature. All who believed on him, repented of their sins, and were baptized for the remission of their sins, were saved. Then they became servants of righteousness by obeying the gospel. In their obedience to the gospel, they had no righteousness of their own to boast of. Their question was to know what they must do to be saved. This answer must come from Jehovah through his Son by the Holy Spirit dwelling in the apostles.

Now let us study whose work the people did when they obeyed the gospel. Was it their work? Was it the commands of men that they obeyed? If so, it was their righteousness and is as filthy rags in the sight of Jehovah. It seems to me that no candid man or woman can read the second chapter of Acts and believe that the three thousand did anything other than what the Lord Jesus Christ commanded them to do. So it is settled that all of God's commandments are righteousness. All who hunger and thirst after righteousness (God's commandments) shall be filled with the fruit of righteousness, which is reckoned, or imputed, unto them through faith—the faith that moves to obedience, as in the case of Abraham. (Rom. 4; James 2.) To claim to have the righteousness reckoned unto us before we obey the gospel of Christ is to pervert the teaching of the New Testament. "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace." (Rom. 6: 12-14.) Here Paul was speaking of the law of Moses, not the law of faith. Then he says: "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Verses 16-18.) This "form of teaching" was the gospel of Christ, which was God's power to save all who obeyed it. It consisted of commands to be obeyed, which were God's righteousness. In Paul's day he found his own nation whom he loved indisposed to obey the gospel. He says: "My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10: 1-3.) It is conclusive that Christians have no time to give to the service of sin. So let us work "while it is day: the night cometh, when no man can work."

Publishers' Items.

Write us to-day for our list of good books. It will be sent free on request.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

Our Contributors

Trine Immersion.

BY H. LEO BOLES.

Brother J. F. Berkey, of Altoona, Penn., asks the following question: "What reasons or arguments are offered in behalf of trine immersion? Please answer fully in the Gospel Advocate."

Trine immersion is practiced by the German Baptists and Greek Catholics in general. They usually offer but two main arguments in behalf of this practice. Whatever may be presented by them usually is based upon these two chief points.

The first is based upon the testimony of the ancient fathers or upon a few statements found in church history. Tertullian gives this testimony: "After his resurrection, he promises in a pledge to his disciples that he will send them the promise of the Father; and lastly he commands them to be baptized into the Father, and the Son, and the Holy Ghost, not into a unipersonal God. And, indeed, it is not once only, but three times, that we are immersed into the three Persons, at each several mention of their names." (Ter., Volume II., page 395.) Again he says: "Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel." (Ter., Volume I., page 336.) Much weight is given by trine immersionists to these statements found in Tertullian.

What weight should be given to the testimony of this early writer? If, indeed, people of his age practiced trine immersion, by what authority did they do it? Tertullian was born about A.D. 204. Many errors had been brought into the worship at this time; even in the days of Paul the early Christians had taken up many erroneous practices. If we should practice trine immersion to-day because worshippers of Tertullian's day did, why should we not practice everything that they did at that time? Surely, if there is no stronger reason for the practice of trine immersion than is given by Tertullian, the practice rests upon a sandy foundation.

Other historians equally as scholarly and as accurate as Tertullian do not mention the practice of trine immersion. It is possible that a few in Tertullian's day practiced it, but the great mass of people who were baptized even in his day did not practice it. Eusebius, who is called the "Father of Church History," does not mention trine immersion. Eusebius was born in Palestine, A.D. 260; his Ecclesiastical History, written in ten books, was completed in 325 A.D. It is significant that he does not mention trine immersion. Mosheim's Church History, considered one of the best now extant, does not mention trine immersion. In describing baptism as practiced during the first century, he says: "The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font." (Page 28.) In describing the practice in the second century, he says: "The persons that were to be baptized after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost." (Page 49.) It is to be seen that this great historian does not bear witness to the practice of trine immersion. Neander, another very reliable church historian, covering the early history of the church, does not bear witness in favor of the practice of trine immersion. Again the question is asked: Why should one rely upon the uncertain evidence of the practice of the ancient fathers?

The second argument offered is based on the commission as given by Matthew: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) It is claimed by trine immersionists that Jesus here gave the formula for immersion and that the three names—the Father, the Son, and the Holy Spirit—being given in the formula, that baptism must be performed three times—first, in the name of the Father; second, in the name of the Son; third, in the name of the Holy Spirit. There is a triune Godhead, and there must be a triune baptism, so they say.

It is claimed, because there is a distinction in the members of the Godhead, that there must be a threefold act in immersion. However, the reasoning is not good. It is stated: "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8: 11.) Here Jesus mentions three distinct persons, and those who come from the east and from the west are to sit down with these three persons—Abraham, Isaac, and Jacob. According to the logic of the trine immersionists, they must sit down three times—must first sit down with Abraham, then rise up and sit down a second time with Isaac, then rise again and sit down the third time with Jacob. Again, Jesus is said to have spoken to the multitudes and to his disciples. "Then spake Jesus to the multitudes and to his disciples." (Matt. 23: 1.) Jesus did not on this occasion deliver two discourses, one to the multitude and one to his disciples; neither did he deliver the same discourse twice, first to the multitude and then to his disciples; but he delivered one discourse to both at the same time. Another parallel statement: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels." (Luke 9: 26.) The Savior does not mean here three distinct actions or comings. He does not mean that he will come three times—first come in his own glory, then at another time come in the Father's glory, and then a third time come in the glory of the holy angels. These are three distinct Persons, yet one coming is done in the glory of the three here mentioned.

So with the act of baptism. There is one act of baptism, and that is performed in the name or into the names of the three—Father, Son, and Holy Spirit. Sometimes the statement is made that "baptizo" means "to dip repeatedly," and hence trine immersion. This argument is not sound. John the Baptist baptized; John's baptism, so far as the action is concerned, does not vary from other baptisms. Did he immerse three times? Was Christ immersed three times? Was he baptized first in the name of the Father, then in his own name, and in the name of the Holy Spirit? He was *baptized*. There is no distinction in the act of his baptism and the action of baptism with believers. Again, there was the baptism of suffering. (See Mark 10: 38, 39; Luke 12: 50.) This baptism did not mean an overwhelming or submersion in suffering and death three times, yet it is called a "baptism." Scriptural baptism, as given in the commission, does not differ in the action from the action in John's baptism, in Christ's baptism, or the baptism of suffering.

"Lest We Forget."

BY EARNEST C. LOVE.

Our big meeting is over, and we have demonstrated a few things without the aid of any denomination. We filled the largest auditorium in Nashville every night for twenty nights and turned away thousands who were unable to get seats. Our sermons were printed in the daily papers, thereby reaching from fifty thousand to one hundred thousand every day. Also, we showed the world that good singing can be done without "aids" of any kind. Brother Pullias

did not use even a tuning fork, yet no song was started too high or too low.

Both the preaching and the singing ranked up with any the city is used to hearing. The day meeting began at 12:10 P.M. This was dinner time, but from three thousand to four thousand people forgot that and went to hear Brother Hardeman every day. Good, was it not?

He preached "first principles" altogether, and yet held his crowd. The outsider who came heard the plan of salvation explained. It went into the papers, and was doubtless read by thousands who never heard one of our preachers preach. Eternity alone can tell just what was done.

Brethren came from distant cities and States, and went away cheered by the inspiration of the great meeting. Many realized for the first time something of the strength and zeal of those in this community who refuse to be anything in religion except Christians. Preachers met each other, in many cases for the first time, and were benefited by new associations and acquaintances.

However, like everything else, it had to end. The last prayer has been uttered, the last song has been sung, and the last "good-byes" are said. The brethren and sisters have departed to their homes, and most of them to small assemblies of the church. Brother Srygley has suggested that some may be discouraged with the little home preacher and the little home church after seeing the big meeting. It is to be hoped that the inspiration and enthusiasm caught at the big meeting will serve to stir all to more zeal wherever they may go. Yet, it is well to consider his wise admonition.

On the other hand, I had been afraid of the pride—denominational pride—it might engender in our hearts. Will it make us feel "like the other [denomi]nations?" Will any take pride in mere numbers? One of the greatest calamities that ever befell national Israel was for "numbering Israel." The inference is that pride in their numerical strength led David to make the mistake.

Just here I am reminded of Kipling's "Recessional," one of the masterpieces of that great poet. He wrote it just after England had held a great military demonstration, in which she had paraded her battleships and soldiers from all over her wide domains. The people of London and their visitors from far and near had laughed and shouted their merriment and had been thrilled by the display of that monster military machine of the "mistress of the seas." After all had settled back to routine, Kipling wrote the poem quoted below. I leave the reader to make his own application.

God of our Fathers, known of old—
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Let us forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

It is sometimes harder to stop than to begin; so guard well the tongue, and keep the reins tight.—Selected.

Field Notes.

BY EARNEST C. LOVE.

To-day (Monday, May 22) finds me back in the office. It looks good to see the office folks again. Brother McQuiddy is back at work, but does not look very "husky." Several preachers have been in to-day—Brethren W. M. Oakley, E. Gaston Collins, Dan Robinson, A. D. Dies, S. H. Hall, F. W. Smith, A. B. Lipscomb, and others whose names I cannot recall.

According to previous announcement, I spent last week in Obion County, with Brother John R. Williams, of Horn-beak, Tenn. I had long anticipated great pleasure in this visit, and was not disappointed. I preached every night but one in country churches he has built up in his county. He "Henryed" me to the appointments in his runabout, and brought me back to his home at night.

Brother Williams has been known to me since I began reading the Gospel Advocate. He has been where he is since 1869, and has been preaching in that field for thirty-five years. He is still loved by the brethren wherever we went. I studied him and his work as Delilah did Samson, to find wherein his great strength lies, for it goes without my saying it that he is a "Samson."

Here are a few mental notes I took. He is not conceited; he has no pets and is reasonably sociable with everybody, but especially so with none; his tastes are simple, not stylish; he is very firm in his religious convictions; he reads a daily paper and a magazine; he reads two religious papers; he has a fine library containing all the best books of the brotherhood of this and the past generation, and his books are thumb-worn and frequently pencil-marked; his work has been principally among the poor; and last, but by no means least, he has a faithful and uncomplaining wife. She deserves at least half the credit for all the good work he has done.

He made a talk at Rehoboth, a country congregation, fourteen miles from Obion, on Sunday afternoon, and gave a brief history of the growth and development of that congregation. It was begun nearly twenty years ago, and had to meet great opposition from the start. After the house was built, a man representing the popular sects offered twenty-five dollars for the privilege of having just one Methodist sermon preached in the house. Brother Williams took the twenty-five dollars and told him to go ahead. It was thought one "good" sermon would destroy Brother Williams' work and scatter the church. But after the sermon they took the twenty-five dollars and put it into a bell which calls the people from far and near to the church that would not down.

The congregation at Glass, three miles west of Obion, has stood by Brother Williams more faithfully than any other. They guaranteed him a living; and when his receipts fell below what they considered a living, they made it up. Dr. Wells, a prominent member of the congregation, deserves more credit than any one else for keeping Brother Williams in the field for the last sixteen years. At one time, it is said, Dr. Wells said he would assume the whole responsibility himself, rather than have the support withdrawn from Brother Williams and cripple the work he was doing. I strongly suspect that there are a thousand congregations in Tennessee who could do just what Glass did if they only would get busy.

I have spent most of the time since February 1 in West Tennessee, but now my work is done there and I must go elsewhere. I knew scarcely any one beyond the Tennessee River, but have certainly made the acquaintance of many noble servants of God. We met for just a moment, as it were, upon life's highway, and after a smile and a handshake, and a few kind words, we said good-by. For most of us it will be a long good-by. The next time we all meet again, it will be "where the wicked cease from troubling and the weary are at rest." But there will ever hang in

memory's gallery some beautiful pictures—masterpieces of kindness and brotherly love from beyond the "River with the Big Bend."

Brethren, let us remember the lessons I tried to emphasize—that our books and papers should be more widely circulated. How many will join me in an effort to get the Advocate into every Christian home, and as many others as possible?

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THE GOOD OF BEING A LITTLE PREACHER (Continued).

The meeting in Rector continued for about two weeks. There were about twenty-five additions—eighteen baptized. A congregation was set in order, with Dr. M. Donaldson as one of the elders, in which capacity he is serving still. The next year I was called for another meeting, which resulted in a challenge from the Baptists for a debate.

Just as soon as the congregation begins to grow, then comes a challenge for a debate that the Baptists hoped would utterly destroy the "little bunch of Campbellites." For six days the battle waxed warm without any let-up. J. H. Peay, now dead, was the "champion Campbellite killer" in those days, and was chosen as the one to demolish the little congregation and send the little preacher back to good old Tennessee. I shall not say anything of the results, only that both the congregation and the little preacher still live.

The congregation grew in numbers and in influence for good for quite a while. As the congregation grew, it outgrew the little preacher and bigger ones were called, and for quite a while I was called no more. Big preachers must undertake big things; so a Bible school must be established, and two or three big preachers took the initiative. The congregation was influenced to sell the meetinghouse and put the proceeds in the building of a Bible school. Not long after the school was started a bad feeling arose between two of those big preachers. This feeling grew to be so bitter that these big preachers made a personal canvass of the congregation in an effort to divide it. "Are you for me, or are you for the other fellow?" I am glad to say I am not a "big preacher," if such conduct is characteristic of big preachers. But it made my heart sad to see the congregation in this condition. Finally the school fell into other hands and after a short time went down and left several preachers with big debts unpaid. So passed away Monea Bible College. Finally the debts were paid, but the bad feeling between two big preachers was not settled at that time, and I have no account of their ever settling the trouble, and they both still live. If they have settled it and see this and will write me, I will take pleasure in making the statement in my "Notes." The brethren are now planning to erect a new meetinghouse; and when completed and paid for, I hope they will not turn it over to some "big preachers" who want to do "some big things."

In the Rector congregation there was an old brother who lived on his farm a few miles from town. From some cause he and his wife, like these big preachers, permitted a bad feeling to spring up. To settle the matter, the old brother took a limb and whipped his wife. The elders took the matter in hand and talked to the old brother, trying to get him to confess his wrong. "I can't do it, brethren," he said. "Are you not sorry that you whipped your wife?" "Brethren, I am sorry I had it to do, but not sorry I did it, for she needed it." "But, Brother W—, it looks so bad for an old man—and one who claims to be a Christian—to whip his wife." "Yes, brethren, it looks bad, but I tell you she needed it." As they could not prevail on him to confess the wrong, they withdrew from him. Next Lord's day he was on hand; but, as he was withdrawn from, the emblems were not given to him. After all were through, he walked up to the table, and, facing the audience, said:

"Brethren, you can and have withdrawn from me for doing what was needed, but, thank God, you can't keep me out of heaven." So he helped himself to the emblems. He was always present and always ready to give, and, after so long a time, I think the congregation just about decided "she needed it," and so the matter ended.

He was a very polite old brother, and always ended his answers with, "I thank you." Time went on. His wife became sick. "How is your wife, Brother W——?" "I believe she is a little better, I thank you." Sometime after that he was in town. "How is your wife to-day, Brother W——?" "She is dead, I thank you." The poor old soul himself has crossed the great divide after passing life's eightieth milestone. When I held the first meeting there, he offered to deed me fifty acres of land if I would settle in Rector and evangelize in Clay County, Ark.

I dearly love the congregation at Rector, as it was started by me, all because a "big preacher" could not be secured and a little one was called, and I was that little one.

Next, "The Meeting That Started in a Cotton Gin."

Los Angeles (Cal.) Notes.
BY W. EDGAR MILLER.

The Central church of Christ, 1720 South Flower Street, grows larger and stronger from week to week. The audiences are running very uniformly, with new faces constantly coming in. Sunday, May 14, was a glorious day and was enjoyed by all. Brother Samuel E. Witty gave us two good lessons on "Speaking as the Oracles of God." A number of visiting brethren were present, and at the close of the morning service three of the Lord's children came forward to place their membership with us. Allowing for those who have moved away, this makes our membership now one hundred and fifty, giving us a net gain of sixty-six since the beginning of the congregation, January 1.

Every day it is being demonstrated that the proper efforts will bring results in the Lord's work, as well as in other business, and it does not make much difference whether it is winter or summer. The one thing that has to do with it is our own individual effort. New people are continually coming to this part of the country from all over the United States, and this influx has its percentage of Christians. To locate these and get them in touch with the church and its work is our Christian duty. Some will find the church themselves, but others need to be hunted up and encouraged to come. Two good men, such as Witty and Wright, can well spend a large share of their time in this kind of work, which they are doing, putting in from ten to fourteen hours a day. The newspapers, too, constitute a medium through which good results may be obtained, and by using them judiciously we have enabled a number of Christians to locate the church who did not know of it before.

Central congregation is greatly encouraged over the results of the past four months and is determined to push forward in the endeavor to accomplish a greater work than ever before. The opportunity is before us, and now is the time to take advantage of it. Christ said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) The great sin of Christians to-day is the sin of procrastination; and it is such a convenient sin—that of putting off until to-morrow what should be done to-day, that which we have opportunity to do now. If there are sick to be visited, it is so easy to put it off until to-morrow. If some brother needs a word of encouragement, how convenient to wait until we have a better chance! If a poor brother needs a little aid, it seems as though we just could not spare a cent at this time; but if he could only wait until next week, and so on. We are not trying to evade any duties, but we would rather these things could come up when it is more convenient for us to attend to them. That is the way Felix felt about it

when Paul reasoned about righteousness, temperance, and judgment to come. It may be that Felix intended, some day or sometime later on, to heed Paul's admonitions, or to give them consideration, but there is no record that he ever did so. Instead, he said: "Go thy way for this time; when I have a more convenient season, I will call for thee." But let us emulate the Savior, who went about doing good at every opportunity.

Atlanta (Ga.) Notes.
BY B. C. GOODPASTURE.

Hugh E. Garrett closed an eight-days' meeting at Griffin, Ga., last Sunday night (May 21). There were six confessions, and one came from the Baptists. Brother Garrett will begin a meeting at Chickamauga, Ga., on the first Sunday in June.

O. W. Rawlings sends an encouraging report of the work in Savannah, Ga. Brethren Ijams and Copeland are doing a great work with the faithful brethren in Savannah. On Sunday night, May 14, four from the Baptists were added to the congregation. P. S. Macey, one of our best members at West End Avenue, has moved to Savannah, and cast his lot with the brethren there.

Although it rains almost daily, the meeting at West End Avenue moves along with increasing interest. To date there have been twenty additions from all sources. This is my second meeting with this congregation.

The meeting at South Pryor Street will begin on the second Lord's day in June. S. H. Hall, of Nashville, will do the preaching.

John A. Klingman, who labors with the congregation at East Point, Ga., is in the midst of his best year's work so far. The outlook is promising. We are expecting greater things of the East Point brethren.

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Upon the Heights.

BY E. F. M. SOURS.

I stood upon the mountain height
And saw the mists below;
I saw the hamlets in the vale,
I saw the waters flow.

I stand upon the mountain heights,
I see the paths of sin;
And, lo, how many thoughtless ones
Are seeking life therein!

I stand, I gaze, the holy light
About my vision plays;
And—O!—my happy spirit bows,
And, in its joy, it prays.

I stand upon the mountain heights
And gaze to heaven above,
The while I thrill with holy awe,
Rejoicing in His love.

Has the Kingdom of God Been Established on Earth by Jesus Christ, or Will It Be in the Future?

FIRST AFFIRMATIVE BY T. J. MARRS.

THE "KINGDOM" COMES AT CHRIST'S SECOND ADVENT.

1. In Matt. 24: 3 the disciples asked Christ the signs of the end of the "world." He shows, in answer, that Jerusalem was to be destroyed, gospel preached everywhere, world war, and signs of his "coming in the clouds of heaven," and that it (the end of the world) is nigh, and would come in the same generation (verses 33, 34); and in John 18: 36 he said: "My kingdom is not of this world." Therefore, if Christ's testimony is final, it will come at his second advent.

2. Paul said that Christ would judge the quick and the dead "at his appearing and his kingdom." (2 Tim. 4: 1.) As he did not judge the dead on Pentecost, we reason, the "kingdom" does not come till his second advent.

3. Paul taught the disciples of several churches that "through much tribulation we must enter into the kingdom of God." (Acts 14: 22.) Shows: If there was a "kingdom" set up on Pentecost, they had *not* yet "got in," or had not *learned* about it, or did not think it worth mentioning.

4. Christ said some should not die till they saw the kingdom come with power; in Rev. 4: 1 he says, "Come up hither, and I will show thee the things that *are to come to pass hereafter*;" and in Rev. 11: 15 shows him "the kingdoms of this world have become the kingdom of our Lord," etc., and the *time* to judge the *dead*, etc. So, the kingdom will come at the "last trump," when the dead are raised "incorruptible." (1 Cor. 15: 52.)

5. Because the disciples thought the kingdom should immediately appear, Christ told them it would be like unto a nobleman who went into a far country to *receive* a kingdom, and *return*; but certain of his citizens said: "We will not have him rule over us." So, when he *returned*, having received the kingdom, he called these men and had them *killed*. This "returning" was to earth, at his second advent, or that "killing" was in heaven, for the "killing" follows the "returning."

6. Dan. 7 shows he comes with the clouds of heaven when this kingdom is given him, that this *follows* the "great judgment, and that "all nations shall serve and obey him!" It looks to me like the "nations" were *serving* old Satan. (Brother Jones introduced this text, in his affirmative. Now, have "all nations" been "serving" and "obeying him" since Pentecost? Not to any alarming extent.)

7. Isa. 66: 15-24 shows that the Jews shall be gathered back to Palestine, and in the "new world" "all flesh shall worship God on the Sabbaths and new moons;" but *now* the Mohammedans worship on Friday, Jews and Advents on the Sabbaths, and Rome and a lot others "break bread on the first day of the week." Are these "flesh?" If so, you had better stop "transgressing" the Sabbath, for the trans-

gressors will be burned. (Verse 24.) Better take God at his word, keep his Sabbaths, if you wish him to bring you to his holy mountain. (Isa. 56: 6, 7.)

As Brother Jones did not offer a single citation that says the kingdom came on Pentecost, I think that intelligent readers can see he has failed in his affirmative, so I close this at this: "May the Lord bless and preserve you unto his heavenly kingdom."

REPLY BY H. W. JONES.

Yes, "the heavenly kingdom comes at Christ's second advent"—"the end" (1 Cor. 15: 20-28); but *when* God's kingdom on earth? is the question. Debate that! Marrs away off; debates (?) "Sabbaths," "heavenly kingdom," etc., instead affirming *when* God's kingdom comes on this old earth. Meet *the issue*! Say, Marrs, any flesh-blood bodies in second-advent kingdom?

Marrs perverted Isa. 66: 15-24. It says, "*from one new moon, . . . from one Sabbath to another*" (verse 23); hence *continual* worship, "not in Jerusalem," but "in spirit and truth" (John 4: 21-24), *beginning* Pentecost day! "All flesh" means "people of all nations" (Jews, Gentiles), *not everybody*. Fulfillment began on Pentecost. (Acts 2: 17, 39.) Jews brought "from all nations to God's holy mountain [government], Jerusalem" (verse 20)—fulfilled Pentecost. (Acts 2: 5-11.) God took "priests" (verse 21)—Christians—"from them." (Acts 2: 36-42; 1 Pet. 2: 5-9.) "New heavens," "new earth" (verse 22), after "these dissolved." (Isa. 65: 17; Heb. 12: 26-28; 2 Pet. 3: 10-13; Rev. 21: 1-8.) So Isa. 66: 15-24 my text. Thanks, Marrs!

Dan. 7: 13, 14 shows dominion, kingdom, given Christ *when* "brought to God." Fulfillment—Matt. 28: 18; Acts 1: 6-11; Acts 2; Eph. 1: 15-23; 1 Pet. 3: 22. Final judgment follows *this*; but Marrs says, "This *follows* great judgment." So Marrs *marred* Dan. 7: 13, 14, getting "cart before horse." "People" of all dominions shall (do—will) serve him. (Phil. 2: 9-11.)

Luke 19: 11-27 shows Christ "went into far country"—*heaven*—"to receive kingdom" (fulfilled A.D. 33), "and return" (long after) to execute judgment, rewarding "faithful servants" in heaven—"slaying" (punishing) "enemies in hell" (*not on earth*). (Matt. 10: 28; 25: 14-46; 2 Thess. 1: 3-10; Rev. 20: 11-15; 21: 8.) Notice, Christ had "citizens" to "reign over" from time he entered heaven till "return." Hence, *kingdom existed during interim*. "Twisting" here, "cannot pass."

Marrs jumbled Mark 9: 1 with Rev. 4: 1; 11: 15—no connection whatever! As well quote: "Judas hanged himself: . . . do thou likewise!" Mark 9: 1 fulfilled Pentecost day when "they" (*plural*, more than John) *actually* saw God's kingdom come with power and Holy Spirit. (Acts 1: 6-8; 2: 14.) *Sure*, "the heavenly kingdom" comes "at last trump," but *not on this old earth*. (1 Cor. 15: 50-55; 1 Thess. 4: 13-18.) Yes, "through much tribulation" (in Christ's kingdom on earth—2 Tim. 3: 11, 12) "we enter God's kingdom" (in heaven—Acts 14: 22). So they "got in" *kingdom on earth*—"learned it"—"worth mentioning." (Rom. 6; Col. 1: 12-14; 1 Thess. 2: 11, 12; Rev. 1: 9.) Certainly, "Christ will judge living and dead at his appearing and kingdom" (2 Tim. 4: 1)—"the heavenly kingdom" (verse 18)—*not kingdom on earth*!

Matt. 24—Marrs suppressed *two* questions (verse 3), jumbled answers, erroneously *makes* pronoun "it" (verse 33) mean "end of world" (verse 3) to prove (?) Advent theory by John 18: 36! Wonderful logic! Jesus *didn't* say, "my kingdom not in this world," but "not from hence." (John 18: 36.) So Christ's kingdom (government) emanates from heaven. See? Matt. 24: 14 *confutes* Adventism—"gospel" and "kingdom" *coexistent*. "Twist" that!

In third reply Marrs calls standard translations (*that demolish Adventism*) "bum mistranslations"—ignominious

shame, blasphemy; but such desperation follows *holding* unscriptural theories when exposed. Christians, while "in" God's kingdom on earth, are "out" of God's kingdom in heaven, "Paul taught." Col. 1: 13; Acts 14: 22.) Give Marrs "leather badge" for cheap quibbles! "Called into kingdom"—1 Thess. 2: 12, R. V., *marginal rendering*. Marrs' ignorance here "shows Jones goes beyond inspiration"—eh? Not "strange" that "calleth" (present tense) occurs, because God's "call" *continues*. (Acts 2: 39, 47.) Jones *never* said: "Church and kingdom are same thing." Marrs' *misrepresentation* again! "Disciples"—Christians—constitute "the church;" their divine *government*, "the kingdom." So his *puerile* "trying" Matt. 16: 18, 19 *fails*! Christ was Prince and Savior when "exalted." (Acts 5: 31.) Thanks, Marrs! Christ is King and Mediator, says Bible. (1 Tim. 6: 15; Heb. 9: 15.)

Marrs says: "Christ takes David's earthly throne"—then, "heavenly kingdom," etc. "What meanest thou?"

Certainly, "unrighteous shall not *inherit* God's kingdom (in heaven). Marrs manufactured "1 Cor. 5: 10" quotation (?), then quibbled. Christians are, *spiritually*, in God's kingdom (government) on earth. (Col. 1: 13; 1 Thess. 2: 12; Rev. 1: 9.) Marrs' weak evasions, petit quibbles, show weakness of Adventism. My affirmative stands *intact*. Everything answered!

Matt. 12: 28. Therefore kingdom came A.D. 33!

Sister Mollie (Smith) Eaton.

BY S. H. HALL.

Sister Mollie (Smith) Eaton was born on March 17, 1871, and died at her home, in Atlanta, Ga., on May 6, 1922. She is survived by her husband, Dr. Robert L. Eaton, and two sons, J. Robert and Bennett, of Atlanta, Ga.; her mother, Mrs. Rebecca Smith; one brother, T. C. Smith; three sisters, Mrs. F. Z. Webb, Mrs. M. T. Martin, and Mrs. J. W. Lee, of Smithville, Tenn.; also by her daughter-in-law, Mrs. J. Robert Eaton, and grandson, J. Robert, Jr., of Atlanta, Ga.

After funeral services in her home, conducted by Brother Goodpasture, the body was accompanied by her husband, two sons, and the daughter-in-law and son-in-law to Nashville, where the writer joined the party, with a number of other Nashville friends, and the body was conveyed to Smithville, Tenn., the place of her girlhood, and, after appropriate services in the chapel of the church of Christ, was given its final resting place in the family lot in ——— cemetery.

Death is one of the most common things known to man. We see it every day, almost, and we have never become reconciled to it, and never will. One of the natural desires of a normal soul is to live on without interruption; and we should be glad God respects this desire and has provided to give it eternal satisfaction by meeting it with eternal life.

There are pleasant and unpleasant deaths. Of course, every death has more or less unpleasantness, but there are some that are joyful indeed in comparison with others.

It is sad to see a mother taken from her little ones untrained and untutored. Think of the joy that comes in the consciousness that Sister Eaton saw her two noble sons grow into manhood, both identified with the church of Christ! In our sorrow over the loss this husband now carries, can we not rejoice that she lived to see her boys grow to that age where it is so much easier to leave them than in the bud of youth?

Sudden deaths are sad in spite of the character of the one who goes. We are just not ready for it, and it brings a shock that hurts. It is different when one suffers for weeks and months, and by degrees we have been made to know that the loved one must go. Yes, we can see them suffer until we are almost glad when the end comes. The following words of Paul become so real to us: "For we know

that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Cor. 5: 1-8.)

I say, when we see our loved ones suffer so long, we can see the beauty of this scripture as never before, and we come to be reconciled to the idea of their going. We take hold of another statement of Paul—viz.: "Having a desire to depart, and be with Christ; which is far better." (Phil. 1: 23.) And we can get additional consolation from David, who declared: "Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.) Sister Eaton had suffered long and intensely, and we know that death was a blessing to her.

There is nothing that brings deeper sorrow than for a loved one to go and leave doubts about their being alive to God, saved and sanctified in the blood of our Lord. Sister Eaton left no doubt here. She was baptized into Christ at the early age of fourteen under the preaching of Brother E. A. Elam. I can never forget her days with us in the Atlanta work. She had the class of young men and women, and loved them. It was a sad day to her when failing health forced her to have to surrender the class into the hands of another. Then, the "South College Street church of Christ," as it was then known, can testify to her undying devotion to the cause of our Lord. She labored with them for years. Though she has gone, yet she continues to live in our hearts and pushes us onward and upward with that noble life she lived before us. Brother Eaton, you and the boys have suffered a great loss. But do not forget how rich you are. To have a loved one with Christ should make the desire to live for that which is worth while the stronger. It is great for your sons to say with Cowper, the English poet, whose sorrowing heart had been comforted with the hope of a better day:

My boast is not deduced from birth,
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise:
I am a son of a mother passed into the skies.

The Lord bless you and yours, and that sweet mother of Sister Eaton's who has lived to such a ripe old age, the sisters and brother, and every sorrowing friend, is the prayer of one who firmly believes that if Sister Eaton could me a message give for you, she would say:

"Tell them how filled and thrilled I am,
Tell them how wrapped in boundless calm;
Tell them I soar, I sing, I shine—
Tell them the heaven of heavens is mine."

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By C. R. NICHOL

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Training for Service. No. 2.

BY AN ELDER.

It is the Lord's day; the people have met to worship; the leaders are present, and there is, plainly, a tendency for one leader to shift to another the responsibility and burden of the work. After a more or less painful pause, by and by Brother Somebody "breaks the ice" by calling on Brother Somebody Else to read a chapter, which is usually passed on to the next, until finally some one agrees to take up the task, and, opening the Book, reads a chapter that he may not have read over before for many moons; hence, not having studied the passage, he blunders, stammers, and ventures a comment clearly out of harmony with the context, and finally lands, with the result that no one appears to have been the least bit helped by his effort. Well, the compliment is passed on to some one else to lead the prayer and another to preside at the Lord's table, and quite often this beautiful memorial service is marred by bungling awkwardness, the result of a lack of preparation beforehand; for who has not heard the stereotyped phrase, "We now come to the most important part of the worship," and, again, "Jesus on the night of his betrayal 'taken' bread." After the giving of thanks and the loaf has been distributed, the congregation's attention is called to the fact that "he 'taken' the cup," etc. Now, while said leader may think that he has been very nice and precise in his choice of words expressive of this beautiful service, he has, nevertheless, missed the mark. Try using plain speech and say, "Jesus took bread," "Jesus took the cup." It may sound more common to you, but, mind you, it will be correct and scriptural, too.

Now, a preacher does not like to criticize an elder or other leader about matters like this; but your humble servant, being only a local elder, feels that he can afford to be plain and call a spade a spade—not to embarrass or discourage; but to hear this improper, ritualistic group of expressions every Lord's day "is a weariness of the flesh." Faultfinding is discouraging, but friendly criticism from the heart should be helpful.

Can we find a remedy, a better course of procedure? I pray your indulgence and patience. In every congregation there should be a ruling elder, not a boss or pope, but ruling in the sense of directing the worship from time to time, so that system, order, and harmony may prevail. He should be a praying, thinking man, ever looking ahead and planning for the best interest of all. Each Lord's day let him give out a program for the following Lord's day. Let him name the brother who will lead the songs, if there be more than one song leader in the congregation, and then appoint some one to read a lesson from the word of the Lord and another to preside at the table, impressing upon each one so named the importance of preparing themselves during the week so as to give the very best service possible. If you have been called upon to read a lesson, do not preface with remarks like this: "I have not prepared anything to read; in fact, I had forgotten that I was to take the lead this morning; but I just happened to open the Book at this passage, and I suppose this is about as good as any." And so he proceeds, finally finishing up after reading—in a half-hearted way—sixty-seven verses, more or less. Result: No one lifted up, strengthened, or helped. What is the

matter? The poor brother just did not *think*. It would appear that, after leaving the church last Lord's day, he had forgotten that God is his Father and that Jesus Christ is his Savior. Shame on such indifference, such infidelity. Wake up! Now, if some one will *think*, who will try and do better, all is well.

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Among the Churches.

C. R. Nichol is in an interesting meeting in Magnolia, Ark. He is to begin in Bishop, Texas, on June 7.

M. C. Cuthbertson, who labors with the church in Denison, Texas, reports eleven baptisms within the past two weeks.

D. S. Ligon, who labors with the congregation in Burnett, Texas, will begin a series of meetings there the last of June.

W. T. Hines writes that the congregation in Blanchard, Okla., began a year ago with only four members, and that now they have in attendance one hundred. A house is needed.

From Harvey Scott, Floresville, Texas, May 22: "J. E. Wainwright and I are now at Stockdale trying to win souls for Jesus. Good interest. Wainwright is doing the preaching. I shall begin here next Sunday."

C. R. Nichol closed a meeting with the Southside-Central Church, in Fort Worth, Texas, on May 21. He reports that he has not found a more active congregation in any place than this one. Tice Elkins has been with them for three years.

From G. M. Pullias, Dallas, Texas: "The new building for the Oak Cliff Church will be ready for occupancy on the fourth Sunday in this month. We shall begin a meeting the following Sunday, with Horace W. Busby, of Fort Worth, Texas, preaching. A fine meeting is expected."

From F. L. Young, Paris, Texas, May 18: "Two men were baptized here last night. My first meeting for the summer is to begin on June 14, at Texarkana. Our home meeting, with home forces, will begin on July 1. My time for the summer has been engaged. While I am away, Brethren Garrett and Cook do most of the teaching. They are good preachers."

Cled E. Wallace assisted with the meeting in San Antonio, Texas, Denver Heights congregation. There were three baptisms, three restorations, and three to place membership with the congregation. Foy E. Wallace, Sr., has been laboring with this congregation for nearly a year, and the enrollment in the Bible classes has increased nearly one hundred per cent.

Foy E. Wallace, minister, and Tillett S. Tedlie, song director, closed a meeting in San Angelo, Texas, with twenty-six baptisms. T. M. Carney, who labors with that congregation, writes that Brother Wallace is neither afraid nor ashamed to preach the full gospel, and that sectarians cannot fail to know that he does not court their favor by withholding vital truths in his preaching.

L. S. White writes from Sherman, Texas, May 27: "Our protracted meeting in Sherman began on Sunday morning, April 30, and closed on Sunday night, May 21. There were two services daily. G. A. Dunn did the preaching, and I never saw better work done. Large audiences attended all the services. Seventy were added to the congregation. Fifty-five were baptized, twelve who had moved here took membership, and three were restored. Most of the conversions were grown people, and many of them heads of families. Last Sunday we had five hundred and forty-three in the Bible classes, and nearly as many the Sunday before. The church is happy and at work."

W. D. Black reports a meeting which he and Austin Taylor conducted in Alpine, Texas, with one baptism. There are a few sisters there who meet for worship and study of the Bible. Success will attend the efforts of any body of disciples of Christ who faithfully follow as the Lord directs. The work in Alpine was contributed to by the churches in Ozona, Uvalde, Sabinal, Del Rio, Sonora, and Vernon, Texas. Brother Black will be in the evangelistic field—protracted meetings in different parts of the State—from now till the last of August, when he will return to Ozona for another year of work under the direction of that congregation. The Ozona church has recently built a splendid house of worship. The church there is to be commended for their liberality.

Gospel Advocate

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Editorial

Christ Is Divine.

BY J. C. M'Q.

That Jesus lived, died, and was buried is freely admitted even by those who deny that he is divine. His friends claim that he arose from the tomb; his enemies contend that his disciples stole his body from the tomb while the Roman guard slept. If Jesus rose, then he is the Son of God, is divine, and the Bible is true; if he did not rise, then he is an impostor, the Bible is false, and all our hopes are vain.

The witnesses who declare that Christ rose from the dead are numerous and had the opportunity to know the truth of their statements. The Spirit speaks through Paul concerning the number of witnesses: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also." (1 Cor. 15: 3-8.) From the following scripture it is evident that they could not be mistaken about seeing Christ after his resurrection: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: to whom he also showed himself alive after his passion by many proofs, appearing

unto them by the space of forty days, and speaking the things concerning the kingdom of God." (Acts 1: 1-3.) During that forty days they walked and talked with Christ; they ate with and handled him; so beyond all doubt they *knew* him. If these witnesses knew, were honest, competent, agreed in the main points, and stated facts which cost them their lives, we cannot question their credibility.

Under the bitterest persecution and in the very presence of death they testified to what they *knew* and not to what they *believed*—that Jesus died "according to the scriptures, and that he was buried; and that he hath been raised on the third day according to the scriptures." If this is false, they knew it. What motive led them to tell such a falsehood? By telling it they lost all—lost their lives and gained nothing.

The apostles were telling the same story in all parts of the habitable globe. Not one of them recanted and said it is not true that Christ rose from the dead. In the dungeon chained as a felon to a post, in shipwrecks, in prison chained to soldiers, wherever they were, and separated from each other and not knowing what others had said and done, still they all preached that Jesus is the Christ, the Son of the living God. Marvelous agreement in the preaching of the apostles as they proclaim to the whole world that Jesus is the Christ, the Son of the living God! Are these impostors palming off on the world the blackest lie that has ever been told? Did they give their lives to propagating a lie which has done more for the world than any truth the infidel world has ever discovered?

The infidel replies that the martyr dies for his faith, but he should remember that the martyr expects to get his reward in heaven. But if the apostles were impostors, they had no reward in view. The infidel ascribes to them at the same time the truest and vilest character. So true and faithful to an impostor, and yet so false to the whole world! Credulous indeed is the man who believes that they died with a lie on their lips without any hope of reward! He is the last man that should talk about the credulity of the Christians. The man who can believe that the apostles did what they did *knowing* that Christ was an impostor believes in a greater miracle than that Jesus rose from the dead by the power of God.

Over five hundred witnesses testifying to the same fact, witnesses who were honest and competent and witnesses who narrated an *unpopular* truth, certainly furnish us testimony which it should not be hard for us to believe. It is easier to believe the truth they told than not to believe it. No fact of history is better attested than that Jesus rose from the dead.

The story told by the enemies of Christ is inconsistent and incredible. The Roman guard did not know what happened while they slept. It was death according to the Roman law for the guard on duty to go to sleep. The disciples of Christ had given up all as lost, and to be found with his dead body would only betray them and add to their confusion. The statement of the disbeliever bears the stamp of falsehood on its face.

If Christ is not divine and is not the Son of God, he certainly *knew* it. If an impostor, he *knew* it better than any one else. He said he was the Son of God; he came down from heaven and was the equal of God. His nativity was in heaven. No other man has ever made such a claim. The world would laugh the man to scorn who would dare claim that he was God. Yet Christ made the claim, and built around the claim the most intelligent and powerful following the world has ever known. Not only so, but if he be an impostor, he laid down his life without any thought of lifting men up or without any hope of reward. He was born in a manger, became a homeless wanderer, and died the cruel death of the cross—all for naught. To believe this is to believe a greater miracle than to believe that Jesus rose from the dead by the power of God. The infidel

declares that Christ was an impostor and at the same time ascribes to him a *supernatural* character, for no man ever thought and acted as did Christ. Skeptics charge that he told a blacker lie than any philosopher or infidel has ever done, and yet he has so manipulated that lie for the uplifting and purification of the race as no truth discovered by infidel philosopher has ever done. To believe that an impostor could do this and more is to believe a greater miracle than that Jesus rose from the dead.

Jesus and his religion are without a rival. Heathen religions vanish with the night shadows. Mohammedanism, spiritualism, Mormonism, and every other modern *ism* are transparent frauds.

The Bible speaks as does no other book. Its Author is God. No one can prove that there is no God. A man must become God before he can prove there is no God. He must be omnipresent, or where he is not God may be; and omniscient, or the one thing which he does not know may be that there is a God. The belief in the existence of God has characterized man in all countries, times, and stages of civilization. This shows that the evidence is patent and convincing to the common mind.

From the Shoulder Out.

BY F. W. SMITH.

S. S. Lappin, a former editor of the *Christian Standard*, under the heading, "On What Pretext?" delivers some strong blows to the managers of the societies:

And now we are hearing that, when one of the offending missionaries returns from China on furlough, he will not go back again. It is averred that the condition of his health or his wife's health, or some other such good reason, exists.

Now, if our missionary management has an idea that any such subterfuge can adjust the "China situation," there is somewhat yet for them to learn.

That sort of move would mean that a concession had to be made to prevent further withdrawal of support, but that by no means would any word be spoken or any admission given that might indicate a break with the forces that are responsible for conditions in China. It is camouflage pure and simple, and camouflage that is too thin and cheap to deceive even the most susceptible.

In the first place, the "China situation" itself is but the surface manifestation of what ails us. If the China mission were closed and every member brought home, that would not straighten things. How much less likely will it assist in that direction merely to retire one man when he is at home on regular furlough, and to do that on other than the real grounds! Any one could see that at the moment Mr. Morrison read correspondence from China in the meeting at St. Louis at least one missionary was doomed, but not necessarily because he had proved unsound in faith or practice—not that so much as that he had *betrayed the Board*. Now, the Board will not recall any one; they will merely fail to return one man to the field, and that on other than the actual grounds. *This is dishonest.*

For a long time I believed in the sincerity of the Chicago group of three stars and their varying collection of satellites. But when Mr. Ames withdrew the support of his church from Guy Sarvis publicly at Louisville to stage a sensational tearfest, and then went back to Chicago and baldly asserted to a newspaper man that his church was supporting Mr. and Mrs. Guy Sarvis in China, I had a revelation. That revelation amounted to this, that is to me an axiom: When a man of intelligence examines the credentials of Jesus and concludes that he is not the Christ, the Son of God, in a sense that no other man is, *that man will have to be watched on any statement he makes.* His conception of intellectual integrity is unique.

Now, if George Baird is kept at home on any pretext other than the known facts, and Guy Sarvis and Frank Garrett left on the field with no sort of clearing declaration from the management and no break with the Chicago crowd, it will be a revelation to many. It will be clear that there has been no change of heart, and that there is no disposition to right existing wrongs, but that the sole intention is to harvest the offerings of the orthodox without having any sort of break with the radicals who are responsible for all this muss.

Thus it is seen that Brother Lappin does not mince words, but charges the managers with downright *dishonesty*, de-

ception, *hypocrisy*, and gives them to understand that "any such subterfuge" cannot "adjust the 'China situation.'" It seems to me that the protesting brethren are going entirely too far away from the seat of the disease to remedy the matter. The very *core* of the malady exists in the society itself, and "the China mission," as Brother Lappin intimates, is but a symptom of the troubles afflicting the society brethren. Many who made no pretensions to great learning and who laid no claims regarding the future, only in the light of the past, predicted the troublous times which have overtaken those who imagined they could improve on God's way. History is but repeating itself in the ranks of those with whom Brother Lappin is associated, and it is exceedingly strange that he and others who are protesting against the way things are going in the societies cannot see that the very root of their difficulties lies buried within the organization itself. No matter who should manage the thing, in process of time the same results would follow that are troubling Brother Lappin and others now. Centralization of money brings centralization of power, and centralization of power, as a rule, brings corruption, whether in commerce, politics, or religion, and the mistake has been made in piling up money from the churches and placing it in the hands of a few men to manage ostensibly for the spread of the gospel. Such an arrangement takes both money and power from the individual congregations and places it in the hands of a board to manage for them. Thus these churches surrender not only their money and the management of their own affairs into the hands of an organization absolutely unknown to the word of God, but actually lose their identity. Not a missionary on either what is called the home or foreign field could write a letter, as Paul did to the church at Philippi (Phil. 4: 15), and thank a church for its contribution, for the missionary could not tell whether or not one cent he or she received came from a certain church. The glory, honor, and power are all lodged within the seat of government—viz., the *board*, a creature born of the wisdom of man for the express purpose of supplanting the wisdom of God and the institution he put in the world to spread the truth and save man. The societies are simply political organizations founded upon human wisdom, governed and controlled by human laws and manipulated by political wireworkers. Taking what Brother Lappin says as *facts*, I ask, was there ever played in any political organization *dirtier* politics than that with which he charges the managers of the society? And yet there are churches, or, at least, individuals who hold membership in churches, that do not affiliate with the societies, who seem almost crazy to become identified with the thing that Brother Lappin so strongly arraigns for its corruption! Those who refuse to ally themselves with the societies are often taunted for not having a number of missions on the foreign fields. Well, since leaders in society work are deploring the condition of these missions under the control of the board, it would seem, the fewer they have, the less trouble they will be in.

The Correction of a Gross Misrepresentation.

BY M. C. K.

All names and places connected with the matter of this article, except those connected with the *Gospel Advocate*, are here omitted, but they will be cheerfully given at any time if there should be any proper reason for giving them.

At the opening of the unprecedented World War—the beginning of a period like which had never before dawned on the world—the *Gospel Advocate* management wisely decided to suspend, for the time being, all agitation and discussion of the war question in its columns. Of course, with properly thoughtful persons, this decision in no sense meant nor even remotely implied any change in principle in the *Advocate's* position on war. On the contrary, that

position remained then and remains now unchanged. Not only did the management have the grace and good sense to desire, as far as it might be able consistently to do so, to show manifest respect for any wish of the government that its citizens refrain from any agitation which might render more complicated and difficult the conduct of the war, but it clearly saw that, even independent of any such wish on the part of the government, discussion of the war question at such a time of confusion and excitement, with the passions of men running high, could not possibly do good, but in most cases would be absolutely certain to do harm. As an editor of the paper, I fully and heartily concurred in the propriety and wisdom of the decision and, as far as in me lay, coöperated with the management in the difficult effort to conduct the paper with proper Christian discretion and prudence during the critical and trying period.

On account of this decision, and to the deep regret of right-thinking persons, some antiwar fanatics, with whom rashness seemed to be largely in excess of good judgment and prudence, unnecessarily and illogically jumped at the conclusion that the Gospel Advocate as a religious journal and myself in particular as an editor of it had changed our position on the war question. These rumors not only continued till after the war had ended, but a leader in their circulation wrote to the Advocate office actually charging the management, in the person of Brother J. C. McQuiddy, with permitting me "to teach it was the duty of Christians to take up arms and kill each other in war." When the rumors assumed this ugly and groundless form, Brother F. W. Smith not only sent the charge to me, but himself promptly entered, in the columns of the Gospel Advocate, an emphatic denial of it and called for the proof that Brother McQuiddy, at any time or anywhere, had ever said or done anything to justify such a charge. Not only was no proof ever given, but, so far as these columns are concerned, the authors of the charge never withdrew it. Moreover, if they ever withdrew it anywhere, no information to that effect has ever reached us.

In consequence of these rumors and the misleading impression they have made in some localities, a prominent preacher of the gospel, who is not only not a carping critic nor a captious faultfinder, but who is a faithful man of God and actuated by no motive except to serve the highest interests of the truth, recently wrote me a letter containing, among other things, the following request: "I should be very glad to have you drop me a note, at your convenience, saying whether you favor Christians' going into carnal war or not. I have been told that you do; I have been told that you do not; and I should like to know the exact truth about it." Cheerfully responding to this brotherly request, I decided that it was proper and timely to give its author an explanation of the origin of these false rumors and of the situation created by them; hence, I took pains to place before him the same facts with which I had confronted, in private letters, the authors of these rumors; and it has occurred to me that the publication of a paragraph or two from my letters to this prominent preacher may reach and enlighten others similarly confused and misled by the same false rumors. Among other things, I made to him the following statement of facts:

Because, in my public utterances and elsewhere during the World War, I prudently refrained from parading on the street corners and on the housetops an antiwar attitude, which ill-advised course got some of them into trouble that could easily have been avoided without any compromise of truth, a small coterie of brethren, whose logical wisdom and theological soundness appear to be a little overrated by themselves, rashly jumped at certain conclusions not warranted by any premises furnished by me, and charged me with teaching that "it was the duty of Christians to take up arms and kill each other in war if opposing governments ordered it." I promptly challenged the statement and called for the proof, asking when and where I had ever, at any time or under any circumstances, taught any such thing. The leader of the unbrotherly onslaught, with a signal lack

of appreciation of the logical attitude into which his own act had placed him, replied that he would "be glad to have" my "disavowal of the teaching." I politely informed him that, in this particular case, I had no "avowals or 'disavowals' to make;" that he had made "a specific charge which I distinctly" denied, and that I called upon him "to either bring proof of it or promptly retract it with proper apologies." In response, in order to make it appear that I had so taught, he actually added words to and otherwise perverted an article of mine, to which act, in reply, I called his attention and respectfully declined to have any further exchange with him about it. He neither brought the proof nor withdrew his charge.

Then, when my large book, "Queries Answered," by Lipscomb and Sewell, appeared, the brother to whom you refer, apparently to spread still further the same damaging impression which the little coterie has seemed to want to create about me, and, according to his own confession, when he had taken only a "little time" to look at my book and could not possibly know his charge was true, rushed before the public charging that I had even "suppressed" the antiwar writings of David Lipscomb and wrote me a private letter challenging me to prove in debate with him that "Christians at the call of the government can slay their fellow men." I replied, as you know, that it would "be time enough to talk about" such an engagement between him and me when he furnished the proof that I ever taught such a thing. This call for the proof was first sent to him in a private letter which he never answered and even the receipt of which he never acknowledged, and it was published in the Gospel Advocate of January 12, 1922; but even after its publication, when he came back in the paper February 16, 1922, he was mum on the matter, not even referring to it, and went at once into hiding.

I distinctly deny that their damaging charge against me is warranted by anything I have ever said or done; but I did not and do not propose to be coerced by them and to take the witness stand at their beck and call and thus lift the *onus probandi* from their shoulders, which, by their own choice and rashness, is on them and not on me.

At this point, calling his attention to the inconsistency of the brother who "came back in our paper February 16, 1922," and "was mum on the matter" of my call for proof, but who subsequently took it up in his own paper where I could not reply, I said:

Breaking his silence where he has protection from exposure in perverting my article after failing, in response to my call for proof, to say a word on it in his effort in the Gospel Advocate of February 16, 1922, where he knew his perversion would be exposed, is certainly a piece of glaring inconsistency. And he perverts the same article, Gospel Advocate, February 21, 1918, to which the other critic added words not used by me. I distinctly said other things, in that same article, *which show that what he says is not correct*. Even in the part he quotes and perverts I was merely showing, from the awkward way in which the querist had put his question, that his point reflected upon the New Testament and not upon the Gospel Advocate. For prudential reasons entirely satisfactory to me, which I then thought and think now both justified and demanded my course, I purposely avoided saying, at that time, any specific things which Christians should or should not do, and hence did not attempt to decide the point beyond which, in my judgment, it would be the *duty* of Christians to "resist the power" if they would be true to God. My specific words were that I did "not undertake to dogmatically settle for men specific points where God has spoken to them in general terms only," and even said this: "No matter whether Christians are in Germany, the United States, or anywhere else, the only consistent course that is open to them is to adjust themselves to whatever situation may be thrust upon them and to go their full length in doing all that they believe this and other commands of God require of them or permit them to do, and leave the result with him."

Observe, I *did not* say all *ought to do* as they might "believe." I said that would be "the only consistent course that is open to them." Observe, too, that I also said "this and other commands of God."

Even if I had said that Christians who live under opposing governments in time of war and "believe" it their "duty to kill each other in war" would be acting consistently to do so, I would not thereby have been teaching that such a thing is their "duty," but merely that it would be on that point "the only consistent course that is open to

them." I would be far from telling men that doing what they "believe" is necessarily their "duty," but I could properly say it is "consistent" on their part to do it. Then, in a subsequent letter to the preacher, referring to the reason which I had assigned for positively refusing to discuss my position on war at the call of unfair critics, and further emphasizing certain points in my first letter, I said:

I not only specified a certain "charge" positively stating that it was "damaging" to me and flatly denied it, but I distinctly assured you that I had "no other reason" for not discussing my position now than the one assigned, all of which, if I meant what I said, was enough to show that I stand exactly where the Gospel Advocate has always stood throughout its history, unless pursuing a course of prudence during active hostilities, such as I pursued in the late war, could be properly called a modification of that position. I do not admit that in my own case it was any such modification, which reminds me that good and sensible Sister Lipscomb, defending the course of prudence pursued by the Gospel Advocate in general and by myself in particular during the late war, when some of the antiwar "Solomons" were getting themselves into unnecessary trouble with the government by attacking that position and lamenting that "Brother Lipscomb was not here to show us how to act," replied in substance: "Mr. Lipscomb himself did not know just how he would have acted in a situation like this, for he was never in such a situation." Of course this did not mean that he would have changed his position in principle, but it did mean that Christians occupying this position may properly act differently in different situations, and, hence, that they may sometimes differ on the extent to which and the particular things in which they may support their governments at such times, and that, therefore, he could not know without knowing the situation what specific course he might deem it his duty, as a Christian, to pursue. I am sure that I did not know the specific course which I would pursue in the recent war till the time came, for I had never dreamed that such a horrible time would ever come, nor do I know now—*only the wiseacres know such things*—just what course I might pursue if some similar situation should arise; but I think I would then be, as I am sure I was in the recent war, true to the position and principle here declared.

Now, not only was the charge against the Gospel Advocate management and myself absolutely groundless without even the support of a single statement rightly construed from either of us, but, in order to carry his point, one of those making the charge added to an article of mine words not used by me; and another one of them, attempting to represent my teaching in the article, omitted some vital things which I had said and made the article appear to teach what it positively did not teach. For example, because I said "this command"—the command about submitting to "the powers that be" (Rom. 13: 1)—"is from the Lord and is recorded in the New Testament," and that "an inspired apostle himself gave the advice," one of these carping critics represents me as teaching, and has published it to the world, that, because the Lord says, "Wives, submit yourselves unto your own husband," therefore, if, in the case of two husbands, each should command his wife to kill the wife of the other, *I teach* "that the two women could kill one another in harmony with the New Testament"! *Was there ever a more flagrant, gross, and inexcusable misrepresentation?* Now, side by side with this unbrotherly perversion of my language, I state the following facts:

1. That command about submitting to "the powers that be" is in the New Testament, and it is from the Lord. Of course it must in some way and to some extent be obeyed.
2. I carefully avoided saying or even intimating, in that article, *how far or to what extent* Christians should "submit," but I clearly and distinctly taught in the very same sentence that their course might have to be regulated by "other commands of God."
3. Trying to show and to teach deference for all the divine commands and speaking of the duty of Christians in time of war, I specifically mentioned the fact of what "this and

other commands of God require of them or permit them to do." *Those are my exact words.*

Finally, no matter how little the article taught on the Christian's relation to war, nor how imperfectly it may have taught that little, *it did not teach the hideous thing charged.* On the contrary, while, for good reasons growing out of the exciting situation at the time, I purposely avoided any attempt to decide, in that article, precisely what Christians may or may not do at such times, yet its teaching was a clear and distinct affirmation that not only must Christians "submit" to "the powers that be," but they must also obey all "other commands of God." I did not specify any of the latter, for the simple reason that, in harmony with the Advocate's decision at the beginning of the war, I was purposely refraining from any discussion of the question at all, not even specifying a single command except the one the querist had introduced; but no properly thoughtful person can fail to see that the article distinctly taught in principle that if "the powers that be" or anybody else should command Christians to do something in conflict with what "other commands of God require of them," it would, of course, be their duty to obey the latter, even if called upon to suffer death as the result of it, precisely as, in addition to the command to "wives" to "submit" to their husbands, "other commands of God" would not allow them to "kill one another." All of this was clearly and distinctly provided for in principle in that article, but unfair critics have ignored it, and thus, by either adding to or taking from some of my words and omitting others, have represented me as teaching what I never taught.

That Commission on Unity, Again.

BY F. B. S.

My former article on the above subject, two weeks back, drew from Brother John B. Cowden the following letter:

West Nashville, Tenn., May 18, 1922.—Dear Brother Srygley: I notice what you have to say in this week's Gospel Advocate in regard to the Commission on Unity, and I write to give you some information that I thought was generally known. There is so little contact between those that use and those that do not use instrumental music in the church that we often misunderstand each other for this reason. There is no shame nor secrecy about the Commission on Unity. It has been at work here in Tennessee for four or five years, and nothing has been done "in a corner." The original personnel of the same was Carey E. Morgan, E. J. Barnett, A. Preston Gray, W. J. Shelburne, John B. Cowden; and others since have identified themselves with us. I can furnish their names, if you wish them. It is not an organization at all, but a mere association of the friends of unity. It was not appointed by any church or organization and does not represent any. It is open to all Christians; the only requirement for membership is to believe in and work for the unity of the church. We would be glad to have you or any other friend of unity associated with us in the work.

Now in regard to O. E. Payne's book, we proceed on the hypothesis that there can be no unity until our divisive differences are settled, and settled right. Accordingly, we send out all the light we can get on these matters. If you will furnish us the books, as others have O. E. Payne's, we will be glad to send out a copy of M. C. Kurfees' reply with every copy of Payne's book that we send out. We have no desire to suppress or destroy this reply, as you appear to have toward O. E. Payne's book. We want the whole truth on this subject (all that can be said on both sides) known, and we are willing to leave conclusions with the people. With all thinking, truth-loving people, Payne's book stands or falls on its own merits, and so does Kurfees' reply.

If you care to know anything about my individual work in the interest of unity, you can ask any one that has attended one of my meetings in the interest of Christian unity; or, better still, you can attend one yourself and get the information first-hand. I expect to hold such meetings all this summer near Nashville; and, if you think it worth while, I would be glad for you to attend one, if you find it convenient and desirable.

The book intended for you must have gone astray or was not sent at all. The fact is, we did not expect to have to

request the return of these books, so a rather loose record was kept of the books sent out. We beg your pardon for bothering you with the request to return.

Of course, you will publish this letter in the Advocate, since the lack of this information places us in a false light before your readers. Yours fraternally, JOHN B. COWDEN.

Brother Cowden is correct when he says there is little contact between those who use the instrument in worship and those who do not use it. What, I ask, is the cause of this division, misunderstanding, and lack of contact between those who use the instrument and those who do not? Is it not the use of the instrument in the worship? Then why does the Commission on Unity not strike at the cause and remove it? Why continue to circulate O. E. Payne's book? The commission cannot hope to remove the instrument by circulating a book that advocates its use in the worship.

I am glad to learn the personnel of the commission. I felt at the time that the main leaders of the commission were members of the Vine Street Christian Church, but I did not know that one of the charter members was their preacher, Brother Carey E. Morgan; but in Brother Cowden's letter to me, Brother Morgan heads the list. Brother Cowden says this commission "is not an organization at all, but a mere association of the friends of unity. It was not appointed by any church or organization and does not represent any." Perhaps not, but it is true that any church ought to have some jurisdiction over its members. If the elders have no rule or right to counsel and control the members of their congregation, they ought to have. In my former article I advised the church where the individuals composing this commission hold membership to withdraw from them on the ground that they are causing division and not unity in circulating O. E. Payne's book. The church should first admonish these brethren to cease their divisive work, and, after proper admonition, if they will not stop the work that is causing division, they should be made to feel the enormity of their sin. Suppose the church has not authorized this commission. As a matter of fact, the most active members of the commission are members of the Vine Street Christian Church; and unless this church condemns the course of these men in some way, they will be partakers of their sin.

I cannot understand how Brother Carey E. Morgan can consistently circulate O. E. Payne's book, because, if I remember correctly, O. E. Payne takes the position in this same book that the Greek word "psallo," from which we sometimes have the word "sing" in our English Bible, means to sing accompanied with an instrument as certainly as the word "baptizo" means to immerse. If this is true, then no man can "psallo" without an instrument. But Brother Morgan did sing in the Auditorium meeting without an instrument, for I sat by him and heard him; but, if O. E. Payne is correct, he no more obeyed God in that singing than one would to be sprinkled instead of immersed. The very fact that those brethren sang with us in that meeting without the instrument is proof that they do not believe O. E. Payne's book as a whole. This is another reason why they should cease circulating the worthless thing. It cannot be true if they are right in their practice; and since it is causing division, it ought to be prohibited.

But Brother Cowden says if I will furnish M. C. Kurfees' reply to O. E. Payne's book as others have the book itself, this commission will send out the reply with every book. That seems to be a fair proposition on its face; but why place such a financial burden on me, when by stopping the circulation of the book the reply to it would be unnecessary? Others are furnishing these books, are they? Who is furnishing this cause of division to these brethren? Surely the preacher is not appropriating any of the funds of the church for such a purpose. The brother says: "We have no desire to suppress or destroy M. C. Kurfees' reply to the Payne book." Of course, you ought not to desire to destroy the antidote to the poison, when you are circulating

it; but if you would destroy the poison, the antidote would be useless, as it would not be needed.

Brother Cowden says if I care to know more of his individual work in the interest of unity, I can inquire or attend his meeting myself. No, I was not inquiring about his individual work, but I was inquiring about the Commission on Unity. Brother Cowden says it has been at work here in Tennessee four or five years, but what has it accomplished on that subject? Where has it brought about union? Surely it is about time to disband this commission on the ground of a failure to function. What a pity that Brother Cowden will not give himself to the work of preaching the gospel and establishing churches instead of going from place to place and disturbing our churches over the use of the instrument in the worship, when he himself admits the instrument is unnecessary to acceptable worship! No wonder, Brother Cowden, I had not heard of your work, because it is of no benefit to any one; for it consists mainly in circulating a worthless book, to the neglect of the things that make for peace.

Since writing the foregoing a good brother has agreed to furnish a copy of Kurfees' reply to the Payne book to every one to whom this commission sends the Payne book, provided a list of the names are sent to this office. Since Brother Cowden says the light on the subject is what he wants the people to have, this brother further agrees to furnish a good man to discuss the question with any good man the commission may name that will affirm their practice on the use of the instrument of music in the worship. This would give all seekers after the truth on this question the opportunity of hearing both sides of the subject; and then, to make all this information permanent, this brother further agrees to bear half the expense of printing this discussion in book form, and then both sides can be circulated together. What say you, Brother Cowden? Please send the list to me at this office, and your decision on the discussion, and I will see that the proper man gets it. We will see what we shall see.

Determinism robs art of its fundamental right to exist—of its autonomous expression. It sweeps individual into the crowd and makes the crowd subservient to inflexible forces; it overlooks man's consciousness of his place in the universe; it ignores his temperamental preference and reduces him to a mechanism through which blind life operates as best it can do to no conclusion; it takes no heed of the teleology which gives art its glorious significance, its imperishable beauty.—Exchange.

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Home Reading

The Gardener.

My garden stretches to the sun,
But, O how faint and pale to see!
I love to think, when winter's done,
How gay my plot will be;
For though I cannot see them thrive,
The Gardener keeps my flowers alive.

In spring, when lily beds are white
With little bells that ring and sing,
And all green things that love the light
Have come, their joys to bring,
I half forget how still and deep
The Gardener puts them all to sleep.

And when the summer time is come,
And I am happy all day long,
The linnets, that to-day are dumb,
Bear up my happy song
Above the very farthest star
To where the snow-white angels are.

When I kneel down to make my prayer,
Before I in my bed am curled,
I thank the Gardener for his care
Of this his tired world.
Though I sow seeds and till the sod,
The real, true Gardener is God.

—Chambers' Journal.

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How Ruth Loved Her Neighbor.

"Thou shalt love thy neighbor as thyself," read Ruth, in a puzzled voice. "I don't see how I can do that, mamma. Miss Martha is my neighbor," said Ruth, glancing across to the next porch, where a lady sat reading, "and I don't love her at all."

Mamma smiled and explained that the word "neighbor" had a wider meaning than the literal one. Still, it might apply literally, too, on the principle that charity begins at home, but does not end there.

"But I still don't understand," persisted Ruthie. "What does 'as thyself' mean?"

"Why, how do you like people to treat you?" asked mamma.

Ruth thought a minute. "I like them to be kind and thoughtful and—"

"Exactly," said mamma. "You love your little self and want it treated kindly and considerately. Now, you are to love your neighbor 'as yourself.' The Golden Rule comes in there. Do you see?"

Ruth's blue eyes opened wide. "O, I see!" she said, thoughtfully. "I must treat Miss Martha and everybody else as I would like them to treat me. I can love Miss Martha that way."

The very next day she had an opportunity to put the rule into practice. Miss Martha stopped in on her way home, very hot and tired, after a morning of shopping.

"Dear me," she said, dropping into a porch chair, "I am just too worn out to go even those few steps farther to get home! Please let me rest here a few minutes, Mrs. Woodleigh."

Mamma smiled and welcomed her cordially, and Ruth, suddenly remembering her text, thought: "What would I like Miss Martha to do to me if I were hot and tired?" She brought a big palmetto fan, which Miss Martha took with a grateful "Thank you, my dear," and went on talking to mamma of her shopping.

Ruth slipped away and presently returned with a tray containing a tall glass of iced tea, a saucer of delicious berries, and a little plate of delicate crackers, just the lunch for a hot day.

Miss Martha seemed very glad of it, and as she finished she said with a smile: "That has done me a world of good. I felt too tired to go home and get myself a cup of tea, and now I feel quite refreshed and cool. You are a thoughtful little girl. Thank you, dear."

Ruth smiled as she carried away the tray. "'As thyself,'" she murmured. "I understand now, and I like Miss Martha a lot better, too."—Pittsburgh Christian Advocate.

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The Position of Woman.

1. Under Mohammedanism she is unwelcome at birth, untaught in youth, unloved in marriage, uncared for in old age, unmourned in death. She is told that she has no soul, no relationship to God, and cannot pray; no future after death.

2. Under Buddhism she holds a degraded life because of some sin in a previous existence. Her only hope is to be reborn as a man.

3. Under Hinduism she is affianced in early age without her consent or choice. If her affianced husband dies before the actual marriage (the same is true after marriage), she is a widow without hope of remarriage. She is accused of causing her affianced husband's death by some sinfulness in a previous life. At one time her only hope of immortality was to immolate herself on her husband's funeral pyre, called the "hot suttee." Now she is despised, ignored, starved, refused the joys of life, and suffers a lifelong "cold suttee."

4. Under Confucianism and other Chinese religions she is allowed to worship false gods and to give offerings to demons, but is not taught any religious responsibilities. Her religious outlook is one of ignorance and mystery.

5. Under Paganism she is only an animal—a poor, weak brute to serve man.

6. Under Judaism of to-day she is untaught, though she has many religious privileges. She has often no place in synagogue worship, and her only hope—one for six million women—is to be the mother of the coming Messiah.

7. Under Roman Catholicism (in most countries) she is priest-ridden and all too often is satisfied with formal meditation of the paid priest to fulfill all her religious responsibilities.

8. Under evangelical Protestantism she enjoys a full and equal share with man in every privilege of an open Bible, an open church, and in religious service, under the manifesto of the Lord Jesus Christ that there is "neither male nor female" in him.—Australian Baptist.

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Your Mother.

Do not forget:

To manifest an interest in whatever interests or amuses her.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence and never do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, as far as possible in an unobstructive way.

To remember that her life is monotonous compared with yours and to take her to some suitable place of amusement or for a little trip to the country—or to the city if your home is in the country—as frequently as possible.—Selected.

Current Comment

By A. B. L.

The Lure of Brotherhood.

"Brotherhood" is a most appealing word. I dare say there are more organizations called "brotherhood," and they are more popular, than any other kind in the world. This is not strange when we reflect how the word "brother" stirs and softens the deepest emotions of the human heart. It is a family word, and in its first and literal application speaks of the tender affection which children of the same father and mother normally have for each other. Of course, there are some exceptional cases. There are some disappointing relationships in which the milk of human kindness is soured, and where we should naturally expect brotherly love there is unnatural hatred. Yet the normal feeling is so usually found that it has become figurative for any relationship where it seems natural to expect a brotherly affection. It is in common use among many societies and organizations, even when the society has no object in view beyond the attainment of some temporal advantage. For instance, the members of a cooperative or insurance society quite frequently address each other as brothers. There is a lure about the term "brotherhood" which is contagious and irresistible. Men of every rank and social distinction are attracted to it. The great philosophers and explorers have their various societies. Even the hoboes of the country, which represent our most floating population, can boast of a brotherhood.

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Things That Make the World a Neighborhood.

Doubtless more is said and written to-day about the "brotherhood of man" than ever before. Modern business methods are such as call attention to this great relationship. When the prices of stocks and bonds on the New York Exchange show a violent fluctuation, it not only means that Wall Street is agitated, but it means also that the fortunes of people all over the country are enhanced or imperiled. When a man or a syndicate corners the grain market, he endangers the living welfare of thousands. The great war taught the lesson of the brotherhood of man. It brought the prince down to the level of the poor man, and it taught the poor man how to become a prince. It seems bewildering to be told, yet it is true, that boarding schools in Bolivia and Chili were forced to close part of their work, and their very existence was imperiled by the war. Such crises call attention to the interlocking of interests which has gone on since steam and electricity "made the world a neighborhood." It is the twentieth century's comment on the words of the Scriptures, "No man liveth unto himself."

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An Aspiration for Ages.

The notion of men and women not of the same parentage forming a brotherhood is not a new idea by any means. For hundreds of years it has been the aspiration of the wisest and best of our race that men may truly become brothers throughout the wide world. It is true that all the forms of brotherhood referred to in modern speech are in the Bible. The idea of men being brothers because they have the same Creator is there. In his memorable address at Mars' Hill, Paul told his hearers that God "made of one every nation of men to dwell on all the face of the earth," and he further reminded them of what one of their own poets had said along the same line: "For we are also his offspring." The notion of national brotherhood is found in the Bible. The Jews addressed each other as brother in this sense. Stephen, speaking before the council at Jerusalem, called its members "brethren," thus appealing to their affections as men of the same race. Furthermore,

the type or literal form of brotherhood is found in the Bible. We read of "James the son of Zebedee, and John his brother." The idea of the brotherhood of man has inspired some of the best things ever written by our poets. It is quaintly expressed by the Scotch bard in the well-known lines:

For a' that and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that.

We think, too, in this connection of James Russell Lowell's description:

Where'er a single slave doth pine,
Where'er one man may help another,
Thank God for such a birthright, brother.
That spot of earth is thine and mine.
There is the true man's birthplace grand,
His is a world-wide fatherland.

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The Christian Brotherhood.

But there is a brotherhood more endearing and more important in its scope and significance to the followers of Christ than any of these I have mentioned. It is a brotherhood concerning which we hear very little, comparatively, speaking; and, strangely enough, when we do hear or read something to-day, it is too often by way of disparagement. We hear some one say that "the brotherhood is lax," or "the brotherhood is asleep," or "I am ashamed of the brotherhood," instead of speaking words of encouragement and praise.

I have known of a few misguided souls who claimed to be Christians, yet who objected to being called "brother" or "sister," and who never used these terms in addressing others. I am immediately reminded of those who are ashamed to acknowledge their brothers and sisters in the flesh. Said Bolton Hall: "I looked at my brother with the microscope of criticism, and I said: 'How coarse my brother is!' I looked at him with the telescope of scorn, and I said: 'How small my brother is!' Then I looked in the mirror of truth, and I said: 'How like me my brother is!'" Our attitude toward the brotherhood, which is just another way of saying our attitude toward ourselves, should not be one of carping criticism, but one of sympathetic and hopeful endeavor. Whatever we may think or say about the Christian brotherhood, the fact remains that Jesus intended that this should be the most important of all earthly relationships; and to the extent that we "throw cold water" upon it and belittle its meaning, to that extent do we displease the Master. The Christian brotherhood transcends every other brotherhood in importance because of its supernatural foundation called the "new birth." This thought is clearly contained in 1 John 5: 1: "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him." This passage means that every one who is thus born of God loves God as his Father, and loves all those who have also been born of God. These are in the New Testament called "the brethren" or "the brotherhood." As a matter of fact, the term "the brotherhood" appears just once in the New Testament—in 1 Pet. 2: 17, where we read: "Honor all men. Love the brotherhood. Fear God. Honor the king." But wherever we find in the New Testament the term "brother" or "sister" or "brethren" used to designate the relation to Christ, there the "Christian brotherhood" is implied.

On one occasion the mother of Jesus and his brethren, including both sexes, brothers and sisters, sought him. With a sweep of his hand toward his disciples, Jesus indicated that henceforth his disciples, those who believed on him and were seeking to do the will of his Father, whether male or female, should be considered as his brother or sister or even his mother. Thus did Jesus Christ not only sanction, but glorify, the Christian brotherhood.

At Home and Abroad

E. E. Shoulders' present address is 699 Flatbush Avenue, Brooklyn, N. Y.

J. L. Hines will begin a meeting at Rumsy, Ky., on the first Sunday in June.

Leslie G. Thomas has changed his address from Flint to Melvin, Mich., Route 1.

F. P. Fonner, Buffalo, W. Va., reports two persons returned to duty on May 21.

A. B. Lipscomb preached at Twelfth Avenue, North, this city, on Sunday and Sunday night. Two large audiences.

Joe L. Netherland's address after June 12 will be Yuma, Tenn., for a few months. He has all his time taken for 1922.

From Harry Hayes, Hornbeak, Tenn.: "I have some time in June and the first part of July that I can sing in meetings."

From J. W. Dunn, Dyersburg, Tenn., May 22: "Our meeting closed here to-day. Fourteen additions—all heads of families, save two, and of the best citizens."

J. D. Tant writes from Memphis, Tenn., May 21: "I am preaching in Memphis for one of the four churches, with the largest attendance ever had, with one baptism up to date."

G. W. Jarrett, Coffeetown, Ala., would like to get in touch with some loyal congregation that can use him either for a meeting or for mission work. Brother Jarrett should be kept busy.

From Leslie G. Thomas, Melvin, Mich., May 22: "The church in Speaker is in good condition. Two splendid services yesterday. The house was well filled at both services. Pray for us."

There was a fine hearing at Russell Street Church, this city, both morning and evening, last Lord's day, with one confession and baptism and one by statement from the Woodland Street Christian Church.

J. L. Daniel, Signal Mountain, Tenn., says: "We have read the Gospel Advocate so long we could not get along well without it. There are some people who say they can, but I notice they are eager to get hold of it."

From John T. Underwood, Spruce Pine, Ala., May 24: "I preached on the first Lord's day in this month at Longbranch, Tenn., with one confession. On the second Lord's day I was at Beech Grove, Miss. My health is still improving."

From J. Clifford Murphy, Sturgis, Miss., May 29: "I am here trying to encourage the few brethren at this place for a few days; then we move on to other places. This is about fifty miles west of Columbus, Miss. I hope to return to this place."

F. B. Srygley will begin a meeting in Chicago, Ill., on June 11, and would be glad for any brother or acquaintance who might be in Chicago to attend the meeting. The meeting will be held in a hall on or near the corner of Blackstone Avenue and Fifty-fifth Street.

Andrew Perry, in his latest report from Philippi, W. Va., says: "My meeting at Union closed last night (May 25), having continued exactly three weeks. During this time I preached twenty-nine sermons. Results: Forty baptisms, two restorations, and one by membership. I begin at Liberty to-night."

A. D. Dies, who began a meeting at Twenty-second Avenue, North, this city, two weeks ago, says: "The meeting continues with much interest. There have been fourteen additions to the congregation—thirteen by baptism and one by restoration. My next meeting will begin on the second Lord's day in June at Quinton, Ala., a mission point."

From Joe A. Mason, Estill Springs, Tenn.: "H. M. Phillips, of Chattanooga, Tenn., will begin a series of meetings for the church of Christ at Estill Springs on Tuesday night, June 20. David Bryant, of Bradford, Tenn., will lead the singing. Brother Phillips is a forceful preacher. The congregation extends an invitation to all to attend these services."

From P. G. Millen, Palatka, Fla.: "Beginning on June 4, we will have A. T. Hamiter, of Avon Park, Fla., with us for

a meeting. The church here has been doing well since our meeting held by Brother Cameron in December. Much good can be accomplished here for the Master, and we are determined to do what we can with the help of the Lord. Remember us in your prayers."

R. E. L. Taylor writes from Decherd, Tenn., May 26: "I closed a ten-days' meeting at Whitwell, Tenn., with seven baptisms. This was a good meeting in more ways than one. We succeeded in breaking down the prejudice with the sectarians. I am now in a good meeting at Lees, in Bledsoe County, with large crowds in spite of the rainy weather. I go next to Algood, Tenn."

From Lucas North, Ethridge, Tenn., May 29: "We had the pleasure of a visit from Earnest C. Love and of hearing him preach four excellent discourses. Also, on Sunday, the gentle, lovable Horace Mann came and preached two excellent sermons. Brother Love preached at night. These brethren are earnest, able ministers of the word of God. Sunday was one of our golden days."

R. A. Craig writes from Shelbyville, Ky., May 26: "Last Sunday I was at Van Buren and Shelbyville. Work at both of these places continues with good interest. My protracted-meeting work begins at Monticello, Ky., on the second Sunday in June. We are looking for many souls to be won to Christ. The Gospel Advocate is a welcome visitor to our home, and we expect to put it in other homes this summer."

John E. Dunn has just closed a fifteen-days' meeting with the church at Lockney, Texas. He reports a fine meeting. Nine new members were added to the local congregation. On his return home from Lockney, Brother Dunn stopped off and made a two-days' visit to Abilene Christian College. He reports the school in a flourishing condition and everything moving along nicely. He gives an enthusiastic endorsement of Abilene Christian College.

From Porter Hogan, Hornbeak, Tenn., Route 2, May 22: "The congregation at Bethel had the pleasure of hearing Earnest C. Love deliver a powerful discourse last Thursday night. It is indeed worth much to any one to meet a man with the personality of Brother Love. I think that all who came in contact with him while he was here were benefited thereby. May the day soon come when we shall have the privilege of hearing him again."

Lee Sanders, Wellington, Texas, writes: "I have a sister living near Corinth, Miss., and she and her family are Baptists. I am very anxious to visit her and hold a meeting in her community; so, if there is any church near there that would like to have a meeting, I would like to get in touch with them. Any one seeing this who might be interested will please write me at once. I was born in Tennessee, and lived in Mississippi when a child."

From E. D. Martin, Chattanooga, Tenn., May 29: "We had two excellent services at Cowart Street, this city, last Lord's day. One was added to the church by baptism at the evening service. Charles Holder has recently closed a very successful series of meetings with the East Chattanooga congregation. H. M. Phillips is in the midst of a good meeting with the Ridgedale congregation. They have moved into their meetinghouse, which reached completion only a few days ago."

From C. H. Smithson, Hatfield, Ark., May 23: "Last Lord's day was my regular time at Stephens, Ark.; but as there was a special school rally, the church sent me a check and set me free for that day, and I went to Broken Bow, Okla., and met some of my long-loved friends. I start to-night for a meeting at Pittsburg, Kan. As we have a large territory to work, I hope to do much good while there. This is my third meeting this year, and I have time for one in July. Write me at Hatfield, Ark."

William P. Walker writes: "I have located in Stewart County, Tenn. At the present I am visiting the different congregations in the county in the interest of mission work. I find all willing to cooperate in the work and also ready to support it. We expect to have our new tent within two or three weeks. With this we can reach hundreds with the gospel during the summer and fall. I wish every county in the State would support a county evangelist. I am sure this is the Bible plan for doing 'home missionary work.'"

U. G. Wilkinson, Comanche, Okla., May 20, says: "I have been doing some preaching at some places near home, and have received enough for my work to buy needed medicine, for which I am very thankful; but I need more than this, and do not see how I can get along without some to live on. I have meetings arranged for all the month of August. I

would like to hold some meetings in June or July. I have been out of the work a long time on account of bad health, but can now hold some meetings. Brethren, if you need some preaching, write me, and I will do my best to serve you. Address me at Box 592, Comanche, Okla."

J. G. Allen, Muskogee, Okla., writes: "I have frequently asked the brethren for a contribution when help was needed, but, in my judgment, I have never made an appeal for help where it was needed more than it is here in Muskogee. We have managed to build a nice house, but our means are exhausted, and we need better and more permanent seats. We are not able to furnish the seats without the help of others. Will the brethren lend us a helping hand? Send money to C. L. Hanan, 1617 East Broadway, Muskogee, Okla." Brother Allen is a worthy man and would not call for help unless he was sure it was needed.

From J. V. Armstrong Traylor: "On the first Lord's day in May I preached to a large and appreciative audience at Philippi, on the Couchville pike. On the second Lord's-day morning and at night I preached at Jefferson, near Smyrna, Tenn., to a very attentive audience. The church at both places is moving along very nicely and growing. I expect to begin a meeting at Hugo, Okla., on the first Sunday in June, to continue two weeks. In my travels I am glad to see the Gospel Advocate being read in so many homes, and I hope more will realize the fact that it should be in every home—not only be in the home, but also be carefully read."

The following telegram was received at this office on Monday morning:

"Atlanta, Ga., May 28, 9:45 P.M.—J. C. McQuiddy, care Gospel Advocate, Nashville, Tenn.: Brother Harding died five o'clock. Will be buried at Bowling Green, Ky., Wednesday.—Charles Paine."

J. A. Harding was well and favorably known to our readers. He was one of the editors of the Gospel Advocate for a number of years, and was associated with David Lipscomb in founding the Nashville Bible School, now the David Lipscomb College. He was a great worker in the cause of Christ. He was an able evangelist and debater. He held many successful meetings, some of which were in this city. He was a faithful preacher of ability and marked enthusiasm. We shall expect some one to prepare a more extended notice for our columns.

From W. S. Long, Washington, D. C.: "Will all the readers of the Gospel Advocate who have friends or relatives living in or near Richmond, Va., who are members of the church of Christ, please send me their names and addresses? And those who expect to be in Richmond on Lord's day during the old soldiers' reunion, will you please let me have yours also? If there is not a congregation there to worship God 'as it is written,' there should be, and this is a good time to begin. Be sure to write if you can assist in the least in this. T. B. Larimore will begin a series of sermons at the church of Christ in Washington on the first Lord's day in July. If you have relatives here whom you would like for us to give a special invitation by letter or by visit, please send us names and addresses. The church building is located at Fourteenth and Meridian Place, N. W., on the Fourteenth Street car line. Address W. S. Long, 1219 Kenyon Street, N. W., Washington, D. C."

Thomas H. Burton, Union, S. C., sends the following report: "Beginning on May 4 and continuing for fifteen days, A. C. Traylor and I conducted a very interesting meeting near Newport, N. C. Upon our arrival there we found six faithful members who were very anxious to have the gospel preached in their community. We were not long in discovering that about all the people there had ever heard preach were Freewill and Primitive Baptists. The only gospel preacher that had ever been in the county, so far as I was able to learn, was Brother Cambron, of Florida, who preached there a few times about three years ago. The house was well filled at almost every service, and better attention I have never had. Some said it was the first time that they had ever heard the gospel. Seven were baptized, and two came forward at the last service and said that they had been baptized and would not submit to it again. Many were thoroughly convinced and many more almost changed. I set in order a congregation of fifteen. They plan to buy the schoolhouse in which we had the meeting without calling for outside help. I believe that much good was done. Brother Traylor certainly was a great help. It is impossible to place too high a value on a good coworker in a place like this. It seems to me that I need one this summer worse than any time since I have been in this field. Upon my arrival home I found the congregation moving along nicely. We had one confession at the prayer-meeting service to-night (May 24)."

We Should Work Together.

BY J. C. M'Q.

Those who believe that the Bible is complete and efficient in thoroughly furnishing unto every good work should pull together and should lose no opportunity for advancing the cause of Christ. There should be no envy, jealousy, or division among them. Those who devote themselves to evil surmisings and to ugly accusations against their brethren have not the Spirit of Christ. I have made it a rule to ignore evil insinuations and vicious misrepresentations. They harm the accuser more than the accused. I wish all our editors and writers would do likewise. We are all weak human beings, frail and fallible. I realize I make mistakes, but they are mistakes of the judgment and not of the heart. Too often we find fault with the virtues of others instead of their defects. We should not deal in bitter, personal wrangles, but should faithfully and vigorously teach the whole counsel of God. We should give our very best to teaching the whole truth.

It is to be regretted that those known as loyal, conservative Christians do not have in circulation a first-class religious paper that is well supported. I think I am safe in saying there is not a paper published by conservative Christians that is not published at a loss, and yet there are many religious papers springing up among them to live a little while and then die. These draw away support from the older papers which have weathered the storm for many years. One first-class religious journal, well and ably edited, would better serve the brotherhood than a hundred small papers, poorly edited and not halfway supported. There is strength in union. Christians should not be content with second-rate publications, but should heartily co-operate to publish a first-class religious journal.

The "Gospel Advocate Company" has just been organized, which takes over all the religious publications of the McQuiddy Printing Company. This new company begins to function July 1, 1922. The "Gospel Advocate Company" has bought the hymn books, copyrights and plates, religious books and plates, Bibles, Bible Lesson Helps, tracts, and Gospel Advocate—in fact, the entire religious line heretofore owned by the McQuiddy Printing Company.

Some of the stockholders of the new corporation are: David Lipscomb, W. V. Davidson, W. S. Dennison, R. W. Comer, A. B. Lipscomb, G. W. Johnson, L. B. McQuiddy, Mrs. Lillian Stephens, Norman Davidson, Dr. J. P. Curlee, J. C. McQuiddy, and W. S. Wherry. It is the wish of the directors and stockholders of the company to have the stock distributed among loyal Christians throughout the whole country. With this in view, a share of stock will be sold to any faithful Christian for one hundred dollars. Ten shares sell for one thousand dollars. We want brethren all over the country to be more closely identified with the work, and for this reason we are urging them to buy stock. All should want fellowship in this good work. Mail your check to J. C. McQuiddy, 317 Fifth Avenue, North, Nashville, Tenn., for as many shares as you will take. Stock certificates will be mailed promptly for amount of stock taken.

By putting all the religious business together, it is believed that a dividend can be declared. The business is now showing a slight profit. If the business were to fail, each stockholder would lose only his stock. I will look after the management of the business until some one is trained for the work, but it is my purpose to give up the active management of the paper so soon as it is prudent and wise to relieve me.

We want your coöperation. Let us work together. If you cannot take any stock, send us a number of new subscribers to the Gospel Advocate.

When we make nearer approaches to God, we have more use of ourselves.—Benjamin Whichcote.

GIRLS! LEMONS

WHITEN SKIN AND

BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms, and hands each day; then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach, because it doesn't irritate.

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

Obituaries

White.

On February 19, 1922, the death angel visited the home of Mr. and Mrs. Lee White and took from them their darling baby girl, Aldena. She was five years and six months old. She was only a bud on earth to bloom in heaven. She died of diphtheria and bronchial pneumonia. She leaves papa, mamma, and one little brother, Leon, besides a host of relatives and friends, to mourn her loss. Dear ones, do not weep as those who have no hope. Little Aldena is not dead, only sleeping. Her body was laid to rest in the Concord cemetery to await the resurrection morning.

ALMA AND RETHA SANDERS.

Loftis.

Sallie E. Loftis, wife of G. R. Loftis, who was born in Jackson County, Tenn., died on May 8, 1922. She lived to be seventy-five years, four months, and twelve days old. She had been living in Holdenville, Okla., since 1903. In 1864 she was married, and became the mother of eleven children, seven of whom are yet living. Sister Loftis obeyed the gospel when she was fifteen years of age. She was described by those who knew her best to be a most lovable character. She was a devoted Christian. What more need be said to comfort her aged companion and to afford her children and many friends consolation? For three years she was an invalid and unable to attend worship with the church; but the brethren and sisters would go to her home and read the Bible and worship with her. She enjoyed hearing read passages concerning Christ, the resurrection, and heaven. It was the opinion of all that she was well prepared to go. Wonderful thing! Better than all the riches and glory of this world. Let us all be prepared to meet our God.

K. C. MOSER.

Billings.

Anna Witte was born at McGregor, McClellan County, Texas, in 1882. Her mother and father, natives of Texas, were reared in the same vicinity. She was the youngest child of Brother and Sister J. A. Witte, the latter preceding her in departing this life by several years. Anna Witte attended the college at Thorp Spring in 1902. At the age of eleven she was baptized by Brother J. D. Tant at McGregor. Several years ago she married Dr. C. W. Billings, now practicing in Dallas. She was overtaken by poor health sometime ago. She passed away at Ferris, Texas, on May 15, 1922, at the home of her mother, after suffering for weeks with what doctors thought was autointoxication. She passed quietly and beautifully over the river, leaving behind her mother, husband, three brothers, and two sisters, all of whom are faithful Christians. Her body was laid to rest in Oakland Cemetery, Dallas, Texas, on May 23, services being conducted by Brethren

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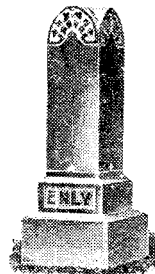
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Colley, Nelson, and Pullias. Sister Billings had great faith and was a devoted wife and Christian. "Whosoever liveth and believeth in me shall never die." C. A. GARDNER.

Kirby.

On April 6, 1922, the angel of death wafted to the paradise of God the spirit of Sister Kirby. She was born on May 4, 1841, in Clay County, Tenn., where she resided nearly all of her life. She was married to Brother Claiborne Kirby on January 25, 1865. Her husband preceded her to the glory land several years ago. She was the mother of seven children, six of whom are still living. She became a member of the church of Christ in early life and was faithful until death. "Aunt Fannie" (as she was familiarly known) was one of the best of women. She was a loving and considerate mother, friend, and neighbor, loved and respected by all who knew her. She was ever ready to help and administer to the needs of any one who needed her assistance. To the bereaved children I would say: Your mother is not dead, but is sweetly resting in that place God has prepared for those who faithfully serve him in this life. Let us not grieve for her, nor wish her back in this sin-polluted world, but let us all try to imitate the life that she lived, so that when the summons shall come for us we may be prepared to meet her on the eternal shore of sweet deliverance, where there will be no more sad partings and heartaches, but all will be joy and peace and happiness for evermore. After funeral services, conducted by Brother Bill Bean, her mortal remains were laid to rest in the Whitley Cemetery at Red Boiling Springs, Tenn.

J. E. JACKSON.

Stone.

On May 7, 1922, the angel of death claimed the spirit of Mary Green Stone, daughter of Brother and Sister A. D. Stone. Brother Stone, the father, departed this life on December 19, 1907, leaving Sister Stone with two sons and three daughters. She has been a loving, dutiful, Christian mother, and has taught her children to love and fear God. Mary Green Stone was born on November 14, 1901. She was born into the kingdom of Christ when she was about fourteen years old, and she lived a Christian life until death. She was a true member of the church of Christ at Cave Springs. Her position with the business world was filled well, and she ever manifested the Spirit of Christ. Kindness, cheerfulness, and faithfulness were prominent traits in her life. To the mother, sisters, and brothers, and all who loved her, let me say: If we would meet Sister Mary Green in heaven, let us place our hand confidently in the hand of Jesus, take the New Testament as our guide, and do whatsoever Christ commands us, and we shall meet her in that eternal home where there shall be perfect peace and perfect joy. She was buried at the Tynsley graveyard by the side of her father. She leaves a mother, two sisters, two brothers, and a host of relatives and friends to mourn her death. In the presence of a large audience, the writer spoke words of comfort at the cemetery.

J. W. ARMS.



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"I don't need them very often, but when I do, I need them quick. One or two and the pain is gone."

Dr. Miles' Anti-Pain Pills will relieve you quickly and safely—no unpleasant after effects—no danger of forming a drug habit.

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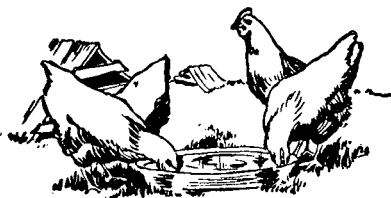
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Founts Banish Vermin, Make
Fowls Grow Faster and
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Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls



drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big \$1 packages for only \$1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 944, 1100 Coca Cola Bldg., Kansas City Mo., and the two \$1 packages, enough for 100 gallons of water, will be mailed. Pay the postman \$1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

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You sow a thought, you reap an action; you sow an action, you reap a habit; you sow a habit, and reap a destiny.—Selected.

Endure Hardness.

BY S. WHITFIELD.

Things that grow where the sun, wind, storm, heat, and cold do not have much effect on them are not of any great value. Such growth is not strong and does not develop into anything that is rugged. Things that grow in the sun and where they come in contact with the wind, storm, cold, and heat are stronger and of more value. The growth is not so fast, but it results in something that is good. Things that grow the slowest are usually the best. The large and hard oak that is worth so much has been a long time growing. It has had many a storm to come against it.

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. . . . Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2: 1-3.)

Paul was strong in the Lord, and he knew what it meant to endure hardness in the cause of Jesus Christ, and he wanted Timothy to endure similar things. He knew that such a course would be best for him, for it would draw out the best qualities that could be developed in him, and it would prepare him for the greatest possible usefulness in the work of the Master. Paul also knew that luxury and ease would prevent such development.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." (2 Tim. 1: 8.)

Timothy was not to be ashamed of Paul because he was in prison. Paul wished Timothy to realize that such things must be endured by the children of God, and, with others, it was good for him to have a part in the suffering that was sure to come to all the true followers of God. We can best sympathize with others when we have similar troubles. Afflictions of the gospel are good for us, for they help to keep us just where the Lord sees it is good for us to be, and where he can best use us for the furtherance of the truth. The gospel will succeed best in the midst of afflictions, trials, persecutions, and even poverty. Where there is luxury and ease the gospel does not spread very fast.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4: 17, 18.)

Since Paul could look upon his afflictions as light, surely we should not complain. Suffering in this life as a Christian was only a moment in

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Just because you have been ruptured for years and have tried all kinds of bungling trusses and appliances, salves, liniments, and plasters without satisfactory results, do not think you have to stay in this dangerous condition.

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Send no money. To prove that my famous Sponge Rubber Rupture Pad does conquer rupture, even in its worst forms, I will send a sample absolutely free to any ruptured person, in a plain, sealed package. Possibly you are wondering whether this can be true. Stop it! The test is free, and surely the test will tell. Cut out this notice and hand it to a ruptured friend, or send it with your name and address to E. H. Scott, Hernia Expert, 525-D Scott Building, Akron, Ohio, and you will quickly receive a sample Sponge Rubber Pad with full directions. No obligation to purchase. Don't let rupture handicap you in the battle of life, but make this test to-day.

MRS. B. M. JACOBS.



**What Men Admire Most in
Women is Perfect Health—
The Sign of Strength**

Sylacauga, Ala.—"I wish the world to know that I say Doctor Pierce's Favorite Prescription is worth its weight in gold. My wife was down and out with feminine trouble. She was advised to try this medicine, so she did, and it did her more good than all the other medicines she ever took. I am doing this in the hope that this medicine may help others as it did my wife."—B. M. Jacobs.

Your health is the most valuable asset you have. You should procure this Prescription of Dr. Pierce's from your druggist, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., and receive free medical advice.

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DOCTOR ORDERED WOMAN OBEYED

Took Lydia E. Pinkham's Vegetable Compound and is Now Well

Chicago, Illinois.—“You surely gave women one good medicine when you put



Lydia E. Pinkham's Vegetable Compound on the market. After I had my baby I was all run down and so nervous it kept me from gaining. My doctor did everything he could to build me up, then he ordered me to take Lydia E. Pinkham's Vegetable Compound with his medicine and I am now a new woman. I

have had three children and they are all Lydia E. Pinkham babies. I have recommended your medicine to several friends and they speak highly of it. You are certainly doing good work in this world.”—Mrs. ADRIATH TOMSHECK, 10557 Wabash Ave., Chicago, Illinois.

There is nothing very strange about the doctor directing Mrs. Tomscheck to take Lydia E. Pinkham's Vegetable Compound. There are many physicians who do recommend it and highly appreciate its value.

Women who are nervous, run down, and suffering from women's ailments should give this well-known root and herb medicine a trial. Mrs. Tomscheck's experience should guide you towards health.

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comparison with the glory and honor with God and Christ for all eternity.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” (Matt. 16: 24, 25.)

Every child of God will have a cross to bear, and we should not be surprised, discouraged, or even complain when it comes, but we should bear it patiently. We must remember that those that have no cross, no suffering or afflictions in the gospel, but have “flowery beds of ease,” are gaining this life, but losing the life beyond. We can afford to lose this life, which is only a moment in comparison with eternity.

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.” (Heb. 11: 24-26.)

There were two courses before Moses. To remain the son of Pharaoh's daughter, there was worldly honor, glory, and riches; but he left all this to do the Lord's will. He chose rather to endure hardness with the people of God. He made no mistake in all this. His life was a success in doing the Lord's will; and, although dead, his life and example is still speaking to us. Had he selected the other course, he would have been forgotten many generations ago.

We have a great cloud of heroes and heroines who fought the battles of God and were true even in the midst of hardships, trials, and persecutions. Let us lay aside all that would hinder, and follow on in the same course to eternal life.

“But thou hast fully known my doctrine, manner of life, purpose, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3: 10-12.)

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and

serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Rev. 7: 13-17.)

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Field Reports

Philippi, W. Va., May 22.—The meeting here at Union continues with a growing interest. There have been several baptisms since last report. Two more confessions last night, and we look for more to-night.—Andrew Perry.

Berry, Ala., May 24.—I am just home from the Liberty Hill congregation, where I preached on Lord's-day morning and at night to large and appreciative audiences. It was among these good people that I did my first work when I came to Alabama some twelve years ago. This is now the home congregation of Brother Hal P. McDonald, a splendid man and a good gospel preacher.—Frank Baker.

East Chattanooga, Tenn., May 24.—The meeting at Athens began on May 3 and continued ten days, with six baptized, two restored, and the church built up and encouraged. I began in East Chattanooga on May 14 and am still preaching here. We are having a very successful meeting. The church is in fine shape and is working faithfully with me. Twelve baptized and four restored. Attendance, attention, and interest fine and growing. We are doing great good in the Lord's name. Pray for us.—Charles Holder.

Nocona, Texas, May 22.—We had a good day yesterday. Three persons made the confession at the eleven-o'clock service and another at the evening service, and the four were baptized after the evening service. We all were made to rejoice and take courage. Brother F. S. Vance has just returned home from a trip into Oklahoma, where he has been holding some meetings and doing some good work. He has been laboring with us at this place for two years and seven months, and his work is greatly appreciated by the church here. He preached for us yesterday.—T. H. Field.

Wichita Falls, Texas, May 22.—Yesterday was a most splendid day for the church in Wichita Falls. There was a liver interest in the Bible-school work than usual, and evidence of improved conditions in this part of the service. The meeting at eleven o'clock was well attended, and there was a fine interest. At the close of the sermon one came forward for baptism and nine for membership. In spite of the unfavorable weather, there was a good attendance at the evening hour for the preaching and the baptismal service. With the effort now being made on the part of the congregation continued, we expect to see great things accomplished in the work in Wichita Falls. But we need your prayers.—R. D. Smith.

Sedalia, Mo., May 23.—Sunday, May 21, was the third time that I have visited the good brethren and sisters and their neighbors and friends in Lewis County, this State. This being a beautiful day, we had the largest crowds that we have ever had at this place. There is an opening for a great work to be accomplished in this section, and I am glad to say that some are awakened to the situation. The brethren told me that some of our denomina-

tional neighbors were interested and said that they would hear "at a more convenient time." I was asked if I could not visit them regularly once a month the rest of this year, as well as next. This I may be able to do. Brethren, pray that these people in Missouri may wake up.—S. W. Bell.

Black Oak, Ark., May 22.—Yesterday was a great day at Beech Grove, about six miles northwest of this place. I have taught school in the Beech Grove community, and have been well acquainted there since I was a small boy. It has always maintained a good reputation, but its prevailing religious activities have been strictly of the Methodist persuasion. Near two years ago Brother Luke Yates and his good wife began school work there, and have been held in high esteem by the entire community. Mainly through their influence the services of Brother F. M. Eldridge, of this place, were secured for a singing school last year, which was followed in the summer by a meeting of two or three weeks' duration. Brother Eldridge is a preacher of no mean ability and ranks far above the average as a singer, and he did a great work there. The congregation now numbers about one hundred, and they have lately erected a good house upon a good spot provided by Brother Jim Cullens from one corner of his farm, and nearly all indebtedness has been paid. Brother John L. Fry, of Walnut Ridge, preached at Beech Grove Saturday night and yesterday. It was estimated that one thousand people were in attendance, far more than could get into the house. Brother Fry is a man who labors with his own hands, but he can "deliver the goods" from the pulpit. After services there was dinner on the ground. After dinner the audience reassembled and engaged in singing for about two hours. Here is asking the Lord's blessings on all who have labored for the upbuilding of this splendid little congregation.—W. T. Buffalo.

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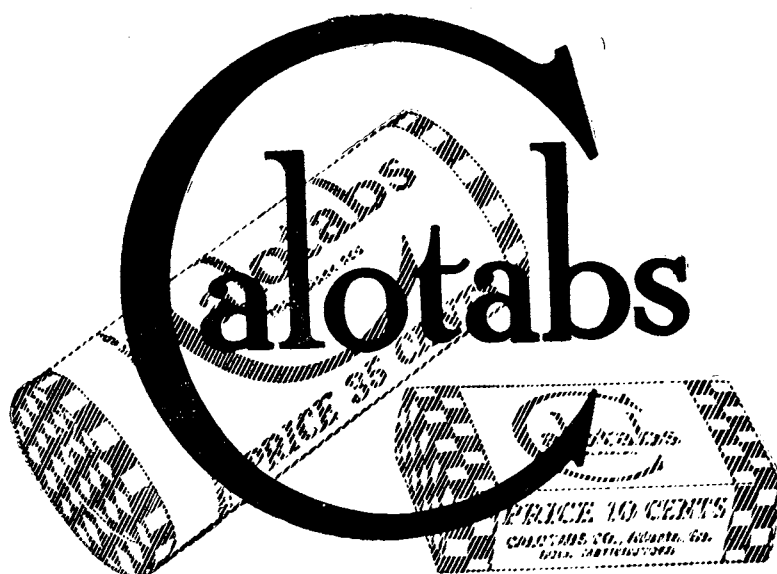
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Field Reports

Etowah, Tenn., May 21.—Brother Charles Holder's meeting at Athens resulted in eight additions, the congregation edified and strengthened for better and greater things for God. One confession and baptism at Etowah to-day. The work here is still growing. One confession at Liberty on the first Lord's day in this month. Brother Flavil Hall is to hold a meeting at Etowah in July. Brother Holder is to hold a mission meeting in the county in July, and we hope to have plans perfected to keep him in the county. In numerical strength, the church of Christ stands at third place in this county.—S. S. McMahon.

McMinnville, Tenn., May 22.—I preached my farewell sermon to the good people of Corder's Cross Roads on the second Lord's day in April, and then wife and I returned to Warren County, our former home, for permanent location. We had labored with the people at Corder's Cross Roads for about nine months, and it was hard to leave such fine people. They had shown us every kindness. Since our arrival I have preached for several churches in this county. I was at Smyrna on the third Lord's day in April. I began a meeting at Mount Leo on the fourth Sunday in April and continued it eleven days. We had fine interest, and one young woman was baptized. This was my second meeting with these people. The next two visits were at Forrest and the monthly appointment at Smyrna again. The Lord willing, I will preach for the church at Bonner next Sunday.—G. H. O'Neal.

Thomaston, Ga., May 23.—The meeting here closed last night with good attendance and interest, which had characterized the meeting from the start. We hope, the Lord willing, to resume the work again about the first of October. I will remain over a few days to strengthen the brethren who have been banded together as a result of the work. They will now meet regularly to worship the Lord as directed in his word. We will meet to-morrow night for a prayer service. We are thankful that the work has been received so favorably upon the part of the people in general, to whom the "doctrine of Christ" was entirely new, and believe that the foundation has been laid for a great work in the future. A prominent Methodist boldly remarked: "I have always heard that you were a bunch of fighters, but I see now that you are not, and all the others are fighting you because you are standing on the Book." Such expressions as, "He preaches nothing but the Bible;" "He preaches the truth, and we can't deny it;" "I never heard such preaching in my life—nothing but the Bible;" "He stays closer to the Book than any preacher I ever heard"—these and many more just as favorable were heard daily as the meeting proceeded. Brethren who have never been out in "regions beyond" have very little idea of the great need of sending men out into these fields. Let us awake to the needs of these desolate places where the gospel has never been preached.

To this end, and trusting in the Lord to "provide," I herewith make an appeal to the brotherhood for funds to purchase a tent that I may use in this work. I want to have it ready for use at this place by October 1. Address me at Ashland City, Tenn., Route 3.—B. W. Davis.

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FAITH IN JESUS.

BY W. F. LEDLOW.

What does it mean to believe in Jesus? When he was on earth, what did the people do who believed in him? Recently I read Matthew, Mark, Luke, and John, that I might learn clearly the answer to these questions. Faith in Jesus then was the same as it is to-day.

1. *The People Believed in the Power of Jesus.* They believed that he could do whatever they desired or needed. His power was unlimited. He was divine.

(1) The leper came to him and said: “Lord, if thou wilt, thou canst make me clean.” (Matt. 8: 2.) Jesus said: “I will; be thou clean.” Leprosy was a disease that man could not cure. Luke says that the man was “full of leprosy”—a medical term that shows that he had the disease in the last stage. With man, there was no hope; but with Jesus, there was a cure. He believed in Jesus—believed in his wonderful power.

(2) Two blind men asked Jesus to open their eyes, and he asked them: “Do you believe that I am able to do this?” They said unto him: “Yes, Lord.” And he said: “According to your faith be it done unto you.” (See Matt. 9: 28, 29.) The blind men could find no relief in the physicians of Palestine, and, so far as man was concerned, were doomed for life; but when they heard of what Jesus had done for others and had heard him preach, they believed in him to the extent that they felt that he “was able” to heal them. They received as they believed, and their eyes were opened.

(3) There was in that country a woman who had been sick for twelve years; she “was diseased with an issue of blood.” (Matt. 9: 20.) Luke (8: 43) says that she “had spent all her living upon physicians, and that none could heal her.” This woman felt in her heart that if she “but touch his garment” she would be well. (Matt. 9: 21.) No physician could do for her what Jesus did. The results corresponded to her faith. She believed in his power.

(4) Lazarus was sick and died. Jesus and his disciples were not in Jerusalem at the time, but returned to the city four days later. Mary and Martha, the sisters of Lazarus, ran to meet him and said: “Lord, if thou hadst been here, our brother had not died.” (John 11: 21.) Each made the

statement separately. They believed that Jesus could not only control life, but could prevent death. It seems that their faith was limited to this life; they did not believe in his power to raise the dead. Jesus spoke of the resurrection, and indicated that he would restore Lazarus to life; but Mary and Martha understood that this would be at the “last day.” He encouraged them, strengthened their faith, and prepared them for the deed. When they came to believe that he could restore Lazarus to them, he asked: “Where have ye laid him?” They led the way to the tomb, and at the proper moment Jesus said, “Lazarus, come forth,” and he arose. Here is faith. They believed in his power, his divine power.

2. *The People Believed in His Word.* All that he ever spoke was true, was accepted and trusted. Whether they understood it or not, people who believed in Jesus accepted what he said. If Christ be divine and his wisdom and power unlimited, finite minds will not be able to grasp all he says. We cannot understand it all. Some one has said that his parables are miracles and his miracles are parables. His life was a wonder; his speech was marvelous.

(1) The centurion came to Jesus and said: “Lord, my servant lieth at home sick of the palsy, grievously tormented.” Jesus offered to go and heal him, but the centurion said: “I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.” Jesus said to his disciples: “I have not found so great faith, no, not in Israel.” (Matt. 8: 6-10.) It is worthy of note that the Jews, for the most part, when Jesus healed them, either touched him or expected him to touch them; but the Gentiles were “unclean” and by Jewish custom were barred. It would have shocked the Jewish sense if Jesus had touched a Gentile. If the Jewish idea had been incorporated in the gospel as the basis for the world’s salvation, and Jesus must “touch” every man that he saves, how difficult the task! But the centurion expressed the idea inherent in the New Testament plan: “Speak the word only, and my servant shall be healed.” He simply meant that the “word,” without the personal presence of Christ, would heal, if Christ so ordered. The word has power when Christ so commands. The promise in spoken speech carries the power necessary to its accomplishment. This man had faith in what Jesus said. Christ calls it “great faith.” He not only believed that Jesus had power, but believed that he could embody that power in his word. This is essentially the New Testament plan for the world’s evangelization.

(2) Jesus healed a blind man. He mixed spittle and clay and anointed the man’s eyes, and told him to “Go, wash in the pool of Siloam.” The man went, washed, and came seeing. (John 9: 6, 7.) “Faith” in this case required action. The man was instructed what to do, and his reward was conditioned on his obedience. The man walked from where he stood when Jesus spoke to him to the pool, and washed his eyes. He believed what Jesus said, and his faith expressed itself in conduct. Jesus led him to feel that his eyes would be opened when he had washed in the pool. Like the centurion, he believed that Jesus could embody his power in his word, and that his word when obeyed revealed his power.

(3) The disciples were in a ship in the midst of the Sea of Galilee. It was a stormy night, and the wind was “con-

trary." "In the fourth watch of the night Jesus went unto them, walking on the sea." Peter saw him and said, "Bid me come unto thee on the water;" and Jesus said, "Come." The man "walked on the water." When he started, he did not remove his coat or shoes; he did not ask for help to test the water to see whether he could walk; he did not tie a rope about his body as a means for rescue in case he sank; but he "believed" what Jesus said, leaped from the boat into the sea, and walked. The water was one hundred and sixty-five feet deep and was three miles in extent to the land. It was a dark night. It required faith to cause this man to risk his life in this experiment. He not only believed in Jesus as a Person, but he believed in his word. He risked his life on what Christ had said. (Matt. 14: 24-31.)

(4) The disciples had "toiled all night" on the Sea of Galilee and had caught no fish. Jesus came at dawn of day, and told them to cast the net into the deep. The apostle Peter told him that they had toiled in vain all the night, but added: "Nevertheless at thy word I will let down the net." (Luke 5: 5.) Here is a case where human reason and divine revelation seem to clash. Experience had taught the disciples that there were no fish in that part of the lake, yet Jesus commanded them to "cast the net" again. Peter shows his faith by what he said and did. He cast the net, not prompted by his own judgment, but at Christ's command.

From these examples it is clear that two things are essential to faith in Jesus—(1) we must believe that he has power greater than man, must believe that he is the Son of God, and (2) we must believe what he says and act when he commands. A refusal to act when Christ commands shows a lack of faith or a lack of desire to do his will.

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Our Contributors

God Is a Jealous God. No. 1.

BY F. L. PAISLEY.

There is some truth in the saying that jealousy is one of the most detestable traits of character that a person can possess. Who has not observed that a jealous man or woman is more or less unhappy and suspicious of his or her own rights being trampled upon? Many lovers have broken promise with each other, and many otherwise well-mated companions have divorced themselves on account of that monster called "jealousy." This is often caused by the wrong kind of jealousy. To say a "wrong kind" is to imply that there is a right kind of jealousy. Verily, that is correct; for God himself is a jealous God, and he declares it of himself.

There are three classes or kinds of jealousy. Two of them are of God and one is of Satan. Webster defines the word as having two distinct meanings, and the Bible so uses the word. Its first use is, "demanding exclusive devotion." The second meaning is, "suspecting rivalry in interest or devotion" when there is a just reason for such suspicion. The third kind of jealousy is, suspecting rivalry in devotion without a just cause; and this kind is of Satan, and is the cause of many unhappy souls. Now, as God does not have this kind of jealousy, but an abundant measure of the other two, this essay shall deal wholly with those two kinds.

Just after the exodus from bondage the Lord gathered Israel at the foot of Sinai and took Moses to its summit to give to them, through him, a law to guide them and keep them in all God's way. He first gave them the Ten Commandments for a basis of all other laws. The second of these commandments was twofold. The first part forbade their making any graven image, and the second part prohibited their bowing to, or worshiping, any of the things material of heaven or earth. One reason for such restriction was given, and one was sufficient for all time—past, present, and future. This reason was stated in these words: "For I Jehovah thy God am a jealous God." (Ex. 20: 5.) Say not within yourselves that that was of the law, for the New Testament shows clearly that jealousy is yet a leading characteristic of the Lord and his Christ.

Now, God is by divine nature a jealous God, and has always been jealous; yet he is never jealous till made so to be by his creatures. This statement seems a paradox; but with the two meanings of the word, it is clearly seen to be true. Every husband and wife worthy of the name is jealous—exceedingly jealous of each other. That is, they demand, and have right to expect, exclusive devotion. That trusting, confiding, virgin girl that left her parents' home and gave her soul to another has a divine attribute and is like God in that she is jealous of her husband, demanding exclusive devotion of him; and sad is the heart whose divine rights are trampled underfoot. Likewise her husband is due from her all her love, devotion, and interest in that realm so peculiar to companionship. Did you say you knew all that? Strange to say that so many thousands know this law regarding earthly relationships and then overlook that law and its demands in our relation to its Author!

That we might see why God is so jealous in the first meaning of the word, let us read Ex. 23: 32, 33. Concerning the inhabitants of the land of promise, whither Israel was bound, the Lord said to Israel: "Thou shalt make no covenant with them, nor with their gods. They [the people or their gods] shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee." Again: "Take heed to thyself, lest

thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim; for thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous God." (Ex. 34: 12-14.) Let us study these two statements of the Lord. He forbade Israel's going into agreement with any of the people of the land of promise and warned them not to worship, in any way, their gods. The Lord said: "If you do, it will prove a snare in which you will be caught." How true they found that to be! Moreover, Israel was not to allow the worshipers or their gods to remain in the land, for their very presence would cause them to sin against God. It is a common failing of humanity to yield to whatsoever influence to which it shows favors or with which it flirts. And we are prone to flirt with a religious evil in order to be courteous to those who hold it. History proves over and over again the statement, "It will surely be a snare unto thee."

Not only were God's people to be negative regarding making agreements with false worshipers in that they were to take *no part* in their ways, but they were to be very positive and active in destroying the acts and altars of worship and all things connected therewith. They were to actually, literally break to pieces and cut down the places of false worship. No doubt many a broad-minded, pious Israelite, who wanted to stay on good terms with his "religious neighbor," said to himself: "Now, these folks are honest and sincere in what they do, and it will be narrow-mindedness of me to insinuate that they are all wrong and that I am right; so, while they are at peace among themselves, we should let them alone to worship as they think right. Not only so, but, to keep from hurting their feelings, I think we ought to worship with them some and show that we believe in liberty in worship and broad-mindedness." If they did not say that, they acted it, and it "surely" proved a snare to their feet which finally held them in a Babylonian trap of captivity. The world has not yet learned the lesson, and many professed Christians do not yet know the certainty of God's "surely."

But why did Jehovah place such a strict prohibition around them? Why not allow more religious liberty? Did he expect all Israel to "see alike" respecting the way of true worship and the destruction of foreign altars? The answer is found in the last part of the citation: "For Jehovah, whose name is Jealous, is a jealous God." So demanding and exacting of exclusive devotion is the Lord that he says his "name is Jealous." All this deals with the word "jealous" in its first meaning—demanding exclusive devotion. In a following essay we shall study how God is *made* jealous in a sense that he is not until he is given a cause for "suspecting rivalry in interest and devotion." The New Testament will be consulted and present-day conditions will be investigated.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THE MEETING THAT STARTED IN THE COTTON GIN.

Brother Evans Jackson, who lived in Minnick and assisted in pushing me into my first meeting, had moved to Ridgely, in Lake County, and put up a stock of goods. As no preaching had ever been done there by our brethren, he was very anxious for a meeting. He wrote me to go and hold a meeting. I promised to begin on a certain Lord's day, but, on account of the great interest in a meeting in Obion County, I would not quit and go to Lake County in the time promised. So there was great disappointment. Brother Jackson was all torn up and said some pretty hard things about a preacher who would not do what he promised to do.

On Tuesday I mounted my horse and started to Lake County for my first meeting "over there." When I got to

Ridgely, the sun was about two hours high. The word was sent out that there would be preaching in the cotton gin, as there was no other place to preach. The congregation at Ridgely now that worship God "as it is written" in a beautiful meetinghouse do not know that the work began in a cotton gin. Brethren, think of the contrast; also, please do not forget that a cotton-gin preacher in an old cotton gin was the beginning of your existence. All the congregations in Lake County and many in Obion County owe their existence to a Lakeite preacher and a meeting under a brush arbor, a blacksmith shop, cotton gin, tent, schoolhouse, or an old shack that had been occupied by negro cotton pickers. I thought it was my duty to God (and yet think so) to preach the gospel at any place the people would hear.

The old cotton gin was not well seated; so the meeting was moved to Horn Ridge Schoolhouse, about two miles south from Ridgely. About two weeks before my meeting the Methodists had held a meeting at Horn Ridge, and quite a number "professed religion and joined the church." When my meeting began, the Methodist preacher, who lived in Ridgely, got very busy visiting his flock to warn them of the dangerous doctrine that would be preached and their safety in staying away. But they would not stay away; they came, perhaps through curiosity, or like the dogs go—just for the trip.

On the second night of the meeting two men and four young ladies confessed faith in Christ and desired to be baptized next evening. We met at Sandy ford on the lake—and such a crowd! Four young ladies to be baptized, and not a sister on the ground! Sister Jackson and Crafton both sick and could not attend the baptizing. I asked Brother Crafton if there were any Baptist ladies on the ground, and, if so, to request them to assist the young ladies in preparation. They very stubbornly refused by saying: "We are not here to assist in making Campbellites." Some Baptist preacher had also given warning. As one of the young ladies was a niece of Brother Crafton, I told him to tell her how to prepare their clothing. So they went out into the high weeds and made preparation as I had instructed, and returned. I then publicly called attention to the refusal to assist and told the people I was not there making "Campbellites," but Christians only—only Christians and nothing more. I said to them: "We will be back here to-morrow evening, and I want you all to attend and see how the Lord's children will lend assistance at a baptizing. The ones you refused to assist will be here then to assist others." Many were the criticisms over these remarks, especially that "we will be here again to-morrow evening." All six were baptized. Brother Bill Crafton, now dead, acted in the capacity of a woman as far as discretion would admit. I shall never forget the slurs, the ugly remarks, and the hateful things said at that, my first baptizing in Lake County.

Sure enough, next evening four or five men were there to be baptized, and about the same crowd. The four young ladies were there also and took hold, assisting in every way possible. I called attention to this and told the people we now had plenty of help of our own. It had its effect. Just as soon as one was baptized, he or she was ready to assist some one else. So my helpers became many before the meeting closed.

The interesting part of the Horn Ridge meeting remains to be told in another article, "The Methodist Preacher in the Horn Ridge Meeting." I believe you will enjoy it. Better subscribe for the Gospel Advocate and get it all.

Prehistoric Harp.

No other musical instrument has persisted through the ages like the harp. Prehistoric of origin, it was popular at the court of King Solomon the Wise, and long before his day was played before the Pharaohs of ancient Egypt.—Selected.

Our Shepherd Leads Gently.

MRS. J. T. STANFILL.

Man's inhumanity to man
Makes countless thousands mourn;
But God, our Father, tempers the wind
To the tender lamb that is shorn.

He will feed his flock like a shepherd,
He will gather the lambs in His arm;
Gently, so gently, He leads them
To pastures where nothing can harm.

To the feeble, that need consolation,
Sweetest words of assurance he'll speak;
"Follow me, little lambs, follow onward;
I'm thy Shepherd so lowly and meek."

Follow close, little lambs, to thy Shepherd,
There are those who would lead thee astray;
Many who so blindly would lead thee,
Knowing not themselves the true way.

Many who would cruelly drive thee;
Unjust, but not meaning to be.
Fear not when near the Good Shepherd—
"Fear not; I am ever near thee."

Follow on, little lambs, up the mountain;
Thou'lt soon reach the plain where the fold,
High above all the world and its follies,
Safely shelters the lambs from the cold.

Field Notes.

BY EARNEST C. LOVE.

I spent Monday night, May 22, in the home of Brother and Sister Mat Puckett, in South Nashville. Sister Puckett was formerly Miss Minnie Dean, of Shady Grove, Hickman County. Also, I saw her mother and sister and brother and his family. On Tuesday I was at the chapel service of the David Lipscomb College and addressed the school. As Brother Elam had been called away to preach a funeral, by invitation from Brethren Lipscomb and Pittman, I taught two of his Bible classes. There are some promising girls and boys there.

I also had a fine visit with Sister Lipscomb, the widow of Brother David Lipscomb. Sister Lipscomb is a remarkable woman in many ways. I do not see how she has done it, but she has kept up with almost every one of the old pupils of the Bible School. She knows where nearly all of them are and what they are doing and what they have done. Nothing but a deep heart interest in the work of the Lord could enable her to do that. Brother Lipscomb was a great man, but he also had a great helper. It is interesting to hear her talk of the work of the Lord in the earlier days.

Late on Tuesday I slipped into Ethridge to visit my father, who is now with my brother, M. C. Love. I stayed there two nights before the brethren found out I was there, and then I was put to work and preached the rest of the week. There are certainly some fine people in Ethridge.

Brother H. N. Mann, of Riverside, Tenn., had an appointment there for Sunday, May 28. I availed myself of the opportunity of hearing him deliver two discourses. I had long wanted to hear him. He is certainly a fine preacher.

Saturday, May 27, I spent in Columbia in the interest of the Gospel Advocate. With the help of Brethren F. C. Sowell and W. C. Salmon, I saw several of the brethren and did some business; but I will have to visit Columbia again.

My brother was with me, and we had dinner with Brother Sowell, and we sure had a pleasant visit. Sister Sowell is a sister to Brother John D. Evans, of Denver, Col. Brother Sowell needs no commendation from me, but it won't do any harm to tell the truth. I think he has probably baptized more people than any man in Maury County. He seems to be well loved and much respected by all who know him. Brother and Sister Sowell have one of the nicest families I ever saw.

I did not get to see Brother Morton or Brother Slayden. In fact, a day in Columbia is altogether too short. I found too many old friends.

My observation is that one of the best safeguards against trouble in the churches is to get every family to read the Gospel Advocate. I could say a great deal here, but it would be personal, and not best to print it; but it is a fact that live church workers realize the value of the Advocate in the homes of the members.

Is Your Faith Fickle?

BY R. P. CUFF.

It sounds very like a paradox to speak of fickleness in connection with faith. That strong faith and fickleness are incompatible there can be no doubt. Please note the strong metaphor Paul uses to show a weak, unsteady, irresolute, vacillating faith: "That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error." (Eph. 4: 14.) In the preceding verse the apostle mentions "a full-grown man," one who has attained "unto the measure of the stature of the fullness of Christ." Broad is the contrast between the man of health and strength and the child of weakness and ignorance. Broad is the contrast oftentimes between the fullness of Christ and the emptiness of our own lives. How many there are who have been Christians long enough in name to be well informed in the gospel, to be far advanced in brotherly love and fellowship, and to be God-loving, God-fearing people, that yet need to be taught the rudiments of the gospel and to learn the first lessons in sustained fidelity to their Master! There may be some men who regard fickleness in Christian faith as a qualification for some cultural coterie, but it is certain that lack of faithfulness does not specially qualify one for heaven and for the coterie of Christians that will gather around the throne of God. Instead of trying to learn how far we may be imperfect and yet inherit a home eternally happy; instead of desiring to know how much we may sin in our inward thoughts and yet be accepted by the "Judge of all the earth," we should let the word of God have full sway in our lives that the fullness of Christ may in us dwell. It is true that people live with false ideals who have no scruples against deceiving the ignorant and the weak. In fact, they employ their cunning to mislead by artful devices. Too often the devices succeed and the weakling is cleverly deceived. Just as the sailor may be tossed to and fro on waves lashed to fury by stormy winds, so the nominal Christian, who has been a laggard in the study of the gospel and in doing the works which Christ commands, is liable to be driven from his moorings by every wind of doctrine that blows his way. Why not be indoctrinated with the teachings of Jesus as a safeguard against typhoons of dangerous doctrines?

"That we may be no longer children" is no complaint at the innocence of the child, nor at the trustfulness with which he clings to his father's hand for protection, nor at the simplicity of his love. In these respects we must all be children in the eyes of our Father. To the Infinite Mind we can be nothing more than little children. The complaint is raised against the man of fifty years, say, who still has to be rocked in his cradle and sung to sleep. Shame on the weak, childish, foolish monster! Get out of the cradle and be a man! The complaint is against the person who forgets the instruction he has received as soon as it has been given. There is great danger that he will be "a reed shaken with the wind." The mind of man is of such nature that it receives and believes whatever teaching comes to it unless there is instruction already present to contradict the incoming information and cause it to be rejected. A received erroneous teaching may later be dismissed when the truth is heard; but it is much easier to get the mind to accept

truth first-hand than it is to induce an acceptance of truth where error has already lodged. How sad when a mind hears the truth, but fails to take firm hold of it, and later lets error enter! That is indeed fickleness. May we "be no longer children."

Loose morals indicate weakness of faith. Indeed, one need not be surprised should he find that the reason for some man's skepticism was that man's love of sin. The sin-loving heart must change decidedly before it can be in harmony with the teachings of Christ. Pride does not welcome the Master's lessons on humility. No form of sin can retain a firm hold in the presence of strong faith.

Another symptom of fickle faith is needless irregularity in attending to religious duties. Irregularity in eating, in sleeping, and in physical habits in general, destroys the health of the body. Even so irregularity in the ministrations which God has enjoined is highly injurious to the health of the soul. That is why the author of the Hebrew letter said: "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10: 24, 25.) Scattered disciples—Christians that have located in some section of the country where they stand almost alone in what they believe—sometimes become discouraged and weary and fall in line with some sectarian organization. "O thou of little faith, wherefore didst thou doubt?" Why not say:

"Discouragements and trials we meet along the way,
The bitter often mingled with the sweet;
But we'll try to bear them bravely, with the hope that
some glad day
We shall lay our burdens down at Jesus' feet?"

The weak brother has a place to fill in the church. There is work for him. He must not imagine that he is inferior or that the members of the church with which he worships have not shown him the courtesy, encouragement, and recognition that he deserved, and that, therefore, he will end his work. Paul compares the church to the human body. Every member has its function. "If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body." (1 Cor. 12: 15, 16.) Foot as well as hand, ear as well as eye, are necessary to the complete functioning of the human body. Even so the weak member in the church must do his bit, or there is incompleteness in the work of the church. Your fellow churchmen may judge you to be the foot of the church and less honorable than some other who is the hand. It does not follow that the Lord's judgment agrees with theirs, however. The Lord wants every man to do what he can, no matter how small. By doing what he can, man will grow. Remaining a child through inertia is the thing the Lord condemns.

Mother a Servant.

How many mothers are like Sister Sue? They enter matrimony with a delight, charmed by the romance of it. Life will be a voyage over golden seas with love at the helm. Their cheeks are ruddy and their eyes on fire with anticipation. Then comes the reality. The home means nothing but sacrifice. The lord only boards at the house. She is cook and seamstress. She is servant to a man's caprice. The lodge to him is much more important than the home. When the children come, they sense the condition, and mother is to them a slave to wait upon them. They never think she needs a change, she needs petting. It is a matter of course that she is in the world to remove responsibility from them. It is quite provoking to see grown-up children in a home never realizing that the sacrifice of mother in

her youth for them demands that when the years have piled up they should remove some of the burden and give joy to her declining years. God bless the Sister Sues, and God pity those who have such slight appreciation of their divine sacrifice and self-suppression. We are very generous with flowers for their coffins, but a little common humanity and appreciation while they are living would be a much better recognition of their marvelous self-denial.—Protestant Methodist.

Give Them the Flowers Now.

Closed eyes can't see the white roses;
Cold hands can't hold them, you know;
Breath that is still cannot gather
The odors that sweet from them blow.
Death, with a peace beyond dreaming,
Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers now!

Here are the struggles and striving,
Here are the cares and the tears;
Now is the time to be smoothing -
The frowns and the furrows and fears.
What to closed eyes are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers now!

Just a kind word or a greeting,
Just a warm grasp or a smile—
These are the flowers that will lighten
The burdens for many a mile.
After the journey is over,
What is the use of them? How
Can they carry them who must be carried?
O, give them the flowers now!

Blooms from the happy heart's garden,
Plucked in the spirit of love;
Blooms that are earthly reflections
Of flowers that blossom above.
Words cannot tell what a measure
Of blessing such gifts will allow
To dwell in the lives of many,
So give them the flowers now!

—Leigh M. Hodges.

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"What Manner of Man Is This?"

BY H. C. FLEMING.

In Matt. 8: 23-27 we have an account of Jesus rebuking the winds and the sea; and his disciples "marveled, saying, What manner of man is this, that even the winds and the sea obey him!" They were astonished at the result of his command, because they had never seen in nature any such obedience to the word of man; therefore their exclamation, "What manner of man is this!" The great calm that followed proved to them that Jesus was more than a man. Such testimony should quench the doubting and quibbling of any one. There can be no dodging of the issue; nothing in the natural laws can explain it.

Again, in Matt. 11: 3-5 we have Jesus' answer to those sent to him by John, that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up." All men know that such works as the above are beyond the power of man.

The feeding of the five thousand men, besides women and children, from five loaves and two fishes (Matt. 14: 16-21), also the feeding of four thousand men, besides women and children, from seven loaves and a few little fishes (Matt. 15: 32-38), are both works beyond man's power.

The above alone should be sufficient to convince any one of the Messiahship of Jesus; and yet there are many more signs recorded that people may believe, and that believing they may have life through his name. (John 20: 30, 31.)

When I view the sun by day and the moon and stars by night, I think of Ps. 19: 1-3: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Paul, in his defense before Agrippa, said: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26: 8.) And why should we think anything incredible to the same power that created the heavens and the earth and all things therein? Can God not overrule the natural laws which he has created for the benefit of man in order to convince him that there is another life for him after this life, either one of happiness or one of eternal misery and woe?

As "one day with the Lord is as a thousand years, and a thousand years as one day" (2 Pet. 3: 8), is it unreasonable that he should manifest his power to man in any manner he might choose, even to performing such works as are attributed to the Lord Jesus, in the twinkling of an eye?

When two of the disciples who had been, after the crucifixion of Jesus, to the village of Emmaus, were talking about his death as they communed and reasoned together, Jesus himself drew near, and went with them, but they knew him not. Jesus said unto them, "O fools, and slow of heart to believe all that the prophets have spoken!" and called to their minds what had been spoken by them concerning himself. Since all these things have been made plain to the world, may not the same language be applied to all those who still refuse to believe them? (See Luke 24: 13-29.)

Has the Kingdom of God Been Established on Earth by Jesus Christ, or Will It Be in the Future?

SECOND AFFIRMATIVE BY T. J. MARRS.

As Brother Jones is not willing to let the readers decide who is "quibbling," dodging, perverting, blaspheming, etc., I will offer God's testimony, which Brother Jones himself introduced, to show you that you can put no trust in the testimony of a man up a tree.

Dan. 7: 10: "A fiery stream issued and came forth before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." (11) "The

beast was destroyed and given to be burned with fire." (13) "And I saw in the night-visions, and one like the son of man came with the clouds of heaven, and (14) there was given unto him a kingdom, everlasting," etc. By following a sequence is given, showing this beast ruled over the saints, etc. (26) "But the judgment shall be set, and they shall take away the dominion from the beast [kingdom] and give it to the saints," etc.; and this kingdom is not in heaven, but "under the whole heaven." Showing in two different verses that this kingdom comes after the "judgment."

In Rev. 13: 12, the angel, speaking of the same "beast" kingdom, says: "The ten horns are ten kings that have received no kingdom as yet." (But Brother Jones would have us think all had occurred on Pentecost.)

In the sequence of the "image" (Dan. 2) and also of the four "beasts," God shows this God kingdom will end all other earthly kingdoms. I know of no law that compels a man to believe God's testimony; but every prophecy about these four kingdoms has come to pass down to—"It" (the fourth) is a "divided kingdom," and they are "mingled with the seed of men." (Dan. 2: 41-43.)

For more than three hundred years the sovereigns of Europe have been marrying into other royal families. At the beginning of the late war more than three-fourths of the kings and queens of Europe were grandchildren of Victoria; besides, they were mingled with many more sovereign families; but in the war they bitterly fought each other, showing God's word holds true: "They shall not cohere one to another." (Dan. 2: 43.)

Just so truly as the above has come true, just so truly will the following come true: "In the days of these kings shall the God of heaven set up a kingdom which shall break and consume all these kingdoms" and fill all the earth. Something struck these kingdoms in 1914, and "struck" pretty hard, and God, or something, is taking away its dominion. Since the war, England has lost the dominion of Ireland and Egypt, and India and South Africa are both in rebellion.

God's word again holds true. "He shall take away the dominion of (this divided kingdom), to consume, and to destroy unto the end." "And the kingdom and the dominion under the whole heaven shall be given [not "was given" on Pentecost] to the saints of the Most High." (Can you believe it, Brother Jones?)

By referring to my first numbered affirmative, the readers will see several clear-cut arguments that have not been met, nor ever will be answered; while every quotation Brother Jones uses, except Col. 1: 13, he must give the text some loony "slant," that none but his brethren will admit, and in his last reply is still introducing affirmative arguments. There are so many scriptures used (or misused) by him that I will not consume space to refer to them, as the readers can do that, and see that there is "nothing in them." May the Lord preserve you unto kingdom come.

REPLY BY H. W. JONES.

Yes, I'm "still introducing affirmative arguments," *disproving* Adventism! I've squarely "met" and exposed every argument (?), perversion, quibble, Marrs made; but he hasn't noticed half my scriptural arguments. No "loony slant" given *any* my proof texts; but adage says: "To those drunk, everybody looks drunk." So, maybe common-sense, scriptural arguments look "loony" to one holding "loony-slant" theories. Marrs' saying "nothing in them" (scriptures Jones used) shows his "slant" *from truth!*

Figurative prophecy more susceptible of twisting into speculative theories; hence Marrs' *reliance*. Dan. 7: 10-26 *doesn't* show "kingdom comes after great judgment." "The judgment" (verses 10, 26) to be upon "fourth beast" and "little boasting horn." That's not *final* judgment

against "all." Marrs "adds unto" verse 26 to make it suit his fancy. "Shall take away his (boasting horn's) dominion"—not "dominion of divided kingdom." See? "The beast destroyed," etc. (verse 11), is boasting "horn"—"rest of beasts" . . . "their lives prolonged" (verse 12). But Marrs *skipped* verse 12; it ruins his theory by showing "beasts" (kingdoms) after "judgment," when Marrs himself said: "This God kingdom ends all other earthly kingdoms." Marrs badly tangled! Verses 13, 14 says: "Kingdom given Christ when he came to God"—not to earth (Marrs' twist). Palpable misrepresentation there! Note: "Fourth beast" (Roman kingdom) *alive* when "saints receive kingdom." (Verses 15-27.) Roman kingdom *extinguished* centuries ago. Therefore, God's kingdom established "in days Roman kings," and existing while "they consume and destroy" *boasting horn* "unto end." (Verses 25, 26). "Greatness of kingdoms given saints" (verse 27)—not kingdoms themselves. See? Yes, "the kingdom, etc., shall be given saints." (Verse 27.) Doesn't Marrs know Daniel prophesied B.C. 550? He applies prophecy as if written to-day, to prop false theory—shameful garbbling!

Marrs confusedly cited "Rev. 13: 12," but quoted Rev. 17: 12, then misrepresented "Brother Jones," who *never* said, "all had occurred Pentecost." Certainly, "the ten kings received no kingdom yet" (when John wrote Revelation, A.D. 96!) Does Marrs think "yet" means *now*, 1922? *Preposterous!*

"Kindred sovereigns intermarrying, late war, Ireland, Egypt, India rebelling"—therefore kingdom coming (15 ch., Marrs' imagination). "They" (in Roman kingdom) "not cohere" (Dan. 2: 43), instead Victoria's grandchildren! Marrs thinks England "divided Roman kingdom," eh?

John, Jesus, apostles, said (A.D. 30-33) "kingdom at hand, nigh;" but Marrs (eighteen hundred and ninety years after) says kingdom yet future. Far-fetched (stretched) theory! *Luke 17: 20, 21*: How was God's kingdom (government) within (among) people eighteen hundred and ninety years ago and in future to-day? "The church," God's assembly called out of world *spiritually*, is *necessarily* in the kingdom, rule, government, of God and Christ. Hence, *kingdom as surely established as church exists*. "Every spiritual blessing in Christ." (Eph. 1: 3.) "In Christ" means in his *spiritual body*, "the church" (Col. 1: 24), "God's fullness" (Eph. 1: 22, 23). The church is, of course, in Christ's divine government, *kingdom*. Then why another kingdom (government) *on earth*? Answer, Marrs!

Christ is King (1 Tim. 6: 15); "baptized into Christ" (Rom. 6); therefore baptized into Christ's *kingship, government, kingdom!*

Sure, "in days those (Romans) kings" God established his kingdom. (1) Those born of water and Spirit (*doing God's will*) enter into his kingdom. (John 3: 5; Matt. 7: 21.) (2) Millions thus born since Pentecost. (Acts 2.) (3) Therefore, kingdom established *then*.

Kingdom and second advent *don't come together*. (1) Christ said (A.D. 30-33) kingdom *at hand*. (Mark 1: 14, 15.) (2) Twenty-five years afterwards Paul declared second coming *not at hand*. (2 Thess. 2.) (3) Therefore, kingdom *doesn't* come second advent. (2 Pet. 3: 10.) No escape here!

Eighteen parables: *Sower, tares, mustard seed, leaven, treasure, pearl, net* (Matt. 13); *unmerciful servant* (Matt. 18); *vineyard* (Matt. 20); *two sons, householder* (Matt. 21); *king's son* (Matt. 22); *ten virgins, talents, sheep and goats* (Matt. 25); *seed's growth* (Mark 4); *unjust steward* (Luke 16); *pounds* (Luke 19)—all show *kingdom established*, second coming "*end*." Yes, "Christ's coming. *Then* the end, when Christ (instead establishing kingdom) delivers up the kingdom (now existing) to God, abolishing all rule, authority, power," on this old earth. (1 Cor. 15: 21-28.) This completely *disproves* Adventism.

Have You Sent Us a New Subscriber?

BY J. C. M'Q.

I request that each one who reads this will consider it as personal. We are encouraged that the Gospel Advocate made decided gains in receipts in the last month over the corresponding month of 1921. For this gain we are indebted largely to the active coöperation of our readers. For their assistance in calling attention to the merits of the paper, I will state some things which we have recently done.

1. We have reduced the price of the paper from \$2.50 to \$2 a year, in advance.

2. We have discarded the use of a light-weight, cheap paper and are printing the Gospel Advocate on a very high-grade paper.

3. We have already canceled our contract calling for the insertion of medical advertisements in the Gospel Advocate. We are under contract to run those appearing in the paper now until the completion of the order. No more patent-medicine advertisements will be taken after expiration of contract, which is subject to three months' notice. We expect to see that only first-class advertisements appear in the Gospel Advocate.

This course may incur considerable loss, and doubtless will, but we believe that every honest advertiser has a right to demand that his advertisement be not inserted by the side of a dishonest advertisement. On this subject, H. W. Jones says: "I'm so glad, Brother McQuiddy, that you are to discontinue medical advertisements in the Gospel Advocate soon. And that article you wrote on 'Advertisements' is superfine. Everybody ought to read and re-read it again and again. As regards the 'Medical Association,' patent medicines, physicians, etc., it is so true, exactly as I see it. Patent medicines have not killed half as many people as physicians, quacks, etc."

As so many decided improvements have been made, our workers can be much more effective in their work. Do the conservative, loyal brethren want a first-class religious journal? If so, let us pull together, let us practice the *Golden Rule*, and the desired result will be attained. When you have received the paper and have not paid for it, apply the *Golden Rule*. It is a well-known fact that publishing a religious paper is not a *money-making* business. A man should pay for his religious paper as cheerfully as he pays his grocery bill.

With the hearty coöperation of our friends and readers, we should easily increase the circulation of the Gospel Advocate over a hundredfold. Will you not be one to help us accomplish this?

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GOSPEL ADVOCATE,

Nashville, Tenn.

Inclosed find \$2, for which please send the Gospel Advocate for one year to

Name

Street or Rural Route.....

Post Office..... State.....

PRICE, \$2.00 A YEAR—Less than Two-Thirds of a Cent a Day

Although many efforts have been made to show that the use of tobacco was known to the ancient Greeks and Egyptians, it has not been conclusively proven. It is generally accepted that the American aborigines are entirely responsible and that Columbus was the first to chronicle its use.—Selected.

At Home and Abroad

Thomas E. Milholland's new address is 412 South Fannin Street, Vernon, Texas.

O. C. Lambert preached to two good audiences at Belmont Avenue, this city, last Sunday.

Change of address: J. O. Barnes, from Lake City, Fla., to 402 N. E. Thirty-fourth Street, Miami, Fla.

W. S. Brown says: "I think the Gospel Advocate has done more for the cause of Christ than any religious paper published."

F. B. Srygley preached twice at Charlotte Avenue, this city, on Sunday. They always have large audiences and good singing.

From Leslie G. Thomas, Melvin, Mich., Route 1, May 29: "Yesterday was a great day for the brethren in Speaker. Good crowds at both services. One made the confession at the morning service and was baptized in the afternoon. Our meeting is to begin on June 11."

From Mrs. T. J. Durham, Flintville, Tenn.: "The Gospel Advocate is growing better every week. I hope the managers of this good paper will live long, that it may do the younger people as much good as it has done me. I enjoy the paper better every number I get."

From C. E. Holt, Florence Ala., May 31: "On the fourth Lord's day in this month J. T. Harris and I 'exchanged pulpits.' Brother Harris preached at Stony Point and I preached at New Hope. He baptized six and I baptized two. Three were added at Killen on the third Lord's day."

Owen E. Pryor has changed his address from Knoxville to Bethpage, Tenn. He says: "I certainly enjoy reading the Gospel Advocate. It is very interesting and helpful to me, next to the Bible. I hope it will circulate throughout the United States. It should be placed in each of our homes."

Mrs. Molly Rees, Madisonville, Ky., writes: "I have to use a large reading glass to read the Gospel Advocate, but I intend to read it as long as I can see at all. I have been reading the paper nearly thirty-five years. To read it is, to me, like going to preaching, and it means a great comfort to me."

From M. S. Mason, Springfield, Mo., June 2: "I closed a meeting at Mountain View, Mo., with eight additions and very much good done. I was at Turner and Ramsay Streets, this city, last Lord's day. I will be at Rogersville next Lord's day. I will begin at Hoyte, Mo., with James E. Laird on June 17."

From S. W. Colson, Ocala, Fla., June 1: "The little congregation here seems to be doing very well. We have our midweek prayer meeting on Wednesday night. Last night A. T. Hamiter met with us and made a splendid talk. He is to assist the brethren at Palatka in a series of meetings, beginning on Sunday, June 4."

From W. L. McClellan, Adel, Ga., May 29: "I would like to say to the brotherhood that Adel is in Cook County, and one of the best farming sections of South Georgia. Brethren contemplating a move would do well to investigate this country. I will gladly answer all correspondence, for I am anxious to establish a congregation here."

From C. H. Smithson, Pittsburg, Kan., May 30: "The meeting here is just fine, and I hope to do much good while here. I will be here several days yet, and feel sure that the meeting is the beginning of a fine work here. I want the Kansas preachers to get in touch with this work, as I am too far away. Write me at Hatfield, Ark., if interested."

From Lee Sanders, Wellington, Texas, May 29: "I filled my appointment at Estelline on the third Lord's day, and had one addition at the morning service. We are now in a good meeting with home forces. Brother Morrison is leading the song service, and is doing his part well. We are having good crowds, and the interest is fine. One restored to date, and others are expected to obey."

The following note was sent by J. B. Nelson, Dallas, Texas, May 30: "G. Mitchell Pullias, the minister for the Oak Cliff church of Christ in Dallas, was seized with an acute attack of appendicitis last Saturday and on yesterday was carried to the St. Paul Sanitarium and operated upon.

This is to inform his many friends and brethren that, while very sick, he will make it through if no complications set up."

George W. Farmer, Cleveland, Tenn., sends the following for publication: "A nice home and a good business in general merchandising at Niota, Tenn., can be bought. The owner's health has failed him. We are looking for a good man who is a member of the church and who will take an interest in working to build up the church there to buy this property. I shall be glad to answer any inquiries and give full information."

A. B. Gunter writes from Humboldt, Tenn., May 28: "We had a very pleasant service here to-day. I drove out to a schoolhouse this afternoon and preached to a fine, large crowd. All seemed to enjoy it. I would be glad to do more of this kind of work from house to house and from community to community. I suggest that every preacher try this, talk with the people, read to them, pray for them, and great good will be accomplished."

From J. L. Hines, Mount Juliet, Tenn.: "I am to meet J. E. Wooldridge (Methodist), of Russell Springs, Ky., at Stop, Ky., in a four-days' discussion, beginning on July 4. Propositions: 'The sinner is saved by Holy Spirit baptism.' 'The church to which I, J. L. Hines, belong is the church of Jesus Christ, and is apostolic in origin, doctrine, and practice.' All who desire to attend this discussion should address W. C. Ramsey, Stop, Ky., and he will give you directions as to how to reach Stop."

W. M. Oakley preached three times at Rothchild Avenue, this city, last Sunday, with one baptism. This is as it should be. The early church likely spent the entire day on Sunday in the worship of God. This is so much better than hurrying through the worship in order that the members may get out early and seek pleasure and entertainment in things that are at least doubtful. While teaching the word of God and worshipping him is not entertainment, all true Christians will be entertained and happy in the service of God.

From C. E. Plank, Minneapolis, Minn.: "It would please me very much if you would allow me to place this great mission field before the readers of the Gospel Advocate. This is undoubtedly the largest mission field in the United States. There are four States in a group without an established church. There are seven hundred thousand people in the 'Twin Cities,' and we are trying to establish the work of our Lord here. We have about twenty members, and most of them are consecrated workers with no hobbies that we know of. We would like to hear from any who know of members who live here and are not meeting with us." Brother Plank must be located in a destitute field, as he is the only subscriber the Gospel Advocate has in the State of Minnesota.

Alonzo Williams, of David Lipscomb College, writing of the conditions in Shelbyville, Ky., says: "A few days ago I visited in Central Kentucky some of the congregations with which Thomas D. Rose, of Louisville, and R. A. Craig, of Shelbyville, have been working. The church at both places is having to put up a strong fight in order to survive. The brethren at Shelbyville are very weak in finance and few in number. They have no house in which to meet, but are worshipping in the courthouse. Brother Craig is using every available means to build a house on a beautiful lot, located in the central part of town, which makes it convenient for all. The 'dissidents' are very strong, and are, indeed, a dangerous foe for them to fight. We have many churches that are more than self-supporting. It would do them good to send a liberal contribution to these struggling brethren. Why not take this to heart and act promptly, brethren?"

Mrs. W. G. Perkins, Vardaman, Miss., "after reading in the Gospel Advocate an article from C. E. Holt concerning the neglect of work for Christ in Mississippi," makes an appeal for help for Vardaman and the surrounding community. She says: "This county (Calhoun) is almost destitute of the gospel. There are only a few members of the church here, and we have not been financially able to build a house in which to worship. We meet each Lord's day in a schoolhouse and have Sunday school and take the Lord's Supper. We have many discouragements, but we remember that the promise is to the faithful. E. L. Whitaker has held three meetings for us in the last three years, which proved a great benefit to the church members, also the good seed was sown among the sectarians. We are so much in need of spiritual food now. Will some one come to our rescue? This is a great field. Work cannot be needed worse anywhere."

J. Leonard Jackson reports two good services at Lindsley Avenue Church, this city, last Lord's day, with two additions—one restoration and one confession.

Jack Meyer will be available for work, both singing and preaching, from June 8 to the middle of September. Address him at David Lipscomb College, Nashville, Tenn.

L. E. Carpenter, Abilene, Texas, writes, under date of June 3: "I have just closed a meeting at Junction, Texas, which resulted in six additions, though we were greatly hindered in many ways."

From Frank Baker, Berry, Ala., May 30: "I preached at Macedonia on Lord's day and night to large and attentive audiences. I promised them I would return some time during the year, if possible, for a meeting."

From H. M. Phillips, Chattanooga, Tenn., June 5: "The meeting continues with interest at Ridgedale, with a splendid prospect for a good work and a number of additions. One baptism at St. Elmo since last report."

From W. T. Hines, Box 23, Braman, Okla.: "I am looking for a congregation who is willing to support me while I evangelize that community. Who wants such a preacher? If interested, write me at once, so I can take the matter up with you."

From E. Gaston Collins, Algood, Tenn., June 2: "I have two weeks, beginning on July 9, in which I could sing in a meeting or hold one, or I could use the two weeks beginning on June 25. Either of these two-week periods, but not both of them; would prefer the former."

From G. B. Lambright, Adel, Ga., June 1: "G. B. Lambright held the meeting at Cross Roads, five miles from Adel, Ga., instead of T. S. Craig. My meeting near Cecil closed after fifteen days, with three added. Rain hindered. I go to Pinetta, Fla., on the first Lord's day in June for two weeks."

From J. O. Golphene, Elmdale, Mont., June 1: "I will be out of the missionary field for several days on account of the sickness of my only boy, who is now in the hospital for an operation. The expenses will be about two hundred dollars, and as I write this I am blessed with but forty cents of the amount."

F. B. Srygley will begin a meeting in Chicago next Sunday. The hall where the meeting will be held is upstairs, 5491 Blackstone Avenue, near the corner of Fifty-fifth and Blackstone. Let all who can attend the meeting. If any of the brethren have friends in Chicago, please notify F. B. Srygley, 6625 Ingleside, Chicago, Ill., care of S. A. Billingsley.

From J. J. Sessions, Jay, Fla., May 27: "W. D. Grider, of Dozier, Ala., preached at Jay from May 19 to May 25. No additions, but fine audiences. The good seed was sown, and it will bear fruit some day. Brother Grider made a good impression on the public mind. I think Brother Grider is as uncompromising as a gospel preacher as our aged brother, E. G. Sewell, ever was."

From William P. Walker: "Recently I stated in the Gospel Advocate that I had time in June and July for some meetings, but since my return to Tennessee all my time for the summer has been engaged. I could arrange for two revivals next fall. The Stewart County work is doing exceedingly well. I find that the churches in the county will do more when they are taught and asked to do more."

In a private letter to a friend in this city, T. B. Larimore writes: "We expect to start to Richmond, Washington City, and Gettysburg, Pa., May 30. I am to preach the entire month of July in Washington City; then a few days at the Old Stone Church, near the Gettysburg battle ground; then a month at Cookeville, Tenn.; then two weeks at Bellbuckle, Tenn.; and then at other places till about the first of November, when we expect to return to California."

W. F. Ledlow, of Austin, Texas, closed a fifteen-days' meeting under a large tent in Northeast Nashville last Sunday. The meeting was supported by the Foster Street Church. The attendance was fine and the interest good throughout the meeting, though perhaps the meeting was hindered by the rains. Brother Ledlow made a lecture while here to the students of David Lipscomb College, which was well received and highly complimented. The meeting resulted in something near twenty additions:

C. D. Crouch writes from Ashland City, Tenn., June 5: "We are now in our new home here, and are very favorably impressed with the way the good people of Ashland City

have received us. We had two splendid services here yesterday, and I preached in the afternoon to a splendid audience at Marrowbone. I will visit them again on the afternoon of the first Sunday in July. I hope to visit all the congregations in Cheatham County as soon as possible. I have the fourth Sunday in June and the second Sunday in July open for engagement somewhere."

From E. P. Watson, Dickson, Tenn., June 4: "The work moves on nicely in this section. Four additions to the Dickson church during May. Three hundred and twenty-six on roll in Bible study. We are looking forward to our revival with great interest. N. B. Hardeman is to do the preaching. He needs no word of commendation to the brotherhood in this section. We extend to all a cordial invitation to be with us in this meeting from June 18 to June 29. Several churches in this section, together with the Twelfth Avenue Church, in Nashville, have just purchased a tent outfit, consisting of tent, seats, lights, and song books. We can seat three hundred and fifty people. The tent and equipment cost four hundred dollars."

From H. W. Wrye, Pikeville, Tenn.: "I taught a class in the Bible in the County High School the past year here at Pikeville. This was made possible by the recommendation of the Board of Education of Bledsoe County, led by its efficient superintendent, Prof. Samuel Hixson. This is the first time known to me in which such a thing has occurred. The editor of the county paper at Pikeville said of this work: 'One of the most interesting features of the graduating exercises at the Bledsoe County High School on last Thursday evening was the address of H. W. Wrye, minister of the church of Christ of this city, in delivering the Bible certificates to the large class of students who have excelled in the study of the Scriptures. This is the first time in the history of America that certificates signed by a County Board of Education have been awarded students for the study of God's word, and it is considered one of the greatest movements for good for the student body ever introduced in a public school in the world.'"

J. Clifford Murphy writes from Kosciusko, Miss., June 4: "Last week I was at Sturgis preaching for a few days. This week I will be here for a few days, and then to Aberdeen, and from there to Columbus. This truly is a mission field. Brother preacher, if you really want to do some mission work, you don't have to go to Japan or China; all you have to do is to come to Mississippi, where the field is wide open. I notice in the Gospel Advocate sometimes that brethren are wanting to do mission work. If you do, just come on; it is here for some one to do. Don't act the part of Jonah (1: 3) and go to Tarshish, the smooth boat route, but over the hills to Nineveh and do the things that are pleasing to the Lord. I want to say to some of the churches in Tennessee, I believe you are acting the part of Jonah. Why do I say this? Because you are not taking part in this work. Some one is going to say: 'Now, that Brother Murphy is going to begging.' Call it what you may, but old Brother Peter says to stir up your minds by way of remembrance, and I want to stir you up until your soul is filled with love for dying men and women, and then the manifold wisdom will be made known by the church. (Eph. 3: 10.) So please remember the men on the firing line; we need your help and prayers."

J. O. Barnes, a faithful worker in the Master's vineyard, writes: "On May 27 wife and I left our home in Lake City, Fla., for Miami, the 'Magic City' on the east coast of Florida, where we are seeking the invigorating effect of the salt breezes which play so greatly across the famous Biscayne Bay, in hope of bettering wife's physical condition, her health being very much impaired. We are in the home of our only daughter and son-in-law, Mr. and Mrs. G. E. Hamilton, who are active members of the church of Christ in Miami. On our way we stopped at Port Orange over Lord's day, and I preached once for the church there. They fellowshiped us in an encouraging way. We left on Monday and made a short visit to our friends and brethren at Mims. I spoke twice to the church there, and all seemed to enjoy it. We expect to remain in Miami several months, and while here I shall do mission work in the suburbs and destitute places in Miami. This work will be wholly missionary. I have no promise of financial support from either church or individual. But there is a great door open unto me here, and I must enter in and do all I can for these lost souls for whom Christ died. 'The harvest truly is great, but the laborers are few.' If any of God's children whose ears are open to the cry of lost souls for the gospel of Christ want to have fellowship with me in this work of saving souls, their contributions for this purpose will be gladly accepted. Address me at 402 N. E. Thirty-fourth Street, Miami, Fla."

Gospel Advocate

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

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Editorial

Obedience of Faith.

BY J. C. M'Q.

Obedience, to be acceptable to God, must not be the obedience of opinion, the obedience of feeling or of sensation, but the obedience that is prompted by faith. Where there is no testimony, there can be no faith. As sound precedes hearing, as light precedes seeing, as one cannot slake thirst without water, so no one can believe without evidence or testimony. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.) The gospel—Matthew, Mark, Luke, and John—was written to produce faith in Christ. The gospel honestly read will lead to faith in Christ. If the skeptic wants faith, he should read the gospel as recorded by the four evangelists. The gospel furnishes the most convincing testimony that Jesus is the Christ. An unbiased reading of the gospel will carry conviction to the heart that Jesus is divine. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) Faith comes by hearing the preaching of the word of God. So when all authority in heaven and on earth had been given to Christ, he said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Mark records the commission: "Go ye into all the world, and preach the gospel to

the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) To please God, we must have faith in Christ as the Son of God. So, in order that men might believe, the apostles preached the gospel to every creature under heaven. Men are required to believe in Christ that they may have life through his name. The believing Samaritans were baptized: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.)

There is much evidence requiring all who would obey God to believe in Christ with all the heart. All acts of obedience to God must be of faith. "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." (Rom. 14: 23.) Again, it is declared by the Spirit: "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) As we must believe the gospel or be condemned, and as we cannot believe without testimony, it behooves us to be guided by "it is written" in all acts of obedience to God. "For we walk by faith, not by sight." (2 Cor. 5: 7.) If we are led by our opinions and the commandments of men in our worship, we are not walking by faith; and whatsoever is not of faith is sin." To all who are thus led, the Spirit, through Isaiah, prophesied: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.)

To prevent our being led off after the commandments and opinions of men, the Holy Spirit admonishes us: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) We are exhorted to hold fast not only sound words, but also the pattern of sound words. Again, Paul admonishes Timothy: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Tim. 4: 16.) He should be careful to teach nothing for which he did not have a "Thus saith the Lord." We should speak where the Bible speaks and be silent where it is silent. In harmony with this, we read: "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4: 11.) The Holy Spirit stresses the fact that no one should teach his own speculative theories.

It is encouraging and really rejoices the heart to note the unity that exists among the people known simply as Christians on the fundamentals of salvation. Why this unity? Because in what is required to make a Christian all teach simply what is written and nothing more. They teach the conditions of salvation to the alien sinner just as these conditions are taught in the Bible. On the obedience of the alien sinner there are no divisions among them and they are perfected together in the same mind and in the same judgment, because in what it takes to constitute one a member of the body of Christ they are all guided by the Bible. This accounts for the perfect unity.

But—alas!—so soon as people enter the kingdom of God, some depart from the principle of being guided by "it is written" in the worship. They build on the silence of the Bible and introduce things into the worship for which there is no command in the Bible. Because the New Testament does not say, "You shall not play an instrument in the worship," they are of the opinion that it is permissible to play the instrument in the worship. They force their opinion on the church by playing an instrument. Many who believe that we should have a "Thus saith the Lord" for acts of worship as well as for becoming a Christian decline to accept their opinion. They can sing in faith, but they cannot play in faith. "Speaking one to another in psalms and hymns and spiritual songs, singing and

making melody with your heart to the Lord." (Eph. 5: 19.) We read also: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3: 16.) *Inspired* men taught Christians to sing the praises of God, for they did not use instruments of music in the worship. If "sing" means to play with an instrument of music, then the apostles were *willfully* disobedient. Others seek to bind a *method* of teaching to the exclusion of other methods, an *order* of worship and a *method* of contributing upon the churches, when God has *revealed* neither. To bind a *method* or an *order* upon the churches when and where God has revealed none is rebellion against God and means the confusion and destruction of the churches. Men should not force their opinions and preferences upon the churches. Christians should never cease to be guided by the word of God in their worship; "for we walk by faith, and not by sight." Keep your opinions to yourselves and cease to disturb the churches with them.

Will the Storm Come?

BY F. R. S.

There appeared in the Literary Digest of May 13 the following prediction concerning the trouble that is likely to come to the Baptists and some other denominations over what is known as "fundamentalism," which consists largely in the false theories that have been agitated concerning the imminent coming of Christ and the establishment of his kingdom on the earth as a world power. The Literary Digest refers to this trouble as "the coming doctrinal storm," and says:

A tremendous hubbub in religious circles is threatened by the so-called "Fundamentalists," whose cardinal doctrines, we are told, are the inerrancy of the Bible and the second coming of Christ, and, according to some newspaper articles, a doctrinal storm is to be expected when the Fundamentalists and the more liberal of the Baptist body come together in the convention of that denomination in Indianapolis in June. Steps to forestall possible schism were taken recently by an informal conference in New York of Baptist liberals and "Fundamentalists," who agreed that it "is within the right of all Baptists to give expression to their own views," and urged "upon all of our brethren that we avoid the censorious spirit."

The tocsin of alarm was first sounded by the Christian Register (Unitarian), whose editor, Dr. Albert C. Dieffenbach, confessing himself terrified by the "religious Ku-Klux," warns us against the frenzy he believes will seize on the world should the doctrine become widely accepted. The central dogma of the movement, says the Unitarian editor, is the second coming of Christ. "Believe that or die. It is a long, involved system of doctrine on the subject that they have fabricated out of a benighted literalism, and its awfulness, its bloody sweep over the world, surpasses the most gruesome pictures in the book of Revelation. The other three 'fundamentals' are the supernatural birth of Christ, the vicarious atonement of Christ, and the bodily resurrection of Christ." To support his fear that the "second coming" as preached by the Fundamentalists will stir the world into religious fanaticism, Dr. Dieffenbach quotes from press reports a declaration by Dr. I. M. Haldeman, a prominent New York Baptist minister and a reputed leader of the Fundamentalists:

"Christ is coming with the eye of one who is aroused and indignant, in whose being beats the pulse of a hot anger. . . . He comes forth as one who no longer seeks either friendship or love. . . . His garments are dipped in blood, the blood of others. He descends that he may shed the blood of men. . . . He will enunciate his claim by terror and might. He will write it in the blood of his foes. He comes like the treader of the wine press, and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. . . . He will tread and trample them beneath his accusing feet till their upspurting blood shall make them crimson. He comes to his glory, not as the Savior meek and lowly, not through the suffrage of willing hearts and the plaudits of a welcoming world, but as a king, an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful King of Heaven . . . are rep-

resented as armies. They come forth as a body of fighters. They come to assist the Warrior to make war on the earth. In this way the kingdom is to come, not by the preaching of the gospel and the all-persuasive power of the Spirit of God."

Every thoughtful reader of the foregoing quotation will recognize this as the same wild theories advocated by some of our would-be interpreters of prophecy in the city of Louisville, Ky., and through a paper published in the same city. While these brethren have not, so far as I know, expressed themselves in such strong language as is here used by Dr. Haldeman, they have circulated his tract, in which there are about as intemperate things said as the above quotation contains. A friend has just handed me one of these Haldeman tracts, which was given him by a member of the church at Portland Avenue, Louisville, where the leader of these interpreters of prophecy lives and preaches. This gives the indorsement of these false interpreters to these intemperate remarks of Dr. Haldeman; and the leader has said that when Christ comes again he will rule with a rod of iron, and one of them made the statement that Christ would stain his garments in the blood of his enemies.

The Doctor says: "He descends that he may shed the blood of men." Certainly this represents the meek and lowly Christ as extremely bloodthirsty. These brethren are literalists—that is, they say that even the book of Revelation should be interpreted literally. I suppose, then, we are to take the Doctor literally when he says: "He will tread and trample in his fury till the blood of men shall fill the earth." I suppose he means till every atom of the earth is soaked in human gore. This will take a lot of blood-letting, and their upspurting blood shall make them crimson. The Doctor refers to those who follow this "wrathful King." I suppose he means Christians, but he says they are "represented as armies." Some of us have been trying to train ourselves away from bloody warfare. We have been trying to learn the lesson of nonresistance. "But I say unto you, That ye resist not evil." But all training of this character will be of no benefit if we have to go into this bloody work as here described. Some of us have been making the study of the gospel our chief work, but this will not fit us for this bloody work, for the Doctor says the kingdom is not to come through "the preaching of the gospel and the all-persuasive power of the Spirit of God."

No wonder the Baptists are looking for a "doctrinal storm," with the kind of thunder and lightning the great Doctor Haldeman is getting off beforehand. We might have been like the Baptists and others awaiting such a storm if the Gospel Advocate or some of its editors and contributors had not called the hand of these speculators. The brethren who made this bold stand against these speculators and interpreters of prophecy relieved us of the storm. These brave men have been criticized and abused by some, when they should have had their help and praise. Some good men could see nothing dangerous in the wild theories of these speculators and interpreters of prophecy. Others claimed it was only jealousy in those who saw the danger and pointed it out. I shall never forget to take off my hat to the Gospel Advocate and the men who were willing to take the criticism in order to stand by the truth. This same Dr. I. M. Haldeman, in the tract herein referred to, says: "To the apostolic church this coming was imminent. The church of the first century expected it in their day; they expected Christ to come at any moment, overthrow all evil, and bring in his own kingdom." If the Doctor includes the apostles and writers of the New Testament in what he calls the apostolic church, then I am prepared to say the apostles and writers of the New Testament were not infallible, but were mistaken, if Dr. Haldeman's position is true, for Christ did not come in their day. While there may have been some uninspired men in that day who had inter-

preted some of the statements that Christ and the apostles made with reference to the destruction of Jerusalem to refer to the final coming of Christ, certainly it is unreasonable to think that the inspired men of the apostolic church missed their predictions as far as they have if this is what they meant. But the apostle Paul corrects this false interpretation when he says: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise; for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition." (2 Thess. 2: 1-3.) This erroneous idea that Dr. Haldeman and these brethren of ours have adopted did not come from the spirit or the words or writing of the apostles; for here the apostle says we are not to be troubled, "either by spirit, or by word, or by epistle." If any spirit taught this doctrine of the immediate coming of the Lord in the apostles' day, it was a false spirit; and if by word, it was an untrue word; and if by an epistle, it was not from the apostles. Notwithstanding this very plain denial by Paul, these brethren are still claiming that this doctrine of the imminency of the coming of Christ was taught by the apostolic church. It was false when taught then, and it is foolish when taught now.

Religious Revivals.

BY F. W. SMITH.

The Psalmist said: "Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. 85: 6.) The word "revive" is a compound—*re*, again, and *vivere*, to live; hence, meaning to live again, or the restoration of that which once existed. The word "revival" is applied to business as well as to religion, and it is common to hear business men speaking of the revival of business. In fact, there is much more talk of the revival of business than of religion. Observation and experience both teach us that the standard of religious life is not uniform, that Christians are not always up to their full measure; but this is not as it should be. The law of spiritual life is one of development, constant growth, and an endless unfoldment.

THE NEED OF RELIGIOUS REVIVALS.

This is no new thing, for God's people have in all ages of the world stood in need of spiritual awakening. Religious reformations were born of this need, and at times the world has need of an Elijah to call the people to repentance; an Isaiah to "cry aloud" and "show the people their transgressions" (Isa. 58: 1); an Amos to arouse the sleeping souls (Amos 6: 1); a Paul to say, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14); or a John to write: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3: 16).

This need of a spiritual renewal grows out of the inconsistency of humanity. Our religious lives are too much like the ocean with its ebbs and flows. We have our high tide of religious fervor, which is all too quickly followed by a low tide of spiritual apathy. "Ye were running well; who did hinder you that ye should not obey the truth?" (Gal. 5: 7.) "Let us not be weary in well-doing." (Gal. 6: 9.) Now, let it be distinctly understood that this fluctuation in religious life is not best. It is not at all conducive to the development of that stalwart Christianity that molds the highest type of manhood and womanhood and which stands foursquare to every wind that blows.

THE CAUSES OF SPIRITUAL DECLINE.

In seeking these causes, they will be found to vary, for what may prove a stumblingblock to one may be a stepping-stone to another. Death in a family, loss of property, and ill

health are things in the dispensation of divine providence that affect people differently. It all depends on the view one takes of such things as to the effect they will have on him or her. If, through a misconception of God's goodness and the changing world in which we live, one is led to the conclusion that such seeming misfortunes are unjust and come as an arbitrary punishment, then that soul has come upon a stumblingblock; but if such things are received as our common heritage and are no evidence of God's displeasure with his children, the effect will be otherwise. But perhaps the greatest hindrances to a steady growth in grace may be found in the following:

1. A partial conversion. The change was too superficial and not radical enough to give to the soul that degree of poise and strength so essential to permanent growth.

2. Sometimes a wave of prosperity uproots and lays prostrate Christian virtues like the storm levels the giant oak. "And the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." (Matt. 13: 22.) Very few Christians can maintain a close standing with God amid worldly prosperity, and there are many exhortations against the danger of riches in the Bible.

3. Worldly pleasures are a deadly foe to spiritual life. "And are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." (Luke 8: 14.) To minister to the flesh means to starve the soul, for the soul must have spiritual food. (1 Pet. 2: 1, 2.)

4. A cold indifference sometimes steals upon the soul like a thief in the night, and chills the soul to death. It is harder to arouse this class of church members and bring them back to their "first love" than it is to enlist a man of the world. It is like trying to awake one from a literal tomb, because the latter end with such has become worse than the former. (1 Pet. 2: 20.)

5. Malice plays its part in driving the souls of many from God. Hatred and envy become deeply rooted in the heart, and it seems impossible to cure the evil.

THE BENEFITS OF SUCH REVIVALS.

These will be in proportion to our fitness for reception.

1. Our memories are refreshed with our duties and obligations in the different relations of life. (2 Pet. 1: 13.)

2. Such seasons of revivalistic work will cause serious reflections and lead Christians to examine themselves and see if they be in the faith. (2 Cor. 13: 5.)

3. It is, if properly utilized, a great time for the conversion and salvation of sinners. But the most lamentable situation confronts nearly every evangelist called to hold a meeting—viz., unpreparedness upon the part of the church. The church makes no effort to arouse an interest in the coming meeting before the evangelist gets on the ground, but expects the preacher to warm up and put life into the church. As a rule, about all the time the preacher has for a meeting is consumed in warming up the church. It ought not so to be.

A Memorial Service.

BY F. B. S.

On May 31, at 2:30 P.M., while the funeral of Brother J. A. Harding was being conducted at Bowling Green, Ky., there was a memorial service held at David Lipscomb College. The principal speech was made by Brother Pittman, who had known Brother Harding longer than any of the other teachers. Brother Pittman spoke of Brother Harding as a man, as an evangelist, as a teacher, and as a debater. Short talks were made by Dr. Ward and the writer, each speaker emphasizing some strong point in the life of this good man.

J. A. Harding had many admirable qualities. In the days of his strength he was a fine specimen of physical manhood with a very pleasing personality. He was exceedingly polite, and always showed good manners with a very

obliging disposition. He would always be noticed among strangers as a man who had been properly trained in childhood and youth to be a Christian gentleman. As an evangelist, he was full of enthusiasm, with a knowledge of the Bible as a whole, and very sympathetic in his appeals to sinners; and these qualities, added to his zeal and his strong faith in God and his word, made him one of the great evangelists of his day. He was full of energy and never knew when he had worked enough. Many brethren thought that he carried his theory of special providence to an extreme, but there was nothing in his last days that proved his theory wrong. Though he had saved nothing and had nothing of this world's goods in his own right and title, still "all these things" were added unto him. He had as good a home at Dr. Payne's (his son-in-law) as there is in the country. While his theory may not be true, nothing happened to him that proved it false, for he had every good until God called him up higher.

It is sad to see the old guard so swiftly passing away. One by one they are falling, and it is hoped that others will take their places and stand as bravely for the truth as they did.

J. A. Harding did much for the truth in the city of Nashville. Faith, conviction, and courage, made him the man that he was. We should love and cherish his memory for the work that he did for us. May the Lord comfort Sister Harding and the children in their bereavement, and keep them safe for a reunion in that heavenly home that he so often wished to enter. Brother Harding never lost his mind; he only lost the ability to work it. His mind will all be straightened out in the glory world.

Some Correspondence.

Benton, Ky., May 12, 1922.—Mr. A. G. Freed, Henderson, Tenn.—Dear Brother Freed: I preach at Benton once a month—first Sundays—and I learned you were coming back soon to preach on instrumental music. Believing, as I do, that the church of Christ has a right to use music in connection with its worship, I feel it my duty to defend that right for the church at Benton. So far as I know, the members of that church are at peace, and satisfied on that subject; but if you think it best to come back and start the agitation of the subject again, I would be glad for you to come on a first Sunday—any first Sunday that would suit your convenience—and permit me to divide the time with you, so the brethren can hear both sides. We could take four hours—two each—in thirty-minute talks. I do not mean this as a challenge or desire for controversy, but in the interest of the cause of Christ. If the subject is a cause of division, it is worthy the attention of all who love the cause. If you come, I would be glad to hear you. I have been in the ministry more than forty years, and want to be right. If this should meet your approval, we would, of course, go into the discussion in the spirit of Christ and as brethren in Christ.

Hoping to hear from you soon, I am,

Your brother in Christ,

J. M. PACE.

Henderson, Tenn., May 13, 1922.—Mr. J. M. Pace, Benton, Ky.—My Dear Brother: Yours of the 12th inst., now mine. I have promised to be at Benton the third Sunday in this month. It will be a pleasure to meet you there in a brotherly discussion of the subject in question, you affirming that the Bible authorizes the use of instrumental music in the worship in the church of Christ. Faithfully,

A. G. FREED.

Benton, Ky., May 20, 1922.—Gospel Advocate, Nashville, Tenn.—It is stated in your issue of the 18th inst. that there will be a debate between J. M. Pace and A. G. Freed, at Benton, Ky., on May 21. The statement is absolutely false. Brother Freed having announced he would preach at Benton on the subject of instrumental music, I wrote asking him to come on a first Sunday—my preaching day there—and permit me to divide time with him, that the people might hear both sides of the question. He replied that he would be there on the third Sunday, and would be pleased to have a brotherly discussion with me on the proposition stated by your misinformant. I could not be there on the third Sunday, and supposed the matter was ended, and did not reply

to his letter. I am sure you have been misinformed. Please publish this that I may have justice. Believing I have a right to know who sent this statement, I send stamped envelope, asking you to give me the name.

Your brother in Christ,

J. M. PACE.

A statement of a few facts will give light on this correspondence. Not long since Brother Pace preached on the subject of instrumental music in the worship to his people at Benton, Ky., claiming that the Bible authorized it. Many of the members asked me to come and preach on the same subject, including other points of difference. They expressed a desire to hear both sides. I canceled a previous engagement to meet this expressed desire and sent the appointment for the third Lord's day in May. After the announcement of my coming, I received the letter above from J. M. Pace. Since he considered it his "duty to defend that right," and it being his home, I concluded, erroneously I see now, that he would make arrangements to be there. But he did not. I am sure he could have been there had he worked at it.

It is hard to believe that a preacher will make statements that Mr. Pace has in this letter. He says: "So far as I know, the members of that church are at peace and satisfied on that subject." The truth is that many of the members were not "at peace" nor "satisfied on that subject," neither had been for some time; and the worst of all is, Mr. Pace knew it. It is startling to hear a minister of "more than forty years" use the sentence, "If the subject is a cause of division." Mr. Pace knows too well that instrumental music in the worship has caused division and heartaches in the church of Christ from its introduction. But he seems anxious that "the brethren can hear both sides." "The brethren" had heard his "side." But he did not want any one "to start the agitation" of the side of truth. Mr. Pace "agitated the subject" recently. Some of his kind had "agitated the subject" before him—enough that the instruments are "agitated" in the worship at Benton, Ky. Suppose no one had ever "agitated the subject" and the members would not "agitate" the horn and the fiddle, assisted by the Methodists, as they do at Benton, where Mr. Pace preaches? The thing could not "agitate" itself.

Now, Mr. Pace, if you want both sides "agitated" at once before "the brethren" and all interested, it shall be my pleasure to make the time mutual.

A. G. FREED.

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Home Reading

Boy Wanted.

Wanted—a boy that is manly,
A boy that is kind and polite,
A boy you can always depend on
To do what he knows is right;

A boy that is truthful and honest
And faithful and willing to work;
But we have not a place that we care to disgrace
With a boy that is ready to shirk.

Wanted—a boy you can tie to,
A boy that is trusty and true,
A boy that is good to old people
And kind to the little ones, too;

A boy that is nice to the home folk
And pleasant to sister and brother,
A boy who will try when things go awry
To be helpful to father and mother.

These are the boys we depend on—
Our hope for the future, and then
Grave problems of State and the world's work await
Such boys when they grow to be men.

—Exchange.

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The Teaching Force.

Most people look upon the teaching force of our land as embracing only those who instruct pupils and students in schools and colleges. Of course, in a way the minister of the gospel is looked upon as a teacher or instructor. But aside from that, few persons ever stop to estimate the vast army of public instructors available to men, women, and children in our land. We call it free instruction, our free-school system; but, as a matter of fact, the taxpayers have to provide money for buildings, equipment, and teachers, and so in a way all instruction is free though indirectly paid for. Any young person choosing a life vocation should be careful to select, if possible, a task that carries with it a direct benefit to the public in the way of information and help.

Take, for example, the great and wonderful work among trees that has come to notice during the past few years. Any young man who takes up that work can be sure he is not only making his living by an honorable, profitable, helpful task, but he is helping instruct an unthinking public as to the value of trees. He is a part of the great teaching force of our land; and though he may never lecture to a band of students or hear classes recite, he is, nevertheless, a part of our free-school system. The same may be said of the young man who takes up farm-bureau work in any county. Through lectures, pamphlets, and demonstrations he teaches the farmers how to improve the soil, to increase the yield of their fields, to raise the standard of live stock, and to get the most out of farming possible, rather than eke out a bare existence. What a world of possibilities open before the eyes of intelligent farmers as they assimilate the knowledge the United States government and farm organizations freely give out!

In the physical life agencies are at work to teach people how to get well and keep well. Many firms reject the persons unable to pass rigid tests, because it is a waste of time and money to train workers not likely to repay the training by years of good service. The young woman who aspires to be a trained nurse must not only have a love for the work and the intelligence that warrants accepting her for a course of study, but she must have health and endurance. Young men and young women who have disregarded parental pleas to be careful of their health have had the knowledge forced upon them that only the physically fit

get the best places the world has to offer workers. Even the hundreds of patent-medicine almanacs and pamphlets advertising remedies for every disease under the sun urge people to use all the knowledge at their command to avoid illness. Everything possible is done by physicians and surgeons to teach the masses how to avoid hospitals and sanitariums as well as to cure those who come to them. Every new discovery in medical science is proclaimed broadcast, without thought of profit to the discoverer, for the benefit of all mankind. There never was a time when so much knowledge was available in the physical realm as at the present time, and the same may be said of the world of books and finance and arts.

But, sad to relate, there are other teaching forces in the world that are at work tearing down health and fortune and success and even the spiritual existence. Just as there are hundreds of thousands of eager, enthusiastic, broad-minded men and women at work on constructive teaching, so are there multitudes of persons engaged in putting wrong ideas into the minds of young and old. "A cigarette in every mouth" is the educational aim of certain firms engaged in turning out that which will destroy health and usefulness. There are subtle forces at work teaching the drug habit even to children in the grades at school. There are men engaged in propagating the false and fatal idea that one may get rich without work by simply preying on the earnings of others, and that under the guise of legitimate business. There are writers and publishers of books that are guilty before God of teaching those doctrines that will not only undermine our free government, but destroy the chances of individuals for happiness in this world and the world to come. There are teaching organizations with the avowed aim of destroying the constitution of the most beneficent nation the sun ever shone upon. There are superficial and dangerous persons proclaiming the doctrine that idleness is not only honorable, but that it is impossible to be a gentleman or a lady and do certain honorable tasks. There are other forces at work in financial and political circles that teach by deed, if not by word, that the poor have no rights that the rich and powerful are bound to respect.

So it makes a vast difference what calling or profession or task the young person enters into. A certain writer, calling attention to the false doctrine that all work is honorable and equal so long as it is productive, compared the production of bread or meat with the production of dog collars. Now, there is nothing specially wrong with manufacturing dog collars, but surely making bread or producing meat for a hungry world is far superior to turning out things the world could get along without. It is true that the elaborate dog collar may represent more skill than a loaf of bread, but the one ministers to a real need and the other not. And even worse than making dog collars is the making of things that destroy mind, soul, and body. So it is with the teaching force. Consciously or unconsciously many people are teaching, and by the grace of God they must teach things that are pure and lovely and of good report, if they expect to have their work stand in that day when the fire shall try every man's work of what sort it is. If worthy, it shall win eternal reward; but if unworthy, it will drag down not only the teacher, but those who have followed the false ideas, and the blood of the lost shall be upon the head of the one who willfully taught what was wrong and destructive. May every young person think soberly, righteously, and carefully in taking up a life calling, and may it be one that will bring happiness and profit to him all his days and help others to make the right choice in the fear of God!—Hilda Richmond, in Christian Advocate.

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If we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Shall We Criticize.

BY C. R. N.

Some weeks since I was in Nashville, Tenn., and heard a brother declare that the religious papers among us were far from his ideal. He was lamenting the fact that there was to be found in them so much war between brethren. To conform to his plan, there would be no criticism offered; and if, indeed, there should appear a criticism, it should appear with no name signed to it; nor should any man be criticized.

It is lamentable that some people cannot distinguish between a criticism and a wrangle. Preachers are not infallible. Indeed, they are, it seems to me, so very humanly human that they need to be criticized. I have profited more by criticism—adverse criticism—than I have by compliments. I never think of one of my brethren who criticizes me as an enemy, but as a friend; and I think every friend I have knows that I would have him watchful for the cause of Christ, and that his regard for me should not deter him when I need to be criticized for my good or for the good of the cause of Christ.

I fear that we preachers are disposed to think of ourselves as a body rather separate from other church members.

The following from W. F. Ledlow, which appeared in the Firm Foundation under the heading, "Professional Ethics," and the comments by R. L. Whiteside, will be interesting. Let me commend the comments as timely.

In the business world men have come to recognize standards of conduct and have adopted rules that control their relations to one another. A merchant who criticizes, undermines, underbids, and in any way takes advantage of a fellow merchant, violates the merchants' code. Physicians who respect their profession do not comment with disfavor on another physician's work.

School-teachers are strongly advised never to discuss the demerits of another teacher and never to place their work on a competitive basis. Stand square for the profession. Every time a teacher lowers another teacher in the eyes of a school board, he does the profession harm.

There ought to be professional ethics among the preachers. They need help rather than criticism; the profession needs to be elevated, and not lowered; the work needs to have its confidence in preachers strengthened, and not weakened. If every preacher will speak well of all other preachers and criticize none, the cause of Christ will greatly improve.

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Professional Preachers—Professional Ethics.

BY R. L. WHITESIDE.

It is painful to see a gospel preacher refer to preaching as a "profession," as Brother Ledlow recently did in these columns. In many respects professional preachers have been a curse to the world. Against the professional preacher, "the kingdom of the clergy," Alexander Campbell wrote some of his most effective essays. It is a strange thing to hear a gospel preacher refer to the "profession." However, of late we hear much of "entering the ministry," and now we have as a logical result "the preaching profession." Preachers are thus separated from plain Christians into a distinct profession. If this prevails, we will have the old denominational terms, "the clergy" and "the laity."

This profession now calls for a code of ethics—a special code for preachers, mind you. Well, the medical profession has a well-defined code of ethics. Some rules in this code

seem rather strange to the laity; but a physician accepts these rules when he enters the profession. It is then a graceless thing for him to disregard them. The preacher profession must, of course, have its code. Every profession has, even baseball. Like other professions, it will take time for the preacher profession to develop a suitable code; but it will come in time, for Brother Ledlow has suggested the first rule. But this code, when developed, may, like other professional codes, have some rules that seem strange to a layman. Ethics, after all, may be defined as "a particular system of principles and rules concerning duty, whether true or false."

The first rule suggested for this new code of ethics for this new profession is that preachers should not criticize preachers. That would be good professional ethics. Then, if a layman undertakes to criticize the professional preacher, the professional preacher can serenely point out to him that, since he is not in the profession, he is not competent to criticize the profession. This would be a logical development, would it not? At least, as a layman, I would feel out of place to try to show a skilled surgeon how he could have improved on the work he did in a difficult operation. With preachers too ethical to criticize one another and too far above the laity to be criticized by them, couldn't we turn on the steam?

But I am still a plain Christian with no desire to encourage this professional-preacher business; and when the "profession" and the "laity" are clearly defined and a code of ethics fully developed for the "profession," I propose to remain with the "laity." The "profession" might need criticizing. And I will have good company; for the following quotation shows that Paul had adopted no such rule as that suggested by Brother Ledlow: "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision." (Gal. 2: 11, 12.)

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Training for Service. No. 3.

BY AN ELDER.

It is the first day of the week, and the hour previously appointed for meeting. A few have arrived, and the services could proceed but for the reason that others are slow in coming, and the admonition is, "Tarry one for another;" so they drop in from time to time until enough are present to start. As the crowd gathers, one may observe the number who are visiting, laughing and talking and having a general good time. The men talk about the weather, crop or business conditions, and swap jokes; while the women visit, along a different line, usually feasting on a sweet morsel of gossip that is just too good to keep any longer. By and by some one must "make a beginning;" so a hymn is announced, the number being repeated several times before all understand and get ready for the singing. But while the first song is being sung two dear old sisters who have not yet finished their visit are very busy talking, and as the singers are making plenty of noise, they talk out, and when a pause comes in the music you hear a shrill, piping voice telling just how it happened, etc. Did you ever see or hear anything like this? If you have not, you have missed an experience. As the singing continues some are watching the entrance to see who is coming in, while others sing, smile, and peekaboo at the cute tots and babies, wholly oblivious of the sentiment of the song he or she is singing in praise and honor of God and for his glory. Surely such actions are not commendable, but rather deplorable in the house of God, the assembly of the saints, who have met, presumably, to encourage each other and to worship and adore the one true God, who "so loved the world, that he gave his only begotten Son, that whosoever

believeth on him should not perish, but have eternal life." In the assembly the saints should refresh their memory of the Savior's love as by faith they view him dying upon the cross, suffering—yea, suffering as they may never, in this life, fully understand and realize—for the sins of the world. Why should man, the highest production of God's creative power, who is the Father of his spirit, who has done and is doing so much for his comfort and happiness, appear so thoughtless, so indifferent? Brethren, think—yes, *think*; and do your thinking, at least a good portion of it, before you reach the Lord's house. It is not best that one wear a long face with "sanctimonious seeming," trying to impress upon others the thought that he is loaded with an oversupply of piety; at the same time, would it not be best, while in the assembly, to engage one's self whole-heartedly in the worship? "Rejoice in the Lord." May we all so walk, so talk, and so act, that those with whom we come in contact—with whom we associate—may know, may realize, that we have been with Jesus!

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Lot.

BY E. W. M'MILLAN.

Lot was Abraham's nephew. Heir to his father Haran's estate, Lot left Ur of the Chaldees with Abram when God called the latter to follow him. Though a nephew of the great and good man, Abraham, Lot was a different type of man from his uncle. Lot was much concerned about temporal matters. So far as we know, Lot was never dishonest in his dealings; but whenever a choice was to be made between a more or less advantageous position, Lot usually chose the former. This fact is illustrated in his selection of the rich valley of the Jordan as a dwelling place. Disregardful of all duties of courtesy and respect, and unmindful of his debt of gratitude to Abraham for bringing him out of a heathen land into a place where he was under the guidance of Jehovah, Lot selected the rich Jordan valley and left the less desirable tract of land of Abraham. What Abraham got was good, but what Lot chose was better.

Yet we are not to regard Lot as a wicked man, nor even an irreligious man; for the Bible refers to him as a righteous man. He was rescued from destruction in the downfall of Sodom partly because he was a righteous man, and Peter speaks of him as vexing his righteous soul because of the wickedness in Sodom. (2 Pet. 2: 7, 8.) On the other hand, when he was rescued from Chedorlaomer, his captor, and, again, from the destruction of Sodom, Lot seemingly forgot the meaning of gratitude; he never stopped to give praise unto the Lord nor to erect an altar of worship to him. Lot seems to have been desirous of living right personally, but he was of that type of men who are willing to live in a wicked community and rear families under such environment in order to make sure of temporal provisions.

The consequence of such chance taking is seen in the succeeding history of Lot's family. Lot witnessed the marriage of a number of his daughters to men of Sodom; and when the warning came from God to leave the city, these married daughters refused to go and were destroyed with the others. These girls possibly were religious while they remained at home, and maybe would have been positively religious after marriage had their home environment not been so much against them. Lovers of our own age would do well to receive a lesson at this point. Lot's wife, also, had become so much attached to their possessions in Sodom that she must disobey the Lord's voice and look back, thus effecting her own death. After one trusts in the Lord, there is no place for turning back. All bridges are to be burned behind us, and, with steady gaze upon the Lord's paths, we are to march forward and upward. The apostle Paul taught against returning to the weak and beggarly rudiments where there is bondage, and Jesus taught that no one who puts his hands to the plow and looks back is worthy of him.

But these are not the worst of Lot's troubles. When he and his two daughters had reached Zoar from Sodom, these girls made him drunk and developed the shame of illegal relations with their father. From the sons of these girls came the Ammonites and the Moabites, who were later hostile to their Hebrew relatives. To preserve the purity of his family, Abraham sent to his homeland for a wife for Isaac. The contrast between the method of preserving this godly family and the method employed in Lot's family is as striking as is the difference between Lot's grief and Abraham's happiness in his old age. It never pays to neglect the soul's interest for temporal advantages.

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Some More Russellite Foolishness.

BY J. B. NELSON.

The Dallas (Texas) Journal recently carried the following news item:

In 1925 the world will come to an end and the kingdom under the Messiah of the Jew and of the Christian will begin, Judge J. F. Rutherford, president of the International Bible Students' Association, told two thousand persons at the Coliseum Sunday afternoon. Bible students predicted the World War in 1914, which was the beginning of the end of the world or of the kingdom of Satan, he declared. "Life is to take on immortality," he said, "for it will be of a character that man will wish to have forever. Earth shall abide forever, and Texas shall never cease to exist. But its desert places will become gardens. Gradually hair will return to the bald head and teeth to the toothless, beauty to the ugly and purity to the sinner."

If the above assertions were only true, there would be much elation for many of us bald-headed fellows, and the toothless could gum it with more reservation of mind, knowing that they will soon have their teeth; and the greatest elation of all, that C. R. N. (of Texas), J. D. T. (of Arkansas), H. N. M. and F. B. S. (of Tennessee) are all to get good-looking. According to Rutherford, our bodies will be immortalized and remain on this old earth, and that without a resurrection. Rutherford makes out the teachings of the apostle Paul in 1 Cor. 15 false and foolish. But I prefer Paul to the assertions of the ex-Federal prisoner and disloyal citizen to both the United States and God.

Texas is to get rid of her sinners, according to Mr. Rutherford. No more bootleggers, no more "hijackers," gamblers, fake oil stock sellers. Won't we have a great State?

These false prophets, Russellites, have been predicting the end of the world and the restoring of all things back to the pristine age for years. To them the end of the world does not mean the passing away of this mundane sphere, the heavens, and other things that the Bible teaches. In the Russellite rejuvenating time the cows will quit horning, the snakes will quit biting, the bee will cease to sting, and all sinners will quit sinning, and the old will be so rejuvenated they can jump up like a schoolboy and pop their heels together, and the old maids and old bachelors will be very pacific in their demeanor, and C. R. Nichol and I will never have stomach trouble any more. A. O. Colley and C. E. Wooldridge will get pretty, and J. W. Dunn will have a full head of black hair—O, happy day!

I trust the readers will contrast the following with perversions of Judge Rutherford and note the difference: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isa. 65: 17.) "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Pet. 3: 10.) As to the end of time, read Mark 13: 32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." According to Mark, Mr. Rutherford and his cohorts claim to know more than any man, angels, or even Jesus Christ while on earth.

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Field Reports

Belington, W. Va., May 29.—I began at Liberty on Friday night. So far there have been three baptisms and four restorations. I delivered four sermons yesterday. I will be here all this week.—Andrew Perry.

Black Oak, Ark., May 30.—My mission meeting in Southwestern Missouri is history. Ten were baptized, five were restored, a congregation of about thirty-five members was started, and money raised to erect a church house. I have the first half of July open for a meeting.—W. Curtis Porter.

Fort Smith, Ark., May 29.—On Lord's day I preached for the brethren at the Park Hill church of Christ. The largest audience greeted me that has assembled for some time. I am very optimistic concerning the cause of Jesus here. The brethren, I trust, will all aid in proclaiming the gospel which needs to go abroad in this city. I shall likely spend the summer with this congregation, and ask the prayers of all the brethren for the efforts we put forth in his vineyard.—Leland H. Knight.

Tuscumbia, Ala., May 30.—Brother Horton and I held a mission meeting at Government Hill, about halfway between Sheffield and Florence, which resulted in seven baptisms. These and the three or four members already there give us a little band capable of keeping house for the Lord. They will meet regularly for worship as the Lord directs. The church at Tuscumbia is doing all the mission work it is able to do. I hope to see an interest among all the churches in mission work. Let us do all we can to lead people out of error into the light.—J. H. Morris.

Heber Springs, Ark., May 30.—The meeting here began on Sunday with fine interest. The house has been filled to overflowing both nights, with a large attendance from other churches. Two were baptized yesterday. We are having two services daily. I shall deliver a memorial address to the American Legion to-day, I shall speak to the Normal to-morrow morning, and shall address the union labor men here next Sunday at 9:30 A.M. One of the great factors in the meeting here is the very fine singing done by the church, with Brother E. R. Harper leading.—L. R. Wilson.

Memphis, Tenn., May 30.—I preached at Ford's Well on the third Lord's day

in this month to good crowds, and we had dinner on the ground, and good interest was manifested morning and evening. Last Lord's day I was at Huntingdon, and preached twice to people who seemed to appreciate it. I stayed several days with Brother Ivey and family, who were old friends in Texas, and we enjoyed the occasion very much. Brother Ivey is a good man. Next Lord's day I am to be at Alicia, Ark., and the middle of June I am to be in Texas for a meeting. I expect to be back in Tennessee for a meeting in the summer.—W. F. Lemmons.

Eloquent Tribute to Trees.

Trees are the arms of Mother Earth lifted up in worship of her makers; where they are, beauty dwells. Trees are the shelter of man, beast, and bird; they furnish the roof above us, the shade about us, and the nesting places of love and song. They call children

out to play; they entice sweethearts into leafy coverts to seal their vows with fond caresses; they console and gratefully reward old age. They are the fittest ornaments of wealth and the inalienable possession of the poor, who can enjoy them without having title to them. They are the masts that fly the flags of all nations and the sails of all seas; they are the timbers that bridge forbidding streams; they bear the wires of the world's intelligence; they hold the rails that carry the traffic of the continents; they are the carved and polished furnishings of the home; they cradle the young and coffin the dead. Trees herald the spring with glorious banners of leaf and bloom; they clothe the autumn in garments of gold and royal purple; bared to the winter's cold, they are the harp of the winds, and they whisper the music of the infinite spaces.—Clarence Ousley.

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Among the Colored Folks

On the second Lord's day in May I began a meeting at Murfreesboro, Tenn. This meeting was supported by the white church, and I must say they cared for me nicely and gave me a liberal contribution, for which I am very thankful. This church desired to do some mission work among my people and give them a chance to hear the pure gospel of Christ. Interest was good throughout the meeting, although we had some opposition and many hindrances. We were rained out twice and the wind blew our tent down once, and we had to close the meeting in the meetinghouse. There were no additions, but we tried to sow the seed, and we expect to reap at some later date. The brethren and sisters seemed to be greatly encouraged and edified. I shall never forget the kindness shown me by my colored brethren and sisters, who did everything to make my work among them pleasant. It is a pleasure to labor with such people.

On May 11-13 I had the pleasure of meeting with the brethren at Capleville, Tenn., in what was called a "get-together meeting." A number of preaching brethren were present from several States. Unity, mission work, and school work were discussed, and I believe great good will result, because we cannot do what we want to do with division among those who claim to be loyal to the truth. It will not be hard to build a school and do effective mission work when we unite on the scriptural way of settling our troubles that are sure to arise among God's people; and when we are united we can appeal to the brethren, white and colored, and they will respond, but no one feels like helping those who have division among them. So I am praying and working for the time when everything that serves to keep God's children divided will be removed. We need a school in which our young men can be better prepared for the ministry, so they can go about doing effective mission work; but before we can have this, we must have unity first.

I am now (May 29) in Birmingham, Ala., laboring in a fine mission field, and prospects are good. I was called here last year by the West End Church (white) to do mission work among my people, and I remained one month, and they were present each night to see that the work was conducted right and to render any assistance needed. These people had a mind to work, for they proved it. I shall never forget Brother Graves, who did so much to encourage me in my work. He was

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baptized by Brother S. H. Hall. About forty-five were baptized here last year, and I am told by Brother Graves that none of them have given any trouble since obeying the gospel. I preached three times on Lord's day, and in the afternoon service one man walked out boldly and confessed his Savior, and we are looking for more. Thousands of my people here are ignorant of the pure gospel of Christ. The harvest is great, but the laborers are few.

M. KEEBLE.

I am glad to report that the congregations that I have visited since Christmas are doing fine. I preached two nights for the congregation in McMinnville, Tenn., March 7, 8. The attendance was fine. They seem to be putting on new life. I am to hold a ten-days' meeting for them this fall. On the first Lord's day in April I was with the Pleasant Union congregation, in Maury County. There was one confession. This congregation is pulling together. On the second Lord's day in April I preached for the congregation at Goodrich, Tenn., with one confession. On Sunday night we had a crowded house, with both white and colored people in attendance. All seemed to enjoy the service greatly. On April 18 I began a meeting in Parrish, Ala., one of the hardest places I ever was in. I could not rent a meetinghouse, but succeeded in getting a poolroom to use for one hour, with the understanding that I would not move the pool tables out of the room. With my Bible and song book lying upon one of the pool tables, I began telling the old, old story of the cross. The next day I succeeded in getting the Masonic Hall, and used it for eight nights. On the sixth night of the meeting six persons made the good confession, among them being two preachers. Brother Frank Baker (white), of Berry, Ala., was present one night. He seemed to be well pleased with the preaching. Brother Hal P. McDonald, who for five years was principal of the Christian college at Berry, was with us one night, and spoke words of encouragement. Brethren Baker and McDonald have been a wonderful help to me since I have been in the ministry. Berry was my home for three years. The white congregation at Parrish attended the meeting well and took an active part in the song service, which was led by Brother J. T. Nall, of Patton, Ala. I received, through Brother J. R. Davidson (white), from the white congregation at America, Ala., ten dollars, and through Brother Jerome Myers, from the Oakman congregation, five dollars. The Parrish congregation did well under the present condition. All have

my hearty thanks. We now have a membership of six. I have other meetings in destitute places. I ask the prayers of all the faithful.

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Proposed Solution of All Difficulties.

BY F. P. FONNER.

That serious difficulties exist in the political and religious worlds, no one can deny. Even the churches of Christ are being affected thereby. Many solutions for these troubles have been proposed, and not one of them can ever bring peace and happiness to the whole human race. Why? Because they are proposed in the interests of some human organization without taking into the account the rights of the rest of the world. Even a miner's union injures more persons than it benefits, because when a strike occurs it prevents many from getting coal and entails suffering upon the poor of our land. How a Christian miner can thus consent to injure a brother who follows some other occupation is a mystery. Surely he does not intend this, but it has that effect. This will surely react upon himself and cause his own family to suffer in the end, because men in other occupations will show no mercy when the supreme test comes. Please mark it well, any Christian coal operator who refuses to pay his men a living wage contributes to the same results and brings suffering upon many of his own brethren elsewhere. If our manufacturers cannot obtain fuel, then they must cease to operate. This affects many workers everywhere. No Christian coal operator can afford to thus treat his own brethren in other callings. It must not be done, because such things affect the interests of men in every other occupation.

But is there no remedy for these ills? Yes, if all men will forsake their sins and return to gospel principles. It is, therefore, the duty of every Christian laborer to endeavor to make Christians of all his associates. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7: 12.) This key, if rightly used, would unlock many a stubborn heart and bring peace in almost every case. If all men were real Christians and would observe this rule, it would settle all difficulties and bring about an era of good will never known before. Every man of ordinary ability could make a living for his family, because he would have the help of men in every other calling. This help would be mutual and would benefit the entire human family. The idea of Christians curing the ills of humanity by working through some human society is preposterous and absurd. It is an invention of the devil designed to lead them away from the blood-bought church of God. Even political parties can affect no reforms aside from gospel princi-

ples. The only hope of reform, politically, is in the conversion of our rulers, and to this end we must work and pray. It is apparent to all that civic righteousness is very much underrated in these times of distress. The remedy for every ill and the solution of every difficulty may be found only in the word of God. When men love the race and each other as they should, they will use the key as already indicated. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 44, 45.) Then let all Christians seek to do good to all persons, as God does, and thus promote peace on earth.



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Manuscript is all in hands of printer, and book will be ready for delivery about June 26.

Send all orders to N. B. HARDEMAN, Henderson, Tenn.

Field Reports

Decherd, Tenn., June 1.—I have just returned home from a ten-days' tour in Bledsoe and Marion counties. I preached a few nights at Lees Station, and one was baptized and one took membership. I preached one night at Red Hill, and two made the good confession and were baptized. I preached one night at Whitwell, and three made the good confession and were baptized. For the lack of time and the many calls, I cannot give the time I ought to give. I am trying to get to as many places as I can; so I have cut my meetings too short. If the brethren would do their whole duty, they would have the material ready when we arrive; but it seems that it takes more of my time preaching to the church than to the world.—R. E. L. Taylor.

Lenoir City, Tenn., May 30.—Brother J. D. Derryberry and I began a meeting here on May 23. The audiences and attention are good. The little band of seventeen we put to meeting in a rented hall last year has done well. They are gaining slowly. Brother Holden and wife have been a great encouragement during the school year. Two brethren from Fayetteville, Tenn., are here, whom we hope to get into the work. Brother Derryberry is due next to join Brother Andy T. Ritchie at McEwen, Tenn., in a mission meeting, one of a series supported by the Twelfth Avenue congregation, Nashville, Tenn. Let others support preachers and singers in a like manner. I am due at Jones Avenue, Nashville, Tenn., third Lord's day in June. We expect to have a tent near the end of the Meridian car line.—R. C. White.

Sedalia, Mo., June 1.—I made a hurried trip last week and the first of this week through Southern Missouri, Northern Arkansas, and Eastern Oklahoma. I was in Joplin, Mo., for a few hours, but, not having learned of any Christians only in this city, did not leave the business section. This city of from twenty-five to fifty thousand surely has at least a few; if so, I should like to learn of it. On Thursday night I heard Brother W. G. Tucker preach in Fort Smith, and met and visited with Brother R. L. Ludlam, Jr., Brother Etheridge, and Brother W. W. Slater's mother's folks, as well as many others. I visited Cameron, Shady Point, and Spiro, Okla. At these two last-named places I preached. The crowds were small, but seemed very much interested. This is as needy a field as I ever saw, I think. The church should send men there and support them.—S. W. Bell.

Cleveland, Tenn., May 25.—The tent meeting at Big Springs, Cleveland, closed on the evening of May 19, after running nineteen days. There were ten baptized, one restored, and five by commendation. Others almost persuaded. Rainy weather hindered the meeting at times, cutting us out of some of the services; notwithstanding all of that, the interest was fine. We believe that a vastly great amount of good was accomplished. Brother Cullum proved himself "a workman that needeth not to be ashamed." The lessons were simple, strong, and convincing. On account of the condition

of my throat, I had to turn the Rockwood meeting over to Brother Cullum. He closed here to go on to the meeting there, which began last Lord's day. I am doctoring and resting up my throat so as to be in condition to go ahead with my meetings just as early as possible. I preached here on Lord's day, both morning and evening. There was one addition at the forenoon services, and two valuable members took membership at the evening services.—George W. Farmer.

California News.

BY L. D. PERKINS.

I was with the Nevada Avenue congregation, in Fresno, on the fifth Lord's day in April. The house was well filled, and we had a fine service. This congregation is ministered to by Brother W. Halliday Trice, and he has done a splendid work there. In the afternoon of the same day I was at the Fresno Street Church, where I heard a fine sermon by W. W. Pace. Brother Pace lives in Madera.

On the second Lord's day in May I was with the mission church at Bakersfield, with the largest number to speak to we have had there. The work is gradually growing, and we plan to locate some good man there in the near future. Brother C. R. Nichol will begin a siege there on the first Lord's day in October.

On the third Lord's day I went to Chowchilla and heard Brother John I. Reagan, of Dallas, Texas, deliver two fine sermons. He is there in a meeting, and is having a fine time. After this meeting he will hold a meeting in Fresno.

On the fourth Lord's day I was in Hanford, where I addressed a fine audience. Brother Nichol will begin a month's work in Hanford on the first Lord's day in November; then two weeks at Nevada Avenue, Fresno, and then two weeks at Madera. Then we will turn him over to Southern California. He will preach at Altura and Sichel Streets, in Los Angeles, during the month of January, and the month of February he will give to the establishment of a congregation in Long Beach.

Brethren, we need a good congre-

gation in Long Beach more than at any point in the State. There is a Review congregation there that is strong in its opposition to teaching the Bible in schools. I will pay twenty dollars per month to any preacher who will go there and give his time to the work for twelve consecutive months. Who will join me in this work? Remember that I work through the week for a support and give my time free to the work in this missionary field. I am a tentmaker. Help me in the Long Beach work. Let us support a man there.

Buffaloes Carry Mail.

In certain parts of Russia the mail is carried by buffaloes. This animal is picked for the service because of his very flat feet, which enable him to travel where horses would sink.—Exchange.

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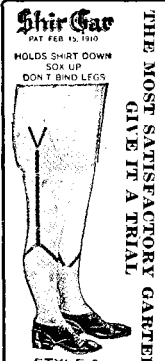
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An Urgent Need.

BY G. W. FARMER.

A church house is needed at Niota, Tenn. This is a town of six or seven hundred people. We have a lot bought and paid for, with restrictive clause in the deed, and between three hundred and fifty and four hundred dollars on the building fund. The cause is very weak here. Only a few members, and most of them sisters. The worship is started up here. They meet in the auditorium of the school building. The town is now putting up a new school building. The old building is to be sold soon. Then we will be thrown out of a place to meet. Opposition to the truth is very strong. We do not want the cause hindered here for want of a place to meet. Please help us to get a meetinghouse. We appeal to individuals and to congregations to send us a contribution for this purpose. Let churches appoint a day in which to make this contribution. Send all contributions to G. W. Farmer, Cleveland, Tenn., and they will be gratefully received.

From personal knowledge gained from being at Niota together in two meetings, we are glad to indorse all Brother Farmer has said. This is one of the few calls entirely demanding help. The situation is urgent. The people generally give us a good hearing and listen attentively. Soon additions should follow. A few are very bitter. Brethren, could you know the conditions and sacrifices made to get this lot and building fund, we believe you would help freely. Please do so now. We know of no more needy place. Save the cause here.

R. C. WHITE.

J. D. DERRYBERRY.

Religious Interest at Florence, Ala.

BY B. F. HARDING.

The church at Florence is prospering. During the last six weeks we have had added to the congregation seventy-eight. Sixty-nine of these made the good confession and were buried with their Lord in baptism, others were restored, and some came out of the denominations. On April 2 the Methodists, Baptists, and Presbyterians began a tent meeting here, conducted by Ham and Ramsey. We were the only religious body in town, with the exception of the Catholics, that did not take part in the meeting. Mr. Ham stirred the whole town, and thousands flocked to hear him. He came nearer preaching the truth than any denominational preacher I have ever heard, but still was far from preaching as Peter and other inspired men did to alien sinners. We were very

severely criticized for not taking part in the meeting. This criticism was led by the "digressives." During this entire meeting it was necessary for me, at our regular services, to preach on the differences and to show why we could not coöperate; and, as a result, more have been added to the "one body" than to any one denomination, so far as I have been able to learn. Our Bible school is the largest that it has ever been. For some time we have averaged over three hundred. Our Lord's-day-morning audiences fill the house, which is the largest church house in town. The gospel is the power of God to save. May we be loyal and true to Him and never compromise his blessed truth.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys and clears the complexion. By thoroughly purifying the blood it makes good health.

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Obtain the Discovery in tablets or liquid at your nearest drug store or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg., or write for free medical advice.

Commencement at Thorp Spring, Texas.

The friends of Thorp Spring Christian College will long remember May 14-18. Several hundred invitations were sent out to former students and friends of the school. These invitations were well received, and great crowds thronged the buildings and grounds for the four days of commencement.

The real exercises began on Sunday morning with the commencement sermon by Brother A. O. Colley, of Dallas, Texas. Brother Colley is at home in the country schoolhouse as well as in a city church, or in a university or college. We feel sure that Brother Colley's sermon did good.

The commencement address was given on May 18, at ten o'clock, by Brother G. C. Brewer, of Cleburne, Texas. Many expressions were heard commending the good things that were said.

In addition to the addresses and sermons of the week, several excellent programs were given by the Fine Arts Department. Mrs. Chambers had one night for her pupils in Piano. Miss Hammond had one night for her pupils in Expression. Miss Hooper assisted Mrs. Chambers with her pupils in the Voice Department. Each of the literary societies had programs.

The crowning event of the occasion, however, was Monday, May 15—ex-students' day and the ex-students' banquet at eight o'clock. Eighty-three plates were spoken for at the banquet. The Ex-Student Association took permanent form. Bob Chiles, Celeste, Texas, was made president; Mrs. A. R. Holton, Thorp Spring, Texas, secretary. The purpose of this organization will be to work for the interest of Thorp Spring Christian College and to urge that each succeeding year more and more shall attend these class reunions.

The work this year has been successful. The moral and religious influence has been the very best. With our excellent environments and active constructive program for work, we can weed out much of the undesirable in the lives of boys and girls.

After the last farewell was said, students departed for different sections of the State to their homes. Many questions were asked during the last days about what each would do this summer. Some eight or ten will be preaching and singing. Brother Garfield McCord is now at Longview with Brother T. H. Etheridge in a meeting. Brother J. C. Rigney is with Brother G. A. Dunn at Gainesville. Brother Robert McDougald begins his work at his home, near Kemp, Texas. Brethren Lowell and Horace Teddlie will visit their father for a few days at Shamrock. Others of the boys and girls will be in school at different places doing extra work during vacation.

Deficient Vitality a Great Misfortune.

Persons that can rarely or never say that they feel full of life are really among the most unfortunate. They do not live, but merely exist, for to live implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins.

A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings. Such a medicine is Hood's Sarsaparilla. The weak, run-down, or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. It is simple justice to say these words in its favor.

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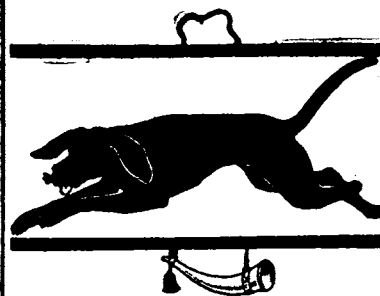
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Obituaries

Boley.

On Saturday, January 15, 1921, the death angel closed the eyes of my little brother, J. W. Boley, Jr. He was only eleven months and twenty-eight days old. Death to him was not a long illness and suffering. He passed away seemingly at perfect ease. J. W. is with God, and he will keep him. He is far from this world, and it is for us to meet our little brother in the bright celestial city of God. We should console ourselves with the words of Jesus when he said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

MAE BOLEY.

Cleere.

On May 20, 1922, Mrs. Velma Moore Cleere passed into the great beyond. She was born at Mars' Hill, Ala., and became a Christian at an early age. She was married to Dr. W. W. Cleere, of Russellville, Ala., about eight years ago. To this union two sons were born, who, with her husband, five sisters, and two brothers, survive. She was a devoted Christian, wife, and mother; loving, thoughtful, kind, and generous. Her life was a benediction, not only to her immediate family, but to all who knew her. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

B. F. HARDING.

Holloway.

On February 25, 1921, my brother, L. P. Holloway, of Glass, Tenn., answered the last earthly call of his great Creator and passed from a life of pain and sorrow to one of peace and rest, where sickness and sorrow are unknown. He was born on March 14, 1853, in Mississippi, and moved from there when a small boy, with his mother, to Obion County, Tenn., where he lived until the day of his death. He was married to Miss Frances E. Aldridge in June, 1875. Seven children—four girls and three boys—were born to this union. All are members of the church of Christ but the oldest son. He obeyed the gospel on August 23 1917. He earnestly contended for the faith delivered to the saints. He looked for a city which hath foundations, whose builder and maker is God. We hope to meet him where the gates are of pearl and the streets are of gold.

S. W. HOLLOWAY.

Lawrence.

On the afternoon of May 22, 1922, all that was mortal of Eugene Lawrence was committed to the earth to await the resurrection. His existence on the earth of forty-five years was characterized by thirty years spent in the service of his Master. Remembering his Creator at the age of fifteen, he was baptized by Brother F. W. Smith, and afterwards lived faithfully the Christian life. Because of an affliction in infancy Eugene was never strong physically, but mentally his

mind was alert, and spiritually he was a pillar of strength in the church. Hence he always took a delight in ministering in any way he felt his talent would permit. Appropriate and comforting words of condolence were made at his funeral by Prof. Warmoth Peebles, a lifelong friend, teacher, and coworker in the church. He is survived by a mother, one brother, and three sisters, who mourn their irreparable loss. But in some fairer day, if faithful to God, there will be a family reunion.

J. LEONARD JACKSON.

Kindness.

Kindness is a most winsome thing. It speaks a language even a dog understands and creates an atmosphere in which the most beautiful virtues come to blossom. It reaches into the heart of a friend and brings forth treasures new and old displaying the best capabilities in the best light. It diffuses an aroma of sweetness and a radiance of light that afford more joy than any other virtue. The word defined means "kinnedness," which is to say that it carries the home relation out into the world and, with Jesus, thinks of those we meet as "brother and sister and mother." It is a long reach of effort to meet Christ's kindness in this ideal that we stand ready to do for any what we would do for brother, sister, or mother. Yet no one is ever sorry for the effort, and those who have influenced us most are those who have given this sort of homemade kindness. No one claiming to be a Christian will intentionally hurt another in mind, body, or estate; but we must never thoughtlessly or carelessly give pain. "Be ye kind one to another" is apostolic urgency. "Love suffers long and is kind" is the fine blossoming of Christianity rooted and grounded in the human heart.—Northwestern Christian Advocate.

Finger Nail's History.

The rapidity of the growth of the nails is indicative of the health. The growth of the nails on the right hand is in most people more rapid than of those on the left hand. Another curious point is that the rate of growth of the nail depends directly on the length of the finger. Thus the nails on the two middle fingers of men grow more rapidly than those on the first and third fingers, respectively, and these, in turn, are more speedy in their growth than those on the little fingers.—Selected.

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Gospel Advocate

Volume LXIV. No. 24.

NASHVILLE, TENN., JUNE 15, 1922.

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THE POTENCY OF A LOOK.

BY JAMES E. CHESSOR.

THE DANGEROUS LOOK.

There are some directions in which we ought never to look. We cannot do it safely. On the streets of our cities one sometimes sees men at work repairing the trolley tracks, and on a small box inclosing a brilliant flame used in their work are seen the words, prominently displayed: "*Danger—Do Not Look!*" In some cases the notice explains that a look at this flame or ray will injure the eyesight. Even after reading such a notice there is a subtle temptation to steal a look at that dangerous light, just for an instant, and then quickly look away. It is a striking illustration of God's warning to us repeated many times throughout his word: "*Danger—Do Not Look!*" We are not to look at temptation. We are not to look at sin. Every time we look in any of these directions we run the risk of injuring more than our eyesight. There is danger in a look. There is disaster in a look.

"LOOK NOT UPON THE WINE."

"Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder."

This is God's warning to all who may be tempted by wine or strong drink. The psalmist knew the potency of a look. He warns against the deception of color and brilliant sparkle in the glass, and points out the bitter, deadly effect, how "at the last it biteth like a serpent, and stingeth like an adder." Men who have been addicted to drink for many years have said to me repeatedly that it is almost impossible for them to refuse to drink when liquor is set before them. They deny that nonusers can appreciate their situation, how utterly helpless they are. They say that the temptation is too much for them, and almost invariably they succumb. Their sole way of escape, then, is not to look, to avoid it, to turn from it, and to pass on. If they look, if they dally with temptation, being weak to effeminacy, they will yield. I am glad that the barroom is no longer in their way. With its inviting neatness, its display of color, its marble floors and bars, its great variety of sparkling liquors, the saloon was an attractive place for

youth to loiter, a subtle solicitation to drinkers, and I earnestly hope that its day is gone forever. The bootlegger with his muddy wares affords no such temptation to look, nor does the wildcat still; and I only wish that the lawless vender of poison were tenfold more repulsive than he is and that the nefarious business of the moonshiner were as detestable in the public eye as it is in God's sight. But certainly we are fallen upon better times when those that "go to seek out mixed wine" must traffic with outlawed blockade runner and bootlegger, or search for still in gulch or cove or tangled backwoods. I certainly am glad that the masses have little opportunity to look upon intoxicating liquor, for I hate the traffic for the crimes it has done.

What is said of the danger of looking upon wine is true of every other evil thing. We are not to look indulgently upon any of them. There are many flagrant evils of the present day that transcend the menace of wine. If we "abstain from all appearance [every form] of evil" (1 Thess. 5: 22), we must not look. To look is to court temptation, and temptation may lead to sin. Now, all temptations fall into three classes—those that appeal to the flesh, those that appeal to the eye, and those that appeal to human pride. "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." (1 John 2: 16.) The purpose of this article is to warn especially against the "lust of the eyes." Men are tempted in many ways. Oftentimes it may be that their own sinful nature is the most important factor in leading them into sin, for thus we read that "each man is tempted, when he is drawn away by his own lust, and enticed." (James 1: 14.) Yet who shall say that the incautious look may not be a most potent means of stirring up the wicked passion or lust? The devil is not foolish enough to disregard the look, for "even Satan fashioneth himself into an angel of light" that he may be attractive rather than repulsive. Indeed, Satan is industrious in affording weak Christians ample opportunity to behold the most attractive forms of sin, and to accomplish his death-dealing ends he will employ the deft agency of the friends and associates of those whom he wishes to ensnare. The only safe course is not to look. We must conquer by running away. The whole catalogue of evils must, as far as possible, be avoided, for concerning every sinful thing God has said: "*Danger—Do Not Look!*" Do not look indulgently upon card playing. Do not look upon the ballroom. Do not look upon obscenity, unchastity, the vulgar picture. Heed God's warning with reference to temptation and evil: "*Danger—Do Not Look!*" There is danger and disaster in a look.

"LOOK NOT BEHIND THEE."

The angels' warning to Lot and his family was: "Escape for thy life; look not behind thee, neither stay thou in all the Plain; escape to the mountain, lest thou be consumed." (Gen. 19: 17.) The temptation on the part of Lot's wife to look back surely was great, for we read that she "looked back from behind him, and she became a pillar of salt." I think that this was more than a physical look—that it was an intense longing on the part of Lot's wife for the things left behind, Sodom and its sinful life; but it most likely found expression in the physical act of turning and looking at the burning city. Jesus is the best commentary on the

destruction of Sodom and the case of Lot's wife. "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife." (Luke 17: 28-32.) The flight of Lot must be precipitate; goods and earthly considerations must not cause delay. To look back for any cause would spell disaster. Even so is it with reference to temptation and worldliness. We must escape for our lives or be engulfed in destruction. We must not turn back to Sodom and its sinful pleasures. We must flee from the wrath to come. No doubt the temptation to look back was subtle and impelling. Mrs. Lot had friends and the Misses Lot had betrothed husbands in Sodom, and they were suddenly cutting loose from wonted practices and pleasures, but it appears from the judgment that overlooked her that the former was leaving the doomed city with more poignant regret. How much the phenomenon of supernatural fire and conflagration—the lurid flames, the horrid smoke, the confused noise—had to do with her attraction I do not know, nor can I say whether or not the foible of curiosity to look back under such circumstances is more peculiar to her sex. Whatever the cause, Mrs. Lot alone of the four *did* look back; and her case is a solemn warning to every Christian beset with the evils of a perverse generation. Jesus says: "Remember Lot's wife." God's warning, unheeded, was: "Look not behind thee." His warning to us is: "Abstain from every form of evil."

God's warning to Israel on the farther shore of the Red Sea was to not look back to Egypt, but to keep the prospect of Canaan before them. Notwithstanding, time and again they turned back in their hearts to the land of slavery. "And the mixed multitude that was among them lusted exceedingly: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away; there is nothing at all save this manna to look upon." (Num. 11: 4, 5.) The discouraging report of the ten spies precipitated a clamor for actual return into Egypt. "Our wives and our little ones will be a prey: were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." (Num. 14: 2, 4.) Every trial and discouragement brought a remembrance of Egypt and an unfair comparison of their former lot with their present condition. There was Canaan before them and Egypt behind them, the one flowing with milk and honey, the other the house of cruel servitude. Moses, viewing from Nebo the sweet fields of Canaan, would fain have entered that goodly land. But discouraged Israel looked back. But the case of Israel is very human, very much like us that have been loosed from our sins and granted freedom in Christ, for often we are found despising our liberty and longing for the husks of the sinful life. Very much like discouraged Christians, indeed.

But the Christian who thus looks back to Sodom, to Egypt, to the world, is not fit for the kingdom of God. So said Jesus to the disciple that would first turn back and bid farewell to those at his house, then come again and follow the Master. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." The Christian life does not admit of pause, delay, vacillation. No time is allotted for mere earthly concern—bidding farewell, burying the dead—when souls are perishing. Farewells are trivial, the dead must bury their own dead; the great and tremendous duty incumbent upon us is to follow

Jesus. But God will not prevent our looking back. It is our privilege as it was the privilege of Lot's wife. He will lead us by the hand, as it were, and he will warn us. But we may look back if we will. It is our privilege and likewise our peril. Like the patriarchs of old—Abraham, Isaac, and Jacob—we may return to that land whence we were called if we are minded to return. God will not prevent us. Abraham and his family could have gone back to the ancestral home in Ur of the Chaldees, to their kindred, their gods, and their former life. "And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return." But it is to their fame that they looked not back. "But now they desire a better country, that is a heavenly"—a country better than Chaldea, better even than Canaan. They "looked for the city which hath the foundations, whose builder and maker is God." And are we not children of Abraham by faith? Why, then, not leave Chaldea and its idolatry behind? Why not account ourselves as pilgrims on the earth? Why not look for that better land, that heavenly, the city which hath the foundations whose builder and maker is God?

"LOOKING UNTO JESUS."

We are told in what direction to look. We must look unto God for salvation. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isa. 45: 22.) We must look unto Jesus his Son. "Therefore let us also, seeing we are compassed about by so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking [away from all else] unto Jesus the author and perfecter of our faith." It is to be a lifetime look. We need Jesus every hour, every moment: his mercy, his strength, his guidance. With eyes "purer than to behold evil, and that canst not look on perverseness" (Hab. 1: 13), let us look unto holiness, purity, sanctity; unto God, unto Jesus. In such a look is salvation.

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Write us to-day for our list of good books. It will be sent free on request.

Send us a new subscriber to-day for the Gospel Advocate. Price, \$2 a year, in advance.

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We call your attention to the advertisement of our song books on another page of this issue. We are prepared to fill your order for any of these song books on short notice.

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Our Contributors

"A Mann as Is a Man."

BY EARNEST C. LOVE.

On Buffalo River, near the border between Lewis and Wayne counties, at a little sidetrack on the Nashville, Chattanooga and St. Louis Railway, called "Riverside, Tenn.," lives the subject of this sketch, Brother H. N. Mann. He is well known to some of our readers. It is customary to say a lot of nice things about men after they are dead, but I prefer to say mine while they are alive. Brother Mann is a real man. The world knows little of him and probably cares less; but he is one of God's noble men.

He lives down where the white suckers and red horse splash on the shallow shoals of the clear waters of Buffalo; where the gray squirrels bark from the tree tops all around; where "Bob, Bob White" asks, "Is your wheat 'most ripe?" where the wild gobbler struts on the rocky point; where cattle live in a paradise of tender buds, sedge grass, and beggar lice; and where hogs grow fat on acorns, hickory nuts, and beech "mast." The "mast" is, or was, an important thing down there. A man fresh from Wayne County met a former resident away out in Texas. The old-timer said: "And so you are just from Wayne County? The finest people on earth. Say how is the mast this year?" But the people don't really eat the mast.

Brother Mann runs a general merchandise store, a farm, keeps the post office, and preaches every Sunday, and holds several meetings every year. He reads the Gospel Advocate and several other papers, donates the Advocate to several others, and when he has read his own paper he gives it to some one else. I mention this that our city preachers may copy his program. Some of them are afraid they will get nervous prostration preaching twice a week and attending prayer meeting once a week. Such inactivity is dangerous.

It is nothing strange for Brother Mann to milk the cows, "slop" the hogs, feed the mules, ride one of them after the milch cows, etc. On one occasion his mule became unruly, like Absalom's, and ran under some blackjacks and scratched his face up in bad shape. He got back in time for his appointment and got right up to preach. The congregation looked at his face and then their faces became big question marks. He said, "Well, I am like Pat—slightly disfigured, but still in the ring," and went on with his sermon.

He is well liked by all who know him. This is literally true as far as my knowledge goes, for I have never heard an ugly word said of him. My brother, M. C. Love, who is now doing some good preaching, owes much of his spiritual strength to Brother Mann and the congregation at Riverside.

Brother Mann goes to the schoolhouses back off the railroad where the gospel is not known in its purity. After he has followed this for a year or two, a "big" preacher goes there, holds a meeting, and baptizes several people, and some people give him all the credit, but the Lord does not.

Men who need a friend, faint-hearted Christians, and discouraged preachers go to Brother Mann for help and encouragement. When he sees a specially good article in the Advocate, he sits down and writes the author and tells him how much he enjoyed the article. Do you think that does good? It does. Encouragement like that from all the readers would keep every writer doing his best.

He does not know I am writing this. He would not give his consent, probably; but I hope he won't get very mad at me. I have before me some old letters written to him, which I wish to quote from.

"Dear Brother Mann: Brother ———'s little grandson is very sick. Brother ——— preached for us yesterday. When

are you going to visit us? We would certainly enjoy an appointment from you any time you can come."

"Dear Brother in Christ: It was with great pleasure to me that I filled my appointment on the first Sunday at ——— congregation. The third Sunday I was with the brethren at ———. My home place of worship needs all the time I can possibly give them. I promised both places a call next month. I have some good reports from Wayne County. I am looking forward to a good year in the Lord's work. We will try to lend a helping hand to as many needy places as we can. I hope to pass your way soon and talk with you face to face."

"Dear Brother Mann: By request I am writing you. Sister ———, who lives at ———, has ———. She wrote her mother for money to take treatment. Her mother can't help her. I am writing to say they are worthy people, and anything you can do for her will be appreciated. This congregation will help some." [I found she got the help.]

These letters show something of the regard in which he is held and how the people look to him. It is better to have this love and respect from one's neighbors and brethren and be able to thus fill a place of usefulness in the community than to hold some world-famed political position. May God give us more Manns.

Denver (Col.) Notes.

BY JOHN D. EVANS.

I have recently visited most of the congregations within one hundred and twenty-five miles of Denver to see how they are faring. While they have had some discouragements during the winter months, they are not cast down.

At Pueblo I found Brother E. F. Rizer a very busy man seven days in the week. They meet regularly on Lord's day at the G. A. R. Hall. Brother Rizer's office is in the Central Block. Do not fail to look him up when going there. I spoke at the morning service to a small but very attentive audience, and met several brethren and sisters from Tennessee and Texas.

Brother A. W. Von Boskirk and Brother Crews, from Colorado Springs, drove over for me in the afternoon, a distance of forty-five miles. I preached there in the evening. The Perrys and Woodwards, formerly of Nashville, are there. The members of this congregation have a mind to work, and the leaders do not shirk the responsibilities that fall upon them. Their place of worship is 1915 East Pike's Peak Avenue. Brother Von Boskirk's address is 1908 East Pike's Peak Avenue.

On a recent visit to Boulder, I found the brethren fairly active. I preached at the morning service and attended a business session in the afternoon. Brother James H. Bailey, the "postman preacher," is always on the job. As stated in a previous letter, the Boulder brethren and the Colorado Springs brethren have quite a little financial burden to carry on their new buildings, and it would mean much to them to have the older congregations share with them this burden. Brother Bailey's address is 2339 Pine Street.

Just a week ago I visited the brethren at Fort Collins and Bellvue, Col. This was the home of Brother E. C. Fuqua before his departure to California. I preached for the brethren at the morning service at the G. A. R. Hall in Fort Collins, where they now meet regularly. Brethren Jesse E. Brittell and Clarence Wharton are the elders. At this service Brother Thomas was also selected and appointed an elder. Quite a number from Bellvue attended the morning service. We had a business session at the home of Brother Thomas in the afternoon, at which much enthusiasm was manifested in regard to the outlook for future work. Visitors to Fort Collins should remember the meeting place is the G. A. R. Hall in the central part of the city.

In the latter part of the afternoon I was driven out to

the home of Brother Little, near Bellvue, for dinner, after which I preached at the evening service. This is the home of our aged brother, W. W. Parminter, who has been a gospel preacher for many years. We had a splendid audience and a good old-fashioned song service. It was an inspiration to the preacher. Most of the Fort Collins brethren attended the evening service. Both of these congregations feel very greatly the loss of Brother Fuqua from the field, having been so long and so pleasantly associated with him. I exhorted them all to greater activity, enthusiasm, and faithfulness in the Master's service. Brother Bailey, of Boulder, and Brother J. C. Estes, of Denver, and I will make frequent visits to all the churches, doing what we can to encourage, strengthen, and build them up as opportunity presents.

Brother Sam P. Pittman, of Nashville, Tenn., is expected to spend several weeks in this field, beginning at Denver about June 18. He will visit as many of the churches as his time will permit. We are looking forward with pleasure to his coming in the hope that much good may be accomplished.

At Denver we are keeping fairly busy. On each Lord's day we have an hour's Bible study in classes and a discourse both morning and evening by Dr. Estes and myself. On Wednesday evening we have a miscellaneous program of song, prayer, and talks by the younger brethren on selected topics. The sisters meet in private homes on Thursday for Bible study. So there is work for all—"to every one his work." Our meeting place is 125 South Sherman Street. Do not fail to visit us when in Denver.

Field Notes.

BY EARNEST C. LOVE.

During the week from May 29 to June 5 I visited Lawrenceburg and Iron City, Tenn., and Florence, Sheffield, and Tuscumbia, Ala.

Lawrenceburg has a strong church and is the home of several preachers. I have met Brethren Thomas C. King, J. C. Hollis, E. O. Coffman, James T. Harris, J. C. Coffman, and Sherman Kelley. Brother J. E. Thornberry lives there, but is away for the summer.

There is a unique situation in Lawrenceburg. Our worthy brother, J. H. Stribling, built a large high-school building, costing about forty thousand dollars, and presented it to the county on certain conditions. One condition is that they allow him to furnish and pay a teacher to teach the Bible to all the pupils who wish to study it. Also, the commercial department of the high school must give free scholarships to ten of the pupils making the best record in Bible study. The most remarkable feature I see in it is that the State Legislature passed a special Act authorizing the County Board of Education to give the pupils credit for work done in the Bible. Each pupil may have two credits toward a diploma for Bible study. I do not think there is anything else just like this. Of course, all must rejoice at this good work, for over two hundred pupils studied the Bible there last year. Brother Boll taught the Bible there the first year, and Brother Thornberry has taught ever since. I do not know that Brother Thornberry shares the views of Brother Boll on the future setting up of the kingdom and the "imminence" of Christ's coming, but it is presumable that he does.

The town had just finished a union meeting by Ham and Ramsey. They are of the Moody type mentioned in my recent article on "Moodyism." These fellows teach the future flesh-and-blood reign of Christ on the earth in Jerusalem after the Jews are gathered back there. They know how to get backing and money support. They preach against instrumental music, but go on and use it. They preach baptism in order to remission of sins in one sermon

and "faith alone" at another time. That keeps people guessing who they are and what they believe.

Several people who are favorably disposed to the church of Christ "go up" or "sign a card" in such meetings. Three came forward the night I was there, who had evidently "gone up" in Ham's meeting. I turned them over to Brother Harris, and he made one of the most appropriate talks I have heard. Then Brother E. O. Coffman did the baptizing. I was glad to meet Brother Harris, especially, as he is the man who started the South Point congregation in Maury County.

At Iron City I found a nice band of brethren, who treated me kindly. Brother C. A. Myers assisted me in my work.

When I arrived in Florence, I found a letter from Brother C. M. Southall, asking me to change my appointment from Wednesday to Thursday night. Of course I could not do this, and so had no appointment there. But I did some work there, and will return, the Lord willing, and finish up later, and will then have more to say about the work there. Brother B. F. Harding is the preacher at Florence. I met Brother C. E. Holt, whom I have long wished to see.

From Florence I went to Sheffield, which is just across the Tennessee River, southward. Brother J. C. Graham, a former pupil of the Nashville Bible School, is the preacher. I preached at night and canvassed a few of the brethren, all I could find, and went to Tuscumbia next day.

Brother J. H. Horton is the preacher there. Also, Brother Vestal Walker, a Freed-Hardeman boy, lives there. I enjoyed my stay at Tuscumbia. I got there Saturday, and found they had made an appointment for me to preach on Saturday night. That always sounds good to me. It shows that the people want to work and get in all the time they can.

There I saw Brother J. W. Moss, a former schoolmate of my wife at Hillsboro, in Williamson County. He still has the picture, "From the Cradle to the Grave," which she painted and gave to him and Sister Moss as a wedding present. Sister Moss was away.

There is much more I want to say, but these "Notes" are long enough. I will write more when I go back.

I am back in Lawrenceburg now, where I am to preach till June 11.

A prominent church worker said: "I quit the Gospel Advocate once, but I never could find anything else to take its place. Nothing else seemed to touch the right spot." Let us learn a lesson here.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The work at the Central church of Christ, 1720 South Flower Street, is now entering its sixth month; and if there ever existed in our minds any doubt as to the wisdom of attempting to start a new congregation, that doubt has been dispelled. The work is receiving encouragement and support from all sides, and the results of our efforts have far exceeded our expectations. The Lord is surely blessing our efforts.

On Sunday, May 28, we had an excellent service, with preaching by Brother Samuel E. Witty; and at the close of the morning service four came forward for membership, these being Brother and Sister Kindred and Sister Young, all of Rockwood, Tenn., and Sister Kerley, of Peck, Kan. At the same time Brother Phillips made the good confession, and was buried with his Lord in baptism in the afternoon at the Sichel Street church house. It rejoices our souls to have these good souls join with us in the Lord's work.

The brethren at Pomona began a tent meeting about a week ago, and reports indicate that they are having a good meeting. Alhambra is also having a good meeting, this

being held by Brother E. C. Fuqua. Central Church is contemplating holding a meeting as soon as these two meetings are over. Our tents ought to be kept busy every day of the year they can be. They do no good lying around. Wear them out in the Lord's work.

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." (Prov. 10: 5.) "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9: 37, 38.) That harvest is still on, and the cry is to us. If we need it, we are wise; but if we are asleep while the harvest time is on, we will cause shame both to ourselves and to our Father; for when the harvest time is ended, we will have to say, in the words of Jeremiah: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8: 20.) "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8: 38.)

A Statement.

Nashville, Tenn., June 6, 1922.—Mr. McQuiddy: Feeling that justice to myself demands it, I ask you to grant me a little space.

On May 6 I contributed an article to the Gospel Advocate and asked you to reply, which you did on May 25. On the night of May 22, three days prior to this, I returned to the church. Now, as I did not read your answer until several days later, my step could not have been influenced thereby. And even had I read your article in advance, I am sure it would not have influenced me, as I have for years been familiar with the old and rather hackneyed reasons advanced. In strong contrast to your reply is a letter received from a total stranger, who excepts from your conclusions, and whose expressions of charity and forbearance convince me they were prompted by true Christian experience. In every particular he summed up my case better than I could have done; and this intuition, ability to read between the lines, or whatever it may be called, caused me to almost regard him as a prophet. So I am anxiously awaiting his reply to my letter—a letter that will be much more pleasing to him than that of May 6.

You had simply sized me up as hopeless, without due or even any thought.

The stranger wrote me from Mayfield, Ky.
Yours very truly, D. B. CHENAULT.
143 Fifth Avenue, North.

I am glad to publish the above statement. I did not think my article, which was not published until May 25, had any influence in leading Mr. Chenault to return to the church on May 22. When I heard of his action, I stated to a number of brethren that my article had nothing to do with his restoration to the church. I am sorry he concludes I sized him up as a hopeless case, for I did not. I rejoice that he has been influenced to accept the truth, and hope his faith in Christ may grow stronger from day to day.

J. C. McQUIDDY.

The "Gospel Advocate Company."

BY J. C. M'Q.

Words of encouragement are received almost daily concerning the new company. Brethren are interested, and quite a number have taken stock and many have given assurance that they will do so in the near future. One hundred dollars a share. We are ready to furnish certificates of stock.

Oscar Smith, 301 East Sixteenth Street, Houston Heights, Texas, writes: "I see in the current issue of the Gospel Advocate that the 'Gospel Advocate Company' has just been organized. I feel that you are doing a wise thing, and I wish the new company success in its undertaking. I am sure that we are too slow to encourage the circulation of good literature which teaches the gospel of Christ."

John E. Dunn, 905 Ferris Avenue, Waxahachie, Texas, says: "I am very much interested in the new move to form the 'Gospel Advocate Company.' I should like to have at least one share of the stock, but do not see my way just now. I should like to see the Christian Leader, the Firm Foundation, and the Gospel Advocate merged into one great paper with subscribers not by the thousand, but by the hundreds of thousands, and then a great army of evangelists, with all the disciples of Christ in one solid phalanx, preach the gospel of Christ in every nation under heaven and their sound go to the ends of the earth, do a real constructive work. We could evangelize the world in a generation if we would get together in one united body and catch the spirit of the disciples of the Lord Jesus of the first century."

I like the ring of the above. Disciples should pull together, pray together, and work together. They should put away all evil surmisings, evil accusations, and jealousies. The true Christian has a generous soul. A prominent brother, whose name I withhold, says: "I think one of the worst things that ever has occurred in our papers is the impugning of the motives of brethren and assigning to them positions they never even thought of until they were in print." We should always be fair and just enough to accept a brother's disavowal of a position and his interpretation of his language. We should not make a charge against any one when no good will be accomplished thereby, but, to the contrary, strife and an evil spirit will be engendered. If brethren do not stop their evil surmisings and charging on one another things of which they are as innocent as an angel in heaven, they are as sure to go to torment as there is such a place. Such conduct is not good, but evil and only evil. Let us love as brethren; let us be kind and gentle one to the other; let us *pull together*. There is work enough for us all. How the circulation of the Gospel Advocate would grow if every preacher would help us! Do you believe we should have a first-class paper? If so, prove your faith by your works. If you want our paper to die, if you want our churches not to live, then knock them, surmise evil of them, devote your time and talents to knifing them, and soon you may see the result of your diabolical work.

Let us work; let us be constructive. Encourage the churches, papers, and individual Christians to greater activity and effort. Do not look for absolute perfection in this life. As long as we are in the flesh we will be weak, frail, and fallible.

We rejoice to report the interest is growing and that many are sending in subscribers. Will you not enlist as a worker?

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Night and Morning.

BY ADELIA S. MARTIN.

The night is here, darkness broods o'er the land,
While weary nature sinks in slumber sweet;
We lay all burdens down at Jesus' feet,
Trusting our little life in His strong hand.
O, give us strength and courage, is our prayer.
A strong unwavering faith, the living power
To bear us safely through life's darkest hour,
Whate'er the danger, knowing God is there.

'Tis morning now, the living world has stirred.
My waking spirit leaps on joyful wings.
Blessed the holy morn that always brings
Our heart's deep thought in worship to the Lord!
We praise Him for His grace and righteousness,
For loving-kindness—all things good and true;
For tender mercy, deep and fathomless
As that mysterious, pathless, endless blue.

Has the Kingdom of God Been Established on Earth by Jesus Christ, or Will It Be in the Future?

THIRD AFFIRMATIVE BY T. J. MARRS.

In reply to my second, Brother Jones says the "beast" referred to in Dan. 7: 11, etc., was the "little horn." Well, this "little horn" *rose among the ten*, and, A.D. 96, the angel told John: "The ten horns are ten kings *that have received no kingdom*, as yet." (Rev. 17: 12.) Thus, this "little horn" had to *rise and be destroyed* later than A.D. 96; and as the kingdom comes after the "beast" is destroyed, then the kingdom comes after A.D. 96. (Seekers for truth should examine the above notations.)

"Therefore shall Zion for your sake be plowed as a field [Josephus said this prophecy was fulfilled by Tarnius Ruphus, A.D. 70], and Jerusalem shall become heaps, and the mountain of the house [temple] as the high places in the forest. But in the *latter days* the mountain of Jehovah's house shall be established," etc. (Mic. 3: 12; 4: 1). Mic. 4: 6: "In that day, saith Jehovah, will I *assemble* that which is lame, and I will *gather* that which is *driven away*, and that which I have *afflicted* [Jews]; . . . I will make that *which was cast off a strong nation*, and Jehovah will reign over them in Mount Zion from henceforth *even forever*." God scattered them A.D. 70, but since 1918 he is "assembling them," and will till one hundred and forty-four thousand are redeemed. (See Rev. 14.) Verse 8: "And thou, O tower of the flock [Mount Zion], the hill of the daughter of Zion, to thee it shall come, yea, the former *dominion* shall come, the *kingdom* of the daughter of Jerusalem." (Old Jerusalem destroyed A.D. 70, and this is to be "the daughter," or a new Jerusalem.)

"When the Lord shall build up Zion, then shall he return in glory." (Ps. 102: 16.)

"When the Son of man comes in the glory of the Father, . . . then shall he sit on the throne of his glory." (Matt. 25: 32.) Take an analysis of the word "then" in the above.

In Mic. 4: 8 he promises the Israelites their "former dominion," which was an independent government, protected by God; but from B.C. 606 till 1918 they were tributary to Babylon, Grecia, Medo-Persia, Rome till A.D. 70, then "among all nations," and hated of all nations till 1918 their "redemption draweth nigh." "When ye see these things begin to come to pass, know that the kingdom of God is nigh. . . . The same generation will not pass till all be fulfilled." (Luke 21: 24-33, Greek.)

It seems that Israel was blinded in part, but a "redeemer shall come to Zion, after God causes them to return, and build the waste places, and he shall turn ungodliness from Jacob." And he will *plant them in the land of Israel*, and they shall *no more be plucked up*." There is no use for Protestants to fuss about *who* will be "the bride-church," for Isa. 52: 8, etc., shows God will return to Jerusalem and will "redeem Jerusalem;" and chapter 54 shows those redeemed Israelites will be the "bride."

There are thirty-three prophesies that show God will "cause the ransomed to return to Zion," etc.; but Ezek. 37 and 38 chapters show that Bolshevich army will go and try to rob those "returned Jews;" then God will make himself known to "many nations," and miraculously destroy that robber army; and this is to occur *while these same "returned" are living*. So, brethren of both Advocates, watch your dallies, and when that army starts, then watch and see God "work his strange work."

I thank the editors of the Advocates for their space and courage of the truth, and ask: If both editors will open their columns for an investigation of the "Sunday-Sabbath question," for each to place an X in this (). (Gospel Advocate to select their own champion; Greek scholar preferred.)

T. J. MARRS, Dale, Okla.

REPLY BY H. W. JONES.

For vagueness, obscurity, and sheer imagination, Marrs' last caps climax! Hard telling what he means. He *wouldn't* say whether flesh-blood bodies compose second-advent kingdom or not. To answer "yes" or "no" would ruin his theory.

Marrs says "kingdom comes after beast is destroyed;" but Dan. 2 with Dan. 7 shows God's kingdom existed *before* "the ten horns" and boasting "little horn." Christ was "King of kings" A.D. 96 (Rev. 17: 14); hence, *kingdom existed then!* Thus Marrs against Daniel, reason, Revelation! Too bad!

Micah prophesied 750-710 B.C. Nebuchadnezzar first destroyed Jerusalem 588 B.C. Titus destroyed Jerusalem A.D. 70, but that *nowise* proves God's kingdom yet future. Micah prophesied against Jerusalem (chapter 3: 12); and chapter 4 begins another line of prophecy, showing the mountain (government) of Jehovah's house (church) established in Jerusalem above other governments—*completely fulfilled Pentecost day* (Acts 2). Peter identifies Pentecost as "last days," and "peoples" did "flow into it"—Christ's kingdom—*established then!* Thanks, Marrs, for those references. Ps. 102: 16 (R. V.) against Marrs. Thanks again!

Matt. 25: 31-46 shows *final* judgment takes place when Christ comes again, also resurrection. (Luke 11: 31, 32; John 5: 28, 29.) Marrs cannot twist Matt. 25 into *earthly throne and reign at Jerusalem. Never!*

Luke 21: 24-33 *doesn't* even say what Marrs pretends to quote. He tries to justify his *pretended quotation* behind "Greek." That's too thin, Marrs; you're no "Greek scholar" capable of making translations; your English betrays you!

Isa. 52: 7-10 ruins Marrs' theory. Paul shows Christ fulfilled that (A.D. 33) by actually quoting verse 7 in Rom. 10: 12-15. So Jehovah "returned to Jerusalem"—"redeemed Jerusalem," *spiritually* eighteen hundred and eighty-nine years ago when God's kingdom was established *there!* And, worse for Marrs, Paul actually quotes from Isa. 54 and explains its fulfillment in Christ at first advent. (Gal. 4: 23-29.) Christians are married to Christ. (Rom. 7: 4.) The church is "bride." (John 3: 28, 29; Rev. 22: 16, 17.) So Marrs vs. Scripture again!

"But Ezek. 37 and 38 chapters show Bolshevich army," etc. That's absurdity's limit—such visionary perverting, amazing imagination! May he turn from such before everlastingly too late! The few scriptures Marrs introduced are *no semblance of proof* that a kingdom will be established "*soon*" (or late) on this old earth! I showed Christians now in God's kingdom, and no interim between present kingdom and "heavenly kingdom." (1 Cor. 15: 23, 24.)

Also showed: (1) God's kingdom came A.D. 33, "if Christ by Spirit of God cast out demons" (Matt. 12: 28), which (2) he certainly did. (3) Therefore, God's kingdom *surely*

came eighteen hundred and eighty-nine years ago! Marrs didn't notice that, nor scarcely any other scriptural argument I made. Why? He couldn't overthrow them, of course!

"The kingdom of God"—Christ's spiritual government over his church, on earth (Mark 1: 14, 15; Rom. 14: 17), prepares us for "the heavenly kingdom," with glorified, spiritual bodies, *after resurrection*. (1 Cor. 15; 2 Pet. 1; Rev. 21.) Marrs jumbled into confusion these clearly distinguished realms.

I have shown Christ will come "with holy angels in flaming fire" (Matt. 25: 30-46; 2 Thess. 1: 7, 8)—"with voice of archangel and trump of God" (1 Thess. 4: 16)—"dead raised" (1 Cor. 15: 20-24)—"living and dead judged" (2 Tim. 4: 1)—"saints gathered and glorified" (2 Thess. 2: 1; 1 Cor. 15: 50-53; Phil. 3: 20, 21)—"saints caught up with Lord in air" (1 Thess. 4: 17)—"wicked punished" (2 Thess. 1: 7-10; Matt. 25: 41-46)—"earth and its works burned up" (Heb. 1: 10-12; 2 Pet. 3: 10)—"new heavens, new earth" (2 Pet. 3: 10-13; Rev. 21)—"death destroyed" (1 Cor. 15: 25, 26)—*then* "heavenly kingdom"—Christ delivers up his reign. Hence, no place for another kingdom on this old earth, and vain to expect it! Second advent and resurrection last events before judgment day. (Heb. 9: 27, 28.)

I have called thoughts, things, and expressions by their right names without any malice toward Marrs; but "I hate every false way." (Ps. 119: 104; 2 Cor. 2: 17; 4: 2; 10: 5.)

As to another debate in both Advocates will say: Marrs proposed to "open Bible Advocate to discuss Sunday-Sabbath question" with me *without our paper publishing it*. But "Greek scholar preferred"—eh? Well, Jones has plenty "Greek" (though little) for Marrs, and many *English* arguments he cannot meet, as he failed to do in this debate.

H. W. JONES, Hardin, Ky.

Whence Our Sorrows?

BY H. C. FLEMING.

God made the earth for the abode of man. All was pure, good, and very good; but man, not being satisfied with it, tried to improve it by his own notions. But behold the result! Robberies, murders, blasphemies, lying, drunkenness, adulteries, fornications, wars, devastations, famines, pestilences, and great heaps of ruins throughout the whole earth!

All men desire joy, peace, and happiness. Then why not seek for such where it is to be found? Any injury done by one to another is the beginning of destruction of joy, peace, and happiness. The greater the injury, the greater the sorrow; and it multiplies continually, extending from one to another in supreme sorrows; its influence increases faster than the swiftest current of a raging stream of unfounded waters turned loose down an inclined plane. "Behold, how great a matter a little fire kindleth!" (James 3: 5.)

If we could trace the influence of one single sin to the end of its course, what a mountain of evils we would find! It is beyond our power to so trace it, but it exists all the same, and its evil work continues.

If we have been guilty of starting such an avalanche of compounded evils, what an accountability we will have to face when we stand before the great white throne!

As all have sinned, what a great mountain of sorrows is in store for all the finally impenitent! Is it not time to heed the warning of the prophet Hosea to Ephraim: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you?" (Hos. 10: 12.)

We all have need to pray to God to keep us from the results of our own follies, and this he will do if we turn to him in obedience and righteousness. O, thank God time and again for his promises by which we can escape final condemnation for sin!

"The End of the Charge."

BY S. H. HALL.

Let us listen to Paul as he tells us one of the greatest truths in God's revelation to man: "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned." (1 Tim. 1: 5.) This scripture can mean nothing except that the whole aim and end of all the matchless apostle had said to Timothy was to impress upon him the fact that the *one* purpose of the religion of our Lord is to establish in man *love*, this love coming from a pure heart and a good conscience and a faith that is unfeigned. Of course there is love even when the heart is not pure and the conscience is not good, but it is love for the wrong things in life. The love our Lord would have us lay hold on is begotten in the heart. "We love, because he first loved us." Have you looked this scripture squarely in the face? (See 1 John 4: 19.) The reason some of us do not love more is because we have never taken the time to consider God's love for us. It is our nature to love those who love us. The love that others have for us begets in us love for them. "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God." (1 John 4: 7.) You can never force yourself to love God. You must study him and come to know him in his love for you. "He that loveth not knoweth not God; for God is love." (Verse 8.) When you know God, you will love him, for to see God in Christ striving to save us begets love in our hearts for him. Christ said much when he declared: "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17: 3.)

Let us look at each thought carefully:

1. *Love out of a pure heart*—a heart purified by obedience to the truth. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren." (1 Pet. 1: 22.) The heart has a love that compels obedience. "And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2: 3, 4.)

2. *A good conscience*. This we can have only when we are conscious of having done nothing knowingly against God or man. You can look every man squarely in the face, with no confusion in your own eyes, just because you know there is nothing in your heart that would cause you or has caused you to say one word or do one thing to hurt or harm the man into whose eyes you are now looking.

3. *Faith unfeigned*. This is just faith, sure enough, and not that make-believe faith that many have. The love we claim we have for the brethren must be unfeigned. "Let love be without hypocrisy," says Paul. Let the faith that we claim we have in God, Christ, and the Bible be just what we claim for it and not a pretense. I cannot have much confidence in the claims of some that they believe that God is, for the simple reason, if they did, they would not be so careless in the way they live. It is hard for me to believe that even some fathers and mothers really believe their children have souls to be saved, because if they did really believe what the Bible says about life and death, they would be more concerned about their children.

May God help us, is my prayer, in letting the end and aim of our Lord be established in our souls—viz., *a heart that loves both God and man*; a heart that has a conscience void of offense toward God and man, that knows you act as you should toward both; and a heart that is free from pretence, that lets the outside of your life show what is really on the inside. Such a heart gives you joy and hope, and it makes of us men and women of strength and grace.

To win and hold men, the church must lift high the standard of what it means to be a Christian.—Exchange.

At Home and Abroad

G. R. Bethurum preached at Belmont Church, this city, last Sunday, morning and evening.

Armstrong Traylor is in a meeting at Hugo, Okla. Crowds are large and the interest is growing. No additions to date.

O. M. Reynolds, Plainview, Texas, says: "The Gospel Advocate is filled with edifying matter these days. Long may it live."

W. M. Oakley preached for the Foster Street congregation, this city, on Sunday, and reports two fine services. He goes next Lord's day to Twelfth Avenue.

Jarratt L. Smith preached at Eighth Avenue, North, this city, last Lord's day, both morning and evening, with good attendance. He preaches at Greenbrier, Tenn., next Lord's day.

W. N. Carter writes from Durant, Okla., June 7: "I am at this writing in a very fine meeting at Durant. The meeting is ten days old, with thirty additions, and still they come."

From A. A. Bunner, 7808 Pope Avenue, Cleveland, Ohio, June 5: "I preached yesterday, morning and night, at Marietta, Ohio. Large and appreciative audiences at both services."

From W. F. Lemmons, Little Rock, Ark., June 5: "I preached to good crowds at Alicia yesterday. I shall begin a meeting on Wednesday at Sweet Home, four miles from Little Rock, and at Blox, Texas, on June 17."

From J. C. Mosley, Whitwell, Tenn., June 6: "I am at Glade Creek; baptized a lady—a Baptist. I am going home for a few days and do some teaching in my own county. I baptized four at Beaver Hill and one at Newton."

O. C. Lambert preached at the Tennessee State Prison, where he goes each Sunday morning at 9 A.M. This gives him time to preach at other places at the regular time. He was with the Russell Street congregation Sunday night.

From Will J. Cullum, Rockwood, Tenn., June 12: "I recently closed a twelve-days' meeting at this place, with six added to the congregation—five by primary obedience and one from the Christian Church. I began at Dayton yesterday."

From Charles F. Hardin, 1268 Northwest Street, Jackson, Miss.: "Brethren, please notify me of any members living anywhere in this State that you know of, and I will see them if opportunity permits. I am doing my best to follow Brother Cayce's plan of work."

Through an oversight it was announced last week in the "At Home and Abroad" Department that H. W. Wrye taught a class in the Bible in the County High School at Pikeville, Tenn., the past year. This is a mistake. The class was taught by a regular teacher in the school.

From Harvey W. Riggs, Tompkinsville, Ky., June 5: "I am preaching twice each month at Tompkinsville and giving the remainder of my time to the county. The church at Tompkinsville is in very good condition, and we hope to be able to give a good report of work done this year."

Frank D. Ellis, Columbus, Miss., says: "I am handing you herewith my check for two dollars to cover subscription for another year for the best religious paper that has come under my observation. I do not understand why it is necessary to urge members of the church to subscribe for the paper."

From R. E. Wright, Los Angeles, Cal., June 3: "I am glad to report that the work at Central church of Christ, 1720 South Flower Street, continues to grow week after week. Five more were added to our congregation last Sunday. The future was never brighter for a great meeting in this city."

From J. W. Brents, Springfield, Mo., June 5: "I recently held a good meeting with home forces at Broadway and Madison Church. There were eleven additions. Since the meeting closed there have been five more added. I have just closed a meeting at Rogersville. No additions. Had a good hearing, however."

From Charles F. Hardin, Laurel, Miss., June 5: "I am now in a good meeting here in Laurel, a city of eighteen

thousand population wherein a Christian preacher has never preached. I am doing real good, as the people hear the gospel with gladness. I am sure to leave a congregation here of about thirty or more members."

From Lee Sanders, Wellington, Texas, June 5: "We have just closed a meeting with home forces. While we were hindered in many ways, yet we had good crowds most of the time. Two were baptized, two were restored, and the church was strengthened. We expect more results later."

Ben West, North Fort Worth, Texas, writes: "Sunday (June 4) was a fine day at the Northside Church, with two additions, one a Baptist. The church is in fine condition. After more than two years' service with this congregation, I have resigned the work here, to take effect on September 1. I will go to a new field or labor with one or more congregations in reach of Fort Worth."

Andrew Perry writes from Belington, W. Va., June 7: "My meeting at Mount Liberty closed night before last, having continued over two Lord's days, with seven baptized and four restored. I began here last night with a good audience and will continue indefinitely. The total result of my trip in West Virginia is forty-seven baptized, six restored, and one by membership, making fifty-four. I have several more meetings before me."

W. T. Hines, Braman, Okla., writes as follows: "Another great man has quit the fight in this world to go to his reward. What I am, though it be little, I owe to J. A. Harding for not allowing me to leave Potter Bible College when I begged him to. I am sure others will write through the columns about him, but I am bound to express this. I had two additions at Wynn Chapel, Okla., last Lord's day (June 4), and one at Blackwell, Okla."

We have the following communication from C. C. McQuiddy, Forest Hill, La.: "I closed an eight-days' meeting at Alco, La., on June 3, with two additions to the one body. This is my second effort at this place. We now have twelve there who worship 'as it is written,' and I will visit them once a month for a while. Louisiana is a great mission field. Would you like to have fellowship in extending the kingdom in this needy State?"

From G. W. Riggs, Los Angeles, Cal.: "E. C. Fuqua is preaching for the Sichel Street Church, of Los Angeles. The brethren are well pleased with his work and the congregation is growing. He and I are holding a tent meeting at Alhambra, a suburb of Los Angeles, with good attendance and interest. Any who may desire information about the church or other things of this field may address me at 3319 Barbee Street, Los Angeles, Cal."

From Thomas E. Milholland, Vernon, Texas, June 5: "The outlook here is most pleasing and hopeful. 'A great door and effectual is opened to us.' I am praying for wisdom and grace sufficient for the task. Foy E. Wallace, Jr., who has been here for some two or three years, is loved and esteemed by the church here for his work's sake. So is Brother Teddie (the singer). He is a great worker. They are out in the evangelistic field now."

Notice of the thirty-first commencement of David Lipscomb College appears elsewhere in this issue. The Gospel Advocate extends congratulations and wishes to commend the excellent work being done at this institution. Under the administration of Horace S. Lipscomb it has forged to the front and occupies a place among the foremost of educational institutions. The catalogue for 1922-23 is just off the press and will be sent upon request to those who are interested. The next session begins on Tuesday, September 26.

From A. D. Dies, Oakman, Ala., June 7: "The meeting at Twenty-second Avenue, North, Nashville, Tenn., closed on Sunday night. There were sixteen additions to the congregation—fourteen by baptism and two by restoration. On arriving home I found my boy very weak, he having been sick so long. Wife is some better. We ask the prayers of all God's people that we may be able to bear the great burden now on us. The Lord willing, I will begin a mission meeting at Quinton, Ala., next Lord's day. From there I go to Speigners, another mission point."

From C. M. Stubblefield, Paducah, Ky., June 9: "N. B. Hardeman, of Henderson, Tenn., is with us in a meeting which began last Sunday and which is to continue another week. From the beginning all have been present who could be accommodated with seats. According to a long-established custom, the meeting is being conducted under a tent on a lot far removed from the church building. Here many who could not be induced to go to the church house attend regularly. There have been only five additions, but we are confident of many others before the close."

From Willie Hunter, Livingston, Tenn., Route 1, June 6: "John Pendergrass preached two fine discourses for us at Holly Springs on the fourth Sunday in May to very good-sized crowds. I preached three times at Willow Grove, in Clay County, on last Saturday night and Sunday. These were the first services in their new meetinghouse. We had large crowds, and one aged man was baptized. They have a splendid house that will seat some five hundred people. Marion Harris was under promise to be with me in the dedication service, but feeble health prevented. I promised to visit them again in July."

From S. W. Bell, Sedalia, Mo., June 7: "It certainly does my heart good to associate with and preach for people like the good brethren and sisters of the Hallsville church, in Boone County. But to hear some of the visitors from some of the adjoining counties talk, as well as some from other congregations, it makes one feel as if he should like to be many instead of one. One man living in Howard County said that he lived many miles from any church house, and had been living there for some six years. The church which I am visiting is one that 'swarmed' from the 'progressives' some six years ago."

J. W. Wescoat, Amarillo, Texas, Route 1, writes under date of June 5: "Please find check for two dollars for the Gospel Advocate one year. It is a great help to me when I am able to sit up and read. I have been confined to the bed for three years; cannot walk or stand on my feet. I am not expecting to live long enough to read the paper for the year, but my little granddaughter, Frances, who was baptized last night, will take a delight in reading it. I kindly ask all the readers of the Advocate to pray for me that I may have the great privilege of dying in Christ." We sympathize with Brother Wescoat in his illness and trust his last days may be pleasant.

From J. R. Bradley, Elora, Tenn., June 7: "Our little congregation worshipping at Elora seems to be holding its own under the ministry of J. D. Jones, of Huntsville, Ala., assisted by our elders. Brother Jones is certainly an able man. He rarely ever reads the Scriptures he uses while preaching, but quotes them correctly. He preaches for us monthly, also at Taft monthly. Merrimac and West Huntsville are two of his monthly appointments. Brother Jones tells me that he would like to be engaged in meetings all the summer and fall, but does not have the time all taken. Write J. D. Jones, Wells Avenue, Huntsville, Ala., if you need a man for your meeting."

From Leland H. Knight, Fort Smith, Ark., June 5: "Our prayer meeting at the Park Hill Church has taken on new life. Last Wednesday night our subject was 'Christian Duty.' Several of the brethren made short talks, after which we sang and engaged in prayer. Brethren, I am sure we do not pray enough. All were strengthened by the prayer service, which is our nearest communion with God. We should ask of God his care and protection as we journey through this life. At the morning service on Lord's day a young woman made the good confession, and in the presence of a large crowd after the evening service was buried with her Lord by baptism. Let us not be weary in well-doing."

J. G. Malphurs writes from Clarksville, Tenn., June 8: "I desire to commend the articles by Brother Srygley on 'The Commission on Unity,' which is in truth a commission on division. In this undermining way the Payne book is scattered in the hopes of putting the organ in churches which are worshipping in the New Testament way. I also hope Brother Smith will keep before us the seed of digression. We need the light on the subject. The work on the meetinghouse in Clarksville is progressing quite well. The church at Big Rock is to dedicate their new house on June 18. J. P. Prevatt and I will start a meeting at Indian Mound next Lord's day. This is a mission, and we expect to get good results at this place."

From Tice Elkins, Fort Worth, Texas, June 5: "The work moves along at Southside Church in spite of all opposition. One baptized last night, two took membership last Sunday. I was called to Greenville two weeks ago to look after the digressive pastor there, Graham McMurray, who had declared his intention to pay some attention to the claims of the church of Christ regarding music and societies, but he never showed up after I reached the city. I preached for them a week after R. D. Henley was compelled to go home from the meeting he was in at the time, and we had a profitable and pleasant time. Brother Henley is a young man, but he is a fine preacher and not afraid. There were some twenty additions to the church during the meeting."

S. W. Colson writes from the Florida field: "On Friday night, June 2, D. A. Martin went to Flemington for four sermons, and was very much appreciated by his hearers. On Lord's day, June 4, Leon Humphries preached morning and evening. On the first Sunday in June I preached in Ocala. I intend to preach here the first Sunday in each month. J. O. Barnes has changed his field of labor. For a season he will work in and around Miami. There will be a 'get-together' meeting in Umatilla, beginning on Saturday morning, July 29, including the fifth Sunday. It will do you good to attend and get acquainted with the brethren. Those from a distance should write J. E. Beasley, Umatilla, Fla., and they will be met by some one who will give them a home while here."

From B. C. Goodpasture, Atlanta, Ga., June 6: "Hugh E. Garrett began a tent meeting at Chickamauga, Ga., last Sunday (June 4). At the evening service one made the good confession, and was baptized 'the same hour of the night.' The prospects for the meeting are fine. The meeting at West End Avenue closed on Sunday night. It rained almost daily during the entire three weeks of the meeting. There were, from all sources, thirty-four additions. Twenty-three were baptized, five were restored, two took membership, two came from the Baptists and two from the Christian Church. The brethren at West End Avenue are true yokefellows. Everything is being put in readiness for the revival at South Pryor Street. S. H. Hall, now of Nashville, Tenn., but formerly of this city, will do the preaching. His many friends in Atlanta will be glad to hear his inspiring and powerful sermons. The meeting starts on June 11."

David Lipscomb College Commencement.

The commencement exercises of David Lipscomb College, which occurred last week, were marked by some very excellent entertainments. The first was a musical number given by the members of the Senior Class. The excellence of so many beautiful voices gave evidence of splendid training. One of the largest crowds ever assembled in Harding Hall was present on this occasion. The next evening a certificate recital in Expression drew very favorable comment from the audience. This department has grown by very rapid strides in the last few years. Brother C. M. Pullias, of Murfreesboro, Tenn., delivered the commencement sermon on Sunday, and in the evening a special song service was held. Monday was Alumni Day, at which time Brother Ben Harding, son of the beloved J. A. Harding, one of the founders, was alumni orator. He made a very strong address. Miss Mary Frizzell was the poet, and responded in a very pleasing manner. At 6 P.M. ninety-seven of the loyal alumni sat down to a sumptuous banquet. Good will and fellowship pervaded the entire proceedings and a splendid menu was enjoyed. Music was interspersed between the courses by the Schumann Quartet, composed of Charles R. Brewer, Truman Ward, Byron Hughes, and Ralph Sowell. Readings were given by Miss Laurine Proffitt and Miss Minnie Jordan. Brother J. E. Acuff presided as toastmaster in a most pleasing manner. Many friends and former students from a distance were present. Eighteen of last year's graduating class of twenty-three were present.

The school year has been a very successful one. While the enrollment was not as high as in former years, being one hundred and fifty-three, yet the quality was much superior and a better spirit of unity and coöperation was evidenced.

The school is not designed to be a reform school. Only those students who desire to obey the regulations and to improve their time are encouraged to come; others are excluded. The Bible is the study of supreme importance. Every student is required to recite a lesson in it every day. The study and practice of these lessons yields an influence that can be obtained in no other way. The faculty, board of trustees, and student body have all acted in great harmony and good will.

The course of study has been much improved and standardized under its new president, H. S. Lipscomb. The college is a member of the Tennessee Association of Colleges. Its graduates receive full value of two years' college work in all other colleges. Those of our graduates who complete the courses offered in Education and Psychology receive high-school certificates to teach without examinations.

The Commencement address this year was delivered by Brother E. A. Elam, president of the Board of Trustees. This address was delivered at the formal commencement exercises, held on Tuesday, June 5. There were sixteen graduates in College and twenty-one in the High School Department.

Gospel Advocate

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

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Editorial

A Loyal Christian and a Loyal Church.

BY M. C. K.

In religious newspaper parlance, as well as in religious conversation in general, the term "loyal" is given very great prominence. Assuredly it is not an improper term for the religious papers nor for religious conversation in general, but what does it mean as thus used? This question has been previously discussed at different times in these columns, but the radically erroneous and misleading application of the term makes it necessary, in this case, as in many others, to repeat the discussion and to present the facts at different times as may seem opportune and advantageous.

The term "loyal" does not occur in the New Testament, but the idea which it denotes—namely, conformity to law or government—is prominent in that volume. To speak in correct and general terms, one who conforms strictly to the law of the New Testament is a loyal Christian, and, on the same principle, a church which conforms strictly to that law is a loyal church. But in this case, as in many others, the tendency is to drift away from correct ideas in the use of terms and to adopt ideas wholly foreign to the New Testament. Hence, in order to present the matter in its true light, it will be well to give attention to the term as it appears in current usage and to view this, at the same time, in the light of the New Testament usage of such terms.

We hear much to-day of "loyal churches" and of churches that are not "loyal;" and from the same point of view, we hear of "loyal Christians" and of Christians who are not

"loyal." We shall see that the confusion at this point is similar to that which grows out of a similar use of the term "church of Christ." The latter term in some localities merely means a church which refrains from the use of instrumental music in the worship and from human societies in doing missionary work. But are these the only differentiating marks of a church of Christ, or might not a church do some things which are wrong and still be a church of Christ—a church of Christ in error, to be sure, but a church of Christ, nevertheless? Does not the reader know that Inspiration called the Corinthian church "the church of God which is at Corinth," when, at the very same time, it pointed out and severely condemned certain wrong practices in that church? (See 1 Cor. 1: 2; 2 Cor. 1: 1.) In other words, the Corinthian church had so far digressed from the word of God that there were in it a denial of the resurrection of the dead, unlawful litigation among brethren, a perversion of the Lord's Supper, and still other grievous evils, and yet the inspired Paul calls it a "church of God." Was it not, then, a church of Christ? To ask this question, in such a connection, is to answer it in the affirmative.

Just at this point, while engaged in writing this article, a preacher from a distant city, whom I did not know till he presented a letter of introduction, called on me, addressing me in these words: "Is this Brother Kurfees of the church of Christ?" I received him cordially, but thought to myself, though I did not say it to him: "Yes, this is 'Brother Kurfees of the church of God' also." Why not? A mere superficial reader of the New Testament knows that, speaking as the word of God speaks, if I am of the "church of Christ," I am also of "the church of God;" in fact, following strictly the New Testament idea, I am or should be of that church revealed in the word of God and known by no one inspired designation to the exclusion of others.

Now, not in exactly the same way, but involving the same principle, the term "loyal" is misapplied. For example, in numerous instances when persons speak of a certain church as a "loyal church," what they mean and all they mean is that it is a church that *does not use instrumental music and the societies*. It may be that the same church is doing nothing in the line of missionary work—the great work of spreading abroad the word of God among the people and establishing other churches—and maybe it is even careless about meeting regularly on the Lord's day for the worship of God; yet it is listed as a "loyal church" because, forsooth, it does not use the organ and societies!

A few days ago a brother, referring to a certain town, asked the question: "Is there a loyal church there?" I knew exactly what he meant and what he did not mean. He meant to ask whether there was a church there that did not use the organ and societies; and that, of course, is what he should have asked. Why not? When nothing at all is meant except to ascertain whether there is a church at a given place that does not use the organ and societies, *why not ask the question that way?* Why ask if there is a "loyal church?" Does it not take more than refraining from organs and societies to constitute a loyal church? If nothing more is meant than to ascertain whether there is a church that does not use these things, let that question be asked, and let us stop using a term in a manner which violates New Testament usage. A church may refrain from these erroneous practices and still be a very disloyal church. I know of churches that do not use the organ nor work through the missionary society; but they are not loyal churches in other respects, for they are doing nothing at all on many other important lines. In fact, they are not doing much of anything on the positive side of Christian loyalty. Their lives are largely negative. Then, I know of other churches that use the organ and work through the societies. In these things they are not loyal to the New Testament order, but they are strictly loyal to it at least to the extent

of making an effort to spread the gospel, and also in works of charity, benevolence, visiting the sick, feeding the hungry, and clothing the naked. Hence, speaking after the New Testament idea, when is a church a loyal church? I answer, *when, in whatsoever, and to whatever extent it follows the New Testament.* Some churches and some individual Christians are loyal on some lines and very disloyal on others. Let us encourage all churches and all individual Christians to follow the New Testament in all things, and let us teach them that to whatever extent they come short of this, to that extent they are not loyal.

The Feminist Preacher.

BY J. C. M'Q.

In the Pictorial Review for June appears a lengthy and well-written article by Mabel Potter Daggett on "Maude Royden Comes to America," who is announced as England's first and greatest preacher. She is represented as proclaiming a new era of *humanized* Christianity. I shall clip and comment on a few extracts from the article.

Women doctors and women lawyers have been going about for some time as regular people in perfectly good standing in the human race. Even the women judges, who began appearing about ten years ago, are at last accepted as no alarming abnormality in the development of the species. But now arrives a newer woman.

Miss A. Maude Royden, who came from England to address the National Young Women's Christian Association, assembled at Hot Springs, Ark., April 20-27, is a slender, quiet, most ladylike person. So that you might not suspect it at all. But she is a challenge to civilization and to Saint Paul.

She has broken the most ancient tabu and the silence of the centuries. She is speaking in the churches. Not as a Sunday-school assistant. Not in a small, obscure country parish. She is an outstanding figure of the times. And she stands in a pulpit, the first great English woman preacher to achieve a religious career that commands world-wide attention.

Throngs crowd her church in London. Of a Sunday when hundreds had been turned away the London Daily News next day reported: "The size of the congregation suggested that women may be the means of solving the problem, 'How to fill the churches?'" Further vouching for the success of her career is a book just off the New York press, "Some Living Masters of the Pulpit." And Maude Royden is one of those to whom a chapter is devoted.

So it would appear that not only has she done something unprecedented; she has done it so well that soon God may be calling women to the ministry elsewhere, not only to the little churches, but to the large ones. And the world is facing the fact that in the wake of that political equality to which most civilized lands have recently adjusted themselves, something else is about to occur.

Filling the churches with people who accept a *humanized* Christianity is an unfavorable omen. Mahomet *humanized* his religion so that multitudes accepted it.

But this feminist preacher, like Jehoiakim, seeks to destroy the word of God. She would destroy Paul because he taught things out of harmony with her self-arrogance and presumption. In blatant self-confidence and pride of scholasticism she would reduce the Bible to the level of other great books, as a mere piece of man-made literature with no more wisdom and authority than the uninspired books of men. She is ready to cut out all in the Bible that does not suit her. We need have no fears for the fate of the Bible, but we may well fear for the men and women who are striving to destroy the word of God. We may truly say in the language of Jeremiah, "The word of our God shall stand forever." When this woman with all of her kind are dead and forgotten, the word of God will still live to cheer, bless, and guide men and women unto life everlasting. In the words of William T. Ellis, let me say:

Our greatest alarm should be over the present tendency to argue about the Bible instead of practicing it, in an era which can be saved from shipwreck only by obedience to the clear teachings in the Scriptures.

But why does this feminist preacher challenge the teaching of the Holy Spirit through Paul? Simply because the Spirit's teaching does not conform to her ideas of *humanized* Christianity. With her penknife she would cut the following teaching out of the Bible: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." (1 Cor. 14: 34.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety." (1 Tim. 2: 11-15.) Read again what Miss Royden is teaching:

Motherhood is an absorbing creative work not easily combined with other occupations. Those citizens who engage in it are performing the highest state service. You cannot indeed pay for all that motherhood means. But neither can you pay for a man to die. Yet soldiers are "endowed" by the State. Why not mothers? The old idea of marriage that made man and woman one, and that one the husband, is now as impossible as the feudal system. Through the higher values to-day set on sexual relationships we are on the threshold of a nobler conception of marriage based on knowledge and sincerity.

The same old story of disobedience. Mother Eve in the garden of Eden must have thought it impossible to obey God. Her disbelief of the truth led her into transgression. She does not like the idea of one woman for one man. "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. 2: 23, 24.) As Eve disobeyed God's law when she "saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat." (Gen. 3: 6.) Look at the predicament of Miss Royden! Realizing that a woman cannot be a wife and mother and at the same time a doctor, lawyer, or preacher, she would destroy marriage and the home and have the State "*endow*" motherhood as soldiers are "endowed." She would not obey God's command to multiply and replenish the earth," but she would destroy wifehood and the home and make the replenishing of the earth only a service to the State. As Christ said to the tempter, so I would say to her: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) She knows that a mother cannot train her children and be a success in the pulpit, in the practice of medicine or the law; so she would make motherhood a "profession," thus denying all the God-fearing, obedient, and faithful women the real joy and pleasure of the conjugal relation and making them slaves to the State in their motherhood to save "a falling birth rate." It is such blatant infidelity as Miss Royden and other feminists are teaching that is responsible for this "falling birth rate." In obedience to God, the birth rate has always been right; in disobedience, always wrong. We should congratulate ourselves that there are millions of women who have not and will never accept this blasphemous teaching of the feminists. The neglected children of the feminists are enough to appall us all. How our compassion goes out to these babes as they are washed, dressed, and cared for by servants! Untidy, poorly fed, and sickly, they plainly show the lack of a mother's affection and care.

Men and women enjoy equality under Christ, but this equality must be enjoyed in their different spheres. The curse that was visited upon our foreparents assigned to man an outdoor life and to woman the home, or inside. A woman doing her work in the home is a thousand times

nobler and better than the woman in law or politics. She has the child in the most plastic period of life. When tender and susceptible to training, God placed it in its mother's arms. God had Moses *trained* by his own mother. The wives and mothers who train the children rule the nation and under Christ control the church. The Christian home with a godly mother in it is the salt of the church. God knew what he was doing when he put woman in the home. Read the words of the Spirit: "But speak thou the things which befit the sound doctrine: . . . that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 1-5.) Yes, women are to be home makers and home workers. Men and women are equal in Christ, and, so far as privileges and promises are concerned, there is neither male nor female in Christ. But women must serve Christ in their God-given sphere, and so must the men. Man cannot change his real nature, neither can woman. I never read of feminists complaining of a lack of equality because they do not enter the coal mines and dig coal. They do not complain because they do not climb telephone poles and tunnel mountains. Woman's nature and her strength unfit her for such work. We need have no fear that men as a class will ever devote their time to needle and embroidery work. Women will always be neater and more attractive in dress than men. Man uncared for by women will go without the buttons on his clothes and will come strolling down the ages with one suspender over his shoulder. The word of God will abide forever.

Will There Be a Discussion on the Music Question?

BY F. B. S.

My last article on the Commission on Unity drew from Brother John B. Cowden the following letter, which we gladly give to our readers:

West Nashville, Tenn., June 7, 1922.—Dear Brother Srygley: Your reply and proposition through the Gospel Advocate to discuss the church-music question has been received and considered. As you doubtless know, those in Tennessee using instruments in the church have been averse to any joint public discussion of this question on the grounds of Tit. 3: 9, or at least they regard the question *per se* of not sufficient importance to discuss; but this question has become so involved with the question of fraternity, which we do regard worth contending for, that we are disposed to accept your proposition as a doubtful yet possible step toward the restoration of fraternity between those that use and those that do not use instruments in the church. We have tried everything else without bettering the situation; and, for my part, I am ready to try this. However, there are many that doubt the wisdom of any such discussions, who must be considered. I have shared this view in the past, but I am now inclined to think otherwise with respect to the church-music question. Of course, I can speak for no one except myself, and would not presume to act on my own views without advising with others interested. The State Convention of Tennessee churches meets this next week at Ovoca, so I shall bring your proposition up for consideration there; and I will do what I can to get them to accept your proposition; and I feel reasonably sure that it will be accepted, because there is a growing desire in the churches to see this thing threshed out that all may see the grains of truth on both sides. Although religious debates are often fratricidal in their nature and results, yet they are sometimes necessary to put an end to fratricidal warfare. They also help to clear the religious atmosphere, and this is needed in Tennessee. Whether this discussion will have these desired results, I know not; but I am willing to try it out, and will advise with the brethren at Ovoca to this end; and some concerted decision and action will be taken and forwarded to you. At any rate, "we shall see what we shall see." Fraternally, JOHN B. COWDEN.

Yes, I knew these brethren were averse to a joint public

discussion of this question, but I did not know why they were averse to it. Brother Cowden says here that one reason is on the grounds of Tit. 3: 9. Well, I must say that if Tit. 3: 9 forbids such a discussion, it would not only be grounds for an aversion to it, but it would be the end of it with me. While I would like to hear such a discussion, I would not be willing to disobey the apostle Paul in order to hear it or be a party to any such disobedience.

But I have looked at the passage very closely, and I cannot see one word in the verse that forbids such a discussion. In fact, the apostle was not on that subject. The verse referred to here reads: "But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain." If any one is fighting about the law, it is Brother Cowden in this case; but I do not see what the law has to do with it. "The law" here evidently refers to the law of Moses. I have known all the time that the only authority these brethren have for instrumental music in worship was in the law of Moses; but this is not the brother's point, as his letter shows. He says they "regard the question *per se* of not sufficient importance to discuss." I cannot understand how the brother can say that and continue to circulate O. E. Payne's book, for O. E. Payne says in this same book on page 172: "We must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." And yet Brother Cowden says the question is not of sufficient importance to discuss. Then it is of little importance, according to Brother Cowden, for people to conform to a divine injunction. It is bad for any one to even feel that way about a divine injunction, much less express it in words. Brother F. W. Smith tells me that Brother Cowden told him he fully indorsed Payne's position in his book, and the fact that he circulates the book proves Brother Smith did not misunderstand him, and yet it is of little importance with Cowden and his coworkers.

But Brother Cowden says he has tried everything else but a debate without making it any better. Then I was right last week when I said his Commission on Unity was doing no good; for, according to his own statement, he has made it no better. I wonder now what these brethren who have sent Brother Cowden out think about continuing him, when by his own statement he is doing no good and is ready to come to my position. I have said all the time this is the way to do it. Let these brethren affirm their practice on the scripturalness of instrumental music in the worship and stand up like brave men and try to defend it.

But Brother Cowden and O. E. Payne are not alone in their contention that the Bible requires the use of the instrument in the worship; for the Christian Standard of June 3, speaking editorially in regard to O. E. Payne's book, "Instrumental Music in the Worship," says: "The author has made an exhaustive research of the meaning of the word '*psallo*,' precisely as Campbell and others have made the same investigation in regard to '*baptizo*.' The result is an overwhelming conviction that not only was instrumental music allowed in the worship of the primitive church, but that it was positively enjoined." How, then, brethren believing this can say it is a matter of little importance is more than I can understand.

I am glad Brother Cowden is to take this question to the convention and not decide it for himself alone; for while we are anxious to convert Brother Cowden and make a useful man out of him, yet we want the interest and attendance of others. Now, Brother Cowden, do all you can to get your brethren at Ovoca to defend their practice. We will wait with interest their decision. I have more interest in this coming convention than any that has been held by these erring brethren for a long time, for it is to decide whether we are to have a joint public discussion or not. If they decide to do so, write or wire me immediately.

The Epistle to the Church at Philippi.

BY F. W. SMITH.

"Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ." (Phil. 1: 1, 2.) In these verses we have expressed New Testament church polity. The word "polity" means form or constitution of a government. Hence, there can be no such thing as a government, either civil or religious, without a form, or polity. In harmony with this well-established fact, all civilized governments have certain fundamental laws for their constitutions, and whatever may be proposed that is not in strict harmony with these fundamental laws is rejected on the ground of being "unconstitutional" and a violation of governmental polity. Now, the church of the New Testament has its polity, or form of government, which is found simply and solely in the local church or congregation. There is not a single law in the New Testament for the government or guidance of any other institution or organization in the worship and service of God.

THE SIMPLICITY OF NEW TESTAMENT CHURCH POLITY.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11: 3.) Now, this *simplicity* does not refer to any one item of the great plan of salvation to the exclusion of any other item, but includes not only the manner of life a Christian should live, but every item of the doctrine of Christ. This doctrine has as much to do with the *organization* of the church as with faith, repentance, and baptism, or any Christian duty. Furthermore, this simplicity is in *vivid* and *marked* contrast with the cumbersome machinery of human ecclesiasticisms with which the religious world of to-day is weighted down. There are wheels within wheels until a vast and complicated system is built up and people have become slaves to these institutions. Popes, bishops, archbishops, prelates, priests, presiding elders, councils, assemblies, conferences, and conventions are the order of the day. But from what seed do all these spring? Surely not the seed of the kingdom which is the word of God (Luke 8: 11), *for there is not a vestige of anything of the kind in the New Testament.*

THE NEW TESTAMENT ORGANIZATION.

When we turn to the New Testament, what do we find in the way of an organization? A congregation of saints—that, and that alone. What officials do we find in these congregations (if we may use the term "officials")? Bishops and deacons, that is all. Who are these bishops? Elders, overseers, or pastors. Where is their field of work, or over what are they overseers? The local church where they live and work. Have they no voice or authority outside of their respective congregations? None whatever other than advisory, which can be exercised by any member of the congregation. Where, then, do state, district, and county officials come from? The same place that the popes, bishops, cardinals, priests, etc., came from—viz., the wisdom of man and a corrupted church. Since there is no authority in the New Testament for any organization other than a local congregation with its elders and deacons, what is the inevitable conclusion to be drawn from the actions of those who originate these modern institutions? A repudiation of God's wisdom and power. It is a rejection of God himself under the pretense of helping to advance the cause of Christ. What should those who honor and respect God's word and the blood-bought institution of Jesus Christ do regarding these human institutions? *Have absolutely nothing to do with them.*

Still I thought I must set God's command above everything.—Plato.

More Testimonials on the Review of the Payne Book.

The following additional testimonials have just been received by the author:

R. A. Craig, Shelbyville, Ky.: "I have read with interest your review of the Payne book, and I must say that I believe you have rendered a great service to the church. If I were Brother Payne, knowing as I do that some day I will have to stand before the all-piercing eyes of the great Judge, I would call in my little book and announce to the brotherhood that I had strayed from the right path. May the Lord give you many years in his service, Brother Kurfes. Your great work will live when your pen and tongue are still."

John W. Kurfes, Germanton, N. C.: "I have read with much interest your review of O. E. Payne's book on the Greek verb 'psallo.' Your arguments from the standpoint of sound reason seem incontrovertible. Your exposure of his erroneous assertions and his misquotations of authors throughout his book must cause a great shock among the instrumental-music advocates who had approved his work. To my mind, one of the strongest features of your effort, and one which will be easily grasped by the average reader, is where you show conclusively, without the slightest chance of contradiction, that, according to Payne, the New Testament use of the Greek verb carries with it the command to accompany the singing with an instrument made with human hands. Thus he has, to the chagrin of many instrumental-music advocates, caused the pendulum to swing too far, because almost all of them, while contending that it is all right to have the instrument, say it is nevertheless acceptable to God to worship without it. They must repudiate Payne's contention regarding 'psallo,' or they must, to be consistent, request that all congregations introduce without delay the instrument in their worship. Which horn of the dilemma will they choose?"

P. W. Stonestreet, Chattanooga, Tenn.: "After reading O. E. Payne's book and your review of it, I feel that it is due you to say your work should settle the issue with all competent and honest persons who read both. You have exposed the illogical reasoning, misrepresentations, and erroneous conclusions contained in the book; and I am glad you seized the opportunity and did what I consider the ablest and most decisive work of your life on that subject. It is even more than was looked for in the way of exposing its illogical reasoning, and I want to thank you for this contribution to religious literature."

The moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim because we have given is to miss the whole beauty of giving.—Selected.

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Home Reading

Not Yet.

I have not seen His face—
Not yet, not yet;
But oft beside mine own
His feet are set,
And I'll no strangeness feel,
No chill surprise,
That glad day when He bids
Me lift mine eyes.

If I have felt His touch,
I am not sure;
Yet when earth-sorrow grows
Past all earth's cure,
Comes there such sense of Him,
So close, so dear,
That mine own blood and breath
Seem not more near.

I have not heard His voice—
That, too, I wait;
Yet not so much I pray
Heaven's opening gate,
And all that sings or shouts
Dark Jordan past,
As but to hear Him speak
At home—at last!

—William Hervey Woods.

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Blackie.

Once upon a time there was an old mother hen who had twelve baby chicks. They were all fluffy and yellow except one, which was so black that he was called "Blackie."

Every morning the little girl who lived in the big farmhouse came out to feed the chicks.

"Cluck, cluck, cluck!" said the old mother hen, and "Peep, peep, peep!" cried the baby chicks, as if they were saying "Thank you" to the little girl for taking such good care of them.

"Peep, peep!" said Blackie. "Now that I have had my breakfast, I'm going to take a journey." And away he hopped from his mother and little brothers and sisters as fast as he could go.

By and by he came to a hole in the fence, and out he went. He found himself on the nice green lawn and very near a lovely big flower bed full of pretty red and yellow tulips.

"What a fine world this is!" thought Blackie. "I'm glad I ran away from the old chicken yard, for it was never so wonderful as this." With that he began scratching around the tulip bed to find something more to eat.

Just then a terrible noise sounded quite near him: "Bow, wow, wow!" It was the little girl's fat, brown puppy that was jumping about on his funny big feet, his tongue hanging out, in much excitement.

"What are you doing out of the hen yard?" he said. "Go right back, or I shall make you!"

"Peep, peep, peep!" cried frightened Blackie, and away he ran without looking at all to see where he was going.

Before he knew it he hopped right into the middle of a puddle of water. Little chicks do not like water at all, so poor Blackie was more frightened than ever. He fluttered his little wings, took a great hop, and up he jumped on to a smooth stone in the middle of the puddle.

"Peep, peep, peep! Mother, mother!" he cried. But the mother hen was far away in the hen yard and could not even hear him.

The old tabby cat was curled up in the sun on the steps of the farmhouse porch, not far away. The little girl had given her a good saucer of milk, and she was napping after her breakfast.

"Peep, peep, peep!" cried the baby chick from his stone in the puddle. "I want my mother!"

The old tabby cat heard him and came down to see if she could help. She put one paw into the water, but drew it out in a hurry and shook off the drops; then she sat down as if she were trying to think of some other way, for tabby cat did not like to wet her feet.

"Peep, peep, peep! I want my mother! I'm afraid I'm going to drown."

Bang! went the screen door, and down the porch steps ran the little girl. How she did laugh when she saw little Blackie and the trouble he was in!

"Never mind, Blackie, I'll take you back to your mother," she said; and, picking him up very carefully, she carried him back to the old mother hen.—Selected.

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Lord Roberts' Letter.

When Lord Roberts, field marshal of the British Army, died suddenly in France during his visit to the allied forces there, all England felt the shock of a great loss. Lord Roberts was an old man—he was long since beyond the age for active service—but he was of those who make the great moral bulwark of a country; the whole empire missed him.

At the session of the House of Lords when his fellow peers made public recognition of Lord Roberts' services to his country, many fine tributes were paid to his memory; but one of the most significant was actually in his own words—it was a part of the last letter that he himself had written to Lord Curzon, of Kedleston. What do you suppose was the theme of the letter? Military policies? Matters of state? The progress of the terrible world struggle? The proper terms on which peace might be made?

Here is an extract that Lord Curzon read in the House of Lords:

"We have had family prayers for fifty-five years. Our chief reason is that they bring the household together as nothing else can. It insures servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted to say by themselves. Since the war began we usually read a prayer like the inclosed; and when anything important has occurred, I tell those present about it. In this way I have found that the servants take a great interest in what is going on in France. We have never given any orders about prayers. Attendance is quite optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."

We hear it said constantly in these days that there is no time for family prayers, yet this man, whose time was at least as fully occupied as that of any one who could be named, and who carried all his life burdens and responsibilities much greater than those of an ordinary man, found the time for family prayers regularly every day for fifty-five years. We may be very sure that there are other reasons than lack of time for our prayerless homes.—Selected.

✱ ✱ ✱

A Mother's Love.

"Now, there stood by the cross of Jesus his mother." The thieves are other women's sons; on this one is *her* Son. There is her post of duty, her watch of love. It is her flesh and blood that is suffering—dying. She cannot do more than stand there, and suffer most poignantly with him, but that she must do, that alone satisfies her now. Only dead or by sheer force can she be taken away. The sword is piercing her own soul, but she is his *mother*; to bear it is her duty, her privilege.

Thirty-three years before she travailed in Bethlehem's stall that her Son, according to the flesh, might begin his life in this world. Greater was her pain and anguish now, for it was wholly of the spirit. But she remained at the foot of the cross until "it is finished" broke from dying lips.—The Evangelical.

Query Department

BY J. C. McQUIDDY

J. G. Sandlin, of Hildreth, Fla., requests an explanation of the following scriptures: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fall away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6: 1-6.) "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins." (Heb. 10: 25, 26.) "Lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright. For ye know that even when he afterwards desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears." (Heb. 12: 16, 17.) "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request." (1 John 5: 16.) "Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Mark 3: 28, 29.)

In considering Heb. 6: 1-6, we should remember that the book of Hebrews is addressed to Jewish converts to Christianity. After their enthusiasm had subsided, they met the double persecution of the Gentiles and their own brethren. This discouraged and disheartened them and led them to consider giving up Christ and going back to Judaism. The Hebrew letter was written to show them the superiority of the law of Christ over the law of Moses and the ruin they would bring on themselves by giving up Christ and going back to Moses. The law of Moses had been superseded by the law of Christ. The law of Moses was the tutor to lead them to Christ. When Christ came, the law was done away. The Jewish law was the beginning of the doctrine of Christ; it could not make perfect. The Hebrews were admonished, therefore, to leave it and go on to perfection in the service of Christ. The practice of the Jewish law was the foundation that demanded repentance from the works of the Jewish law, which is dead and is no longer in force. When they turned from Judaism to Christ, the first things were faith in God, the teaching of baptisms, laying on of hands in the beginning to impart spiritual gifts, and resurrection from the dead, and of eternal judgment. The apostle shows them that if they reject Christ and turn again to Judaism, it would be impossible to renew them to repentance, seeing that they would crucify the Son of God afresh and put him to an open shame. There would be no more sacrifice for sin. So the man who rejects Christ, the last sacrifice, cannot hope for pardon. These passages have no reference to persons being renewed again to repentance who, while believing in Christ, through temptations, are overtaken in sin. This is too clearly taught in the Bible to be doubted. This

speaks of those who give up Christ. Only through him is there an approach to God.

There is diversity of opinion as to what day reference is made in Heb. 10: 25. To me it appears to be the first day of the week, as immediately preceding they are commanded not to forsake the assembling of themselves together. This must be the assembling on the first day of the week. Some think that the day is that in which Jerusalem was destroyed. Christians were warned of the approach of that day. The early histories of the churches state that no Christian suffered in the destruction of Jerusalem. Heb. 10: 26 teaches that if we willfully refuse to appropriate the blood of Christ, there remaineth no more sacrifice for sin.

Heb. 12: 16, 17 warns against any one becoming a fornicator or profane, as was Esau, who sold his birthright for a mess of meat and afterwards was rejected, because he found no place for a change of mind in his father, Isaac, though he sought it with tears.

1 John 5: 16 is difficult to understand. The sin mentioned in Gal. 6: 1 is a sin not unto death. It may be forgiven. A deliberate, willful rejection of Christ and going back to Judaism would be a sin unto death. Any sin persisted in, unrepented of, may become a sin unto death. The blasphemy against the Holy Spirit spoken of in Mark 3: 28, 29 means to rail upon, reject, refuse, misrepresent, and pervert the work of the Holy Spirit. To do this in the face of the wonderful manifestations of spiritual power in the times of Christ appears to have been to blaspheme against the Holy Spirit.

A sister who wishes her signature omitted inquires for the authority for carrying the emblems to those who are sick. The authority for carrying the emblems to the sick is found in the same chapter and verse that it is found for carrying the emblems to the well. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." (Acts 20: 7.) It does not tell where or how many were gathered together. Christ says: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) No method of getting the emblems to each other is revealed. God leaves such things to our common sense. In the first age of the church, when any of the members were known to be sick, so soon as the services were over at the place of the meeting, the deacons were sent with some bread and wine to wait upon the sick so all might partake. Mosheim furnishes this information. Well disciples should make it possible for sick disciples to remember their Lord on the first day of the week.

A brother who wishes his name withheld wishes to know if it is right for him to tell the officers where a distillery is located. He is opposed to whisky making and believes it to be his duty to destroy this evil. He understands Eph. 5: 11-13 to justify him in helping to destroy the "wildcat" distilleries. If he believes it to be his duty to help destroy the illicit distillery, he would not be honest if he did not do so. The Christian should give his influence against all manner of evil, but should do so in a Christlike spirit. The law is not a terror to good works, but to the evil. The passages referred to by the querist read: "And have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light." These passages do not justify a course of spite and vengeance. The Christian should reprove evildoers in a spirit of meekness and should endeavor to lead the evildoer into a nobler life.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

More About the Waxahachie (Texas) Meeting.

BY C. R. N.

In this department, April 27, appeared, by request of Brother John E. Dunn, a report of this meeting, and on May 4 appeared a personal letter to Brother Dunn and his partial reply. Following the letters were comments by me.

Re-read the aforementioned report and letters. From them you will learn: On College Street a body of disciples met for worship, known as the "College Street church of Christ." They arranged to engage in a series of meetings. As a coincident all the churches in the town had arranged to engage in meetings in their respective buildings, beginning on the same date, save the Main Street Christian Church failed to secure a minister for the revival meeting. Learning of this, Brother Dunn extended to the minister of the Christian Church an invitation to bring his congregation and attend our meeting." The invitation was presented to the Main Street Christian Church and they "unanimously accepted." "Committees were selected by both churches to meet and talk over plans to conduct the meeting." "When these committees met, it was decided that the meeting should be conducted just as we are accustomed to conduct our meetings and as we should have done had this not come up, but with these added features. Main Street Church has one song leader and College Street has two. These three men were to lead the singing, taking it turn about. They were to handle the song service. We should all partake of the Lord's Supper together. One elder from each of the churches and the ushers of both churches acting together should wait on the people. Collections should be taken on each Sunday morning, Sunday, Tuesday, and Friday nights, and go to the support of the meeting. Public announcement of this arrangement was to be made. Brother Sewell was to do the preaching, and be absolutely free to preach as he believed God wanted him to."

I am glad to give the following article by Brother Dunn, reviewing what I said about the union meeting engaged in by these two churches:

THE WAXAHACHIE MEETING AND MY CRITICS.

BY JOHN E. DUNN.

Brother C. R. Nichol, in his "Texas-Oklahoma Department" in the Gospel Advocate of May 4, pages 422 and 423, in his strictures on Brother John E. Dunn's report of the "Waxahachie (Texas) Meeting," makes two fundamental errors. By so doing he sets me before the public in a false light and also does New Testament teaching injury.

First, I shall set down what these errors are. They are false assumptions, and because of these assumptions Brother Nichol blunders. They are: (a) That I ignored the fact that division exists among the disciples of Christ in Waxahachie, and, ignoring this division, I went into a "union meeting" with a church other than the "church of Christ," and by so doing compromised the "church of Christ." (b) Speaking from the standpoint of New Testament teaching, Brother Nichol thinks *there are two distinctly different churches in Waxahachie*. One of these is the "Christian Church," and it is unknown to the New Testament, and, therefore, is a sectarian denomination. The other is the "church of Christ," and is the New Testament church in Waxahachie. This is a fatal error.

The first of these errors grows out of the second. I am of the opinion that a discussion of these two fundamental principles will make interesting reading matter. Likely other brethren besides Brother Nichol and I shall want to have something to say. Now let us lay aside all personali-

ties and, for the sake of a clearer understanding of the truth, dig at these two principles in order that we may pursue the right course in our teaching and our methods of dealing with error.

For three generations the Nichol and Dunn families have been intimate friends. Charley Nichol is my friend and I am his. Our fathers were bosom companions. Charley Nichol's father, Captain Nichol, took charge of my father when he fell mortally wounded upon a bloody battle field in the "uncivil war" and nursed father and took him home when no other did. A sacred and tender relationship exists between us. But that does not change the fact, as it seems to me, that our conceptions of what is the New Testament church and our methods of dealing with erring brethren are different. What is the right conception of the New Testament church, and what is the best method of dealing with erring brethren?

I do not want to be placed in a false light before the public as regards the Waxahachie meeting. I believe my motive was good. My way of going at it may have been unwise. I believed then and believe now that I was acting wisely. I have nothing to cover up. I prefer my life and teaching to be an open book. I *did think* that since the two preachers and certain other members of the two congregations known as the "Main Street Christian Church" and the "College Street church of Christ" were talking among themselves both publicly and privately in the two congregations over the things that divide us, yet deploring the division, and about how to get together, that for the present it would be better if persons away from Waxahachie, since they could not understand the local situation, could stay out of our local affairs and allow us to, undisturbed by outsiders, see if we could get rid of the things that divide us and bring about a scriptural reconciliation. We anticipated that some from both sides of the house would say things that might mar the friendly exchange of views between us. We anticipated that it would get into the papers on both sides. I may have been wrong in my view as to confining these discussions for the present locally, but I was honest and sincere at heart.

I may have been wrong in my uses of the expressions, "union meeting," "plan," and "the relationship between the two congregations of disciples is fortunate." By relationship between the two congregations I only meant that we are friendly and a good spirit prevails. We are able to talk over our differences in all kindness. We deplore the division. The condition is lamentable. For the body of Christ to be rent in twain is an awful sin. It was never our intention to arrange an armistice and "plan a union meeting." Let me say just here that I feel that I should be betraying confidence if I should give to the public things that have been said in private conversations and in conference between the elders and deacons of the two congregations. I think that it is sufficient to say here that we have stated in our discussions the exact things over which we are divided—namely, instrumental music in the worship and societies other than the church for Christian activity. In one of our meetings at which Brother Stephens presided, he called on me to state the purpose of the meeting and outline the discussion. I did so, and aimed to do it clearly and tactfully.

I am willing to accept responsibility for a leading part in the whole affair. They said: "You conduct the meeting in your own way, and we will attend." I believed we could sing together, pray together, partake of the Supper together, and together hear Brother Sewell preach the gospel. They offered to help support the meeting. We agreed that collections should be taken at the meetings and anybody could put money into the collection plates that wanted to. After the meeting closed they offered to give a check. It was not accepted. The object of this coming together was to cultivate a friendly spirit and begin a consideration of the things that divide us. We thought we could conduct the meeting so that no principle would be sacrificed.

During a period of thirty years I have many times been asked by those called "digressives" (I do not call them "digressives" on my own authority), and sometimes Methodists, Baptists, and Presbyterians, to preach to them. I have regarded such invitations opportunities and have accepted them on only one condition, that I be free to preach what I believed I ought to preach. I have in several instances got the organ out of the church. I have got a good many to see how to do missionary work and brought peace and harmony where division existed. My method has been, first, to win the confidence and love of the people; second, to develop the underlying principles of loyalty, faith, and acceptable worship and service to God. Then I could approach the specific things over which we are divided. I

believe in the policy of being "wise as serpents, and harmless as doves."

I think Brother Nichol is mistaken in his conception of the church of Christ in Waxahachie. In his article, more than a dozen times, Brother Nichol uses the expressions, "the Christian Church" and "the church of Christ" in Waxahachie. He says: "If those of the church of Christ are Christians and those of the Christian Church are Christians, there should be full and free fellowship." This does not follow. Christians may be in error and sin, and their errors and sins should not be approved. They should be told of their errors and sins and persuaded to quit them. *What is the body of Christ in Waxahachie?* It is composed of all Christians, all who have been baptized into Christ, in Waxahachie. "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) "In one Spirit were we all baptized into one body." (1 Cor. 12: 12.) "Now ye are the body of Christ, and severally members thereof." (Verse 27.) The body of Christ is the church. (Eph. 1: 22, 23; Col. 1: 18: 24.) The body of Christ in Waxahachie is divided. Part of the Christians worship at one place and part at another. A good many of them are scattered about and worship nowhere regularly. Some of us are trying to set forth unto the public the New Testament church with her worship and service and bring all of us together and become one in Christ. I do not want to build up any faction of the church. Anything in the way of a religious body in Waxahachie that is smaller than the whole family of God in Waxahachie or larger than the whole family of God in the same place is either too small or too large. In speaking of the church there, any language that leaves out even one member or takes in one who has not been baptized into the body is sectarian. God help us to see clearly, act wisely and faithfully and in the Spirit of our Savior, so that we may become one in Christ and "keep the unity of the Spirit in the bond of peace."

If Brother Dunn was anxious for "brethren away from here to let us alone," to keep down outside discussion, why did he rush into print with a report of what they were doing? Published statements are public property. He is withholding some things relative to the affair from the public. Why did he not keep it all? In a measure I feel responsible for the influence of the "Texas-Oklahoma Department," and I cannot, therefore, bring myself to let what I consider hurtful matter go through this department unnoticed.

Possibly I am wrong in holding the view that the church of Christ which meets on College Street for worship and the "Main Street Christian Church" are different churches. Between these two churches there was no fellowship. If members of the "Main Street Christian Church" wished to take membership with the College Street church of Christ, they were required to confess that they had been worshipping with an apostate body, engaged in unauthorized, divisive, and therefore sinful, practices. Brother Dunn says: "Brother Nichol thinks there are two distinctly different churches in Waxahachie. One of these is the 'Christian Church,' and is unknown to the New Testament, and, therefore, is a sectarian denomination. The other is the 'church of Christ,' and is the New Testament church in Waxahachie. This is a fatal error." Brother Dunn certainly represents me correctly in this statement. I am surprised to find him affirming otherwise relative to these two churches. He thinks I have sectarian views of the church. He is anxious to set me right on what the church is. Indeed, the more you know of the fundamentals of the New Testament, the more clearly it appears that the union meeting conducted by the two churches was a serious blunder.

The word "church" sometimes means all the saved in the world. Brother Dunn is mistaken in thinking this is the only use of the word. The word "church" more frequently refers to a body of disciples worshipping in one place. This is clearly stated in the following: Acts 11: 26; 13: 1; 14: 23; 18: 22; Rom. 16: 1, 5; 1 Cor. 1: 2, 4; 4: 17; 7: 17; 14: 4, 5, 23, 33, 34; 16: 1, 19; 2 Cor. 1: 1; 8: 1, 18, 19, 23, 24; 11: 8, 28; 1 Thess. 1: 1; 2: 14; Rev. 1: 7; and many other passages.

The church of Christ in Nashville, Tenn., and the Russell Street church of Christ are different conceptions. The church of Christ in Nashville, Tenn., includes all the children of God in Nashville; but the Russell Street church of Christ does not refer to the saved who live on that street only, but to the ones who meet regularly at the designated place for worship on that street.

I think it scriptural to refer to the church of Christ in Waxahachie, and by such contemplate only the children of God who live in Waxahachie; but the College Street church of Christ in Waxahachie includes only those who meet at that place for worship—members of that particular congregation. Though the College Street Church may not include all God's children in Waxahachie, it *does* include some who *do not* live within the limits of the city of Waxahachie. When correct reference is made to the church of Christ in Waxahachie, God's children within certain geographical limits are contemplated. In speaking of the College Street church of Christ, you make reference to worshipers who meet at a certain place for worship without reference to the geographical limits of their habitation.

Brother Dunn says: "Anything in the way of a religious body in Waxahachie that is smaller than the whole family of God in Waxahachie or larger than the whole family of God in the same place is either too small or too large." Such a contention is false, and by it Brother Dunn declares that the College Street church of Christ in Waxahachie is not a church of Christ; for, per his contention, some of the children of God in Waxahachie are not in the College Street Church. It is a "religious body in Waxahachie that is smaller than the whole family of God in Waxahachie." More, one of the elders of the College Street Church does not live in Waxahachie, but some two or three miles in the country. Brother Dunn says: "Anything in the way of a religious body in Waxahachie that is smaller than the whole family of God in Waxahachie or larger than the whole family of God in the same place is either too small or too large." The College Street Church is a "religious body in Waxahachie" which does not contain all the children of God in Waxahachie, Brother Dunn says; and more, it does contain some who do not live in Waxahachie. Per his contention, it is both too small and too large. He gets his religion and his geography mixed, or else he is fundamentally wrong in his conception of the church of Christ in Waxahachie. The membership of the College Street Church is not limited by geographical bounds. The New Testament calls a body of worshipers who meet in one place for worship a "church." Does Brother Dunn hold that because the College Street Church does not contain all the family of God in Waxahachie, it is, therefore, a sectarian body? He affirms that it is sectarian for me to call it the "church of Christ in Waxahachie," because it does not contain all the children of God in Waxahachie. I refer to the College Street Church as the church of Christ in Waxahachie, because it is the only body of worshipers in that city entitled to such designation. Perhaps Brother Dunn thinks otherwise and is ready to affirm that the "Main Street Christian Church" is as much entitled to be called the church of Christ as is the College Street Church. It may assist in clarifying our conception of his view of the church if he will tell us if he thinks the College Street Church should be called a church of Christ.

Brother Dunn tells us that division exists in the body. Who caused the division? Those who caused it and are perpetuating it are great sinners. Is it not a fact that the Main Street Christian Church are the guilty parties? "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine that ye learned: and turn away from them." (Rom. 16: 17.) Does this passage mean anything? Did Brother Dunn not go on record before the people as recog-

(Continued on page 573.)

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The Works of the Flesh.

BY J. H. DANIELS.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5: 19-21.)

Here the apostle Paul makes mention of seventeen different things which he calls "the works of the flesh." No one will have to be guilty of doing them all before he is a non-inheritor of the kingdom of God. James (2: 10), says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The first thing Paul mentions is "adultery." This sin is said to be brought about by a man having two living wives, and true it is. But Jesus said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5: 28.) So it is not only the man who has two living wives that commits adultery.

The next thing Paul mentions is "fornication," which is unlawful intercourse, which can be brought about in many different ways. The apostle Paul, in writing to the Corinthians about their fornication, says that one should not have his father's wife. (1 Cor. 5: 1.)

He also mentions "uncleanness," such as filthy, unholy, impure conversation. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6: 17.)

"Lasciviousness" is spoken of as the lust of the flesh, also as one desiring the wrong thing in connection with the right. But Jesus said: "No man can serve two masters." (Matt. 6: 24.) "Ye cannot drink the cup of the Lord, and the cup of devils." (1 Cor. 10: 21.)

Next in order is "idolatry." Under Moses' law this sin was brought about by the Israelites worshipping an idol, an image; for instance, the golden calf which Aaron made while Moses tarried in the mount. (Ex. 32: 1-8.) But this is not altogether the way this sin is brought about. "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5: 13.)

Then he speaks of "witchcrafts," which is sorcery. Some now claim

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miraculous power, such as fortune-telling, divine healing, speaking with unknown tongues, etc. Such as these were practiced in the city of Samaria by Simon the sorcerer. The Scripture merely says that he "bewitched the people of Samaria, giving out that himself was some great one." But when Philip preached Christ to the people, they believed and were baptized, both men and women. (See Acts 8: 5-13.)

"Hatred" is dislike with ill will, talking evil about each other, unsympathizing. I have actually known church members that had that hatred existing between them so strong they would not even speak to each other. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.)

Then he speaks of "variance," which is differences, disputes, disagreements; and this, too, is common among the churches to-day, where there should be unity and peace. "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18: 19.)

"Emulations," in the clearest meaning and fewest words, is competition, one trying to equal that of others. For instance, if one do me a wrong, I will do him a wrong in order to get even with him. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. 5: 38, 39.)

The apostle next mentions "strife," which is contentions, quarrels, grudges, etc. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4: 1.)

The next he calls "seditions." "Sedition" means treason, and "treason" means betrayal. Judas betrayed the Savior with a kiss. But we, as Christians, should not seek something to betray our fellow men in; neither should we judge the life and character of others. "Judge not, that ye be not judged." (Matt. 7: 1.)

The apostle next speaks of "heresies," which means divisions or split-ups; and a great many times this is caused by contrariness on the part of some one. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." (1 Cor. 1: 10.)

The next thing spoken of is "envy," which means to covet, or begrudging or desiring the wealth of others. "I



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have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." (Acts 20: 33, 34.) This was the language of the apostle Paul addressed to the elders of the church at Ephesus the last time he ever expected to behold their faces on earth.

The apostle next speaks of "murders." When some folks hear this word called, they cannot think of anything but killing, taking the life of another, manslaughter; and this is one kind of murder. But the beloved apostle John says: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) So the man who actually takes the life of his fellow man is not the only one that can be accounted as a murderer.

"Drunkenness" is next mentioned by the apostle. This means to be overcome by, or under the influence of, intoxicating liquors. This will cause one to talk and act in a way and manner which he would not talk or act otherwise. Solomon says: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20: 1.)

The next and last work of the flesh which the apostle makes manifest here is "revellings." The meaning of this is worldly entertainments, such as card parties, dances, moving-picture shows, as well as the secret organizations. In such society Christians should not find any pleasure. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.)

Now, the apostle said: "They which do such things shall not inherit the kingdom of God." Christian men and women should not indulge in such works, and they must not. If we would live for Christ here and with Christ hereafter, we should ever strive to avoid the works of the flesh, and should look to and consider the consoling words of the apostle Paul in the last five verses of this chapter, in which he says: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." (Gal. 5: 22-26.)

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Texas-Oklahoma Department.

(Continued from page 569.)

nizing the Main Street Christian Church as a body of worshipers on equal footing with the College Street church of Christ? Did he not give his approval of them by using them in the meeting, and does not such use of them veto the act of withdrawing from those who have introduced into the worship unauthorized things? Brother Dunn's son made the confession in the meeting, and by the request of Brother Dunn the minister of the Christian Church took his confession, even though Brother Sewell and Brother Dunn were both present. Can such be short of a declaration that he regards the minister of the Christian Church as equally approved with himself and Brother Sewell? Who can think that he would ask a man to do such, if he thought the man a rebel against Jehovah? I can account for his course on one ground only—viz., he must recognize the minister and members of the Main Street Christian Church as Christians, and though he cannot meet and worship with the use of the unauthorized things they use, yet the use of such things which caused and perpetuates the division in the body of Christ does not bring on these people disapproval of God to the extent that Brother Dunn disfellowships them, nor is their salvation in jeopardy.

The Lord commands that we "turn away from them" that cause divisions contrary to the doctrine of Christ. Are we to understand that Brother Dunn thinks inviting such folk to join him in a union meeting, using them in the prayer service, arranging for them to assist in directing the song service and to assist in the service of the Lord's table, is to "mark them"—that such procedure is to "turn away" from them? What meaneth this passage in the light of the course followed by Brother Dunn?

Brother Dunn concedes that the "Main Street Christian Church" corrupted the worship by the addition of unauthorized things. God says: "Who-soever goeth onward and abideth not in the teaching of Christ, hath not God." (2 John 9.) Has the Christian Church not refused to "abide in the teaching of Christ?" Still you invite them to join you in the meeting, and accord to them full and free fellowship.

Conferring with the Main Street Christian Church to perfect arrangements for the details of the meeting is a clear recognition of that church as a body equally as legitimate as the College Street church of Christ—this in the face of the fact that they introduced into the worship unauthorized things, thereby driving out children of

God. The Lord says: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 40.) Still you invite such people to join you in a union meeting, and accord to them the fullest fellowship, when there is not the slightest indication, by word or act, that they have repented of their sins.

After the meeting closed the Christian Church "offered to give a check. It was not accepted." Why not? They were invited, and arrangement for their help, prayers, song service, co-operation, was perfected, agreeable to their wishes, and fellowship accorded them in the meeting. I am unable to see anything but inconsistency in refusing their financial aid, and am persuaded that they were led to believe that you would cheerfully accept their financial aid also.

I think a very serious mistake and incalculable harm has been done the cause of Christ by this union meeting.

I have not questioned the motives of any one connected with the Waxahachie meeting.

The desire to accomplish big things often blinds men.

In the desire to "help the Lord out," care should be exercised that we do not "drive the Lord out."

Read what Brother Sewell, the evangelist in the meeting, has to say:

Abilene, Texas, May 27, 1922.—Dear Brother Nichol: In addition to what I wrote you hurriedly at Wichita Falls, I desire to say, I am not committed to the plan of the Waxahachie meeting as a general practice. I say frankly I saw things all the way through that were objectionable; and the further away from it I get, the more I am convinced that such a meeting is not calculated to do more good than harm.

I think the Waxahachie church would not hold such meeting again; but they can speak for themselves.

I would not accept an invitation for another meeting under the same circumstances.

You are at liberty to quote this as you see proper for the good of the cause of Christ. I rather think it would be better for me to be doubted for a while and give them time to try out their plan thoroughly.

The above, however, expresses my real feelings briefly as I expressed them more fully to you at the Westbrook. The statement is in your possession to use as you think best, when you think best.

Sincerely and fraternally,
J. P. SEWELL.

Brother Sewell is president of Abilene Christian College, the largest school in Texas in which only Christians are used as teachers; a school whose directors must be faithful members in congregations of Christians which oppose the use of unauthorized things in the worship of the church of Christ. In this school are a number of young men who will become public preachers of the word—some of them

are now preaching. I am glad to publish the disapproval of this union meeting. Though he was the evangelist in the meeting, he goes to record by saying: "I am convinced that such a meeting is not calculated to do more good than harm." "I would not accept an invitation for another meeting under the same circumstances."

Had I made the mistake of having become a party to the union meeting, I would have told the Main Street Christian Church, plainly, earnestly, where they stood, and urged them to repent of the awful sin of corrupting the worship and thereby causing division in the body of Christ, driving Christ and his brethren out. By such a course I might have saved some. No doubt some would have quit the meeting. Too, I have an idea the friendly conferences would have ceased.

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The Genesee Pure Food Company—Le Roy, N. Y.

Christian Motherhood.

BY F. P. FONNER.

Christian motherhood is a very delicate subject. It makes one tremble in approaching it. That we really do have some devoted Christian mothers cannot be doubted, and these must be held in the highest esteem by all Christians. On the other hand, there are many who vainly imagine that they are such, and these seem to have no adequate conceptions of God or his word. They are never seen with their children in the public assembly of the saints. They do not seem to know that the mother must ever be the chief teacher in the family. This teaching must be backed up by a devoted Christian life. Say, mother, you should be the best-informed person, religiously, in your family; and you can be, if you will study God's word with the idea of teaching your own children. By so doing you will enrich your own mind and save your own family from eternal destruction. The reason why the churches of Christ cannot be built up in many localities is because the lack of home training has produced a race of degenerates incapable of understanding the gospel. These degenerates are hard to reach. Every mother should want to see her own children become better Christians than she is herself. Each generation should rise higher in the scale of humanity than previous ones.

A notable result of home training is seen in the character of Timothy. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1: 5.) Grandmother, are you a Lois? Mother, are you a Eunice? If so, where are your trained Timothies? We need thousands of grandmothers like Lois and also thousands of mothers like Eunice. We need hosts of self-sacrificing Timothies who will declare the "whole counsel of God." Christian mothers, who among you will train a Timothy? Do you know that your own salvation and the final end of your children depend upon what you do now? Christian motherhood is one of the highest positions on earth. The nobility of this position is beyond our estimate. Mothers, please do not belittle this high position by neglecting the religious education of your own children. Begin it now, and keep it up until the children are safe in the bosom of the true church.

In order to a faithful performance of motherly duties, the mother must be rooted and grounded in divine love. This is common with all Christians. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love," etc. (See Eph. 3:



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A young man who practiced medicine in Pennsylvania became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce, who finally made up his mind to place some of his medicines before the public, and moving to Buffalo, N. Y., put up what he called his "Favorite Prescription," and placed it with the druggists in every state.

Dr. Pierce's Favorite Prescription has long been recognized as a tonic for diseases peculiar to womankind. After suffering pain, feeling nervous, dizzy, weak and dragged-down by weaknesses of her sex—a woman is quickly restored to health by its use. Thousands of women testify that Dr. Pierce's Favorite Prescription has entirely eradicated their distressing ailments.

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17.) Please read the context. This verse and the context includes all Christians. Christian fathers, mothers, sons, and daughters are included in it. All must be rooted and grounded in love. Christian mothers should not seek to enter politics, because that is not God's order. The sacred duties and obligations of Christian motherhood must with all mothers outweigh every other consideration. The souls of our growing boys and girls weigh more in the estimation of every good mother than all material things. Give your boys and girls your best efforts.

A Letter to F. W. Smith.

Dear Brother Smith: Your article, "From the Shoulder Out," in the Gospel Advocate of June 1, as to Brother S. S. Lappin charging the managers of the missionary societies with dishonesty, is read with pleasure. This recalls to my mind some of the writings of W. K. Azbill a few years since—as, "The Menace of Centralization," "The Wrong Attitude in Boards," "The Beast in the Jungle," and "The Menace of a Ruling Body." My thoughts are not with these particular articles or the societies as much as they are with your statement: "And yet there are churches, or, at least, individuals who hold membership in churches, that do not affiliate with the societies who seem almost crazy to become identified with the thing that Brother Lappin so strongly arraigns for its corruption!" Brother Smith, those same people crave to do something to be seen of men, and I see it in some of my travels that that class are really the rulers in the church to the exclusion of consistent Christians. The minority rules in politics, it rules in man-made organizations, it rules in churches where there is disunion, and a tendency to set aside the word of God gives to the religious world a sense of pride to see them following in their steps. We cannot consistently fight against anything which we practice or desire to practice.

CARL BARNETTE.

Even should a man make it a rule to read nothing until he has a definite estimate of its merit, he will find in the end that he has lost little. For any purpose of the cultivation of the mind or the imagination the book which is good to read to-day is good to read to-morrow.—Arlo Bates.

He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on, like Samson, and "tells neither father nor mother of it."—Lavater.



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Field Reports

Gallatin, Tenn., June 5.—The first Sunday in June was a good day for the Gallatin congregation. There were three services, and all were well attended. Brother W. F. Ledlow, of Austin, Texas, came up from Nashville and delivered a very fine sermon at three o'clock. The brethren say it was one of the best. Brother Ledlow made a very fine impression on the Gallatin congregation. They would be pleased to have him at any time for a meeting or any work they may need. I was at Hartsville, Tenn., to deliver a memorial address and missed hearing him.—T. B. Clark.

Heber Springs, Ark., June 6.—The meetings which began here on May 28, with Brother L. R. Wilson doing the preaching and Brother E. R. Harper leading the singing, has already aroused the greatest interest of any meeting that has ever been in this town. We had it well advertised before they came, and we have found that it certainly pays. The house that we have been using was filled to overflowing from the beginning, and our crowds continued to increase till we asked for permission to use the courthouse, which was granted to us. Our Methodist friends then came and tendered us their house, and we accepted their offer. They told us it would seat about a thousand people. On Sunday night (the first night of our services in their house) it was filled to overflowing and about a hundred people were turned away. There were two confessions on Sunday, from the Baptists. The meeting will continue for two weeks yet. All classes of people are attending now.—J. D. Miller.

Plainview, Texas, June 3.—During the month of May I held a week's meeting at Bledsoe, with good interest and a man and wife restored. A large number of brethren from Lubbock and Plainview came in time for the fine dinner on Lord's day and remained over to hear Brother John T. Smith's truly great sermon in the afternoon on "Old-time Religion." The work in Plainview is doing well under the great leadership of Brother R. M. Peace, one of the best of elders, I think. One good sister was recently restored. While the little church at Kress has had some hindrances from brethren who oppose even a class for children on Lord's-day morning, yet there is a future for the church, and we expect a growth during the summer. I preached to them on Lord's day, and to a splendid audience near Kress in the afternoon, and began a meeting at Runningwater at night. This meeting has been hindered by rain, yet the interest is good, and there have been three confessions. The little city of Plainview is now completing a city auditorium in the heart of the city, which will seat twenty-five hundred people. The church has it engaged for our meeting the first half of September. Brother Foy E. Wallace, Jr., and one of the Todd singers will help us in this, the greatest effort ever put forth on the South Plains in the interest of New Testament Christianity. Many neighboring brethren

and churches are to attend and help us in this meeting. Homes will be provided for those who will come and remain with us. Brethren, pray for us.—O. M. Reynolds.

Let thy discontents be thy secrets.—
Benjamin Franklin.

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West Orange, N. J.—"I was very nervous and upset for six months before my baby was born. One of my friends told me to take Lydia E. Pinkham's Vegetable Compound and I have taken it for five months now. I have a big boy who weighed almost nine pounds at birth and I do all my housework and don't feel a bit nervous or upset any more. I still take your medicine and have told all my friends what good it has done me."—Mrs. MARGARET GREGORY, 440 Valley Road, West Orange, N. J.

West New York, N. J.—"The first two months I carried my baby I was in bed almost every day with sick headaches. I tried Lydia E. Pinkham's Vegetable Compound and the first bottle helped me. I took seven more and I know I couldn't feel better than I did. The headaches stopped and I was able to do my own work. I have a baby girl six months old who weighs twenty pounds and is the picture of health."—Mrs. J. McCoy, 207 20th St., West New York, N. J.

Nervous and Run-Down

Biloxi, Miss.—"Just a word of praise of Lydia E. Pinkham's Vegetable Compound. I took it with wonderful results before my baby was born. I was so nervous and run-down that I was a wreck of misery. I had pains in my sides and back so bad that I could not stay still or sleep nights. My husband was reading your 'ad.' in the paper and I decided to try

your Vegetable Compound. After I had taken half a bottle I felt a change and was soon as well as ever. I took it the whole time and recommend it to every woman who is suffering as I was. People said that because I was so young I would never pull through and I praise your Vegetable Compound for my good health."—Mrs. ENOCH J. STEVENS, 889 Fayard St., Biloxi, Miss.

Chicago, Ill.—"I recommend Lydia E. Pinkham's Vegetable Compound for all prospective mothers. I suffered from weakness and faint spells and had to lie down twice a day for an hour or so before I could go on with my work. My cousin, who lives in Wisconsin, has used your Vegetable Compound for over five years and she came to us for a visit and she recommended it to me, saying she would pay for the bottle if it did not help me. I took that bottle and got more, as I found it gave me great relief. I recommend it to my friends and sisters and am willing for you to use these facts to help others."—Mrs. I. J. KUBINSKI, 1813 W. 17th St., Chicago, Illinois.

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It helped these women. It has helped many others.

Gospel Advocate

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INSPIRATION OF THE HOLY SCRIPTURES.

BY H. LEO BOLES.

It is well to keep in mind the meaning of the terms of a proposition in the study and discussion of a question. If we do not know the exact meaning of the terms, we cannot know the truth of the affirmation. We should understand by the term "Holy Scriptures" that we mean the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament. All mistakes (if there be any), all errors of transcription, all apocryphal portions, and all interpolations are excluded, forming no part of the "Holy Scriptures." If it can be shown that any part of the sixty-six books of the Bible is not a revelation from God to man, then that part is not to be included in the Holy Scriptures; and, therefore, that part is not affirmed to be inspired.

We should bear in mind that inspiration means a "divine and miraculous illumination and guidance of the human mind." As used and applied to the Holy Scriptures, it is used "to denote that divine and miraculous illumination and guidance which enabled their original writers to select from the storehouse of their knowledge the proper material and correctly to embody the same in human language." We are to understand that inspiration did not make a fact any more real, a truth any truer, or a principle any more veritable. That is not the purpose of inspiration. A fact is a fact before inspiration deals with it; a truth or principle is not affected by inspiration. The truths and principles which come from God are eternal, and their nature is not modified in the least by inspiration. Inspiration cannot add a degree to the truthfulness of a truth. He who looks for a truth to be truer because it came through a mind guided by the Spirit of God is looking for the wrong thing. He will be disappointed. There are facts and principles just as genuine that inspiration has not dealt with as are the facts and principles which have been given by inspiration. Inspiration guided the mind, tongue, and pen of the servant of God in saying just the things, and only the things, which pertain to the subject under consideration.

Referring again to the three disjunctions of the proposition, we have observed that none of the Holy Scriptures is inspired, or only a part of the Scriptures is

inspired, or the whole of the Scriptures is inspired. In a former article we have dismissed the first member of this disjunction, and now direct attention to the second member. There are many difficulties which arise and must be met by the one who claims that only a part of the Scriptures is inspired.

If the Holy Scriptures are inspired *only* in part, which part is inspired? Who is able to select the word, sentence, verse, chapter, or book which is not inspired? Is there any part of the Holy Scriptures which does not claim inspiration? Has God designated a part of the Holy Scriptures as being inspired and marked the other part as unworthy of inspiration? Who has been able to find with a critical and microscopical inspection and with the closest analysis where God has designated that *only* a part of the Holy Scriptures is inspired? It seems to me that if God has not marked that part of the Scriptures which is not inspired, will it not take an inspired man to designate that which is not inspired? Since God has not marked that part and has not revealed such a mark unto man, it must take an inspired man or men or mind to select the inspired part and cull out the uninspired part. The line must be drawn between the inspired part and the uninspired part, or else the student of the Holy Scriptures will not be able to discriminate between the two parts. Indeed, if the divine and the human, "the food and the poison, are so mingled," is not the compound very dangerous? How unsettled and unstable must be the faith of the child of God! How shall we know whether our faith rests upon the word of God or the traditions of men if a clear and definite line is not drawn between the inspired and the uninspired?

An illustration will emphasize the argument presented here. I was once talking with a gentleman on the subject of baptism. We both agreed finally that baptism was a command of God. But said he: "Man does not have to obey it to be saved; it is a nonessential command." I then insisted that he tell me how he knew that it was "a nonessential command." I insisted that there were many commands in the New Testament, and that I did not know the difference between God's *essential* commands and his *nonessential* commands. I tried to get him to take a pencil and mark all of the nonessential commands so that I could know them. God had not marked them, and I was unable to discriminate between the *essential* commands and the *nonessential* commands.

The same is true with regard to the present proposition. We must know how to discriminate between the uninspired part and the inspired part—if, indeed, there be found in the Holy Scriptures such a mixture and conglomeration. It will not do to say that there are contradictions in the Bible, and that that proves that a part of the Scriptures is not inspired. It must first be proved that there *are* contradictions in the Holy Scriptures. This has not yet been done.

We are now prepared to affirm the third member of the disjunction. Before entering upon this task it is well to make a few observations. There are many theories of inspiration. Among these may be mentioned "the mechanical theory of inspiration," "the theory of natural inspiration," "the noematic theory of inspiration." We are not so much interested in these different theories as we are interested in the truth of the proposition. The "me-

chanical theory of inspiration" assumes that all of the writers of the Bible were mere passive agencies of the Holy Spirit; that the writers were only amanuenses of the Holy Spirit. The "theory of natural inspiration" assumes that there was no supernatural influence, but that the writers possessed only an inspiration common to all writers. They say that Moses, David, Isaiah, Daniel, Matthew, Paul, Peter, John, and James were inspired only as Homer, Plato, Aristotle, Cæsar, Cicero, Virgil, Shakespeare, and Milton. The "noematical theory of inspiration" attempts to take the middle ground between the two theories mentioned above. This theory insists that only the mind of the writer was guided, but that the writer was left free to choose his own words.

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Death for Life.

BY B. F. M. SOURS.

I yield the old self all to be
Lost for pure immortality.
The man of sin must die the death
If I would breathe immortal breath.
O Christ, thou Life, be thou my God,
Lead me the path thyself hast trod.
Through death and darkness into bright
Eternal seas of Heaven's light.
I crave, I yield! take me to-day,
And cleanse all self and sin away,
That death may triumph in the strife
To bring the resurrection life.
And so, O joy! thou Life for aye,
I hail the everlasting day
To be with Thee who died for me—
Then help me live my life for thee!

Our Contributors

God Is a Jealous God. No. 2

BY F. L. PAISLEY.

In the former lesson on this subject it was emphasized that Jehovah lays first claim to our affections and service on the ground that he is Jehovah our God, and a jealous God, "whose name is Jealous." He could not be made to suspect rivalry in our affections if he did not demand our whole devotion. Of the same people to whom the Lord said, "Thou shalt have no other gods before me: for I Jehovah thy God am a jealous God," it was afterwards said: "They moved him to jealousy with strange gods [gods they knew not]. . . . They have moved me to jealousy with that which is not God." (Deut. 32: 16-21.) They made God jealous of them after he had assured them that he was already jealous. They made him to suspect rivalry in their devotion to him; and he had just reason for suspicion. As a matter of fact, the very people of whom the Lord claimed their all turned their affections from him and centered their hearts and worship upon "new gods," so new that their fathers had never known them. What an awful thing to make Jehovah jealous! As a retribution he said: "I will move them to jealousy with those that are not a people; I will provoke them to anger with a foolish nation." A mother calls her babe that is so delighted with other things that it refuses to heed her call. She then embraces a child not her own and says: "Then mother will love this baby." Who has not observed the rage and opposition with which the rebellious little tot now comes, refusing to allow its mother to so divide her devotion? The child is jealous in both ways, yet does not know the word. It demands exclusive devotion from its mother, and upon her action it is "moved to jealousy" and has good reason to suspect rivalry in her love.

Just so did Jehovah endeavor to get Israel to return to him; and seeing the division of their affections, he was "moved to jealousy" and said: "I will move them to jealousy with those that are not a people." No doubt a far-off fulfillment of this declaration is in Israel's rejection of the gospel of grace; for, "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, . . . lo, we turn to the Gentiles." (Acts 13: 46, 47.) It is true that just here Paul quoted from Isa. 49: 6 and called their action a fulfillment of that scripture; but in this the Lord did certainly turn to "those that are not a people" and provoked the Jews to anger with "a foolish nation." But to make it doubly sure, read Rom. 11: 11. Speaking of the Jews' rejection of the gospel, Paul says: "By their fall salvation is come unto the Gentiles, to provoke them [the Jews] to jealousy." Again: "I glorify my ministry; if by any means I may provoke them to jealousy that are my flesh." (Verses 13, 14.)

But does the Bible teach that we can make the Lord jealous of us? It will be admitted that he demands our exclusive devotion. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." (Matt. 22: 37, 38.) That God is a jealous God is not peculiar to Old Testament teaching. There is a principle in the charge to Israel that is true now. Note again Ex. 23: 32, 33; 34: 12. Spiritual Israel—the church of the Lord—is prohibited from going into covenant with the denominations. "It will surely be a snare unto thee." For example, if it is wrong for us to use instrumental music in our worship, then it must be wrong for us to assist others in their use of it in their worship—wrong to sing with them at such times as the instruments are used. This is denied by some,

but I verily believe it true. I have in mind a congregation of very fine Christian people who never use instrumental music in their worship, for they believe it wrong; but I have heard them sing heartily when others were worshipping with the instrument. None of them believed it right to use instruments in our worship, but some defended the congregation's singing with those using it who do think it the right kind of worship. Many are those thus inconsistent. This is why it was said in the former article that we are prone to flirt with a religious evil in order to be courteous to those using it. It will surely "be a snare unto thee." Israel was to break into pieces the altars of false worship. The principle is yet true. We are to do it with the "sword of the Spirit." But we cannot do it by making love with it. We should be just as far from yielding to a false worship as Jehovah required of Israel, and just as positive in the destruction of their ways, only with the word of God instead of with hammer and physical power, as Israel was to do. To the church at Corinth Paul said: "Do we provoke the Lord to jealousy? are we stronger than he?" (1 Cor. 10: 22.) These Christians had been dividing their affections at the table of demons. This made the Lord become jealous, justly suspecting rivalry. It is not here granted that the only way to make the Lord jealous is to eat at demons' tables. Paul contended that an idol or the things offered to idols were no evil within themselves, but the evil was in the use made of those things. I do not believe that there is any evil in many of the things that take us from worship and service of the Lord. But when the hour of worship comes and we prefer a trip of pleasure or the association of "company" that has not been to see us for so long, or if we prefer to stay at home because we have worked all the week and have had no time to be with the family, can we be right sure that we do not make our Savior and his Father jealous of us? If companions would treat each other as we treat the Lord of glory, they would be jealous indeed. If when the husband's need and interest required wife's attention she should be found giving attention and affection to another, even in a way not wrong within itself, how hurt that husband would be! A second offense—yea, the first—would receive no uncertain reproof. Yet, over and over again, we, as members of the church, "the bride, the Lamb's wife," so often give our attention to the interest of other things and our own selfish pleasure at the very time the Lord's interest should be uppermost in our affections. What a dangerous thing to make heaven's King jealous of us! "Are we stronger than he?" Nay. Then what might be our fate?

Once more. To Christians Paul wrote: "I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ." (2 Cor. 11: 2.) A woman that is the wife of "one husband" has it in her power to make him jealous in many ways. She can unduly love another, but disown his name, wearing only the name of her husband. This does not satisfy her husband. He claims all her attention. She can claim to give her one husband all her attention (it would be only a claim), insisting that she is his lawful, devoted wife, and at the same time insist upon wearing the name of another not her husband. Either course will make any real husband jealous, and no true wife will do either. The moment she does she becomes untrue to her one husband. Many are the "brides" (?) of Christ who claim the latter course—claim to give him foremost attention, but freely wear others' names, not only in addition to his name, but, if asked who they are, will readily, unhesitatingly, and proudly give the other name first, if, indeed, they give Christ's name at all. Husbands, regardless of who you are, would you not blush and tremble if you should overhear your own wife asked who she is, and she should reply, giving a name not your own? Then how you would listen to hear her call your own name, which, if you heard

at all, came second! Your jealousy would not be appeased by her insisting that there is nothing in a name. How sure you would be that you hold first place (?) in her affections! How sad the thought that hundreds of thousands who claim to be of the Lord's own bride are doing this very thing! Paul's desire was to present the church at Corinth "as a pure virgin to Christ," not untrue to him, wearing the name of any man. The church there could not have justly claimed to be a pure virgin, in a spiritual sense, if she wore the name of any other than God and Christ. Neither can it be so now.

Many wear only the name of the "one husband," but make him jealous and reject him by giving undue attention to other things and by robbing him of service due him. Others are, in some respects, apparently more free from this evil, but make Christ jealous and reject him by wearing the names of others in addition to, and instead of, the name of Christ. I do not know which class will be the first to hear, "Depart from me." "For I Jehovah thy God am a jealous God."

Getting Results.

BY EARNEST C. LOVE.

In a recent article called "An Open Door" I took the position that we are not getting results in proportion to the energy, money, and time spent in our evangelistic work. Let us study that subject again. If our preachers will take notice, I think they will find that nearly all of our additions are children of church members. No wonder, for scarcely any one else goes besides members and their children. This condition has prevailed for some time, and it is getting worse.

It is obvious that something must be done. Present methods are entirely unsatisfactory, if we are ever to reach the world or even the unconverted part of the United States. Many realize this, and various remedies have been suggested. A very common one is to select some good preacher and locate him with the church. But this will not work, because every denomination in the town is doing the same thing. If we think of building a nice meetinghouse as an attraction, we have but to look around us to see that that has already been run into the ground. Visiting from house to house is good, but there is every preacher in town doing the same thing.

There was a time when I thought advertising on a more businesslike basis would solve the problem, but now I think there is nothing I can do along that line that has not already been worked overtime. The big meeting in Nashville was advertised thoroughly. All the latest methods were used, such as billboards, banners, streamers, newspaper space, window cards, blotters, etc. The audiences were good, but the large majority were already Christians. After all, the persons who most needed that kind of preaching were not there.

One very obvious reason for that is that this method of getting a crowd is already in use by the denominations. We can only imitate them. We can never hope to excel them in this line. But unless we can do something to excel in some line, we will never succeed in reaching any very large numbers.

There are many who fail to see any reason for dissatisfaction, but I am afraid they are not observing. Take our big meeting again. Thirty-nine sermons by one of our best preachers; audiences ranging from three to six thousand; singing led by one of our best singers; backed up by the press of the city and by about forty congregations, besides visitors from distant States and near-by places; five thousand dollars and twenty days; and only about two hundred baptized! It does not look very big to me. I still insist that something else must be done to win the masses.

Some one raised the question as to which was the better—to have one big meeting, all the churches coöperating, or let every congregation begin a meeting simultaneously. The Methodists took the latter plan in Memphis, and ran twenty meetings at the same time we were running ours. I have not complete data, but the Commercial-Appeal, April 11, says: "Methodists gain five hundred and forty-seven new members; result of first week of simultaneous revival." Whether we would have done better or not may be a question, but I would like to see the other way tried once. This same paper of May 8 shows the Baptists in a "simultaneous" meeting in Memphis, and they report over six hundred additions up to that date. Team work evidently pays in any line.

It seems likely that several smaller meetings would allow for the influences of more personalities. Every man has a personality that touches and influences some people as no other person can. Every man soon reaches the limit of his personality. When he does that, his work is done there, as far as influencing people is concerned. It is obvious, then, that the more personalities we put to work, the greater will be the results obtained. This is one argument in favor of many smaller meetings rather than one large one.

However, I doubt that anything of this kind will bring us into contact with the unconverted portion of America. Whatever we may try—big meetings, big preachers, fine houses, big advertising—has been done already on an extensive scale. There is only one field uncultivated, and that is the one mentioned in a former article—viz., help the helpless. That is one place that is never crowded. "Ye have the poor with you always, and whensoever ye will ye may do them good." If enough hungry people could be fed and unfortunate children and old people cared for, it would give us advertising far superior to anything the newspapers can do for us.

Suppose a policeman or some other public man should find a person in need of help, would he send him to the church of Christ? No. Why? We are not advertised—that is, if we have ever done any of that kind of work, it is so little that he never heard of it. He will send him to the Salvation Army or to a Catholic institution. There is no good in blowing these other people for pushing themselves forward. We could do the same thing if we cared to put our time and money to that use. Every member of the church right to-day could help some one if he cared to. If all "who have tasted the good word of God" should begin right now to spend some time and money on helpless children, unfortunate old people, poor and struggling fathers and mothers of large families, and keep it up, we would never have to whistle for a crowd when we get ready to preach.

How can we expect the people to come to hear us preach? What have we to offer them? We have the gospel, it is true; but the untutored man does not know that. In his unregenerate state he will never understand the real beauty of hearing, believing, and obeying the exact truth. The only thing he can understand is our love for him, expressed not in words, but in our willingness to help him in his distress. This was Christ's method of advertising. He helped the poor and oppressed in some way and let them publish his greatness. We need that kind of advertising.

There is only one class that can be reached in this way—"the common people," "the publicans and the sinners." At least, the so-called "respectable element," not needing our help, will not be affected at first. But it is very probable that when we have built up a reputation for doing good to the poor, there will be many people attracted to us of the so-called "higher classes." This kind of work must begin with the class of people now rejected by the world and ignored by the church. I know this kind of work will bring results, because I have tried it.

Try to imagine the churches of Christ feeding or clothing some poor person or persons every day all over the country—all the year round. "A city set on a hill cannot be hid." It would be doing what Christ wants done, and it would advertise us and bring us into favor with the very people who need salvation. However, we are a church, a body, and we cannot act as individuals—that is, one doing this kind of work here and there will not bring the whole church into favor. The church must be educated to work as a unit.

A Scripture on Giving—1 Cor. 16: 2.

BY B. C. GOODPASTURE.

Jesus and the apostles taught much on giving. The present lack of apostolic liberality among some professed followers of Christ is not due to any absence of divine revelation on the matter. It may be traced, in some instances, to preachers who, in order to save their imagined popularity, have failed to declare the "counsel of God" on this subject. Doubtless the churches will give more when they are taught more. He who, willfully and for personal considerations, shuns to declare the will of God with reference to giving of one's means in the service of the Lord, betrays his sacred trust. He disobeys precept and disregards example. He may thus render himself not "pure from the blood of all men." (Acts 20: 26.)

The passage under consideration is plain and emphatic. "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Paul here shows the Corinthians how to have their contribution ready when he comes. A collection was to be made "upon the first day of the week;" every one was to contribute; and the contributions were to be in proportion to the ability of the givers. These principles are fundamental and for all time. They demand our consideration.

1. *The Time.* The expression, "upon the first day of the week," may not represent the full force of the original—*kata mian sabbatou*. Many scholars think the phrase should be translated, "upon the first day of every week." They feel that the Greek requires the verbal expression of the emphasis that may be only implied in our accepted versions. A few quotations will be sufficient to show how some of the greatest scholars have committed themselves on the translation of the words in question. Charles Hodge, the Princeton professor, says: "The collection was to be made every Lord's day." (Comment on 1 Cor. 16: 2.) T. C. Edwards, principal of the University College, of Wales, says: "Every first day of the week." (Comment in loco.) J. R. Boise, one time professor in the University of Chicago, translates the phrase: "On every first day of the week." (Notes on the Epistles of Paul.) Marvin R. Vincent, a Union Theological Seminary professor, says: "*Kata* has a distributive force—every first day." (Word Studies in New Testament.) G. G. Finley says: "On every first (day) of the week." (Expositor's Greek Testament, in loco.) James Macknight, the great Presbyterian commentator, says: "On the first day of every week. . . . As *kata polin* signifies every city; and *kata mena*, every month; and, Acts 14: 23, *kata ecclesian*, in every church, so *kata mian sabbatou* signifies the first day of every week." (Apostolical Epistles.) A. Campbell quoted the substance of the foregoing, with his approval, in the "Christian System." H. A. W. Meyer, than whom, perhaps, no greater commentator on the Greek text ever lived, says: "On each first day of the week." (Comment in loco.) Edward Robinson, the author of a very fine Greek and English Lexicon of the New Testament, says: "Every first day of the week." (Comment under *kata*.) J. H. Thayer, the renowned author of the Greek-English Lexicon of the New Testament, the lexicon on the New Testament, says: "On the first day of every week." (Comment under *kata*.)

Space forbids further quotations. These are enough to indicate the exactness with which Paul wrote in telling the Corinthians when to "lay by in store." Of course their giving was not necessarily limited to the first day of the week. He had given the same orders to the churches of Galatia. He also instructed the Galatians to do good unto all men as they had opportunity. (Gal. 6: 10.) Thus it might be necessary to give on any day of the week, as the emergency might demand. But the text under investigation enjoins a regular and definite time to give, a time so clearly pointed out that there is no room for misunderstanding.

2. *The Persons.* The persons are mentioned no less clearly than the time. "Let each one of you lay by him in store." No one can feel that he has been overlooked or slighted in this matter, regardless of how much he may desire it. It is another case in which "each man shall bear his own burden." (Gal. 6: 5.) Religion is individual rather than congregational or national. We cannot serve God by proxy. Every man must "work out his own salvation with fear and trembling." (Phil. 2: 12.) Every man must contribute for himself. The father can no more contribute for the son than he can repent for him. "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) God never intended that a few faithful members should bear the financial burden of the congregation. This is frequently the case. It is wrong, and unjust to all concerned. Why should not every child of God be ready to give? He has been a good and liberal receiver. He has accepted and enjoyed the unmerited blessings of an all-wise Providence. He has been saved from his past sins through Him who gave his "life a ransom for many." (Matt. 20: 28.) How inconsistent and ungrateful his failure to give! It is a hideous sin of omission. "All unrighteousness is sin." (1 John 5: 17.) "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.) Let him who habitually and deliberately fails to give know that "whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (James 2: 10.) Such a person should be slow to criticize the fellow who thinks he is justified by faith only; he should not be swift to condemn the man who imagines baptism is a nonessential. In the light of his conduct, what does he think of the divine command to give?

3. *The Amount.* Paul says something about the amount—what a man is able to give. "Let each one of you lay by him in store, as he may prosper." This is absolutely just. It gives the rich and the poor, though they have unequal possessions, an equal opportunity to contribute in hope of an equal reward. (Mat. 25: 21, 23.) It is not enough *merely* to give something. It may ease the conscience and relieve the embarrassment occasioned by the passing of the dreaded contribution basket, but it certainly does not meet the requirements of the law. He who gives an old dime when he is able to give a new dollar has not given as "he may prosper." Frequently one man will measure the amount he intends to give by the contribution of another. This is not the New Testament way. Suppose a wealthy brother should determine the amount of his gift by the contribution of a brother of smaller means, he would not give enough. On the other hand, suppose a poor brother were compelled to give as much as the rich brother ought to give, he would give relatively too much. No one can fail to see the wisdom and justice in the inspired injunction. When it comes to contributing, the chief matter with us should be *how much* rather than *how little*. But such is not always the case. That servant who did not do as much as he was able to do was punished for his failure. (Matt. 25: 24-30.) The poor widow who "cast in two mites . . . cast in more than all they that were casting

into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even her living." (Mark 12: 43, 44.) "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." (2 Cor. 9: 6.) It is a fearful thing to have so much and give so little. Finally, "remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.) Do we believe it?

NEWS ITEMS.

One was restored at West End on June 11.

Hugh E. Garrett is in the second week of a good meeting at Chickamauga, Ga. Three baptisms to date. Fine interest. The tent will not seat the audiences.

The meeting at South Pryor Street began with two fine services last Sunday (June 11). The house was packed to its utmost capacity at the evening services. Brother Hall is delivering great sermons. The outlook is glorious.

The "Gospel Advocate Company."

BY J. C. M'Q.

If you expect to be a stockholder in the new company, you should act promptly. Since last week we have received a number of subscriptions to the stock, and others have expressed their purpose to subscribe.

In considering the purchase of stock, you should not be unmindful of the good you may do by becoming a stockholder in the company. With an efficient management, the company expects to accomplish much good by the circulation of religious periodicals, books, tracts, Bibles, and hymn books. Do you not want fellowship in such work? If so, we would be glad to receive your subscription for as many shares of the stock as you wish to take. One share is one hundred dollars. Ten shares sell for one thousand dollars. Send your subscription now, and you can send check later. Those who are the best acquainted with the business and the stock which is being sold to the Gospel Advocate Company subscribe the most readily for it. I would like to see the stock distributed throughout all the States where our publications circulate.

Brethren who have money and desire to use it to the honor and glory of God would do well to buy stock. With a live interest in the company and in the publication of a first-class paper and Bible Lesson Helps, there is no reason why the good we are doing may not be increased a hundredfold. In the work of the Lord, we should not be content to do little. We should purpose, plan, and work for great things. God demands the best service we can render. He wants the whole heart or none. It is useless to publish good books and periodicals, if they are not circulated and read. Christians should be enthusiastic and zealous in circulating Bibles and religious publications. Many Christians do not take a religious weekly, but take a secular weekly or daily. They are too poor to support the spiritual, but not the temporal. At the urgent request of brethren I have printed tracts and failed to sell enough to pay for the actual cost of printing. The Adventists circulate their tracts and periodicals. Christians should profit from their example.

We have a number of workers in the field. Among the number is W. D. Moorehead and a number of young brethren who are working with him. They are taking subscriptions to the Gospel Advocate and selling books, Bibles, and tracts. We bespeak for them the encouragement of the brotherhood. Earnest C. Love is still in the field. When he is not preaching, he is presenting the claims of the Gospel Advocate to the brethren.

We want an active worker in every church and at every post office. If you have not volunteered, will you not do so immediately? We want you, we need you to cooperate with us. Send a new subscriber to-day.

Should They Know?

BY W. H. CARTER.

Why should one not know and understand what the will of the Lord is concerning anything he undertakes to do in obedience or service to the Lord? If one does not know or understand, how can he have faith? If he has not faith, then whatsoever he does is sin. (Rom. 14: 23.) It was God's purpose that all should know. It is written: "For all shall know me, from the least to the greatest." (Heb. 8: 1.) "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 45.) Luke wrote to Theophilus that he might know the certainty of the things wherein he had been instructed. (Luke 1: 1-4.) John wrote that we might know that we have eternal life. (1 John 5: 13.) Paul says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor 5: 1.)

All are to be taught of God. In order that one may come to Christ, he must be taught of God. There is a wide difference in being taught of God and being taught of men. When men preach the word, that which is written, and people hear and understand, they are taught of God. But when preachers preach their theories, based upon their opinion of what God means by what he says, those who accept it are taught of men. This does not apply alone to Bollism, but to all speculators on all other "isms." The people must hear; they must be taught. God knew this; so the disciples were sent to teach, and it is expected of the people that they understand what they are taught. Why should they not?

Not only must they understand, but they must believe. Believe what? Do you say they must believe that Jesus is the Christ, the Son of God? I am sure they must believe that; but is that all? Are they not required to believe the gospel, and does this not include more than the fact that Jesus is the Christ, the Son of God? Just here is where, it seems to me, a blunder is made. The word "gospel" means "good news" or "glad tidings." To learn that, of a truth, Jesus is the Christ, the Son of God, is good news; for if he is, then he is all he is represented to be. But, to stop here, where is there anything of special, personal good news to the sinner? This must be brought directly to every individual heart. This Paul did when he said: "Christ died for our sins." (1 Cor. 15: 1-6.) He is not only the Son of God, but he died for our sins, was buried, and rose again. But does the good news and the faith stop here? We all know it does not. If it did, then how could one know he might receive or has come into the enjoyment of the benefits of his death?

But let me ask here: Is it necessary that one understand and believe the gospel so far as we have gone? Here I am sure all will agree with me that it is. Then why is it not necessary that he should understand and believe the remaining part of the good news, especially since it is the part—the crowning part—that brings joy and peace to the soul? But what is that part? It is that part which promises and assures one of his redemption, pardon, salvation—to "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins," and have the hope of everlasting life. Is not this a part of the gospel—the good news—and should it not be believed the same as any other part of the gospel? Before one is a true believer in the gospel he must believe all of the gospel that is addressed to him.

We are to teach; but what are we to teach? Are we not a unit in saying: Teach the word—the gospel? If we find one who understands and believes a part of the gospel, but does not understand nor believe a part of it, should we teach them that they must understand and be-

lieve it, or is it scriptural and in keeping with apostolic example for us to tell them it is not necessary for them to understand and believe that part of the gospel which says baptism is for the remission of sins? Now, listen, brethren; in all kindness, listen. The sects put repentance before faith, and you say that is sin. That sets their repentance aside. But you take them on their faith that Jesus is the Son of God. They say they are baptized because their sins are pardoned, and you reject that; but you say: "We must take them." Take them on what? Their imperfect faith alone! That is not all. You say: "Baptist baptism is no account." Then, if we take them, we take them on a "no-account" baptism. If the baptism is not good, then why defend it in preaching and writing? This keeps up confusion and strife. It is destroying some congregations, and a fearful responsibility is resting upon some one.

But occasionally one comes claiming to have obeyed the gospel and is perfectly satisfied. Yet he said he believed his sins were pardoned before he was baptized and was baptized because his sins were pardoned. Here a knowledge of God's law and wisdom to be guided by it is needed. I can but believe it is wrong to encourage such a one in such belief by arguing that it is not necessary that he should understand that baptism is for the remission of sins, but teach him and try to lead him to an understanding of the law. Such arguing tends to strengthen those who oppose the truth, and is regarded as a surrender of the plea that baptism is for the remission of sins. It is or it is not. If it is for one, it is for all. A thing that need not be understood is of but little consequence.

In conclusion, let me say this: If baptism is all right, good, and scriptural in one who did not understand the purpose of baptism, why is it not all right, good, and scriptural in one who does not understand the action? Do you say, "The Bible says we are buried in baptism?" Remember, the Bible also says: "Repent, and be baptized . . . for the remission of sins." Who has been inspired to tell us how much ignorance God will wink at? Paul said: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17: 30.) To me it is very inconsistent to say that one must understand that Jesus Christ is the Son of God and must understand that he must repent of his sins, but it is not necessary that he should understand that baptism is for the remission of sins. A position that drives to such contention must be erroneous. We need to preach the word and be silent where the word is silent. Then we may look for peace and harmony.

Obedience.

BY H. C. FLEMING.

It seems that men never will learn that effects are always produced by causes, and that penalties are the result of disobedience to law.

Obedience to law avoids penalties and produces good effects, both individually and collectively. Without law restraints, evil commotions and strife become rampant, with all sorts of evil deeds. Such as these none but evil men desire. Obedience to law prevents them. Therefore it is necessary for the well-being of man.

If what are called "laws of nature" are violated, evil effects follow; and if persisted in, death is the final result. This is true both with man's and God's laws. In the revealed will of God we find laws given to be obeyed and penalties for disobedience. If they were not to be obeyed, they would be useless. The penalties for disobedience of God's laws are more certain to follow than those of disobedience of man's laws. God's law given through Moses was in very plain terms, and the penalties for violation of it were equally plain. Every violation and transgression received a just recompense of reward without mercy.

(See Heb. 2: 2, 3.) Paul tells us that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10: 11.)

Since the new covenant is so much superior to that given through Moses, can we expect its promises to be given us without obedience? If we obey—do what is commanded—we have an assurance that we will receive the reward. There is a difference between the promises of the old covenant and of the new, also of the penalties. Under the old, both the promises and penalties were of a temporal nature; under the new, they are eternal.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) The antithesis of this is that those who do not obey him (Christ) will not receive eternal salvation.

But some people seem to think that their feelings and their own thoughts will give them eternal life without obedience. Such will be fearfully disappointed at the day of judgment. Listen to what Paul says about it: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 7, 8.)

Notes from West Tennessee.

BY JOHN B. WILLIAMS.

THE METHODIST PREACHER IN THE HORN RIDGE MEETING.

The Methodist preacher was not satisfied with his personal visits among his flock, so he attended the meeting to see and hear how things went. Somehow his appearance put new life in me—gave me more "pep" and determination and a greater desire to know and preach the gospel as preached by the apostles of old—just tell it like they did.

Reader, please don't forget the fact that while I was holding this meeting under such trying circumstances my poor wife and children were moving out of our first home into a rented house. I hope the congregation at Ridgely will not forget, when I tell them of these things I underwent, that they can meet in peace and worship God in the beautiful meetinghouse in which I have never preached. They do not know these things, for I have never given them to the public before. So, brethren, please remember the one who was first on the "firing line."

One night, the Methodist preacher being present, when the invitation was given, four or five who had "professed religion and joined the Methodist Church" about two weeks before this came forward. Only those who were present can know how he went up in the air. He assailed them, he assailed me. He was mad. While he was lambasting the "Campbellites" I had a job on my hands to keep cool and not act the fool. Thank God, I controlled myself. The hardest job I had was to hold Brother Bill Crafton down. The reason he was hard to hold down, he told me afterwards, was that, from the cool, deliberate manner in which I acted, he thought me too small a man for the job. He thought all would be lost unless he took the matter in hand.

The preacher had a great deal to say about people who changed so often, and what he said about proselyting was a plenty. Finally he said: "I know that everybody in Lake County can't be Methodists, and I thank God that I am not so narrow as to think all must go the same way." When he was through, I asked him to remain a few minutes, as I desired to ask him a few questions. "All right," said he. "Since you say that everybody in Lake County can't be Methodists, I ask, is it possible for everybody in Lake County to be Christians?" "Certainly it is possible," said he. "Well, then, since it is impossible for everybody in Lake County to be Methodists and is possible for everybody

in Lake County to be Christians, it follows as an indisputable fact that the same thing that makes a Methodist does not make a Christian." I asked again: "Can a person be a Christian and not be a Methodist?" "Of course," said he. "Since one can be a Christian and not be a Methodist, can one be a Christian without faith?" "Surely no one can be a Christian without faith," said he. I said: "Since one can be a Christian and not be a Methodist, and one cannot be a Christian without faith, it follows that the faith that makes a Christian does not make a Methodist—does not run through the Methodist Church. Now, since one can be a Christian and not be a Methodist, will you tell these people why any one should be a Methodist?" His answer: "You make too much of baptism. What does Paul say baptism is not for?" I told him I could not recall what Paul said it was not for, but Peter said it is not for "the putting away of the filth of the flesh." "Well, maybe it was Peter instead of Paul." He then pointed his finger at me and said: "What have you done with my hat? I want to go home." I said: "I have not had your old hat, but will help you hunt for it." His hat was found; he left, to return no more. When he was gone, Brother Crafton said: "You fixed him better than I could have done."

Twenty-eight were baptized and a congregation put to work, but, being renters, and for lack of a good leader, soon scattered. But many of them still live and are "strong in the faith."

When I returned home, I found wife and children in their rented house; but I had about ten dollars in my pocket, which I received for the two-weeks' meeting, to gladden their hearts, fill their stomachs, and clothe their backs. While I live I shall never forget the Horn Ridge meeting, the Methodist preacher, and Brother Bill Crafton. I felt then, and do still, that I had done a good work for the Lord's cause in Lake County, and shall ever rejoice over the fact that I could do something for this wicked old world.

Next, "From a Brush Arbor to a Negro Shack."

The Campbell-Owen Debate.

BY D. B. CHENAULT.

As requested, I shall endeavor to state my impressions of this memorable debate, held in Cincinnati, Ohio, in April, 1829, nearly one hundred years ago.

If, at this late day, the printed page can almost miraculously chain the mind of the reader, what must have been the emotions of those audiences that sat spellbound for days, awaiting the outcome of the battle of intellectual giants, and conscious of the fact that Ultimate Destiny might well be looking on; when women almost fainted and men groaned and gnashed their teeth as merciless logic and valiant defense held sway. On the one hand, the sword of the Spirit and the rightly divided word; on the other, the skeptic and the scorner, whose attitude was wholly justified by the sectarianism and the false teaching that was now to lead to his undoing.

Widely heralded and advertised, the occasion was undoubtedly representative of the forces in conflict; and as it passed into history, it is recorded that three persons only in that vast concourse arose and gave verdict in favor of the champion of darkness and despair. The religion of all so-called and self-styled "Christians" had been nobly defended against the enemy of the ages, but scant now is the credit given to the champion of true faith and practice beginning with Pentecost. The infidel is a memory, but in his place has risen a greater menace—increased sectarianism, the parent of which is the false idea that "personal liberty is indicated throughout the Bible." Who will challenge and vanquish an infinitely greater evil than the skeptic? Is it proper that this be attempted? If not, why not?

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Value of a Soul.

BY FRANK L. COX.

Judging from the way some people live, they place very little value upon the soul. I feel sure that if man could see the worth of his own soul and its possibilities, he would not be so sinful. If the church could see the value of an individual as God sees it, there would be no lack of missionary spirit among us. Most of us are too materialistic in our views. That is why the world is so restless and so much misery prevails.

The real worth of the human soul can be seen from the following considerations:

1. *It came from God.* Man is the offspring of God. (Acts 17: 28.) The soul is one of the Father's gifts; and any gift from him is precious. "Every good and perfect gift is from above." In most cases the value of a gift is determined, largely, by the greatness of the giver. The soul is great because God gave it. And as we come to a better appreciation of the worth and greatness of God, we are going to come to a better appreciation of his gift, the soul. He who looks lightly upon the soul, or any individual, looks lightly upon God.

2. *The soul was made in God's image.* (Gen. 1: 26.) When the Scriptures tell us that man was made in the likeness of God, does that mean that man's body was made in God's image? I don't think that God has a corporeal body which he used as a pattern in making man's body. It seems more reasonable to me that man's soul was made in the image of God. God is holy, so man was created holy; God thinks, so man was given the ability to think; God is righteous, so man was made upright. (See Eph. 4: 24; Col. 3: 10.) The infant is free from sin of any kind. Jesus used the child as an example of humility, purity, and innocence. (Matt. 18: 4, 5; 19: 14.) And the fact that the soul was made in the likeness of God proves its worth. It would be hard for us to treat man with the proper consideration were it not for the belief that man bears some resemblance of God.

3. *The value of the soul is revealed by the advent of Jesus.* His mission in coming into the world was "to seek and save the lost." Before his advent he was with the Father. Heaven was the blissful abode. And whatever treasures heaven contained—and it contained a countless number—Jesus had access to all. But, by way of contrast, let us view the world as Jesus saw it. What do we see? Poverty, sorrow, corruption, and every misery known to man. What attraction did these things afford to the Prince of Glory? None. But he was attracted by souls. Jesus surrendered, for the time, his heavenly abode and made his abode with man, and as a suffering man, for the sole purpose of saving the lost. "Though he was rich, yet for your [our] sake he became poor, that ye [we] through his poverty might be rich." When we come to understand just what that condescension meant, then we can know the worth of the soul.

4. *Without the inestimable value of the soul in mind, it is impossible to account for some of the Master's instructions.* The following are some of his teachings along this line: (a) In Matt. 6: 25-32 Jesus tells us about the tender care God has for his children. The value of the man is the basis of this care. I do not mean that an individual is valuable for anything that he does, but because of

what God has placed within that individual. (b) It is far better to lose the eyes, hands, feet, or any part of the body, than to lose the soul. (Matt. 5: 29, 30.) This exalts the value of the soul above any or all members of the physical body. (c) The world may have many treasures, but all treasures of the world combined are not worth as much as one soul. (Matt. 16: 26.) Our power of calculation fails us when we try to estimate the value of the world. Yet one soul is worth more than all material things. (d) The thought that man is able to destroy the body, but is not able to destroy the soul, shows that the soul is superior to the body. (Matt. 10: 28.) (e) The worth of an individual is revealed in the social teachings of Jesus. Man should forgive his brother, and that without limit. (Matt. 18: 21, 22.) The reason why a man should forgive his erring brother is because God, the Father, is willing to forgive even greater errors which are committed against him. (Verses 23-35.) It is better not to have lived in the world than to live and cause another to go wrong. (Verse 6.) Our judgments of others should be with great mercy. (Matt. 7: 1.) But, most of all, we are commanded to love our enemies. (Matt. 5: 43.) I cannot account for these, with many other social teachings of Jesus, were it not for the estimate that Jesus has placed on the individual.

5. *The value of an individual is clearly seen in the tenderness with which Jesus viewed man.* He made no distinctions; to him one soul was just as precious as another. The outcast, the rich, the poor—all received his attention. Let us notice some examples of his tenderness: (a) He came on a mission of mercy. This mission he stated near the beginning of his public ministry. On a Sabbath day, while at Nazareth, the home of his childhood, he entered into a synagogue, as was his custom, and stood up before the people to read the Scriptures. The book of Isaiah was handed him. He began with this scripture: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." With a few more words from that wonderful prophecy, he closed the book and sat down. All eyes were turned toward him. Then these words fell from his lips: "This day is this scripture fulfilled in your ears." (Luke 4: 16-22.) (b) While passing along the Sea of Galilee, he beheld two men who were casting their nets into the sea. With a gentle voice he said unto them: "Come ye after me, and I will make you to become fishers of men." (Mark 1: 16, 17.) "Yes," he seems to say, "I have a greater work for you to do—something more precious for you to seek." (c) More than once do we hear this expression from the historians: "He was moved with compassion." Seeing the sad conditions of the multitudes about him, his great, big heart was stirred within him. (d) Mark 10: 17-22 gives us the story of the rich young ruler. It is familiar. When the young man turned from Jesus and his instructions, Jesus was "sorrowful," because "he loved him." (e) Luke 9: 51-56 tells us of a striking incident. The attitude of the people of Galilee had forced Jesus and his disciples to leave that country. They were on their way to Jerusalem. By necessity or convenience they passed through Samaria. The Samaritans of a certain village rejected the teachings and extended no hospitality. Jesus and his disciples thereupon departed from that village. "The sons of thunder," filled with indignation over what had happened, said to Jesus: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" This brought forth a rebuke from the Master: "The Son of man is not come to destroy men's lives, but to save them." (f) And now at last, as they were drawing near Jerusalem, Jesus looked upon the city—the city of his heart—and wept. (Luke 19: 41.) Jerusalem was the place where the prophets had been slain. "O Jerusalem, Jerusalem, which killest

the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13: 34.) Such was the tenderness with which Jesus viewed man. Many other incidents repeat to us the same story of his infinite love.

6. *But through the crucifixion I can see the clearest picture of Jesus' estimate of the soul.* Usually we judge the value of an object by the price that is paid for that object. The price is proportionate to the value of the object. The greatest possible price was paid for the soul—namely, the life and blood of Christ. Souls are just as precious in the sight of God as was the blood of the Son of God. Does that statement seem too broad? If so, it is all because we have placed the wrong estimate upon the soul. If the salvation of the lost could have been made possible for less, then less would have been given. Jesus had a chance to make a great sacrifice for his nation, thus relieving them of many burdens, but he passed that opportunity by; he had an opportunity to die for his country, thus bringing political liberty—so long dreamed of—to his people, but he did not choose to do that. The soul was the only thing he saw that was worth dying for, and he gladly gave his life for that. What an estimate God's Son has placed upon the soul of man! What a value Heaven has placed on the individual!

* * *

Types of Preachers.

BY R. L. WHITESIDE.

The different types of public speakers make an interesting study. Some move many people to action; others are not so effective. The profound scholar who delivers a carefully prepared speech sometimes does not move people so much as the superficial thinker. Why this difference? It does not seem satisfactory to say that the profound thinker "shoots over the heads of his auditors;" for the profound preacher or lecturer sometimes is very effective in stirring people to action, and sometimes the superficial thinker fails. Education or lack of education is not the key to the difference.

Preachers, as well as all other public speakers, may be divided into three types—namely, those who are interested in the subject under discussion, those who are interested in their reputation as speakers, and those who are interested in the people. However, one man may possess all these characteristics, though one characteristic or another usually predominates. If the speaker's interest in his theme predominates, he may become so absorbed in properly presenting his subject that he forgets his auditors. The people may become weary and cease to give attention; but he has a subject that must be discussed, and he means to discuss it. We have all heard that sort. The hearer who is hungering and thirsting for information and ideas that lift him higher will be greatly benefited by such a discussion, but it has little effect in enlisting the interest of the masses. But the preacher who is interested in making or maintaining a reputation is not worthy of serious consideration. He wants to impress the people with his greatness. Let us remember, however, that even such as he may preach enough gospel to benefit some one.

But the preacher, whether scholarly or not, who is interested in the people is the one who moves most people. People readily respond to the speaker who is interested in them. He may be logical or not logical, scholarly or not scholarly; but, if he is interested in his hearers, he reaches their hearts. But there are two ways of being interested in people. One may be interested in them for the use he can make of them in furthering his own ends and purposes, or he may be interested in doing them good. And so far as interesting and moving people is concerned, it makes little difference whether he is interested in using them or in helping them; for, if he seeks only to use them

to further his own selfish purposes, he carefully keeps that hidden from view and pretends to be greatly concerned about their welfare and the prosperity of the church. It is sometimes hard to detect his real purpose. But there is an infallible test. Such a one has no use for the person whom he cannot use; but he will flatter, pet, and cajole those whom he can use. If he can use you, he will be sweet to you; if he cannot use you, he will abuse you or have nothing to do with you. That is the reason such a one develops such a strong partisan following. "He is so nice and kind," they say. Certainly; and the farmer is kind to his fattening hogs—and for pretty much the same reason. If the hogs could think, I suppose they would think their owner was such a good man. "Look," they would say, "how he works to feed us—how lean he makes himself working to make us fat and sleek. He comes, rain or shine." But the doomed hogs get satisfaction out of such good treatment simply because they do not think. Now, let us learn a lesson from the parable of the fattening hogs. And let us remember that it is easy for one to deceive himself and followers into believing he is developing active Christian characters when he is only developing a strong partisan spirit.

But it is a glorious thing to be interested in people for their good, to forget self in serving others, to spend and be spent for the advancement of God's kingdom. And if one is really interested in doing the people good, he will also be interested in learning and presenting the truth to them, for he knows that only the gospel of Christ can do them good. And he will want influence with the people, for without it he can do little good. Let us thank God that there are many good men in the world who are unselfishly devoted to the salvation of humanity.

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Personal Notes.

E. S. Fitzgerald, Weatherford, Texas, closed a splendid meeting at Goldthwaite on the night of June 11, with seven baptisms. He says: "The Goldthwaite saints are among the best." J. G. McChish, of Smithwick, did efficient service as song leader.

Under date of June 16, T. W. Phillips writes: "I am going to-morrow for another meeting in the Beacon Hill section of the city of San Antonio, on the north side. This means the starting of a new church. I hope to have a good meeting."

Tice Elkins, Fort Worth, Texas, writes as follows: "There is a campaign on now for the purpose of raising a fund of one hundred thousand dollars for free literature. There are several men at work, more are going to work, and you will be called upon soon to do your part in the biggest and best undertaking the church of Christ has launched in fifty years. This is the best way open to us to sow down the United States in the seed of the kingdom. We can do it this way, by placing in the hands of men who know how the needed money to do the work. Full details of the plan will be given shortly."

From Ira Wommack, Sulphur, Okla.: "On Saturday morning, June 10, I was called to Ardmore to conduct a funeral service over the remains of Sister C. L. Shinn. Brother and Sister Shinn moved there from Russellville, Ark., last year, and have been valuable members of the Ardmore church, and we shall miss her very much. On Sunday morning I drove to Byars and preached at eleven o'clock. After services the members and their friends went to Lake Park to spread a dinner and enjoy a social feast together. After preaching in the afternoon, I returned home to preach at the evening service."

Cleburne McCaleb writes from Boswell, Okla., June 14: "I would like to spend all my time preaching the word. I have some time for meetings in July and August. I would like to spend part of August or September in Alabama or Mississippi, so that I might be able to visit my old home in Northern Alabama. We have a Holiness meeting going on in our town at present. When I see precious souls being led away by such teaching, it makes my heart ache, and I resolve to take new courage and do my best to lead sinners to 'the Lamb of God that taketh away the sin of the world.' Brethren, pray for me and help me to keep busy; for the harvest is ripe, but the laborers are few."

Keep Busy Doing and Drop the "Don'ts."

BY MRS. J. DUDLEY TAYLOR.

We have found the word "do" thirty-eight times in the Bible, and not one single time have we found "don't." "Don't" is a tiresome, uncomfortable word, anyway. Why use it? In Matt. 6: 1 we find, "Take heed that ye do not your alms before men," etc., and in the Old Testament we find "Thou shalt not" in the Ten Commandments.

To keep ourselves and our children busy doing good deeds and thinking pure thoughts is a splendid way to drop from our vocabulary that worrisome word "don't." Jesus did not say, "Don't hate your neighbor," and, "Don't bless them that curse you," and, "Don't do good to them that hate you." He tells us what to do. This is what he says: "Love thy neighbor as thyself." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And in John 13: 9 we read: "Lord, not my feet only, but also my hands and my head." And F. R. Havergal says in her beautiful poem:

Take my hands and let them move
At the impulse of thy love;
Take my feet and let them be
Swift and beautiful for thee;
Take my intellect and use
Every power as thou shalt choose.

In so many places in the Bible, our great Guidebook, we find commands and entreaties to "keep busy," such as these: "Visit the fatherless and widows in their affliction." "Be ready to every good work." "Continue in prayer, and watch in the same with thanksgiving." "Watch ye, stand fast in the faith, quit you like men, be strong." "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Keep busy, get on the job, and stay till our life work is finished. We must "be about our Father's work" as long as he allows us to stay on this dear old earth, and while we are here let's not worry our loved ones with "don't." Listen to what some poet has said after hearing an energetic little boy express himself on "don'ts":

It's don't you make a bit of noise,
And don't go out of door,
And don't you spread your stock of toys
About the parlor floor;
And don't you dare play in the dust,
And don't you tease the cat,
And don't you get your clothing mussed,
And don't do this and that.

Enough "don'ts" to addle his little brain, and so much breath lost by the mother, too. If only she had given him a hatchet and some nails and some nice planks or shingles, he would have been so busy and so happy and not a "don't" would have been needed. I know a mother who, when her two boys were little, kept small goods boxes and lots of nails and a hammer each for the boys, and in winter or on rainy days the boys had such big times. Only three and five years old they were, too, but they learned to make big marks with chalk and nail the nails on the marks. Sometimes these marks would be letters O and M and T, and sometimes they said the marks were lions and tigers and bears, but—O!—how they did enjoy the noise of the hammer! Boys and girls who hunt, fish, swim, and ride horseback, or play games, are kept too busy to need the "don'ts;" and when healthful, pleasant exercise is allowed at home, they are not so anxious to be going away to "hunt some fun."

Once an old Scotch minister was called to a church trial of a beautiful young girl whom the elders had reported was guilty of a great wrong. At the trial the old minister stood up to question the girl. "And what hast thou been guilty of, my lassie?" asked the minister. The girl was so grief-stricken and mortified she could do nothing but cry. "She was dancing—dancing to music!" said one of the elders. Then the dear old minister went to the girl and

asked: "My lassie, when thou wast dancing, of what wast thou thinking?" The girl raised her tear-stained face to the old man and said: "I was thinking nae evil of any one." "Any did ye, my brethren, hear that? She was 'thinking nae evil of any one!' Up, up, all of ye, and go to dancing!" We do not approve of the modern dance, but we do approve of healthy exercise. An idle body, as well as mind, is indeed "the devil's workshop." So much breath is lost by mothers and fathers, teachers and preachers. Listen: "Don't dance," "Don't play cards," "Don't drink," "Don't gamble," "Don't lie," etc.

Instead of so many "don'ts," suppose the Sunday-school teacher said to her class of little folks: "Let's see who can make some one happy this week, and tell me about it next Sunday." You would hear of many a sweet, kind deed, and enjoy the hearing; something like this they would say: "I set the table three times for mother." "I told my bad little brother a pretty story 'bout Jack the Giant Killer, and he stopped crying." "I carried Dad some water to the field." "I hugged and kissed my old granny 'cause I love her so, and she laughed and called me a manly little man, and I was afraid I'd been sissy."

Then suppose the big folks would take some of the pale-faced, sad-eyed children (and older people, too, who can't afford cars) on a joy ride. To see the roses come back to these pale faces (when they breathed the fine fresh air) and the sparkle to their sad eyes would be all the pay they needed.

The girls could find some nice old lady who is out of wool or cotton to knit, or scraps with which to finish her quilts. Go to her, fill her lap full of whatever she needs, and see how happy she will be. Let's look around among the sick, take them fruit and flowers, or whatever you think you would like if you were sick. They appreciate the thoughts as well as the gifts. I know, for so many good neighbors remembered me while I was sick, and for weeks I remembered the sweet thoughts that prompted the sending.

Keep busy. Maybe you have no fruit or flowers or "goodies" to take the sick; well, don't let's sit down and do nothing. Very often the sick need good eyes. Spare a little time once a week and read a while to them. They get mighty tired looking at the wall paper, the counterpane, or quilts.

We knew a very wealthy woman once, who seemed to have everything to make her happy, and yet, now and then, she wrote to a little mother who was blessed with nine sturdy children: "Please lend me one of your precious children for a few days. James [her husband] and I are hungry for a bright young face and a happy voice." You who are blessed with children, don't be stingy with them; lend them to the childless. Then, too, let's be generous with our smiles and kind words: give them now on all sides, make the road of life more cheerful for those around us. Listen:

"Love me now while I am living;
Do not wait 'till I am gone,
And then chisel it in marble,
Warm love-words on ice-cold stone."

Keep busy, and make life for those around us, as well as ourselves, "one grand sweet song."

The Chinese, on their new-built railways, have established a service which in its line is beyond anything we know in this country. It is free boiling water. At each important station there is a boiler under a queer-looking circular roof which looks like a huge umbrella. The traveler can help himself from one of several taps. Why boiling water? For making tea, of course. The traveler brings his teapot, or at least a cup, along with him; also some tea. He gets his favorite beverage fresh, just as it would be made at home.—Selected.

Query Department

BY J. C. McQUIDDY

John R. Webb, Hornbeak, Tenn., wants to know if it is right to belong to a secret order known as the United Farmers of America. There is no more wrong in belonging to a secret order than to an open order. It is certain that if all Christians were practicing the Golden Rule, there would be no necessity for secret or open orders. The Christian who is active in the service of Christ and who is striving to be an ideal Christian has no time to devote to such organizations. If a man is content to be an indifferent Christian, he may find time to be a member of human orders. God demands our best service, and we should not be satisfied without giving it to him. I do not say that men who belong to human orders may not be Christians, but I do say it is wise to be an earnest, active worker in the divine order, the church of Christ.

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W. D. N. wishes me to give the correct meaning of Rom. 8: 15, 23. These passages read: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. . . . And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

The time referred to is when the Romans were born again and entered the kingdom of God. They then became the adopted sons of God to enjoy the privileges of a son, and did not receive a spirit of bondage or slavery to sin. They should not obey the dictates of sin and thus be in fear of death. Christians groan and have tribulation in the flesh as well as the world. While Christians are already the adopted sons of God, yet they live in expectation rather than in realization. They have not received the inheritance, the full "revelation of the sons of God." When the full adoption comes, we will be redeemed from these frail, decaying bodies, subject to weakness, sinfulness, and death, and will enjoy spiritual bodies. "For in this we do groan, earnestly desiring to be clothed upon with our house which is from heaven." (2 Cor. 5: 2.)

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Miss Mae Vick, of Lynnville, Tenn., wishes to know (1) "If it is wrong to eat conies, which are so-called 'rabbits.'" She also inquires to know (2) the meaning "where it says in the New Testament that Christ went and preached to the spirits in prison."

1. To the Jew the cony was unclean. "And the cony, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat, and their carcasses ye shall not touch: they are unclean unto you." (Lev. 11: 5-8.) There is no law in the New Testament against eating swine or the rabbit. It is no more wrong to eat the rabbit than it is to eat the hog. The Spirit does admonish us: "That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you." (Acts 15: 29.)

2. "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit: in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long-

suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water." (1 Pet. 3: 18-20.) The preaching was done by the *Spirit* and not by Christ *in person*. The Spirit of Christ dwelt in the prophets; "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." (1 Pet. 1: 10, 11.) The preaching was done to the spirits in prison by the *Spirit*, through Noah, when they were disobedient, while the ark was preparing, and the result of that preaching was that eight souls were saved by water in the ark.

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Percy D. Wright, of Killen, Ala., requests an answer to the following questions: (1) What constitutes worship? (2) Who taught the early church? (3) Who should teach the church now? (4) Should one teach and baptize who is not an elder or deacon? (5) Who should teach and train the children? (6) Who organized the Sunday school, and when? (7) When did the church accept the Sunday school as a Christian work? (8) Do the Scriptures furnish unto every good work?"

Space will not permit extended answers to so many questions. I shall answer briefly.

1. Worship means adoration, respect, honor. We adore and venerate God. We respect and honor him by keeping his commandments. The items of worship are teaching, breaking bread, the fellowship, the prayers and singing. (Acts 2: 42; Eph. 5: 19; Col. 3: 16.)

2. Apostles, prophets, evangelists, pastors, and teachers instructed the early church.

3. Though the apostles and inspired prophets are dead, their teaching remains and is binding upon the church. The church now has evangelists, pastors, and teachers, as did the primitive church.

4. Any man who is a Christian has the same authority to baptize as does the elder or deacon. Priscilla and Aquila taught Apollos "the way of God more accurately." (Acts 18: 26.)

5. It is the duty of parents to teach and train their children. "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6: 4.) Christians should teach children and all others the word of God. "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.) Christians should not be less diligent in teaching the word of God to their children than were the Jews. (Deut. 6: 7.)

6. Robert Raikes with Thomas Stock organized the *modern* Sunday school in 1780. Teaching is an act of worship, and was practiced by the primitive church. (Acts 2: 42.) God commands us to teach, but reveals no method of teaching to the exclusion of other methods. Christians are obligated to use the most efficient method.

7. The *primitive* church abounded in teaching the word of God. Whenever the church fails to teach the word of God, it is dead. It is as much a duty to teach as it is to pray and break bread.

8. The word of God thoroughly furnishes unto every good work. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.)

If we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

At Home and Abroad

Walter L. Brummett, Brownsville, Tenn., announces that G. A. Dunn, of Houston, Texas, will begin a meeting for them on June 20. All within reach are cordially invited to attend.

William F. Ethridge, whose address is Middleton, Tenn., is in a meeting at Lafayette, Ky. He reports large crowds at each service, despite the fact that it is an agricultural district. Two baptisms and others expected. He has yet some time in August and September for protracted-meeting work.

O. L. Carnahan, who has been preaching once a month for his home congregation at Moss, Tenn., for a number of years, reports two fine services on the second Lord's day in this month, with one baptism in the evening. The church is growing steadily. J. D. Smith will begin a protracted meeting for them on the first Lord's day in August.

C. H. Smithson writes from Hatfield, Ark., that he baptized two at Pittsburg, Kan., and left fifteen members there who promised to "keep house for the Lord." He was at Dierks, Ark., on the first Lord's day in June, and at Broken Bow, Okla., on the second Lord's day; then he goes to Bloomburg, Texas, for a meeting.

H. Leo Boles appreciates very much the many letters and oral expressions of sympathy which he has received in regard to the death of his son, Dr. Cleo C. Boles. They were all full of tender sympathy and hopeful encouragement. He does not have time to answer all the letters, but wants their authors to know that they were received and gratefully appreciated.

Here is a note from Jesse Beall, Chattanooga, Tenn.: "After about thirty-five years of constant reading of the Gospel Advocate, I still enjoy its weekly visits and can still say that there is none better. I want to say to all those at its helm: Stick to your posts as in the past, for we owe it to you that we were not drawn into digression, nor Adventism and Russellism, long ago."

B. W. Davis, Ashland City, Tenn., preached at Sycamore on the second Lord's day, morning and evening, also Saturday night and Monday night. He preached at Bear Wallow on Sunday afternoon. C. D. Crouch accompanied him and made a very excellent and inspiring talk on Saturday night. One baptism and one restoration reported. Brother Davis has received two dollars to apply on the tent.

H. K. Morton writes in regard to the work of the Lord in Cincinnati, Ohio. He states that they have called J. L. Hines, of Mount Juliet, Tenn., to preach for them at Covington, Ky., beginning on September 15. In all the city of Cincinnati and suburbs there is no house of worship, so they worship in private homes and rented halls. M. C. Kurfees, of Louisville, Ky., visited them recently and spoke words of comfort at the funeral of S. H. Young. Brother Kurfees encouraged them very much by his visit.

From C. W. Ing, Kaufman, Texas, June 6: "I am eleven miles from Kaufman in a meeting which promises to be a good one, although it is almost a mission point, and I am both the missionary and the society that sent me. I began here on Sunday, and at night (the second service) the house was filled to overflowing, and many could not get in. I go from here to Ivan, Texas, and will be in meetings continuously until September. If I am wanted for a meeting after that time, write me at 519 West Elm Street, Hillsboro, Texas."

From Abel Hale, Petersburg, Tenn., Route 5, June 5: "C. E. Holt, of Florence, Ala., preached two very interesting discourses at the church of Christ at Chestnut Ridge yesterday. At eleven o'clock he delivered a most interesting discourse on the second coming of Christ. At night he spoke on the three powers of salvation. Brother Holt is to hold a ten-days' singing school for us at Chestnut Ridge, beginning about the first of July. It is to be a community school. May he live many years yet to spread the knowledge of Christ."

From G. B. Lambricht, Pinetta, Fla., June 4: "We closed the meeting at Fellowship Schoolhouse, two and a half miles from Cecil, Ga., with two baptized and one restored. We were hindered by rain, but had good attendance. The meeting continued fifteen days. This was the first meeting the

brethren ever held at that place. I hope to return some time and hold another meeting for them. I preached the funeral of a lady on Friday afternoon and closed the meeting at night. I arrived here at Pinetta yesterday, to begin a meeting with the church only a few miles out. May the Lord bless all the faithful."

William P. Walker writes from Dover, Tenn., June 15: "All the money for the Stewart County tent has been pledged, and most of it collected. We desire to have the tent and equipment in the field by the first Sunday in July. I would like to get in touch with a Bible-school student to assist in the evangelistic work and direct the song service. We desire his services throughout July and August. If any one is interested, write me immediately. Brother Prevatt, of Gainesville, Fla., and Brother Malphurs, of Clarksville, Tenn., are sounding out the good news in song and sermon at Indian Mound. We are praying that many souls may be saved during the meeting."

P. C. Breeden, Terrell, Texas, in sending his renewal to the Gospel Advocate, says: "I am one of your oldest readers, having read it when it was edited by T. Fanning and William Lipscomb. I have enjoyed reading it more than half a century, having passed my seventy-fifth milestone on life's journey. I used to enjoy J. M. Barnes' writing on the subject, 'Food for the Lambs,' and the writings of F. D. Srygley, who I thought could get more in fewer words than almost any one else. We believe the Advocate has been true to God's word, contending earnestly for 'the faith which was once for all delivered unto the saints,' without addition or subtraction, having never run off after fads or new-fangled things in religion. It has been a source of pleasure, comfort, and edification to me, and I expect to read it as long as I live."

Mrs. P. M. Drane writes from Bakersfield, Cal., 2425 H Street, June 4: "A faithful few are still holding the fort at Bakersfield. L. D. Perkins, of Armona, preaches here on the second Lord's day in each month. It makes him a drive of one hundred and seventy miles, yet he never seems weary in well-doing. E. M. West, another faithful soldier, preaches on the fourth Lord's day. If any one has a relative or friend residing in or near Bakersfield, we would appreciate the addresses of such, that we might interest them in their duty toward our Savior. This is a nice country to live in and enjoy the temporal blessings, yet an easy place to forget God. C. R. Nichol will begin a series of meetings here on the first Lord's day in October and continue through the month. We would appreciate cooperation of the congregations over the State. Please remember the work here in your prayers."

H. C. Harris writes from West Point Miss., June 7: "On May 25 I spent two days with a Christian family at Berclair, in the Mississippi Delta. Like Cornelius, this brother invited his kinsmen and near friends, and we had preaching two nights. Only a few white families there, but nearly all attended, and seemed well pleased with the preaching. I was urgently requested to return some time this summer and preach several days, which I hope to do. On Saturday before the fourth Sunday in May I went to Holly Ridge, another place in the Delta. I preached on Saturday night, Sunday and Sunday night, and promised to return one month later for another meeting. We have several members here, and they are able to do a good work if only they will do their best. On Monday after the fourth Sunday I went over to Cleveland to preach a sermon or two and get acquainted with the brethren. After we had two sermons the brethren asked me to stay over till after Sunday, and promised me that we would have a good crowd out to hear. Although all were very busy in their crops, we had good crowds out almost every night. I was invited to come again in August and stay longer. Our place of meeting is out about three miles from Cleveland. We have several members here, and they seem to be in earnest. Brother Lemmons preached for them recently. He made a good impression. Also, Brother Jeffcoat has preached here. He is held in high esteem. Yesterday (June 6) I had a call from Houlika, Miss. In March of last year a call was made through the papers for some gospel preacher to go there for a meeting. I answered the call and held a meeting in September, with one addition. Others were almost persuaded, even confessed they were convinced. I hope to see good results from our last year's work. Only one family there, but they seem to have the respect and confidence of the people. It is much easier to build up where that is the case. I have promised several meetings for this year, but have some time yet. If you need a meeting, call me. If I can spare the time, I will go; and I have nothing to do but to preach. I want to be kept busy."

A. S. Landis preached at Fifth Street, this city, last Lord's day.

R. C. White changes his address from 322 Peachtree Street to 1403 Sweetbrier Avenue, Nashville, Tenn.

W. P. Jones has changed his address to Holdenville, Okla., Route 4. He will be engaged in evangelistic work until the last of September.

Charley Taylor, Paducah, Ky., closed a meeting at Folsomdale, Ky., on June 11, with three baptisms. He goes next to Mossac, near Paducah.

O. C. Lambert preached at the State Prison at nine o'clock last Lord's day, and at Eleventh Street Church at eleven o'clock and at night, to good audiences.

W. O. Norton has changed his address from Woodbine Station, Route 9, Nashville, Tenn., to Albany, Ala., Route 3. Any one desiring his services should address him at the last-named place.

E. Gaston Collins closed a meeting at Algood, Tenn., on June 11. He reports good crowds throughout, with a packed house the last service. No additions, but otherwise much good was done.

H. Leo Boles is just home from a meeting at New Providence, near Clarksville, Tenn., and reports two baptisms and the church greatly strengthened. The song service was led by Thomas A. Nix.

W. T. Gunter, Route 1, Centerville, Tenn., has some time this fall and winter in which he could hold some meetings somewhere in the country. Any one wanting a meeting should write him early.

J. C. Mosley writes under date of June 13: "I am in a meeting at Glade Creek, near Pikeville, Tenn. The meeting is being held in a Baptist house, and one (a Baptist) has been baptized to date."

F. B. Srygley is conducting a meeting in Chicago, Ill. He says: "The meeting, I suppose, is doing very well, considering the fact that it is the first meeting the brethren have had in this part of the city."

A note from L. R. Wilson, Heber Springs, Ark., June 12, says that he was at that time in a meeting at Heber Springs. He reports large crowds, ten baptisms, with quite a number more who are "almost persuaded."

W. M. Oakley preached at Twelfth Avenue, one of the Nashville congregations, last Lord's day. He had a fine audience in the morning, and the rain did not seem to be an excuse for not coming in the evening.

J. S. Daugherty, Kirbyville, Texas, closed a meeting at Honey Island on the night of June 11. Though the audiences were large and attentive, there were no visible results. He began a meeting at Cravens, La., June 17.

J. Clifford Murphy writes from Columbus, Miss.: "I arrived here this afternoon. I preached at Hamilton twice to-day, with one baptism and one restoration. I will soon go to Pulaski, Tenn., for a short visit to my family and return."

Mrs. T. J. McRae, San Francisco, Cal., announces the arrival of Sister Lillie Cypert from Japan. Brother Trice preached for them on June 11, in the morning, to a good audience. Their meeting place is Richmond Hall, Fourth Avenue and Clement Street.

Porter Norris, Lucy, Tenn., June 15, reports large crowds and splendid interest at Solomon and Poplar Grove, in Tipton County. Two were to be baptized at the last-named place on the third Lord's day. He is to begin a discussion with R. H. Gray on Saturday, July 8. Mr. Gray affirms that baptism in water is not essential to salvation.

Thomas H. Burton, Union, S. C., sends in a very encouraging report of the work in Union. He says: "We have from six to eight services each week, and three have been baptized since my last report. The harvest is truly plentiful and the laborers are few. With my new Ford, my opportunities for doing good have been wonderfully increased, and I shall endeavor to make it pay great dividends to those who have invested."

Robert E. Wright and Samuel E. Witty, writing from Los Angeles, Cal., June 13, have this to say: "The Central church of Christ at 1720 South Flower Street continues to grow in numbers and interest. There was one more addition last Sunday and many new faces. Nearly thirty dollars was contributed to our building fund in May. If you have any friends who have not yet found our meeting place, please write us and we will look them up."

A. B. Barret, of Murfreesboro, Tenn., held a meeting at Covington, Tenn., which began on May 10, with C. A. Norred, of Memphis, Tenn., assisting by leading the singing. Money was subscribed at the close of the meeting for the purpose of employing a preacher all his time in and around Covington. The preacher has not been secured. Brother Barret is conducting a county meeting at Murray, Ky. The meeting began on June 16, to continue ten days.

On Thursday, June 15, at the home of Mrs. Allie Petrie, Tracy City, Tenn., James Albert Byrd and Betye Sims Petrie were united in matrimony, W. P. Sims pronouncing the ceremony. The groom was a soldier in the World War and is now postmaster at Tracy City. He is a young man of excellent character. The bride is a pure, Christian woman, and has been a teacher for a number of years. They have been sweethearts from childhood, and nothing but good is expected from this union. The Gospel Advocate extends many good wishes for their happiness. They will reside with the bride's mother.

T. G. Robertson, 626 Thirty-fourth Street, Cairo, Ill., gives a very encouraging report of the meeting held there recently by Charley Taylor and W. E. Morgan. They are meeting in a rented hall, but he failed to give the address. On the first Lord's day in June they began their work as a congregation, with thirty-two in the Sunday school and still more in the preaching service. He says: "We are only beginning, but we all have our shoulders to the wheel and are pushing forward, determined to succeed. Any brethren visiting the city will find a warm welcome. We desire the good wishes of all the Gospel Advocate readers."

S. W. Colson, of Ocala, Fla., acknowledges the receipt of contributions sent by individuals and congregations, for the Ocala meeting, amounting to eighty-five dollars and three cents. He says that brethren in Nashville furnished the tent, paying all freight charges. Voluntary contributions sent in to help pay for the house of worship amount to one hundred and fifteen dollars and twenty-five cents. Some help has also been received from people in Ocala. Brother Colson says: "We sincerely thank all for their fellowship, and we will work and pray for the church here, and trust that no one will ever have cause to feel that his money was spent in vain."

R. A. Craig writes from Monticello Ky., as follows: "The meeting starts here with good interest, and we hope to turn many sinners to Christ. The work at Shelbyville continues to move on in spite of stubborn resistance. I have put their needs before the churches time and again, hoping that they would give us some assistance, but no one has responded. Brethren, this is a destitute field, and we must have a building to worship in. If fifteen hundred brethren will send us a dollar each, we will begin our building at once. We have paid for our lot, which cost twelve hundred dollars, and we have about four hundred dollars on hand. Send all funds to me at Shelbyville, Ky."

From F. B. Srygley, 6625 Ingleside Avenue, Chicago, Ill., June 12: "I began preaching in a hall near the corner of Blackstone Avenue and Fifty-fifth Street yesterday. We had about fifty present at each service on the first day of the meeting. There were eight brethren and sisters that began to meet in this hall last fall. This is the first meeting they have tried to hold, and it will take several days for the people to learn where the meetings are being held. They have got together, in all, about thirty souls. Yesterday they felt encouraged to see so many strangers present. In this large city there are doubtless many that would stand with us if they knew we were here and they were able to get with us. Some came eighteen or twenty miles across the city to be with us yesterday, and it took over two hours for them to get to the hall. Those who made two trips to and from the meetings were traveling close to ten hours during the day. In a city the size of Chicago there ought to be a dozen meeting places, and then many would be far away. I think of the number of meetinghouses we have in the city of Nashville and the amount of the cost of these buildings, and then of the greater need in many places, and I wonder if we are not too selfish in our religion. I am to begin a discussion with O. H. Gast, of the Christian Church, on the music question, in Portsmouth, Ohio, on June 28, at 7:30 P.M. Brother Gast agrees to affirm his practice in this discussion: "Instrumental music is scriptural in worship." The length of time for this discussion has not been definitely settled. The brother writes to me under date of June 7: 'As to length of time, it is just a little hard to determine at this time, although I will say at least three or four nights.' I expect to give the brother all the time he may want to try to prove his proposition, and shall be as patient with him as I can."

Gospel Advocate

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Editorial

James A. Harding.

BY J. C. M'Q.

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God. . . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." (Heb. 11: 3-34.)

When God called home James A. Harding, he took to himself a man of faith. Without any disparagement to the many virtues that he possessed, it may be truly said that his faith stood so preëminently above them all that our sight for them was dimmed in our admiration for his faith. Whatever may be said of his virtues and of his defects, it can never be truly said that he did not have unwavering faith in God.

Often have I heard him quote from the Sermon on the Mount: "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 25-33.)

His was not a dead faith. He proved his faith by his works. In obedience to the command of Christ to go, therefore, and teach all nations, he went and preached the gospel to the poor as well as the rich, not waiting for some church to assure him of a support, but relying on the promise of Christ: "And lo, I am with you always, even unto the end of the world." With him, Christ's command to go and his promise to be with him always were sufficient. He would not wait for a church to send him.

Are you surprised that a man with so much trust in and reliance upon God rolled stones of difficulty out of the way? Such a faith overcomes the world. If all of God's people possessed such a faith, our difficulties would be fewer. The great preponderance of our trials and sorrows grow out of a lack of faith in God. I am aware that Christ said to his disciples: "In the world ye have tribulation." (John 16: 33.) I know that the innocent and virtuous Joseph was persecuted, maligned, and cast into prison, and that Jeremiah was cast into a dungeon; but I know also that God is greater than the devil and that he would not permit Satan to take the life of Job, neither would he allow Jeremiah to remain in the miry dungeon, but he put it into the heart of his servant, Ebed-melech, to tenderly draw him out of the dungeon with cords. Christ also said to his disciples: "Be of good cheer; I have overcome the world." (John 16: 33.) God is more powerful than the devil, and so is the man of faith and righteousness stronger than the works of darkness. "And be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." (Matt. 10: 28.)

Brother Harding was a man of great activity. Probably his greatest work was in evangelizing. He held successful meetings in many States of this Union and in some of the provinces of Canada. Some of his most successful and enthusiastic meetings were held in the city of Nashville. Through his labors the South College Street church of Christ was greatly strengthened, and so was Foster Street church of Christ. As I now recall, his two tent meetings—one in South Nashville and one in North-east Nashville—resulted in almost three hundred additions to the church. His faith, zeal, and enthusiasm were felt in many parts of the city. The work that he did in those days of his vigorous manhood will live long after he has been forgotten. The worker dies, but his work lives. The memory of an active, devout life is so sweet and comforting to those left behind! "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.)

He was at one time an associate editor of the Gospel Advocate. In his editorial work his trust in God was no less marked than in his preaching.

He was associated with David Lipscomb in the founding of the Nashville Bible School and was its first president. He was peculiarly fitted for arousing the young men to enthusiasm. He inspired in them a love for their work. He magnified the work of preaching the gospel. While he did this so admirably, it should not be concluded that his administration of the school was faultless. All in the flesh are weak and fallible. Not one lives an absolutely perfect life. He gave up his work in Nashville, went to Bowling Green, Ky., and began a similar work. This work resulted in much good, but for satisfactory reasons it was deemed best to convert the school into an Orphan Home.

Brother Harding conducted many public discussions. Two of his discussions were published in book form—the one with Wilkinson, a Methodist, and the one with J. B. Moody, Baptist, held in Nashville. Both debates are out of print. He considered his debate with Wilkinson the ablest and best that he ever conducted. I remember the discussion as very readable and instructive, free from bitter personalities.

He was strong physically, possessed a strong mind in a sound body; but such constant teaching, preaching, and writing wore out his strong mentality. While he still knew, he lost the power of concentration of thought. Through his preaching, writing, and teaching he had given his mind to the world. How much better to wear out in the service of the Lord than to rust out in idleness! But while he lived he was comparatively free from pain and sickness and was tenderly cared for by loving and obedient children. How sweet it must be for one who has so faithfully served the Lord to pass out of the shadows and trials of life into the heavenly home above!

I quote the following appropriate words by James Montgomery:

Servant of God, well done!
Rest from thy loved employ!
The battle fought, the victory won,
Enter thy Master's joy.

His spirit, with a bound,
Left its encumbering clay;
His tent, at sunrise, on the ground
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease,
And, life's long warfare closed at last,
His soul is found in peace.

A Friendly Criticism.

BY F. W. SMITH.

While the Gospel Advocate is not opposed to criticism even of the adverse kind, of which it receives its share, it does relish the milder form of opposition that comes its way now and then. Note the following, with names, dates, and places eliminated:

I have had the pleasure of reading the Gospel Advocate for one and one-half years. The editorials I enjoy immensely, but the criticisms are a detriment to the cause; for instance, the instrumental music. It seems there is so much time wasted and no one benefited. Each one of us must work out our own salvation with fear and trembling. If listening to wonderful music will send one's soul to torment, then I question why one's talent has been given him or her from our Heavenly Father. In my opinion, our dear Savior would like to have us use our talents as he has directed, and we should give the very best within us to our Lord and Master. I am glad mere trifles do not detract from the services I attend, and feel that God will not punish me, a poor sinner, for having to worship where there is a pipe organ and heavenly music is rendered.

No one could possibly regret the unfortunate circumstances which precipitated the discussion of the question

of instrumental music in the worship of God under Christ more than I. Furthermore, no one could possibly desire or enjoy such music in connection with the worship more than I, for I am passionately fond of instrumental music; and when I worshiped with churches that used it, I, like the author of this criticism, thought it was "heavenly music," and argued for it with all my might. I think I am familiar with every argument that has been made in favor of such music in Christian worship; and when I think of myself making these arguments, *I feel ashamed*. Just why a thing that is so clearly *forbidden* in Christian worship cannot be seen by any ordinary mind is astonishing, and I wonder at myself, with the New Testament in my hand, that I ever favored such music, much less to contend for it.

But our critic is badly mistaken in the position that "criticisms are a detriment to the cause;" for, had it not been for the criticisms of Martin Luther against the Roman hierarchy, we would all have been, perhaps, in the Roman Church. Had it not been for the criticisms of Alexander Campbell and his continual controversies with the denominations of his day, there would have been no restoration of the New Testament church. I dare say that our critic would not object to the criticism of sprinkling and pouring for baptism or the practice of infant baptism. This journal regards the introduction of instrumental music in the worship as great a departure from New Testament teaching and practice as baptizing (?) babies or sprinkling for baptism, and is as ready to defend the truth against the practice of one as the other. Furthermore, it does not regard any more "time wasted" in the one case than there would be in the other.

Our critic regards such an *addition* as instrumental music to the worship as "mere trifles," but I am persuaded that if the principle involved were understood this same critic would regard the matter as one of very grave importance. Has our critic ever paused to consider what it means to add to, change, or modify the worship of God? (See Rev. 22: 18, 19.) What is involved in this matter, anyway? Simply *the blood of Christ*, that's all. Jesus Christ sealed with his blood the new covenant (Matt. 26: 28), just as the law and tabernacle and its vessels of ministry were sealed with the blood of animals (Heb. 9: 19-21). Man has never been able in any age of the world to approach God in worship or service without bringing blood, and the only way he could do this was to bring the commands and ordinances sealed with blood. Does our critic know *why* Nadab and Abihu were slain before the golden altar? (Lev. 10: 1, 2.) They offered "strange fire before Jehovah, which he had not commanded them." And what made it "strange fire?" It was not taken from the brazen altar that had *blood* on it. Christ sealed only *one kind* of music in his worship—viz., *vocal music*. That kind, and that only, has been sealed with his precious blood; and if to bring fire into the tabernacle service without the blood of an animal on it was "*strange fire*," why will not music in the worship of Christ that has no blood on it be *strange music*?

In speaking of the use of the talents God has given us, our critic says: "In my opinion, our dear Savior would like to have us use our talents as he has directed us, and we should give the very best within us to our Lord and Master." I heartily agree that we should use our talents for making music in the worship of Christ "as he has directed," and that is *exactly* the reason that I use mine to make vocal music and *not* instrumental. (Eph. 5: 19; Col. 3: 16.) Until our critic can find where our Savior "directed" the use of instrumental music in his worship it would be well to simply make the kind he has "directed." Doing things in the worship of God on the ground that such worship is pleasing to us is the very thing that got Cain into trouble. (Gen. 4: 3-8; Heb. 11: 4; 1 John 3: 11, 12.) God has given us talents for many

things, but he has told us *how* to use these in his worship and service, and we are not at liberty to do things in his worship simply because we have the talent for doing this or that. We preach, sing, and pray about the *blood of Christ*, and then ignore it when we come to worship and serve him.

Now, if our critic considers the time wasted in this article because it is about instrumental music in the worship, let him or her know that he or she is responsible for it because of this criticism. It is said that a little boy who had a younger brother complained to his mother that his little brother cried every time he hit him on the head with a hatchet. Now, if people desire this controversy to cease, then let those who are clamoring for instrumental music in the churches cease it and stop criticizing those who oppose it. I do not like controversy, but never expect to cease from a contention for "the faith which was once for all delivered unto the saints."

Baptized for the Remission of Sins.

BY F. B. S.

The following letter from my friend and brother, David Parks, of Weatherford, Okla., is self-explanatory:

Dear Brother Srygley: A brother maintained in debate with a Baptist that A. Campbell was baptized for remission of sins, using "Christian Baptist," page 496, as proof. I doubt the person referred to being Campbell. The article is signed "Biblicus," and there is much in it that does not harmonize with the history of the Campbells. Please advise me.

DAVID PARKS.

After an examination of the passage here referred to in the "Christian Baptist," I am almost certain that the writer who signs himself "Biblicus" was not A. Campbell, but a contributor to the paper. Following this article by "Biblicus" is an article signed "Barnabas," and following that is a note by the editor. It seems to me very clear that the editor was different from either "Biblicus" or "Barnabas."

But what difference does it make to us, I ask in all sincerity, what A. Campbell believed about baptism when he was baptized, so we believed the right thing when we were baptized? If A. Campbell did not understand this subject when he was baptized, he must have learned very quickly afterwards, for along about the time this writing here referred to was done he had the subject well in hand. This, I believe, was in 1828. But suppose he had never learned or preached that baptism was for, or unto, the remission of sins; what difference would it make? Simon Peter preached it on the day of Pentecost, and that was a long time before A. Campbell was baptized. If Campbell did not learn that baptism is for, or unto, the remission of sins, he was a poor student of the New Testament or his mind was wonderfully beclouded by error, because it is plainly stated by Peter, as recorded in Acts 2: 38. Why should it take him or any one else over fifteen minutes to see that baptism is for, or unto, the remission of sins?

But again I ask: What has A. Campbell got to do with this, or where is our interest involved? Whether it is necessary for one to understand that baptism is unto the remission of sins in order to make his baptism acceptable to God is not the question that I am discussing now; but, is it necessary for A. Campbell to have understood it in order to make it true? The New Testament teaches it, and no man understands the New Testament fully on this question who does not know it. But what has A. Campbell to do with it? If A. Campbell had never lived, the truth would still be in the New Testament; but many of these would-be great debaters would not have half as much to talk about. Why not confine debates to the issue? "What saith the Scriptures?" Brethren, why not affirm,

"The Scriptures teach that baptism to a penitent believer is for, or unto, the remission of past sins," and let A. Campbell and all the other uninspired rest? If it could be proved by uninspired men, it would be worth nothing unless the Bible teaches it; and, on the other hand, it ought to be accepted if the Bible teaches it, even if no uninspired man ever believed or taught it.

The Annual Meeting.

BY J. C. M'Q.

The directors of the Tennessee Orphans' Home met on June 8, 1922, this being the regular annual meeting. A number of visitors were present from different sections of the State, notably a very large attendance from Nashville. The directors are not unmindful of the good work of the sisters of Nashville in making and furnishing garments for the children in the orphanage. Their work is highly appreciated, not only by the children, but by all connected with the institution. These sisters who have put their time, labor, and means into the clothing of the orphan children show their interest by visiting the children on the day of the annual meeting. It is always so. Those who put something into a work are correspondingly interested in it. Those who do nothing find fault with those who feed and clothe orphans, and indulge in carping criticism. People who are busy in the service of the Lord should not cease their work by halting to carp with the carpers.

The management of the Home and the large crowd present appreciated the thoughtfulness and labor of the good sisters of Columbia in providing such an appetizing and delightful dinner.

The report of the vice president and treasurer showed a slight improvement over last year. There is always room for improvement. Self-satisfaction with our efforts means stagnation and death. We should always be looking forward to the accomplishment of the highest good. With us it should be as it was with Paul: "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) We are far from perfection. While laboring, we are fallible and make mistakes. It is better to make some mistakes than never to try at all.

The report showed: Children in the Home at present, 68; total number of children cared for since November 1, 1917, 294; disbursements for 1922, \$7,295.24, as against \$8,575.97 for 1921; cash on hand, \$317.47, with liabilities one thousand dollars borrowed and the current bills for May, 1922.

There are three more children in the Home than there were at this time last year. Children admitted from June 8, 1921, to June 8, 1922, 52; children placed in homes and returned to parents, 51.

The meeting was successful, all the directors, advisory committee, and visitors manifesting a deep interest in the orphan children.

Sister Lipscomb, widow of the lamented Granville Lipscomb, deemed it best to resign her position in the orphanage. She has been engaged in the work for a number of years. The directors have been pleased with the work she has done and with regret accepted her resignation. Sister Cochran, who comes highly recommended to the board, was chosen as supervisor of the Home. The directors are confident that her administration will be prudent, economical, and efficient. Her duties will be many, responsible, and arduous; so all concerned should hold up her hands and help her in every laudable way to carry forward the work. In this work, we should lose sight of self and look only to the glory of God.

The churches have responded liberally to the necessities of the institution, but it would be helpful if the contribu-

tions for the next year were larger, as it is the wish of the directors to pay off the present indebtedness and also make some needed improvements. To meet increased expenses, we must have increased receipts.

The churches are asked not to forget that the first Lord's day in July is the day they are solicited to make a liberal contribution to the support of the orphan children at Columbia, Tenn. Certainly all desire fellowship in this work. "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." (Prov. 21: 13.) "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 6, 7.)

Send all contributions direct to the Tennessee Orphans' Home, Columbia, Tenn.

Field Notes.

BY EARNEST C. LOVE.

Last week I was at Lawrenceburg, Tenn., all the week in a short meeting. The first part of the meeting was not well attended, but one could not ask for anything better than the crowds toward the last of the meeting. There are some fine brethren in Lawrenceburg. There are several brethren there who are blessed (?) with a liberal share of this world's goods. I speak advisedly, for I am in doubt as to riches being a real blessing to the man who has them.

Brother J. H. Stribling has done and is still doing a great work in assisting the poor and helping poor boys to get an education. I was sorry not to make his acquaintance; but as he did not attend the meeting, I did not see him.

On Sunday morning I did not stay in Lawrenceburg, but went with my brother, M. C. Love, to Park Grove, a little country place. He told me if I would go and hear him, he would show me how to preach. Well, I can say he preached a fine sermon on "'Christ, the Wonderful,' in birth, life, teaching, wisdom, works, death, resurrection, claims, and influence." We went to Red Hill Schoolhouse in the afternoon, where a few brethren have lately begun meeting. I preached there to an audience of about eighty, fully half of which were not members of the church. That is more outsiders than we had at Lawrenceburg, although we closed with an audience of three or four hundred people.

These mission points are the places to do good. With our present method of doing things, no one can preach at these places unless he works through the week for his living. The brethren are willing to pay a man to preach to them from ten to fifty dollars a Sunday, whether he really needs it or not, but will not give very freely of their means to preachers in the outlying districts where it is needed worse and where it will really do more good. Bad system.

Just after the afternoon service we visited Mr. Harvey Pollock, an old neighbor of ours in Hickman County. He is paralyzed, like my father, only he can sit up. He is a Methodist, but he hugged and kissed me and asked me to read and pray with him. Several neighbors gathered in and we had a fine service. I guess these old men are broken down now because of too much hard labor in their youth and middle age. I wonder whether the present generation would ever fell the trees, burn up the logs, grub out the roots, and wrest a living from the virgin forests as these old men did. I doubt it.

As Lawrenceburg is only five or six miles from my brother's, where my father is now, I spent most of the week there. On Saturday, June 10, the neighbors gave my father a little birthday surprise party, which he enjoyed very much. He is now seventy-two.

On Thursday, June 8, I went to Columbia to attend the directors' meeting of the Tennessee Orphans' Home. It was a fine day. I "sat in" at one session of the meeting and

heard the reports and recommendations. Brother J. C. McQuiddy, president of the board, recommended that no more children be put into other than Christian homes. I mention this because I have heard the Home criticized on that point. The reason for doing this is that the Home gets full and new applicants will have to be turned down unless some can be sent out. When no Christian homes can be found, the children are sometimes placed in other homes. This can be easily overcome by establishing more orphan homes. We ought to have a thousand where we have one. Besides, if some of our wealthy brethren don't spend some of their money that way, I believe they will "be cast into hell; where their worm dieth not, and the fire is not quenched."

A fine lunch was prepared and about two hundred people were well fed. I saw many brethren from different parts of the State. Brother Sowell put the children through some Bible drills which showed that the children are being properly taught.

I got the Gospel Advocate into several new homes last week. I am sure I am doing any family a real service to get them to take this good paper. A man who has read the paper for thirty-five years said: "If it had not been for the Gospel Advocate, there might not have been any 'cause' of Christ in these parts." That may be so; for, take from Brethren Fanning, Lipscomb, Sewell, and others what they were able to do through the Gospel Advocate, and I don't know where we would be as a people. The printing press is a great power when it is made to turn out such a paper as the Advocate.

I leave to-day (June 12) for Northern Alabama.

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Are You Washed in the Blood?

BY JOE COPELAND.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 13-17.)

Now, how do we come in contact with the blood of the Lamb? Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6: 53.) Jesus meant, of course, spiritual life. But, in order to enjoy the spiritual, we must observe the literal. When Christ instituted the last supper, he "took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22: 19, 20.) The apostles continued "in breaking of bread, and in prayers." (Acts 2: 42.) "And upon the first day of the week . . . the disciples came together to break bread." (Acts 20: 7.) God's children continued to come together to break bread and to "show the Lord's death till he come;" and each one was admonished to examine himself, that he might not partake of the Supper unworthily and that he might not "be guilty of the body and blood of the Lord." (See 1 Cor. 11: 18-34.) So that was the order of worship outlined by the disciples under the new covenant, and must hold good on down to the end.

But who are the worthy spoken of herein? They were those who had added, or were faithfully trying to add, all the Christian graces that we may find throughout this new covenant, principally found in the epistles of the apostles—inspired men, full of the Holy Ghost.

Peter sums up these attributes of Christian character in seven words. "And besides this, giving all diligence, add to your faith virtue"—a priceless gem; "and to virtue knowledge"—without which no man can know what

the will of the Lord is; "and to knowledge temperance"—that we might know the law of self-control; "and to temperance patience"—that, having learned to control self, we might not be overcome with the cares of this life and be overmuch worried; "and to patience godliness"—being made in God's image, we must learn to be more like him in love, mercy, forgiveness; "and to godliness brotherly kindness"—kind one toward another, tender-hearted, ready to lift up the fallen, to minister; "and to brotherly kindness charity"—and charity never fails, is not puffed up, seeks not her own, is not easily provoked, thinks no evil, is kind, rejoices in the truth, bears all things, endures all things. Peter then says: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For if ye do these things, ye shall never fall." (2 Pet. 1: 5, 10.)

So, then, this service to God must be continuous throughout the week, in order that we might worship acceptably and that we might come in contact with the healing, cleansing, and purifying blood of the Lamb when we come together on the first day of the week to break bread, thereby strengthening and fitting us for the exercise of all those Christian attributes mentioned above. By doing these things we have eternal life, and Christ will raise us up at the last day. (John 6: 54.) John says: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) Is there any other acceptable worship? Is there any other way whereby we may get the soul-cleansing benefits of the blood of the Lamb? No, because Jesus said: "Do this in remembrance of me." Is that strong enough? Herein begins the newness of life.

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a Specialty

The Power of Man and False Doctrine.

BY W. R. RAINS.

There are people who believe and teach that men can and will be saved out of the church even as they will in it. This is a false doctrine and teaching that originated in the garden of Eden by the serpent when he deceived Eve by a falsehood, telling her that she would not die if she ate of the fruit of the tree of the knowledge of good and evil; and that lie has caused all of the false doctrine, division, and false teaching that is carried on by man in the world to-day. We are commanded by the Lord to be "wise as serpents, and harmless as doves." As all men know that they have to die, the serpent comes with a new falsehood, telling them that they can be saved out of the church. Was any one saved who was out of Noah's ark, which was a type of the church? Were any saved in it but the righteous? Were any but the wicked lost outside of the ark? Are any righteous before they believe, repent, confess Christ, and are baptized into him for remission of sins, thus putting themselves where the Lord adds them to the church as those that are to be saved? Is there any other body than that of Christ that we can be baptized into and be saved?

There are people who believe and teach that after the Lord has added one to the church, or kingdom of God, that if that one continues to indulge in the things which he engaged in before the Lord added him to the church, they can "turn him out." This is false teaching. The Lord has ordained that when man obeys the commands to believe, repent, confess him before men, and be baptized for the remission of sins, he thus places himself in the position that the Lord can add him to the church; and if he should sin after this, if he repent and ask forgiveness through Christ, our Advocate with the Father, he shall be forgiven and remain in the church, and, if faithful until death, will be saved in the end of the world. Both the faithful and unfaithful will grow up together in the church, or kingdom; and when the harvest (the end of the world) comes, the Lord will send his angels and take out the unfaithful from among the faithful.

I am not speaking here of withdrawing fellowship, for it is taught by the Lord and too plain for argument. I am simply speaking against the false teaching of man that he can turn one out of the church, where God put him in—that man has the power to undo that which God does. God put man in the garden of Eden, and God put him out; God put him in a good man, and God put him out an evil

man. God turned man over to him whom the man obeyed in the garden, as he will those who obey him in the church, in the end of the world. The false doctrine of man to-day that men can put one out of the church, and the idea that man can be saved out of the church as well as he can in it, is the doctrine which came from the serpent in Eden to the antediluvians. They believed that they were as good outside of the ark as Noah and his family and his sons and their families, and that they would be saved out of the ark as well as Noah and these families would in the ark; but the truth of it is, they believed a false doctrine and were lost. This doctrine is as false to-day as it was the day that the flood came, and Noah and all that were to be saved were added to the ark and shut in by the Lord, and sailed safely to Mount Ararat and were saved in the ark, while all that were out of it were lost.

The Lord's commands give man the authority to teach man to do the things which will put man in the position where the Lord can add him to the church, and these commands tell man what to teach that men may be faithful in the church until death and be saved, but never give him authority to turn men out of the church, reserving this power and authority to himself, that he may in the end of the world send his angels and take them out, thus purifying his church, or kingdom.

The apostle Paul saw as plainly, the night he preached at Ephesus, that these false teachers and doctrines would come as the Lord saw that the day would come when he would have to make a new covenant with the house of Israel and the house of Judah. Hence, men to-day are teaching false doctrines that do not put men and women in the position that the Lord may add them to his church and thereby build up his kingdom on the earth in harmony with his will that all may be saved, and these teachers deprive themselves of saying the truth as Paul said to the church: "Be as I am, for I am as ye are."

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For the woman entering middle age Lydia E. Pinkham's Vegetable Compound can be of much benefit. During this time of life certain changes take place which sometimes develop into serious trouble.

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Any Weakness or Distress?

Copperhill, Tenn.—“I suffered for 8 years from stomach trouble, and truthfully can say that Dr. Pierce's Golden Medical Discovery did more for me than all the doctors I ever tried. One of my neighbors said, ‘Why don't you try Dr. Pierce's Golden Medical Discovery?’ I sent and got a bottle and I can hardly tell how much that one bottle did for me, and when I had taken three bottles I was able to do my washing. I couldn't do all my housework before I began taking the medicine, and now I can do anything I want to and feel good. I praise Dr. Pierce's Golden Medical Discovery to everybody.”—Mrs. J. A. Russell.

Go at once to your neighborhood drug store and get the “Golden Medical Discovery” in tablets or liquid. Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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

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are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.

Field Reports

Fair Hope, Ala., June 13.—Our meeting near Fair Hope continues with good interest. Two baptisms to date, a man and his wife. I began here on the first Lord's day in June, and have three more meetings. Any congregation wanting a meeting may address me at Fair Hope.—G. W. Jarrett.

Fort Worth, Texas, June 12.—We had a full house at Southside Church. Our work is good and will get better. We have every reason to believe there is a brighter future for Southside Church than ever before. We have had an increase of ninety-six pupils in Bible study in the last few months.—Tice Elkins.

Centerville, Tenn., June 10.—Brother A. B. Barret, of Murfreesboro, Tenn., closed a ten-days' meeting here on Tuesday night, June 6. Though there were no additions, he did some fine preaching, and left the church greatly strengthened. He contends earnestly for the faith. He shuns not to declare “the whole counsel” to saint and sinner. He does it in love and in the spirit of Christ. May we do greater things for the Lord this year than ever before.—Charles Tidwell.

Fort Smith, Ark., June 13.—The little band of eleven have had much to encourage them. On June 11 they held their Lord's-day services in the High School auditorium. On June 17 I expect to begin a meeting at Williams, Okla. Brother H. C. Collins established the church there. He is now seventy-nine years of age and in feeble health. He has baptized four thousand four hundred and ninety, and of that number fifty are preachers. Brother G. B. Harwell, of Pine Bluff, Ark., was with the Dodson Avenue Church in Fort Smith on the second Lord's day in June. He is a traveling salesman, as well as a preacher, and during the past three years has not failed to find Christians to worship with each Sunday.—R. L. Ludlam, Jr.

St. Joseph, Tenn., Route 1, June 14.—On Friday, May 19, I left home for my appointment at Shoal Bluff, Tenn. I preached at Center Hill, Ala., and had three confessions, and at the close of the service two stated they would meet me at the water for baptism. I went to Shoal Bluff and preached two sermons on Lord's day (we had dinner on the ground), and preached to an appreciative audience at Oxford Schoolhouse that night. On Monday I came back to Center Hill and baptized six, and on Monday night I preached again to a nice congregation. The Center Hill Church is the result of mission work done by Brother J. T. Harris and me. Brother Harris held a few meetings there in the Methodist meetinghouse; afterwards I held two tent meetings. We now have a nice little house of worship. Mr. John Richardson, though not a member, very generously gave an acre of land and a handsome sum of money and helped much otherwise. The brethren there appreciate this and all other help which they have received. My protracted-meeting work will begin on

July 1, and I am booked with work till late in the fall.—William Behel.

St. Louis, Mo., June 12.—We had nine out-of-town visitors at our services yesterday—Brethren S. P. Pittman and C. C. Clements, from Nashville, Tenn.; Brother McClelland and wife, Brother Fix and wife, from Topeka, Kan.; Brother Horton and wife, from Martin, Tenn.; and Sister Garrett, from Brookport, Ill. Brother Pittman preached two excellent sermons. These visits from brethren passing through and visiting St. Louis always do us good, and we hope none will overlook the opportunity. The work on the building is well under way, and it will be ready for use about the first of July. We are all rejoiced over this, and cannot find words to adequately express our appreciation of the help that has come from other congregations and individuals, which has made it possible to build at this time. Loans of approximately four thousand dollars have been secured, and we hope to be able, ourselves, to reduce this to about twenty-five hundred dollars within the next year. Brother Sevedge is working hard and accomplishing much good. He will do the preaching in the meeting which will begin just as soon as the building is ready.—W. W. Moody.

Chattanooga, Tenn., June 12.—Yesterday was a great day for the Ridge-dale church. At the conclusion of an earnest sermon by Brother H. M. Phillips four persons responded to the invitation to become nothing but Christians—one from the Baptists, one from the Christian Church, and two from the world; and one took membership. The one from the Baptists and the two from the world were baptized at the evening service. There have been fourteen additions since the meeting began, two weeks ago. The meeting will continue throughout this week. Brother Phillips is supported in this meeting by the St. Elmo church of Christ. The Ridge-dale church is being wonderfully blessed and is enjoying the fruits of five years' patient work and sacrifice. By their undaunted courage and the help of other churches, they are now comfortably located in their new ten-thousand-dollar house, which is second to none in comfort and appearance. It is well located, and is protected by the restrictive clause in the deed. We still owe three thousand dollars on it, but that is not worrying us. Besides the good meeting we are now having, Brother G. C. Brewer, of Texas, is to be with us for a week's meeting, beginning on the first Sunday in August, and we are looking forward to another great feast of good things.—Jesse Beall.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

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John Marion Rountree.

BY S. P. PITTMAN.

In the death of Brother Rountree the church of Christ, locally speaking, sustains a loss of considerable moment. In almost every community there are a few men of pious disposition, with calm judgment and patient endurance. Brother "Johnnie" Rountree, as he was known, was one of that class. Other men younger and with less experience may be in the process of "making," but he was already rich in faith, ripe in experience, and established in character.

As an elder, he was not of the dictatorial type, but with a meek and quiet spirit he led the way. It is far better to lead and point men all the while to the Lamb of God that takes away the sin of the world than to attempt to drive them into paths of righteousness. As a peacemaker, he was by no means a failure. Such men as Brother Rountree loved peace, and it is but natural that they should put forth an effort to create a peaceful atmosphere.

John Marion Rountree was born on December 30, 1850. He obeyed the gospel under the preaching of Brother Jim Morton in 1868. On November 22, 1876, he was married to Melvin Francis Witherspoon. To this union five children were born, two of whom survive—Mrs. W. D. Locke, of Maury County, Tenn., and J. M. Rountree, Jr., of Nashville, Tenn.

He died at his home on Carter's Creek, Maury County, Tenn., on May 18, 1922, leaving behind his companion for over forty-five years. May the memory of this good man and his life be an inspiration to others.

Church Work in Miami, Fla.

BY J. O. BARNES.

Since coming here two weeks ago and casting our lot temporarily with the Miami church, we have had much pleasure in worshiping with this wide-awake and active congregation, and have been shown many courtesies by the church as a whole and as individuals. We were so glad to meet Brother Joe L. Netherland and his fine little family. Brother Netherland is a wide-awake and loyal young preacher (one of the best), and has labored with this church for the past three years as its regular minister, and his labor has borne much good fruit here which is clearly manifest; but he has closed his work here and goes into the evangelistic field again. It is a sad parting, but we pray that God's richest blessings may follow him and his family wherever they go, and that he may soon turn his face again toward the "Land of Flowers." Brother Aruna Clark, of Tennessee, has been engaged by the church here to serve us

as regular minister in the city, beginning on July 1. We are waiting anxiously for his coming, and feel sure that the church will be greatly edified by his labors. We hope to have our tent located in the suburbs of the city soon and begin our mission work of preaching the gospel to dying souls of this city who do not attend the city churches. Brethren, pray for us and the work.

Temptation.

Temptation is surely an assault to be withstood, but at the same time it is an opportunity to be seized. Viewed in this light, life becomes inspiring, not in spite but because of its struggles, and we are able to greet the unseen with a cheer, counting it unmixed joy when we fall into the many temptations which, varied in form, dog our steps from the cradle to the grave. The soldier who is called to the front is stimulated, not depressed; the officer who is bidden by his general to a post of great responsibility, and so of hardship and peril, is thrilled with the joy of his task. An opportunity has been given him to prove himself worthy of great trust, which can be done only at the cost of great trouble. This is a true picture of temptation. And the result of it all is a nature invigorated and refined, a character made capable of close friendship with God, to say nothing of the unmeasured joy that is the attendant of nobility of soul and stalwart Christian manhood.—Bishop Brent.

There are some sorrows which, because they are lingering guests, I will entertain but moderately, knowing that the more they are made of, the longer they will stay.—Bishop Hall.

GIRLS! LEMONS WHITEN SKIN AND BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms, and hands each day; then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach, because it doesn't irritate.

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Mr. Robert K. Morgan, Principal of the Morgan School, Petersburg, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects. Robert K. Morgan is a Christian gentleman of strong, wholesome, inspiring personality, and his school is the material projection of that character. Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., to-day, and let him send you a catalogue and tell you what this school can do for your boy.

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In answering advertisements, please
mention the Gospel Advocate.

Word from Brother Yohannan.

BY J. W. GRANT.

I am glad to tell the Gospel Advocate readers that on June 9 I received a letter from Brother Yohannan, replying to the one I sent him on February 7, and acknowledging receipt of the forty dollars I sent him in that letter. It seems that he got the letter in about the usual time (his reply is dated March 22), but his answer was considerably delayed. A part of this was that it was held here in the Lakeland office ten days before it was delivered to me, ostensibly because it lacked my street address.

He speaks of the money reaching him in a time of great need, and is profuse in his thanks and expressions of gratitude for it. He says: "We were in great destitution and affliction, and you have remembered us in a needy time. I am thankful and thankful." He also mentions several times that he and his are continually praying for those of us who are helping him; and I am reminded of Paul's expression in 2 Cor. 9: 12-15. He does not mention in this letter the health of any member of his family; so I suppose all are in their usual health.

This receipt of my letter to him again demonstrates that registered letters to him are fairly certain to reach him; for I have never sent one to either him or his father in the nearly twenty-five years that I have been sending them that was not received after a proper length of time. And as our American money is now of as much market value to him as drafts on London, it simplifies the matter of sending to him, and any one can inclose bills in a letter to him by registered mail and feel reasonably sure that he will get it. His address is still as I gave it before: "Alexander Kh.B. Yohannan, care of Imperial Bank of Persia, Hamadan, Persia, Asia."

He said in his letter that he had learned that the money on the two lost drafts (fourteen pounds in all) was at the Bagdad bank; so I doubt not he has received it before this. It would be fifty or sixty dollars in our money. So, to sum up: Remittance of December 1, \$20; remittance of February 7, \$40 (he has receipted for both of these); the drafts, (about) \$60; remittance of May 1, \$40 (not time to hear from that yet); one church has sent him \$10; and I have on hand for him about \$200; and, besides, three parties that I know of have sent him clothing and goods. I will now send what I have for him in two letters, about a month apart, the first one right away. So his distress in respect to supplies will soon be entirely relieved for a while.

He is anxious to come to America with his family, and says: "Every-

thing is so high it is very difficult to make a living in Persia. All our people who have money are coming to America. Those who have not have to remain in Persia. I have a desire to bring my family if a light will shine around us from some substantial brethren." I doubt the expediency of his coming.

Fishes Out for Fight.

It is the custom at Singapore to stock garden ponds with queer fishes, many of them of the fighting variety so dear to the hearts of the Orientals. These fish are so combative that it is only necessary to place two of them near each other and irritate them a little to bring on a lively conflict. They charge each other with fins erect, at the same time changing color in their excitement from the dulllest of gray-greens to brilliant reds and blues. Indeed, confinement in close quarters is not needed to arouse their combative propensities. Place two glass jars close together, with one of these fighting fish in each, and they will at once swim round and endeavor to charge each other through the interposed glass. Even a single fish, seeing itself reflected in a mirror, will dart at its own image, and, irritated all the more by its failure to reach the supposed enemy, will assume brilliant hues; seeing its reflected antagonist do the same, it will redouble its efforts.—Selected.

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-439, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once, before you forget.

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"Familiar Songs of the Gospel." We are making a special offer of our song books Familiar Songs of the Gospel, at a reduction of prices, in order to quickly introduce our new bound, Flat Stitched Combined Book. We are making this special offer until July 1, \$10 per 100—No. 1 or No. 2 Song Book, less 10 per cent cash with order, \$15 per 100—New Combined Song Book, less 10 per cent cash with order. Combined Book, old style, while they last, \$14, regular price, \$18. Order now and ask for our New Combined Book. Cash with order. We do not pay postage or express on quantities of 50 or more books. E. A. K. Hackett, Pub., Fort Wayne, Ind.

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HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Renew your subscription to the Gospel Advocate.

Another Congregation in Florida.

BY ALONZO M'EWEN.

Early in the year 1921 Brother Joe L. Netherland and I made a trip from Miami to Homestead, thirty-two miles south of Miami, to spy out the land to see if it would not be a good point to establish a church of Christ. It rained almost all day and we did not make much headway. We called on the Baptist preacher and inquired of him to find if he knew of any members of the church of Christ. He directed us to some Pentecostal Holiness people. After making some calls upon them, we found, as is usually the case, the Baptist preacher did not know what he was saying. So the trip proved futile. As neither of us was satisfied in this attempt, we returned some few days afterwards, located some two or three members, and arranged to meet at a sister's house to break bread on the following Lord's-day afternoon. This marked the first assemblage there. This was in May, 1921. The disciples then secured the nice, spacious auditorium in the well-furnished public-school building. Then we began in real earnest. During Brother Netherland's vacation in Tennessee and Kentucky, Brother Stephens (one of the Miami elders) and I continued the work. The congregation then numbered some ten or eleven members, and frequently others of the denominations and outsiders met with us to study the Bible. When Brother Netherland returned, we began to study in Acts. When we had studied seven chapters, Brother Netherland superintended the pitching of the tent, belonging to the Miami congregation, which had arrived from the west coast, where it had been used in several places. This was November 1, and on account of the heavy rains we were of necessity forced to wait for better weather, and during this time the tent blew down and had to be raised again. Our meeting began on the first Lord's day in November. The councilmen of Homestead furnished seats and lights for our tent without charge. The meeting continued over four Lord's days, with good interest and good attention and order, and many were aroused to duty—some by restoration, two by baptism, and many who had obeyed elsewhere. Our membership now numbers twenty-six. The congregation was set in order on May 7, 1922, by Brother Netherland. The Sunday-school classes have now been organized and the work is progressing nicely, with midweek Bible studies organized. Business plans are being pushed for a new building very soon.

Homestead is a nice little town with two banks and numerous stores. Lying near and almost all around are the Everglades, which are so famous for growing tomatoes and other early veg-

etables, while the higher lands are adapted to grapefruit, oranges, guavas, avocados, etc. It is a town of fifteen hundred population, situated thirty-one miles south of Miami on the Florida East Coast Railroad, and lies two miles north of Florida City, which is the extreme southern point of land on the peninsula of Florida.

The chief secret of comfort lies in not suffering trifles to vex one and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.—Selected.

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Sleep is just as necessary to health as food. The ability to sleep depends on the condition of the nerves.

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It will help any nervous condition from sleeplessness to epilepsy. Your money back if the first bottle fails to benefit you. You'll find Dr. Miles' Medicines in all drug stores.

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Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach, and bowels better than calomel, without sickening or salivating you. Fifteen million bottles sold.

Statement to the Brotherhood.

I have received twenty-six dollars from different sources to help me to get well and to assist in the Lord's work. Thanks to all who have so kindly helped me. The doctors have decided that I cannot stand an operation. There is positively no hope for me unless churches and individuals will make me a regular allowance for a time. This I really think is just and right after forty years of toil and sacrifice among the poor in our Southern States. The brethren here are not able to help me; and our church house is not yet finished. I do wish the brethren at large would help us finish up here. I must have personal help, or I can never get well; but if any of you think I am unworthy, you need not send me a penny. I can scarcely get to the place of meeting, a half mile away; but I have never missed a meeting. So if you can help me, please do so now. We have fine Lord's-day meetings here. Two returned to duty recently.

All communications should be addressed to me at Buffalo, W. Va., Box 81.
F. P. FONNER.

The Foundation of the Church.

BY A. H. SMITH.

From the days of Alexander Campbell to the present time leading men among the disciples of Christ have been teaching the people that the church is built upon the confession of the truth that Jesus is the Christ, the Son of God. An able writer in the Gospel Advocate of May 11, 1922, referring to Peter's answer to the question, "Who do ye say that I am?" says: "Jesus accepted this divinely revealed and divinely attested statement as the truth concerning himself and declared that he would build his church upon it."

Why not speak as the word of God speaks? Christ said: "Upon this rock I will build my church." What is "this rock?" The children of Israel in the wilderness drank of that Rock, "and that Rock was Christ." (1 Cor. 10: 4.) Of the foundation under the

building of God, we read of "Jesus Christ himself being the chief corner stone;" and Paul says: "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3: 11.) I think there is a distinction between the confession of the Christ and Jesus Christ himself. I plead for pure speech that cannot be condemned. So, in answering the question, "What is the church built upon?" let us give the answer in the words of the Bible.

Sister Lillie Cypert Reaches Home.

BY NELLIE STRAITON.

A generous response to my appeal made it possible for me to forward to Sister Lillie Cypert in Japan the entire five hundred dollars necessary to bring her home for a furlough. All contributions were acknowledged by letter or in person and the funds were duly forwarded to Sister Cypert.

I want to thank the Gospel Advocate for kindly publishing my articles from time to time, each of the contributors for their share in making up the amount, and, most of all, our Heavenly Father for his blessing on our efforts.

Sister Cypert's first arrangements were to sail on April 16, but conditions came up which made it impossible for her to leave Japan before May 25. While the delay must have been a disappointment, at the same time Sister Cypert wrote that it had given her more time in which to make satisfactory arrangements for that part of her work which will be carried on during her absence and to attend to many other necessary details. Then, too, on the very day on which she should have sailed three of her Sunday-school children were baptized, and that naturally made her very happy.

Sister Cypert has landed at San Francisco. She plans to visit several churches in California, then come to Fort Worth, and from here on to Arkansas, stopping at one or two places en route. I am sure it is the wish of all of us that she have a very pleasant summer visiting her loved ones.

In the meantime remember that I am always glad to receive and forward funds for the personal support of our missionaries or for any of the special needs. Don't forget the literature fund which Sister Cypert has in charge.

My address is 1030 South Lake Street, Fort Worth, Texas.

Shot making is one of the few industries that have hardly changed in more than one hundred years. Molten lead is still poured from the top of a shot tower. Small sizes require a drop of one hundred feet, the larger require a longer fall of nearly double that height.—Selected.

SCIENCE ROBS CALOMEL OF ITS NAUSEA AND DANGER

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TWO packages of Jell-O Ice Cream Powder cost 25 cents and make one gallon of ice cream. One package of the powder and one quart of rich milk make two quarts of ice cream.

Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.



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Gospel Advocate

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JUDAS ISCARIOT, ARCHTRAITOR.

BY JAMES E. CHESSOR.

The case of Judas is the saddest of all those who came in contact with Jesus during his earthly ministry. Others sinned grievously, but Judas above them all. Simon Peter denied his Lord when caught in the toils of circumstance, but Judas sinned with deliberate and calculated treachery. Pilate sinned against Roman law and even-handed justice, according to his own confession, but he sought to palliate his crime by laying the blame upon the Sanhedrin. The Sanhedrin gleefully accepted their share of the guilt for the death of Jesus, while the populace enthusiastically exclaimed: "His blood be on us, and on our children." There was guilt enough for all.

But Judas Iscariot stands out above the rest as the supreme example of treachery for all time. His very name has become the synonym for all that is base and mean and infamous and treacherous. Benedict Arnold, would-be betrayer of the cause of American liberty, can only be called a second Judas. "The enormity of the sin of Judas consisted in its being against all bonds of discipleship and friendship; against light; against mercies, affection, trust, warnings; against his own promises and preaching." He betrayed his "own familiar friend," the matchless Teacher, the most wonderful Personality the world has known, and he did it willfully. There have been others whose infidelity has blackened the pages of history, but Judas heads the list of traitors. He is the archtraitor of all times. The enormity of his crime is suggested in the comment of Jesus: "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born!"

Some have sought to relieve Judas of blame on the ground that he was the chosen vessel to betray Jesus and merely acted the part in the great drama assigned him, speaking the words put in his mouth and doing the deeds appointed him. They urge that Christ's death was contingent upon his betrayal to the Sanhedrin, because of his power with the people; and, further, that since Jesus "knew from the beginning . . . who it was that should betray him," Judas was selected arbitrarily and acted under supernatural in-

fluences throughout. But this explanation handles in too light and easy a manner the whole problem of the origin of evil and of human responsibility. Any plea in behalf of Judas that sets aside his personal responsibility is false, for no soul has ever been influenced of God to sin against its own better impulses. We are not told just what was the condition of Judas' heart when he was chosen, but a year before the end Jesus said: "Did not I choose you the twelve, and one of you is a devil?" (John 6: 70.) This is far from saying that Judas was a devil from the beginning. Yet had he been a devil at the first and chosen because he was such, this would in no wise relieve him of culpability, unless he was led arbitrarily to do the crime. But, on the other hand, if Judas, granting that he possessed the dormant and embryonic elements of evil suited, when aroused and developed, to betray his Lord, had yielded to the benign and disciplinary influences of Jesus, he would have grown into a faithful witness instead of a traitor. But he yielded to infernal influence instead. It was not decreed that "Judas Iscariot, Simon's son," should betray the Christ.

Others argue that Judas was wholly evil, without any element of good, an Iago that delighted to do wickedness. They even go so far as to say that he sought out a place among the twelve in order that he might have an opportunity to betray Jesus. Of course this is an untenable position. Judas was not at the time of his selection wholly evil, neither was he wholly good. Beyond doubt he early fell into the power of the devil. It is stated that just before the betrayal, when he had taken the sop at the last supper, Satan entered into his heart; but, as we have seen, Jesus called him a devil a year prior to that. John observes that at the time of the supper Satan had "already" put the notion of betrayal into the heart of Judas. It seems, then, that Judas had for some time brooded over his dark project in secret communing with the devil. Probably at the first the suggestion was more or less unconscious, but finally he was fully aware of his own purpose and welcomed the periodic visits and impulses of Satan in his heart. Undoubtedly Judas played with temptation until finally he became the tool of the devil, who wrought his own will through him. In the last analysis that is the story of many a sordid life. The worst dope fiend became a degenerate by degrees. There was a time when resistance was possible.

There were doubtless more motives than one that influenced the career of Judas. The Bible does not analyze his character. We may put it down as certain that he did not consciously start out to be a traitor. He was doubtless drawn to Jesus, as were the other apostles, by the charm of his gracious words and the nobility of his character. Moreover, sharing the prevailing conception of a political Messiah, Judas likely was sanguine in the expectation that this Prophet of Nazareth would fulfill Israel's long-deferred hope and bring deliverance from Roman rule. As suggested above, the germs of the evil in his nature unfolded themselves gradually. It has been suggested that ambition, jealousy, and resentment, sooner or later, influenced him, and also that he was probably disappointed in Jesus and discouraged, as were others, because he did not "restore the kingdom to Israel." I think it probable that anger led him to bargain with the Sanhedrin at the particular time he resorted to them. His action immediately following the rebuke administered by Jesus at the house of Simon the

leper (Matt. 26: 6-14) is susceptible of that interpretation. It will be recalled that Arnold was stung to the quick by the official reprimand of Washington. It is stated that all the disciples had indignation when they saw what appeared to them to be the waste of precious ointment, and Jesus doubtless intended his rebuke for the twelve. But Judas immediately "went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you?" He acted as if in hot resentment.

(To be continued.)

Publishers' Items.

Write us to-day for our list of good books. It will be sent free on request.

Send us a new subscriber to-day for the Gospel Advocate. Price, \$2 a year, in advance.

Write us to-day for sample copies of The Young People for boys and girls. The price is in reach of all.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

We call your attention to the advertisement of our song books on another page of this issue. We are prepared to fill your order for any of these song books on short notice.

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Have you read "Sunshine; or, Uncle Miner's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories. Price, \$1.50.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is now ready. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, \$1.50, postpaid, to any address. Send for your copy to-day.

The Ministry of Angels.

And is there care in heaven? And is there love

In heavenly spirits to these creatures base,

That may compassion of their evils move?

There is, else much more wretched were the case

Of men than beasts; but th' exceeding grace

Of highest God, that loves his creatures so,

And all his works with mercy doth embrace,

That blessed angels he sends to and fro,

To serve to wicked man, to serve his foe!

How oft do they their silver bowers leave

To come to succor us that succor want!

How oft do they with golden pinions cleave

The flitting skies, like flying pursuivants,

Against foul friends to aid us militant!

They for us fight, they watch and duly ward,

And their bright squadrons round about us plant;

And all for love, and nothing for reward.

O, why should heavenly God to men have such regard?

—Edmund Spenser.

Our Contributors

Conscience.

BY JAMES E. SCOBEY.

There is no thought more prevalent and widespread among religionists, as well as the people of the world, than the thought that conscience is the supreme arbiter of action to every person and the judge of what is right and what is wrong. To my mind, there is no thought fraught with greater peril to him who entertains and acts upon it, save one, and that is the thought that there is no God.

Men and women, young and old, rush forward seeking not only all legitimate pleasure, but with more avidity the sinful pleasures of the world, holding themselves guiltless of wrongdoing behind an approving conscience. They see no harm in their conduct.

Young people, and, as for that, older ones, when reproved for their indecorous frivolities and glaring improprieties of conduct, think it a sufficient answer to say: "My conscience does not condemn me." They really do not know what conscience is nor what its function is in the economy of man. They simply substitute their feelings and desires for their conscience.

Religionists are found all over the country who justify their unscriptural teachings and practices in the work and worship of the church by saying that their consciences bear them witness that, whatsoever expedients have a tendency to extend the kingdom of heaven among men or will enable them to worship in the best manner, though God has not specifically mentioned them, yet they will be well-pleasing to him. This is the old false doctrine that the end justifies the means.

Hence, religionists have modified the terms of the gospel to render them more convenient of observance. They have also made the worship more pleasing and acceptable to themselves, if not to their Master, by introducing into his worship the organ, the piano, the cornet, the violin, the bass viol, and the drum.

The only music the early Christians engaged in was that which is clearly and definitely set forth by the apostle Paul, who said: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3: 16.) The word of the Lord says "sing," and not a word such as "play" is used, or any mention made of a musical instrument in connection with the worship. The apostle also says: "Speaking to yourselves in psalms and hymns and spiritual songs, making melody in your heart to the Lord." (Rom. 5: 19.) The word of the Lord does not say make melody on an organ, but in the heart. He who attempts to worship God by any other means than those which God has specifically authorized embraces a doctrine as old as Cain, who made an offering different from that which God had demanded; and thus he lost the respect of God, for the Book tells us: "The Lord had respect unto Abel and to his offering; but unto Cain and to his offspring he had not respect." Cain's judgment decided his action, and he was honest. Any one now who goes in the way of Cain, attempting to worship God according to his own plan, should fear lest he meet the fate of Cain.

These popular and widespread ideas with reference to the power and authority of conscience to determine right and wrong and to direct the course of conduct upon the part of man have become to be so fixed in the minds of many that it has been reduced to a principle, stated thus: "Whatever one conscientiously believes to be right is right to him, and he will be justified in following his con-

victions." There is no justification in doing what one *thinks* to be right, but for doing that which is right.

We are taught that conscience is a moral sense that distinguishes right from wrong; that it is the arbiter of action and guides aright. Now, I ask, are these views correct? Is conscience a moral sense endowed with an intuitive perception of the moral quality of actions, whose verdict must be accepted as the essence of truth, and that it never gives a wrong judgment? I answer emphatically, No! And I purpose now to show that it is endowed with no such prerogatives. It is time these erroneous conclusions in reference to the nature and the authority of conscience were put in the crucible of truth and subjected to the refiner's fire of the facts of man's constitution and his history.

1. Man's constitution. God is a trinity. Man made like God is a trinity—body, soul, and spirit. The body without the soul would reduce man to an animal of the forest or a beast of the field. The soul is all the man except the body and the spirit. It, indeed, is the true man. The soul, the inner man, is a trinity. Its constitution is intellect, sensibility, and will. Each of these constituting elements has certain functions which may not be assumed by any of the others. The intellect is the basic source or power in the soul that calls into action the sensibilities and the will. The soul is that, in man's economy, which thinks, remembers, reasons, feels, and wills. Whatever one element of the soul does, the soul is said to do. The Savior said in the garden of Gethsemane: "My soul is exceeding sorrowful even unto death." No element of the soul knows anything but the intellect, which is the knowing power. The conscience belongs to the sensibilities, like love, hate, joy, sorrow, hope, and despair. These faculties of the soul do no thinking, but they cause feeling. The body is the tabernacle of the soul. But you would know what the function of the spirit of man is. Well, the spirit gives life to the body and also to the soul. James says: "As the body without the spirit is dead, so faith without works is dead, being alone." The soul and the spirit are inseparably connected. Then the soul will never die.

2. Now, as to the history of man. If conscience really guides him to do the right thing, then man's actions in the past show the folly of the thought. Six hundred years after Christ, in Arabia, Mohammed propagated a religion, proclaiming himself a prophet of God. Soon most of the Arabians flocked to his standard. There never have been religionists who manifested more zeal. They thought that all peoples should become Moslems; and if they would not voluntarily espouse this religion, they should be forced to do so or put to death. With a large army, with fire and sword, they overran Northern Africa, Southern Europe (especially Spain), and all the countries east of Turkey, as far as India, took Jerusalem, and have held possession of it until the last great war. The Mosque of Omar still stands in the "holy city." Western Europe raised three large armies at different times, called "crusaders," to march into Palestine to retake Jerusalem from the Turk. They lamentably failed. The English now hold the country. Nothing more wicked and absolutely wrong was ever committed by any people than by followers of Mohammed; and yet they had an approving conscience. If conscience is considered a true guide, it contradicts itself. Paul, on his last visit to Jerusalem, when apprehended and carried before the council, said: "Men and brethren, I have lived in all good conscience before God until this day." If his conscience dictated to him to persecute Christians at one time and then at another that he become a Christian, then its decisions were contradictory and both could not be right.

The sensibilities, neither the one nor the others, have any power of thought. They form no opinions, they issue no judgments. The intellect is the tribunal where all

judgments are rendered. The conscience is wholly emotional, and is manifested only when the intellect forms a judgment upon some moral question involving the right or wrong of some proposed action. Conscience is never called into action where the question of morality is not under consideration. The intellect decides what is right and what is wrong, and often is mistaken; but however it may decide, conscience is aroused to its function, and that is to influence the will, which is the arbiter of action, to do what the intellect decides to be right. It just as strongly urges him to do wrong, if the intellect decides wrong to be right. The will, however, is not influenced alone by conscience, but by the animal appetites and propensities, and may be swayed by them to do wrong.

The Book speaks of conscience being pure, good, evil, weak, and seared. Conscience is pure when the judgment is founded on the truth. It always influences a man, as a duty, to do what he perceives to be right, though it be wrong. It is weak when it fails to influence the will. It becomes seared when the will continuously rejects the influence. There are those who believe the statement, generally received, that whatever a man believes to be right is right to him, and he will be justified in his acts in accordance with that belief. A man, to be honest, must act in harmony with his determined judgments. To do otherwise, he would not be honest nor have a good conscience like Paul. Man's responsibility is to have a pure conscience, and that in religious duty comes through faith, and faith comes through the word of God. To be governed by conscientious prejudices is to dethrone God and make void his word and exalt man's ignorance to be his god. Our duty is to take God at his word, and his word is the truth. Jesus said to those Jews who believed on him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) God holds us responsible for not knowing the truth; and every one may know the truth who wills to do so, if he seeks it of God and not of man.

"Husbands."

BY F. B. S.

A sister sends the following sermonette on "Husbands," by Eli Haggard, clipped from the Florence (Ala.) Times, and asks that it be published in the Gospel Advocate:

Brethren, it is the duty of a husband to be as courteous and constant and considerate after the fatal words are spoken as he was before. You did not hold up your right hand and swear that you would, but you held her by the right hand and made a vow that you would. Yes, more than that, you said that you would stand by her in sickness and in health, in poverty's vale or abounding in wealth, at home or abroad, on the land, on the sea, you would be just as true as true could be. Of course you did not say it just in those words, but you understood it to be a serious, solemn, sacred vow. Yes, more than that, you solemnly declared that you would forsake all others and not permit yourself to be vamped by any vamp so long as the Lord permitted you to live together. In the sight of the Almighty and those who witnessed that vow, have you stuck to it? You used to take her flowers, didn't you? Well, circumstances may not permit such offerings now; but I can tell you, and every wife in the Muscle Shoals district will agree with me, that there are gifts that they appreciate more than they would the most beautiful flowers that bloom, and those gifts are love and smiles and terms of endearment and acts of devotion. You used to take her boxes of candy, didn't you? And maybe the other fellow helped to eat it. The kind of candy you used to carry would probably come pretty high right now; but there are gifts that they will appreciate more than candy—a genuine old-fashioned kiss. You needn't smile. I'll bet there are fellows reading this little sermonette who have not kissed their wives since they got on the train about two years ago and left for a visit to their folks up in Tennessee or away down in South Alabama. You say you don't believe in such foolishness. You used to believe, didn't you? You are a backslider, a sinner, and you know it. [Amens from the women's side of the

house.] You stand around on the streets and talk with the other fellows for hours at a time, and then go home and take up the paper, and if she asks you if you know anything you say no, and then you eat your supper and turn in and sleep and snore just as if you had a clear conscience and had met all the duties and obligations of a model husband. You used to sit up and talk to her until her daddy hit the parlor door with his shoe and shooed you out. Now you know, and I know, that every woman has got to be talked to. You cannot ignore them and retain their respect and confidence and love. You should discuss your business affairs with them, your difficulties and problems. There are lots o' men who have smart wives, but they don't know it. They want to share your sorrows as well as your joys. Don't you know that dishpans and dishes and skillets and brooms and dust rags grow mighty tiresome? If you had to exchange places with your wife, you would break up house-keeping the first day. The lodge meeting and business engagements down town after supper—how some fellows do appreciate such opportunities! Lodges are all right, if you don't join too many and if they don't have too many called meetings. Some men do not stay at home enough to get acquainted with their own children. You have heard of the drummer who slapped his little boy, and when he ran into the kitchen bawling and his mother asked him what was the matter, he said: "That man what stays here on Sundays slapped me." A lot of married fellows probably started to read this and became disgusted and threw the paper down. I would be the last man on earth to suggest a row, but your wife, armed with a rolling pin, should back you up in the corner and read this to you; and if you are guilty of sins of omission as well as commission, you should repent and renew your vows and ask her to forgive you, and try to bring all the joy and gladness and peace and melody and happiness possible into her life. [Applause from the wives.]

As a husband, I am willing to plead guilty to some of the charges here brought against husbands, but, in justice to both sides, I am constrained to believe that some wives are neglectful of their overworked husbands. Many a husband is made sour and crabbed because his wife cannot be satisfied with all that her husband can do for her. Please do not neglect the poor old husbands.

Is Our Light Under a Bushel?

BY O. C. LAMBERT.

Not long since, upon reading what I have no doubt was a correct statement concerning the growth of different religious bodies, as collected by the Census Bureau, I was shocked beyond measure to find that although we were a few generations ago the fastest growing of them all, we have dwindled until during the last decade we scarcely more than held our own. This is not the kind of statement that I like to see, and I am sure that it is unpleasant for all of us "to see ourselves as others see us." But I cannot see the wisdom in hiding that shameful fact. I feel that every Christian should know it, and I am sure that no one who really believes the statement can help but realize that something is terribly wrong. Let us get the beam out of our eyes. We must have an Achan in camp or a Jonah on board. Something is keeping God's power and blessings away from us. Our sins have separated between us and our God.

In the early days multitudes, both men and women, embraced the sweet story. A century ago the plea to return to the old landmarks spread like wildfire. The idea of speaking where the Bible speaks and being silent where it is silent was then the most compelling appeal ever made. Do we not contend for the same things to-day? How are we to account for the fact that it worked such wonders then, but is powerless now? How is it that, with our advantages over former ages in means of spreading the gospel, such as rapid travel, rapid communication, and improvements in the art of printing, we are falling so far short of the mark they set us?

Some, in commenting on this bit of information, give as the reason the division which has arisen in recent years

among us over the societies and instrumental music. There is no doubting that this is one great cause, to the everlasting shame of those who have pushed in these unscriptural things at the expense of the peace and progress of Christianity.

I am sure there is another very fundamental reason why we are not making any impression. The world hears our boast that we are scriptural in origin, doctrine, and practice; but they read of the "stone cut out of the mountain without hands," which "becomes a great mountain and fills the whole earth;" they see how inconsistent it is with our lack of accomplishments and discount what they consider our extravagant claims.

You cannot blame the public. People who have never studied religious questions get sick and are cared for by some Catholic hospital free of charge. They receive so many kindnesses that they decide without any other evidence that the Catholic religion is good enough for them. Some poor man dies, leaving a large family of children. The parents had never embraced any sort of religion. The Catholics give the little ones a good home, and they grow up unchangeable Catholics. Some old men or women become too old and diseased to longer make their way in the world and are taken into some Catholic Home where all their wants are supplied. The world looks on, and is made to bless the Catholic Church, not knowing or caring whether it is a scriptural institution or not. Only an ignorant person will wonder why the Catholic Church is such a power, numbering more communicants than any other. They use the scriptural means of winning the hearts of men. Here is some more information that may not look good in print. I have it on good authority that several of our own sisters are being cared for by "The Little Sisters of the Poor," a Catholic Home in Nashville!

Most of us are about alike. Unless we are expert in the real estate business, when we hear two men, each boasting that his farm is better than the other's, we do not go to the trouble of analyzing the soil and otherwise scientifically appraising them, but we wait and draw our conclusions from the result of the harvest. That sort of easy reasoning may be all right for most practical purposes when applied to farms, but it does not always reach correct results, for the diligent possessor of a poor farm may outstrip his slothful neighbor though his soil be as rich as Egypt. The Lord knew that that was the way the world reasoned about things, so he commanded his children accordingly: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." They judge the Catholics by their good works, give them a very high rating; but when they try to find our good works, they are disappointed in the search, for they find nothing to speak of.

The priest and Levite were representatives of the order of worship which the Lord set up. The Samaritan represented the corrupt religious system of Jeroboam and Jezebel. The good that they do is the thing that the people see; it is their light. The masses are to judge between their conflicting claims, and are going to base their judgment on their accomplishments. The priest and Levite had an opportunity to let their light shine. They had it in their power to glorify God in the heart of the man who had fallen among thieves, but they "passed by on the other side." They lost their opportunity. The Samaritan by his kindness made a convert to a false religion. And thus a false system is made to triumph over the true. Are we going to be the priest and Levite and allow the Catholics and other organizations to be the good Samaritan? We are scriptural in origin and doctrine, but woefully lacking in practice.

When Jesus said, "Ye are the light of the world," and, "Ye are the salt of the earth," he placed upon the shoulders

of his disciples the weightiest responsibility which man ever did or ever can carry. And he emphasizes it by adding: "If the salt [Christians] have lost its savour [saving influence], wherewith shall it [the world] be salted?" In other words, how is the world to be saved, if Christians do not do what is expected of them in leavening and lifting the world? Are you saving anybody? Are you living so that your saving power is lost? Is your light under a bushel? Is it extinguished, or is it on a candlestick? I long to see the day when we will not have to find shelter for any unfortunate brother or sister in the county poorhouse, which thing I have had to do in the past. I am looking for the day when the world will not any longer point to us in scorn, but in wonder. I want to see lost sinners flocking to the Savior of mankind because of the glorious light of the church, his bride.

Finally, the best antidote for wrong is right, the greatest opponent of darkness is light, the greatest rival of evil is righteousness, and the best refutation of unscriptural means for carrying on the Lord's work is to do it in the right way. As long as we are failing to measure up to the specifications in this particular, there will continue to be those who want to "organize" something.

Field Notes.

BY EARNEST C. LOVE.

During the past week I have visited Florence, Sheffield, Town Creek, Albany, Athens, and Elkmont, all in Northern Alabama. At Florence I spent the night with Brother and Sister J. B. Gilmer. Brother Gilmer and I went to school together at "Forty Thickets" and at Shady Grove, Hickman County, Tenn. I certainly enjoyed talking over old times. I am sure the many friends of Brother and Sister Gilmer will rejoice to know that they are faithful and active workers in the church.

Brother B. F. Harding is the preacher there, and he is doing a fine work. He is faithful to the word and zealous and tender-hearted, just like his father, Brother J. A. Harding. I think he believes about as strong in special providence as his father did. I found him and several others willing and anxious to help me with the Gospel Advocate. I broke all records there in one line. I landed fourteen straight without missing one. I never did that before that I remember.

In the courthouse I found four wonders: a preacher's son who cares nothing for religious papers; the skin of a rattlesnake ten feet and ten inches long; a young man walking about with his neck broken; and a subscriber who had moved away from his post office without notifying the Advocate office and let the bill run up to about ten dollars, and then said: "It was my fault; I'll pay for it." This last is the greatest surprise to me; for I meet so many brethren who move off and leave their paper without writing the office, then repudiate the whole thing, and blame the paper for going on there after they are gone. But, anyway, I found four wonders in Florence; and when Henry Ford gets there (and I hope he will get to go), he will make five. If I had more time, I might have found the proverbial "seven."

I went across the river and preached one night in Sheffield. Brother John C. Graham, a former Bible-School boy, is the preacher there, and is well spoken of by the brethren. Brother Horton was in a tent meeting in East Florence.

This location has a historical interest to me. My grandfather was with Jackson in 1812 and 1813, when he and Coffee were driving the Indians out of Tennessee into Florida. He was one of those who starved nearly to death while waiting on the south bank of the Tennessee River for supplies to come by boat up the river from Nashville.

At Town Creek I found a small bunch of good brethren, who treated me kindly. There I met some of the Srygleys, relatives of Brother F. B. Srygley. I can see now where he got his love of jokes, or where they got theirs, which-

ever way it is. Brother Armstrong has an orphan boy he took from the Columbia Home, Brother Albert Pinkston. He is about grown now, and a fine worker in the church.

At Albany I struck it just right to hear Brother G. A. Dunn in a meeting. I heard him preach two splendid sermons. Also I met Brother Woodroof, who is located there, and Brother Kirby, a preacher who is a photographer, but preaches a great deal on the side.

At Athens I found a small congregation. The "digressives" have a large meetinghouse there. Our brethren bought their old house, which is located two doors from the new one. The town in some respects lives up to its name. The courthouse is modeled after the Greek temple built in honor of Pallas Athena, while the decorative columns are of the Corinthian style. But the brethren did not seem very enthusiastic; at least, not many of them. I was asked to preach the funeral sermon over a Brother Peek, who died while I was there. There I saw again Brother and Sister C. J. McKee, formerly of Maury County, Tenn., to whom I sold my mules when I went to Nashville to go to school.

I arrived in Elkmont early Sunday morning, June 18, and preached on Sunday and Sunday night. The congregation at that place is running down. They at one time had an instrument in the house and used it in the worship; but, through the influence of Brother Thornberry, they put it out. But some have moved away and some have died, and probably some have "died" and don't know it; so they are not progressing very fast. Brother Henry Dawson is the leader, but will soon move away; also Brother G. H. Clark, another faithful worker, will soon move away. But good work can be done there, if the right man gets in there.

Here is a point for preachers and church workers. Brother B. F. Harding said: "I want every family here to get the Gospel Advocate. Not that I am working especially for the publishers, for I am not; but I am interested in this congregation, and I believe the regular reading of this good paper will increase your efficiency as church workers." This he said the Sunday before I arrived. He was right. It will help any congregation to have this paper in the homes of the members.

Atlanta (Ga.) Notes.

BY B. C. GOODPASTURE.

C. C. McCampbell, of Rome, Ga., has just closed a fine meeting at Dalton, Ga. The meeting began on the first Sunday in June and continued two weeks. Fifteen were baptized. The brethren at Dalton are greatly encouraged. They say that this is the best meeting they have had within the past twenty years. Brother McCampbell is a live wire.

The meeting at Chickamauga, Ga., enters the third week with increasing interest. Brother Garrett is using the West End Avenue tent, but the tent will not accommodate the audiences. To date there have been four confessions. This meeting is causing many people in Chickamauga to investigate the Scriptures concerning the things that are being preached. We are expecting more visible results.

S. H. Hall is conducting a great meeting at South Pryor Street. Really, this is a union meeting—that is, the three congregations of the city are supporting the meeting by their presence, prayers, and labors. In fact, Brother Hall could not conduct any other kind of a meeting in Atlanta. His "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ," extended over a period of fourteen years in this city and in this State. His many friends, fellow-workers of former years, are glad once more to see him and assist him in the service of our Lord. The meeting is now in the midst of the second week. There have been six confessions and four restorations to date. The brethren are being strengthened and encouraged to do greater things in the service of the Christ.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

Sunday was a good day for all who attended services at the Central church of Christ, 1720 South Flower Street, there being a well-filled house and two good sermons by Brother Witty.

As the vacation season approaches we occasionally miss some of our regulars on account of their being out of town for a few days, "vacating." Those of us who remain at home should bear this in mind and remember that our presence is needed more than ever at this time of the year to compensate for the absent ones. You know, in the business world, when an employee takes a vacation, the rest of the force often double up and take the extra load on themselves and the work goes on just the same. This should be the case in the Lord's work just as much as in the commercial world. Not many of us overwork ourselves nowadays, and work is a most excellent tonic for us all. I was talking with an acquaintance recently, and he made the remark that if he were financially fixed so that he need not work he would not be satisfied to just do nothing; "and," he added, "neither would you." He has the right idea. God ordained that man should work and eat bread in the sweat of his brow; and whenever we find any condition or requirement imposed upon man by the Lord, we will find that man is happiest when he meets these obligations in the way that God intended he should. And when it comes to the Lord's work, the happiest Christians are those who are doing most for him.

Oftentimes in the work of earning our daily bread it is necessary for us to exert ourselves to the extent of getting up a good sweat. We may not always like to do this, but in the end we are benefited by it. It stirs our blood, builds up our muscles, and hardens and makes us stronger, and we feel the glow of health through our veins. So, in the work of the church, there are tasks that we would rather avoid because they cost us effort, but by the doing of them we are made stronger Christians and are better able to perform greater tasks that present themselves for our doing. Sometimes in our daily work we find it convenient to take what we call a "vacation." Now, this does not often mean that we just quit work, go home, and lie down and rest for a week or two. We simply change our work and quit doing what we have been forced by circumstances to do and do something that we want to do. We often work harder taking a vacation than we do at our regular work. But in the Lord's work there is no place for a vacation. The harvest is white, and harvest time is not vacation time. Jesus said he must work the works of him that sent him while it was day; for the night was coming, in which no man could work. There is a vacation, a rest time, coming to all the faithful; but in order to rest, we must have worked until we are tired and weary, then will our rest be sweet.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

FROM A BRUSH ARBOR TO A NEGRO SHACK.

In a former article I made mention of Brother W. S. Robison, the senior elder of the Burrus Chapel congregation, also that I would have something more to say of him and his sainted wife, now dead, and their labor in building up the cause of Christ in No. 4 District of Lake County.

After our great meeting at Horn Ridge and the "spat" with the Methodist preacher, Brother Robison called me for a meeting in his neighborhood. Having no meeting-house, he prepared a large brush arbor at the end of the lane about one and a half miles south from his home. He arranged everything in good order—good seats and good lights. I went on time, expecting, of course, a grand, good meeting like the one at Horn Ridge. There I learned that preachers, as well as others, meet with disappointments in their expectations.

Brother and Sister Robison (with their children, all small) and two or three more were all that were out on Sunday, the first day of the meeting. I thought surely the people did not know the meeting was to begin that day. At night no larger crowd than we had at eleven o'clock. I shall never forget that small crowd—not a dozen—under that large arbor that night. The crowd looked lonesome, the preacher felt lonesome. A few songs, scripture lesson read, prayer, and I tried to preach. To this good day I cannot recall the subject preached on that night. The small crowd, the loneliness, the dark night, and how I felt can all be recalled.

For three or four nights we tried it under the arbor, and the crowd did not increase. Then some one suggested that we move the meeting nearer Brother Robison's residence so we would not have to walk so far. "Where will we go?" On the bank of a bayou, just a short distance north from Brother Robison, stood a shack in which negroes had lived, also used for a cotton house. When it was suggested to move the meeting to the shack, one old brother, now dead, stubbornly refused to attend the meeting if carried on in that old shack. I went to him to learn why he objected to the shack. His answer was: "The devil is in that old shack. Do you think I will go to the devil's headquarters to serve God? If you move the meeting, then I am done." The meeting was moved, and he was done, for he went no more. I told him if the devil was in that little shack, we had him in close quarters, and that now was the time to close in on him. The old brother did not propose to fight the devil in a negro shack. From what I learned of him afterwards, he did not have much against the devil, anyway, and perhaps did not want to incur his displeasure by taking the word of God into his den. The meeting continued in that negro shack for several nights, and before the meeting closed the shack was filled. The visible results of that meeting was the loss of the old brother who refused to attend because the meeting was moved to the "devil's headquarters." Long since the old brother has crossed the great divide, and God only knows whether he will stay away from the devil in eternity or not.

The next spring I was called back to preach a few more times in that old shack. On Sunday at eleven o'clock Brother John Forrester, now of Troy, and Dr. Norman (dead, I think) confessed faith in Christ and were baptized that evening. Then it was that Sister Forrester, being a Methodist at that time, informed me in language and manner that I could understand that "the Campbellites will never get me." The war fully began that Sunday and will not end while time goes on. Such remarks as were made about these brethren when they were baptized—"water salvation," "negro religion." If it was negro religion that got hold of Brother John Forrester, it has held him better than it does the negroes. This was the beginning of the congregation at Burrus Chapel.

Brother and Sister Robison said they intended to keep up the fight, and they did until a lot was bought and a house built in which to preach the gospel and worship God according to divine teaching. On January 14, 1919, Sister Robison was laid to rest in the lot upon which the meeting-house stands. God permitted her to live to see all of her children members of the church and a good, faithful congregation at work. I held the first meeting in the house and many since then. Some of my best tent meetings were at Burrus Chapel. Brother Robison and I are tied together by the "ups and downs"—the hard work, trials, joys, and bereavements of the past. I pray for the growth of the congregation that had its origin in a negro shack.

Next, "To Happy Hollow."

If God's favors were measured by our appreciation, some of us would get about twenty minutes of blessing per annum.—Exchange.

Home Reading

Fluff.

O little cat Fluff, how sweet you are—
All dressed in your tiger silk,
With your long black tail all marked in rings
And tipped as white as milk!

How bright are the eyes in the little cat head!
How soft is your rhythmic purr!
How sharp are the claws in the little cat paws!
And how warm is your coat of fur!

O little cat Fluff, with his tinkling bell
Hung on a ribbon red,
Is fast asleep on the kitchen lounge,
With his paws beneath his head.
—L. Myrtle Sours, in *Our Dumb Animals*.



A Door of Hope.

Human nature is a mixture of many ingredients, some of the earth earthy, some bordering on the angelic. We are a little lower than the angels in some things and in some moods, and only a little above the brutes that perish in some other things and under some circumstances.

The most hopeful thing about human nature is that the angelic is present in every one, though it may be rarely manifested. There is a gleam of it sometimes in the most unlikely places.

It is said of Michael Angelo that he could see in a block of marble the angel he wished to create, and that his sculptor's art was directed toward releasing the imprisoned angel. Blessed is he who can bring out the best that is in the men that he holds intercourse with! Perhaps there are more people in the world than we are aware of who are honestly desirous of doing good. But they fail to see the opportunities that lie in their path, or their modest and timid attempts to do good meet with little success, or are misunderstood and criticized, with the result that they shrink back into what seems to be indifference and lack of interest, but is really discouragement. They are like some plant which puts forth its tender leaves to greet the sun, and—lo!—a frost comes and chills them and cuts them back.

With a more genial climate, flowers of virtue and goodness would bud and blossom everywhere, and we should be surprised to find what we ourselves and others are capable of and could do to bless the world.

I remember once speaking in a city church about the mountain work. After the service no one said anything to me which would imply that any particular interest had been aroused. I felt that my effort had been a failure; but on my way to the house where I was staying, a young girl, who was also staying there, remarked: "I want to be a missionary." So I had, after all, awakened the angel in one individual, at any rate; but the final outcome I do not know.

The Order of the Thousandfold opens, however, a door of hope to every one, because it enables the soul to rise above the circumstances and conditions, no matter how depressing and discouraging, in which we are immersed. The circumstances in which we are placed may serve as a kind of bondage which enchains the soul and keeps us back from a life of angelic service. We should like to do good, but we do not know how or we do not seem to have the opportunity. To boldly claim a place among those who are rendering great service to the world, by earnestly praying to be made a thousandfold more useful, at once opens the way to greater things; for it links us up with the great tides of spiritual power and energy which God has placed

at our disposal through our Lord Jesus Christ, and which will bear us onward and upward to greater things.

The feeling that God is responsible for the opening up of ways and means and channels by which our influence may reach out into the world and bless and enrich the lives of others strengthens our faith and gives us the inspiration of a great hope, because it opens up new vistas of possible usefulness which were not seen before. It enables us to realize our true greatness as the sons of God, and leads us out into that larger and more glorious liberty which is our portion and birthright, as joint heirs with Christ in the glory of his kingdom.—Frederick W. Neve.



The Call for the Heroic.

The carrying out of the program of Christianity to-day calls for heroic souls. This has always been true, but the world has never heard so loud and persistent a demand for real heroism on the part of the followers of Jesus Christ as is being made to-day. The reason: Because the burning, blazing word written across the sky is "Sacrifice."

Jesus laid down what seemed to be very hard conditions of discipleship; and it seems strange that when he wanted the kingdom advanced it should go forward under strict and severe regulations. He had much to say about crosses, swords, self-denials, sacrifices, sufferings, burdens, hardships, persecutions, tribulations; and he said nothing that encouraged ease, self-satisfaction, or self-indulgence. The soft life was not a part of his program. His outstanding word was "Sacrifice." He appealed to the heroic—never to the easy.

And the appeal was not an empty, perfunctory thing. It throbbed with life. It was based upon his own high and unfaltering example. He had laid aside lofty place—he was on an equality with God—and had become the Servant of man. He was a conspicuous and imperishable example of devotion to duty, and he made it clear that those who would enter into the kingdom would have to yield to the same noble consecration.

So it is that Christianity stands for strength, virility, ruggedness, uplifting influence, right character, conquest through struggle. It scorns the "soft-raiment" type of manhood and womanhood. It believes in the achieving soul, the soul through which God is able to will and to do of his good pleasure, because it has become conformable to the heroic ideals and example of his Son.—Selected.



Peculiarities of Camels.

Mongolian camels are superb beasts and much superior to the ugly, flea-bitten, one-humped Arabian variety, according to a writer in the *National Geographic Magazine*. They are pictures of stately dignity when they have their winter coats, but repulsive-looking when their hair falls off in chunks in the summer.

They are the only freight carriers on the desert, but will only carry small loads, and will lie down and squeal if an extra pound is added. Their feet wear down to the quick after some journeys in the desert, and the Mongolians actually half-sole them—much as a cobbler half-soles shoes. A patch of leather is attached to the bottom of the foot by thin thongs, which are drawn through adjacent callosities of the sole.

The breath of the Mongolian camel is so strong that it is said few camel drivers live long. Its kick will overturn a motor car, and its bite, followed by a twist of the lower teeth, generally induces blood poisoning. Particularly vicious males are marked with a piece of red cloth. Even a horseman is not safe from them, because they can outgallop a pony and have a nasty, effective trick of throwing beast and rider and then rolling on them.—Exchange.

At Home and Abroad

J. D. Tant recently held a meeting at Zolfo, Fla.

J. W. Dunn is very much pleased with the work of our field editor, E. C. Love.

From F. M. Karnes: "I have been reading the Gospel Advocate for fifty years, and I wish everybody on earth read it."

W. M. Oakley will begin a meeting at Pleasant View, Tenn., on the first Lord's day in July. J. D. Derryberry will do the singing.

J. G. Allen changes his address from 1412 Baltimore Avenue to 1027 Fondulac, Muskogee, Okla. This will be Brother Allen's address for the summer.

W. T. Hines recently held a meeting at Mount Hope, near Stillwater, Okla. He also speaks encouragingly of the work of the Lord at Blackwell, Okla.

H. Leo Boles preached at McMinnville, Tenn., June 18, to two large audiences. He preached at Foster Street, this city, last Lord's day. One confession.

From Rue Porter, Springfield, Mo., June 20: "I am engaged in an interesting meeting with the North Side congregation of this city. Interest is good and one addition to date."

Flavil Hall has recently been engaged in a nine-days' mission meeting at Doe Run, Ga. There were two accessions from the Baptists. The Moultrie congregation is supporting the work. Good interest is reported.

From H. M. Phillips, Estill Springs, Tenn., June 23: "The meeting closed at Ridgedale, Chattanooga, with sixteen additions. Prospects are good here for a meeting. Outsiders are attending well. There are only a few members here."

From E. Gaston Collins, Algood, Tenn., June 23: "Permit me to make a correction of the report which appeared in last week's Gospel Advocate. It was R. E. L. Taylor who held an eight-days' meeting at Algood, closing on June 11. I only assisted him."

H. M. Phillips, Chattanooga, Tenn., states in a communication of June 12 that he was in a very interesting meeting at Ridgedale, with fifteen additions at that time. He was to close on the following Friday night and begin a meeting at Estill Springs, Tenn., on June 20.

From Coleman Overby, Murray, Ky., June 16: "I am to engage E. C. Crawford, Mayfield, Ky., in a four-days' discussion, beginning on June 27. The place is two and one-half miles north of Murray. Two days will be given to each of the two propositions, baptism and apostasy."

R. N. Moody, Albertville, Ala., writes that he closed a meeting at Alabama City on the night of June 18. The meeting was held in a tent. Though the crowds were light, there was one baptism and a good impression made. He began a tent meeting at West Gadsden, Ala., on the night of June 21.

Charles F. Hardin writes from Jackson, Miss., June 21: "The meeting at Laurel, Miss., resulted in three baptisms and a congregation of twenty-nine members left to maintain the regular worship, having good leadership in their ranks. The efforts of Brethren Grant and Barnett there in past years worked to our advantage."

T. B. Clark will begin a mission meeting at Hot Springs, Ark., on July 9. The church at Gallatin, Tenn., will support him in this meeting. He wants to know if some congregation or individual will not support a singer for the meeting. If you can, you may correspond with Dr. E. W. Gossett, 508 Hobson Avenue, Hot Springs, Ark.

From C. Petty, Pineapple, Ala.: "Flavil Hall and wife came to Pineapple and sang the gospel, as well as preached it, for more than two weeks. Although it was a busy time of year, there was good attendance and good attention all the way through. There were five additions and the church was greatly encouraged. This is Sister Hall's childhood home."

From J. E. Thornberry, Bedford, Ind., June 19: "Our meeting began here yesterday with good interest, one taking membership. O. W. Scott, of Borden, Ind., preaches here two

Sundays each month. The church loves him dearly, and not without cause, for the result of his work is wonderful. This is the home of A. F. Dalton, one of our strongest and truest preachers."

From A. G. Freed, Booneville, Miss., June 20: "The meeting with the church here continues with great interest. The audiences both day and night are large. Many are interested. Seven have been baptized. The church here has many faithful workers." A later note from Brother Freed informs us that the meeting resulted in twenty-two additions to the church.

J. C. Mosley, Whitwell, Tenn., June 21: "I am on a rural route from Pikeville. We were all made to rejoice last Lord's day when four of the best people of the neighborhood confessed Christ and were baptized. I will be here only a few days, then I return to some old fields in Calf Killer Valley, and then I go back to Illinois for three or four months. My health is normal again."

Brother McQuiddy received the following telegram from C. H. Payne, Atlanta, Ga., dated June 23: "Interest in meeting great. Impossible to close. Three confessions and two restored to-night, totaling twenty so far. Brother Hall asks you to see Lambert about preaching Sunday. This church assumes all responsibility for Brother Hall's staying over. He wanted and tried hard to leave."

J. L. Holland, Greenfield, Tenn.: "I am sending you a new subscriber in an effort to double the subscription list of the Gospel Advocate, which is by far the best paper of the brotherhood. I would not be without it for any reasonable sum. My father was a subscriber fifty years ago; hence, I had the privilege and pleasure of reading when I was but a boy. I wish it were going weekly into every Christian home."

We regret to learn that N. W. Proffitt, of Paris, Texas, will be unable to meet his appointments this year. All the churches who were expecting him to hold a meeting are requested to secure some one else. He has been in ill health ever since his visit to Tennessee last year. He is very grateful to those who have ministered to him in his illness. Those with whom he has labored should not forget him in his afflictions.

C. D. Crouch writes from Ashland City, Tenn., June 19: "We had a splendid service here yesterday, but no service at night on account of the rain. In the afternoon we went out to Marrowbone to hear an I. B. S. A. member (alias 'Russellite') lecture. I had the opportunity to review his lecture, and the brethren were delighted that I happened in. I had fine attention throughout my talk, an unusual thing at that place."

From William P. Walker, Dover, Tenn.: "The new tent for the churches of Christ of Stewart County was ordered last Tuesday from Nashville, Tenn. Jack Meyer, of the David Lipscomb College, and I will begin the county evangelistic campaign on the first Sunday in July, at Model. At the present there are only four or five members of the church there, but there is a bright prospect of establishing a congregation. I would like to see more of our counties take up this county tent work."

G. A. Dunn writes under date of June 20: "I closed my part of the meeting at Albany, Ala., yesterday, with thirty-four additions, of which thirty-one were baptisms. Claud Woodroof will continue the meeting. He is a fine singer, a fine preacher, and also a good man. Though we were hindered by two other meetings, besides the rain and the storm, the meeting was fine. I am to begin at Brownsville, Tenn., to-night. Brother Dunn is to conduct a meeting at Sparta, Tenn., about the last of September."

From A. A. Bunner, 7808 Hope Avenue, Cleveland, Ohio, June 19: "On the third Lord's day in June I preached in the forenoon for the church at Fursley and in the evening at Sistersville, W. Va., to large audiences. They have zealous bands of disciples at both these places. Their singing is great. They have the rather uncommon trait of supporting the gospel liberally. Two of the leading men in the church at New Martinsville are county officials. J. F. Garrett is Tax Assessor and F. B. Smith is Circuit Court Clerk. They are both intelligent and zealous workers in the cause of the Master, and are laboring hard to build up the church there. Brother Garrett is a subscriber for the Gospel Advocate. The congregation numbers more than a hundred, and they are badly in need of a meeting place which they can call their own, and they are now putting forth every effort to build. I will not be in Cleveland for some time if I keep able to work, but extreme hot or cold weather has become very hard for me to endure."

W. M. Oakley preached at Mead's Chapel, near Nashville, last Lord's day.

A. B. Lipscomb began a meeting at Menlo, Ga., on the fourth Lord's day in June.

F. B. Srygley has been in a meeting in Chicago two weeks, and reports that the crowds have steadily increased throughout. There were two baptisms at last report.

An excursion was run on Monday night from Nashville to Dickson, Tenn., where N. B. Hardeman is holding a meeting. A large number of Christians went.

From C. A. Norred, Knoxville, Tenn., June 20: "I have begun work with the Broadway Church, this city. Two good services on Sunday, with two additions to the congregation."

F. B. Srygley began a discussion of the music question at Portsmouth, Ohio, on the night of June 28, which will continue three or four nights. The debate is being held in a theater building.

J. W. Dunn, of Dyersburg, Tenn., closed a good meeting at Marshall, Texas, recently, which resulted in seventeen baptisms. He is now in what promises to be a fine meeting at Hallsville, Texas.

We enjoyed a visit from N. B. Hardeman last Saturday. He is engaged in an interesting meeting at Dickson, Tenn., which has resulted in nine additions to date. Very large audiences have attended the meeting throughout.

J. E. Green, who spent last year in the Freed-Hardeman College, is now in Winston-Salem, N. C., to give all his time to evangelizing in that much-neglected field. He began a meeting in that city on June 18, and one was baptized on the first day.

R. C. White began a meeting at Jones Avenue (Joy's Flower Garden), this city, on June 17. The meeting started off well. He closed a meeting at Lenoir City, Tenn., on June 4, with good interest and a debate with the Adventists in prospect.

M. Keeble (colored), 2013 Jefferson Street, Nashville, Tenn., recently held a meeting at Birmingham, Ala., which was supported by the white congregations of that city. They had no congregation among the colored people of Birmingham two years ago, but, after having held two meetings there, they now have a membership of about seventy. This is a good example for other places.

From F. L. Young, Texarkana, Texas, June 24: "I am in a meeting here with the band of brethren who meet in Macabee Hall. We have a good, large tabernacle, but it is not well located. I have been here ten days and expect to continue one more week. Brother Westbrook, of the College Hill congregation, is our very efficient song leader. Our meeting at home (Paris) will begin on July 1. When through there, I shall go to Roxton."

Horace W. Busby, Dallas, Texas, writes: "On the evening of June 7, at the home of the bride's parents, Brother and Sister J. B. Nelson, the writer performed the ceremony uniting in marriage Miss Florence Nelson to Mr. Marvin Petty. Both are fine Christian characters, very popular among a large circle of friends. Immediately after the ceremony they left for a visit to Brother Petty's parents at Corpus Christi, Texas, after which they will be at home in Oak Cliff, Dallas, Texas."

O. F. Shearer writes from Monticello, Ky., June 22: "Our meeting, conducted by R. A. Craig, of Shelbyville, Ky., closed last night. The attendance throughout the meeting was fair, the interest good, and the preaching fine. The church had labored and prayed earnestly for the success of this meeting, nor did they cease when the meeting began. God blessed our efforts with twenty additions—two by membership, one from the Christian Church, one from the Baptists, and sixteen by confession and baptism. W. C. Ramsay, of Stop, Ky., led the song service, and his work was well done."

Earl C. Smith writes from Macon, Ga.: "I am here doing some graduate work in Mercer University, trying to prepare myself for better work as a teacher in the Dasher College and Bible School. We did a fine year's work last year, and expect to do better this year. We are trying to maintain the same high standards that our older schools have maintained. We can do the work at a lower cost than any school that I know of. Our catalogue is ready for mailing. If interested, write for one. Since Brother Cuff is gone, I am preaching for the church here. Brother Cuff has done a good work here and leaves many friends. We regret to lose him from this field. May the Lord bless him wherever he goes."

From D. S. Ligon, Burkburnett, Texas: "Beginning on July 10, there is to be a debate between the Adventists and the Christian people at Havana, Ark. The Adventists will be represented by L. H. Shelton; the church of Christ, by the writer. All are invited to hear it. There will be twelve days of it, and ten propositions will be discussed. There are two propositions out of the ordinary. Mr. Shelton will affirm that God is a material being, and the writer will affirm the deity of Christ. I never have known of any man in a public discussion affirming the first or denying the latter. Brethren, come and camp with us. Plenty of good water, and good brethren will welcome you. Pray for me. The debate will also be published in book form."

From S. W. Bell, Sedalia, Mo., June 22: "I filled my appointment with the church at Benjamin, Mo., last Sunday. We had two very interesting services. The few brethren who remain seem to be very much interested in the work. I believe that a great work could be done in the central part of this State if one had the proper support. It makes the burden fall very heavy on so few. Having been asked about our tent work, I will say that the financial depression has delayed us thus far; but if I can, I will hold one or two meetings yet. We need a young man who can either preach or lead the singing. If we could find the right kind, we might be able to use him for a few months and give him reasonably good support. If any one who is interested will let me know, I will take the matter up with him. The work is great in this part of the State, but I cannot do it without help, now that I am back at work."

From H. N. Wolfe, Dayton, Ohio, June 19: "Contributions received for the building fund since last report total two hundred and eighty-five dollars and seventeen cents. We certainly appreciate what the brethren are doing for us and for the Lord. Brother Fogle closed a two-weeks' tent meeting here last night, held on the lot where we expect to build. There were five baptisms, which causes us all to rejoice, and we are greatly encouraged over the prospects of building up a congregation in this particular community. We have nothing but praise for Brother Fogle in his labors while among us. We now have a membership of twenty-four, with no place to meet for worship except in our homes; so we must look to our brethren for a continuance of their liberality until sufficient funds are received to go forward with the building. All contributions will be gratefully acknowledged and used to the glory of God. Address H. N. Wolfe, 402 Edgewood Avenue, Dayton, Ohio."

L. L. McGill writes from Estevan, Saskatchewan, Canada, June 23: "I arrived in Estevan on June 10 with Brother Rogers. We began a meeting with the congregation here on Sunday, June 11. One was baptized into Christ. The members here are very much alive. Since April 15 they have built a concrete basement in which to meet. At any time the roof may be raised and a house built on the foundation. On Sunday afternoon, June 18, we began a meeting at Wood End School, seven miles south. There were not sufficient seats for all present. During the week both the attendance and attention have been good. The grain in these Western fields is ripe unto the harvest. 'Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.' Let us all work in harmony with our prayers. Brother Rogers is working at top speed all the time, both privately and publicly. He has calls to many different points to hold meetings, but at present is unable to attend to them. I plan to assist in this work all summer."

J. Roy Vaughn sends in the following encouraging notice of the work in Natchez, Miss.: "The little band of Christians composing the church at this place are now zealously coöperating with T. C. Fox in a tent meeting. We began last Sunday (June 4), and although it has rained every day we have not failed to meet every night. The interest is good, and we expect more people out as soon as the weather gets better. Brother Fox is doing a great work here. To say how glad we are that he is with us in Mississippi would be hard to express in words. Heretofore many efforts have been made to build up a loyal congregation here, but it seems the preacher merely preached two or three weeks, baptized a few people, and went away leaving them to die. One reason that our beloved Brother Cayce was so successful in this field was because he kept in touch with the churches after holding their meeting, lest his labors should prove in vain. We feel safe in saying the cause is founded in Natchez this time to stay, to grow, and to radiate the gospel over the surrounding territory. The Mississippi field is a big one. But we strongly believe in the power of the gospel and will courageously go forth, losing no time, not sparing any sacrifice nor compromising a single Bible truth, then God will take care of the results."

Query Department

BY J. C. McQUIDDY

Mrs. Mayo Brown, of Marvell, Ark., writes to know the difference between soul and spirit. She says: "I would like to know if there is any difference between soul and spirit. Both are mentioned in the following scriptures: 1 Thess. 5: 23; Heb. 4: 12. I have always thought that the soul and the spirit were the same, the immortal part of one."

I cannot do better than give the answer which Brother Lipscomb gave to a babe in Christ who inquired to know the difference between soul and spirit. He said: "You have a pretty tough and gristly piece of meat for a babe to masticate and digest if you undertake to define the difference between 'soul' and 'spirit.' 'Soul' is defined 'the internal spirit, but occasionally the animal life.' That is its use in the Bible. So 'soul' and 'spirit' are sometimes used interchangeably in the Bible, sometimes they are used as distinct; which means that the soul and the spirit in part are identical, in some points they differ. The difference between the two is not set forth in the Bible; so I conclude that, however much it might gratify our curiosity, the knowledge of the difference is not needful or even helpful to our salvation, else the difference would have been plainly set forth in the Bible. It falls under the head of untaught and doubtful questions, which minister strife and create division rather than godly edifying in Christ Jesus. I suggest, then, that we postpone the study of these nonessential, impractical, and hurtful questions until we become skilled in the knowledge and practice of the questions that are taught, that are practical and helpful. If we do this, we will lose interest in the speculation as to the difference between the soul and the spirit and will let them go over into the next world, where, it may be, they will be made plain and there will be nothing in them to argue over. I am satisfied that the best way is not to argue these untaught questions on the one side or the other, not to maintain whether the one position is true or not. They constitute no part of the gospel or the divine teaching, and so have no bearing on the salvation of the soul, save the discussion of them is calculated to turn men's minds from the truth that saves and so endanger their salvation." ("Queries and Answers," pages 393, 394.)

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Mrs. Ella Dye, of Hundred, W. Va., inquires to know where the altar of incense was placed. She writes: "I have a question which came up in our Bible study that I would like for you to answer—Heb. 9: 3, 4. Some contended that the golden altar of incense was in the holy place, and some in the holiest of all. They gave Ex. 26: 35; 30: 6."

The passages in question read: "And after the second veil, the tabernacle which is called the Holy of holies; having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant." (Heb. 9: 3, 4.) "And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side." (Ex. 26: 35.) "And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee." (Ex. 30: 6.) The passages are not in conflict, but in perfect accord. The golden altar of incense was in the most holy place. In the holy place was the candlestick and a table on which were kept twelve loaves of bread, called "showbread." Heb. 9: 2; Ex. 25: 31-40; and Ex. 26: 35 describe the position of the candlestick and the table in the holy place. Ex. 30: 6 gives

the position of the golden altar of incense in the most holy place. The first veil was over the door into the holy place. The second veil separated the holy place from the most holy place, the holiest place in the worship of Israel. The golden altar of incense stood against the veil of the most holy place.

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A sister inquires to know the difference between the Christian Church and the church of Christ. She states her trouble as follows: "I would like for you to answer this question for me. What is the difference in the Christian Church and the church of Christ? The church of which I am a member is called the 'Christian Church,' and we do not have the organ nor societies of any kind. I notice in the Gospel Advocate of members coming from the 'Christian Church' to the 'church of Christ.' I am often asked by members of other churches what the differences are, as our churches are called 'digressives,' 'progressives,' 'non-progressives,' 'Christian Church,' 'church of the saints,' and 'church of Christ,' and I am at a loss to know how to answer them. So 'they say' they call us 'Campbellites' to distinguish us."

Some conservative Christians speak of the church with which they are identified as the "church of Christ" or the "Christian Church." The "progressives" call themselves the "Christian Church," the "church of Christ," and the "Church of the Disciples of Christ." Most conservative brethren who do not use in the worship instrumental music and missionary societies prefer the name and call themselves the "church of Christ." The use of "Christian Church" is more prevalent among those known as "progressives."

Calling both conservatives and progressives "Campbellites" does not distinguish them. There is something radically wrong when Christians need to be distinguished one from the other. Conservatives insist on walking by faith in the worship, while progressives bring things into the worship for which there is no command in the word of God. There is no command for playing a musical instrument in the worship, yet they play it; there is no example or authority for a missionary society, yet they organize one which supplants and usurps the functions of the church. The principle adopted by them has led to open membership and other dangerous practices.

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G. C. Mayo, of Milan, Tenn., requests me to give the meaning of Eph. 3: 21, which reads: "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." He wishes to know if this proves the perpetuity of the Baptist Church.

This has no reference to the Baptist Church, which is not mentioned in the New Testament. The church is to glorify Christ by its light through all time. The church could not glorify Christ before it had an existence, but after its establishment it should glorify Christ through the endless succession of ages.

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Editorial

A Tribute to James A. Harding.

BY M. C. K.

Because of the value of such an example to others, as well as to give grateful expression to my estimate and appreciation of the worth of a good man, I write this tribute to the memory of Brother Harding. The last time I saw him was in Winchester, Ky., at the funeral of his greatly beloved and honored father, Elder James W. Harding. It is no part of my purpose, nor is it necessary, to be elaborate in what I have to say here, but rather to indicate, in a brief outline, my impression of his character and life, and I have not a doubt that the same impression was made upon thousands of others. In the attempt to convey a fair idea of his character and career as a servant of God, I invite attention to the following points:

1. *His faith in God.* Were I called upon to mention what I regard as the most prominent characteristic in the life of James A. Harding as a Christian and a preacher, I would mention without hesitation his faith in God. This characteristic was not only prominent as indicating the dominant trend of his life and clothing him with the indefatigable courage of a Spartan soldier, but the fire of his faith exhibited the glow of a steady light, burning with ever-increasing brightness and casting its radiance upon all around him. His faith was an ever-present and visible reality. It was simple, strong, serene, and sublime. It not only led him to an unflinching trust in the fact of an ever-present God, but by it, like Abraham of old, "he endured, as seeing him who is invisible." (Heb. 11: 27.) Not a doubt of the presence of this God in his life seemed ever to cross his pathway or to enter his mind. I sometimes thought he erred in judgment in the practical application of this principle of trust; but if he did, it was always in a way that

complimented his heart. No young man or young woman could be long in his presence and not come under the power and sway of this beautiful and sublime trust in God; and how vivid and sad the contrast between that and their contact with the cold and godless intellectualism sometimes encountered in preachers to-day! His life was a daily sermon which said of his God in the beautiful words of John Greenleaf Whittier:

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

2. *His reverence for the word of God.* Next to his faith in God, I place his marked reverence for the word of God. With him, it was an infallible document never to be questioned. He did not decry against the proper historic criticism of the Bible as of any other historic document, but he had no patience with much of the spirit of modern criticism which dares to sit in judgment on the word of the Infinite. He properly conceded that questions of the genuineness, integrity, and authenticity of Biblical documents had their proper place in critical research; but with him it was a settled fact that the Bible is the word of God, and from it there was to be no appeal. God be praised for his example in this stalwart adherence to the divine word.

3. *His life of habitual prayer.* At this point, it almost seems that we enter on hallowed ground. This trait in his character—this habit of constant prayer—was childlike and beautiful. No more naturally and spontaneously does a child go to a parent for what it wants than he went to the Heavenly Father for what he wanted, and he went with unwavering faith that he would get it if best for him to have it. The apostolic admonition, "Pray without ceasing" (1 Thess. 5: 17), found a ready and happy echo in his life. And when he prayed, he seemed indeed and not merely in theory to be talking to the Heavenly Father, and with the clear and unclouded faith that the Father would hear. This part of his example is of incalculable worth to the present generation.

4. *His steady and unflagging industry.* Whether as student, teacher, or preacher, indolence was foreign to his life, and he scarcely ever knew what it was to be idle. Brother Harding was educated in Bethany College, Bethany, W. Va., the college founded and presided over by Alexander Campbell; and, although possessed of a collegiate education and had taught for a brief period after his graduation, yet his life was peculiarly that of an evangelist, traveling from place to place and preaching without cessation at one time for seventeen years; and hence, later in life, when he was called upon by the beloved David Lipscomb to join the latter in the active work of teaching in the school at Nashville, he was of course "rusty" in the collegiate course and especially in the languages. It, therefore, required immediate and diligent application in review work that he might be able to meet all the exigencies of the classroom; but, by his indefatigable energy and unflagging industry, be it said to his credit, he was equal to the task. He once made known to me how "hours before daybreak" he would be up and diligently poring over the Greek grammar and vocabularies; and be it further said to his credit, though it had been so long a time since he had studied these things, he succeeded to such a marvelous degree of accuracy in teaching the languages that he soon had students so drilled that they could take this part of the work off his hands, being able themselves to begin and to prosecute the work of teaching.

5. *His attainments and power as an evangelist.* While Brother Harding did admirable work in the schoolroom both in the way of imparting knowledge and in impressing his pupils with correct ideas of life—a field, indeed, in which he accomplished incalculable good—yet his talents and power to stir and sway men were never seen to such great advantage nor did they shine with such brilliancy as when he stood

before an audience proclaiming to it the gospel of Jesus Christ. He was preëminently a preacher of the gospel. No matter what else he could do, and do well, here was his forte, and his great work of seventeen consecutive and tireless years in the evangelistic field takes rank, on the score of apostolic evangelism, with that of Benjamin Franklin and Walter Scott. His active life as a preacher came in the second and third generations following the reformers of the nineteenth century, and he possessed many of the noble qualities which made them famous. From Lake Winnipeg in far-away Manitoba on the northwest to the Gulf of Mexico on the south, and in numerous States of the Union, was his vast field of labor, and thousands became obedient to the faith under his preaching. In 1897 he held a successful tent meeting for the Campbell Street Church, Louisville, Ky., which resulted in establishing a church in the Highlands. He was then already teaching in the Nashville Bible School, but did this work for us during the vacation. His inexhaustible energy, coupled with his fiery earnestness and enthusiasm in proclaiming the word, stirred and moved the hearts of men. Throughout his long evangelistic career, I suppose he could have truthfully said, with Richard Baxter, at the close of every sermon:

I preached as never sure to preach again,
And as a dying man to dying men.

Moreover, as a preacher of the gospel, he had the happy faculty—an essential thing in every successful preacher's life—of adapting himself to all circumstances. With the rich and the poor alike he was equally at home, and with the same sweet fellowship he gratefully shared in the things of both. But perhaps the most signal and telling element of success in his life as a preacher was his strong and ever-abiding conviction that God called him to the task—not by some mysterious sound or fancied apparition, but by the endowments with which God had blessed him and by the door of opportunity which he saw wide open for the work. Whittier's words, written of Charles Sumner concerning his powerful advocacy of another cause, apply directly to Brother Harding as a preacher:

No trumpet sounded in his ear,
He saw not Sinai's cloud and flame;
But never yet to Hebrew seer
A clearer voice of duty came.

6. *His character as husband and father.* In the domestic realm of modern life, the language of Lord Lyttleton, "The lover in the husband may be lost," is too often exemplified, but not so in the case of Brother Harding. I never spent a great deal of time in his home, but quite enough to know that with him "the lover" was *not* lost "in the husband." The two were combined in one, and wife and children were devoted to him. He was always a busy man, and during much of his active life he was greatly overworked, and it is quite probable that, had mind and body been less severely taxed, his active career would have been greatly extended. But the affliction that finally befell him kept him at home the closing years of his life, where, embosomed in the affection of a devoted wife and children, he was nursed and administered to with all the tenderness called for by a child. No doubt the memory of these ministrations will linger with them as the fragrance of flowers.

His body sleeps near those of his beloved children at Bowling Green, Ky. Thus he has himself entered upon that blessed abode to which he so long and so eloquently pointed others. A sainted father and mother with many other dear ones were awaiting him where the impressive words of Thomas Hood are exemplified:

Peace and rest at length have come,
All the day's long toil is past,
And each heart is whispering, "Home,
Home at last!"

Marrying Relatives.

BY J. C. M'Q.

This subject is worthy of our most serious thought, as it has much to do with our weal or woe and our joy or sorrow. Anything that tends to destroy the sacredness and decency of marriage is vicious and should be discouraged. Marriage is ordained of God, is his oldest institution, and is designed for the elevation of society and the purity of the race. "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 23, 24.) One woman was made for one man; and it is also clear that a son should not marry his mother or a daughter of her father, for it was decreed: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife."

The destruction of the marriage relation means the destruction of the family, the church, and the state. Ignore the holiness of marriage, and soon will you destroy society. The husband who does not respect his duties and obligations as a husband is dangerous to the well-being and happiness of society. If society is to flourish, the state to stand, and the church to prosper and grow, a husband is to love his wife as Christ loved the church and gave himself for it, and the wife must reverence her husband.

The only law that God has given on the subject of marriages between relatives forbids such marriages. "None of you shall approach to any that are near of kin to him, to uncover their nakedness: I am Jehovah." (Lev. 18: 6.) Moses then proceeds to prohibit the uncovering of the nakedness of a father, a mother, a father's wife, a sister, a son's daughter, a daughter's daughter, a father's wife's daughter, etc. "Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt." (Verse 14.) So the marriage of a niece to an uncle or the marriage of an uncle to his niece or his own sister's daughter is forbidden by Jehovah. Without going further into detail, it is sufficient for the purposes of this article to say that Jehovah by Moses forbade the marriage of any "near of kin." After going at length into details, Moses says in the name of Jehovah: "Therefore shall ye keep my charge, that ye practice not any of these abominable customs, which were practiced before you, and that ye defile not yourselves therein: I am Jehovah your God." (Verse 30.) The practice of marrying close relatives was an *abominable* custom, even though it was "*practiced before you*"—before Moses gave the law. Thus it appears that the practice of marrying "*near of kin*" was an *abominable* custom whenever practiced. It is clear that God has permitted or tolerated some abominable customs which he did not approve.

But it may be said that there is no such command in the New Testament. This is true. There is no command in the New Testament in so many words forbidding a man to marry his mother or his sister. Is it therefore right and decent for a man to marry his mother or his sister? Such a thought is shocking! The marriage of "*near of kin*" is forbidden by the law given in the beginning: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." This law has never been repealed. Moses restated, amplified, and emphasized this law to the Jews. The marriage of "*near of kin*" was *abominable* when practiced before the time of the Jews and when practiced by them, and why is it not *abominable* now?

Such marriages now are forbidden by common decency. The man who to-day would marry a sister or niece would arouse the abhorrence and indignation of all right-thinking people against him. Such conduct would be vicious and dishonorable. But Paul describes the conduct of Christians when he says: "For we take thought for things honorable, not only in the sight of the Lord, but also in the sight of

men." (2 Cor. 8: 22.) The Christian avoids violating the proprieties of life. He takes thought for that which is honorable and that which will lead to the approval of Jehovah and lead to a good report from men.

The law in most States forbids the marriage of near relatives. I am informed that a number of such marriages have been annulled in several States. Christians are required to be in obedience to the civil authorities, when such obedience is not in conflict with the law of God. "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." (Rom, 13: 1-4.)

With as many people as there are in the world, those who marry near relatives do so without reason or excuse. Evidently such marriages do not please God, for he stamps his disapproval upon them by afflicting the offspring that issues from such unions. How often are the children of near relatives blind, feeble-minded, or maimed! It appears to me that those who marry "near of kin" have neither any respect for God's law nor the welfare of their children. With the experience of those who have transgressed in such unions, it does seem that the man who now marries a close relative has no desire to honor God nor any concern for the children that may be born from the union.

"Some Strange Sayings."

BY F. W. SMITH.

Under the above subject, C. E. Elmore, in the Christian Standard of June 17, treats the readers of the Standard to the following:

The forty-seventh annual convention of disciples of Christ in Virginia was held in Richmond, May 15-18. On the second day of the convention the usual meeting of the Ministerial Association was held. At this session some strange and startling statements were made—statements that bring to our minds certain questions which should have prompt and satisfactory answers.

The president of the Virginia Christian Missionary Society submitted in this meeting certain "recommendations" of the State Board, to be presented to the convention later for adoption. These recommendations were brought before the ministerial meeting presumably that any objections might be considered here rather than on the floor of the convention. As is often the case, some of these recommendations were good and some were otherwise. It was during the discussion of one of these recommendations, No. 7, that the statements to which I refer were made. The recommendation follows:

Seventh. In order to place a definite objective before the churches, we recommend that the following standard of efficiency be adopted:

POINTS		Per Cent
1. Regular preaching.....	10	10
2. Weekly observance of the Lord's Supper.....	10	10
3. Church organized with regularly elected elders and deacons, and holding regular meetings of board of officers	10	10
If organized, but not holding regular meetings.....	5	
4. Bible school (graded, full time).....	15	15
If graded, part time.....	10	
If not graded.....	5	
5. Missionary offerings to U. C. M. S., Lynchburg College, V. C. M. S., Association for Promotion of Christian Unity, Board of Temperance and Social Welfare.....	20	20
If any three of above.....	15	
If any two of above.....	10	
If any one of above.....	5	
6. Missionary instruction, Missionary Society, Mission-study Class or regular missionary lessons in Bible school.....	5	
7. Every-member canvass.....	10	
8. Evangelistic meeting or organized evangelistic effort.....	5	
9. Definite appeal made at least once a year to young people for life enlistment and preparation for Christian service in a Christian college.....	5	
10. A church paper in at least 25 per cent of the homes of the congregation.....	10	
Total.....	100	

When, after the reading of this recommendation, the writer asked, "If a congregation contributes to Foreign Missions, Home Missions, State Missions, education, promotion of Christian unity, temperance and welfare, but not through the agencies mentioned in the above recommendation, will that congregation be given credit for these points of efficiency?" Mr. Hundley, of the Lynchburg College, said (in substance): "Any church in the Chesapeake area that does not contribute to the support of Lynchburg College has no right to expect to be classed among the loyal churches of the brotherhood and it cannot be recognized as an efficient church." This naturally raises the question: When, and by whose authority, support of the Lynchburg College, or any other human institution, was made a test of loyalty and a mark of efficiency? By whose authority has support of the United Society, Peter Ainslie's association for the promotion of denominationalism and certain colleges, been laid down as the one and only way by which churches may keep themselves in the good graces of the powers? When did failure to support these man-made organizations become the cause for black listing churches and preachers? There are hundreds of churches in the brotherhood that cannot lend their support to the organized work as it is now being conducted, churches that are giving as liberally to the cause of education and the spread of the gospel as they could give if they were sending their offerings to "headquarters," and yet they are classed as "anti," "soreheads," "disturbers of our Zion," etc., etc.

The discussion of this recommendation brought forth also a statement from J. O. Helsabeck, of the Third Church, this city, to the effect that "the time has come when the few churches and brethren not supporting our united work (meaning the agencies mentioned above) should pull off to themselves and have their own little work and stop hindering the progress of the kingdom of God." This was a sad and strange saying. It also brings up questions. Are we to understand that the brethren who are affiliating with the "organized work" think they alone represent the kingdom of God? Are those of us who are sacrificing as heroically and giving as liberally, but carrying on through other agencies, placed without the kingdom? When, and by whose authority, did these societies become the kingdom of God? If it comes to the point of division among us, who is to bear the blame for it? Who is causing the unrest among us? If one cannot go off with Peter Ainslie into the wilderness of doubt and denominationalism, is that one responsible for the separation? If churches cannot send their money to foster the denominational work of the United Society in foreign lands; if they cannot support the Board of Education, linked up with certain colleges whose theological smell is like unto that of a fertilizer factory, are they to assume responsibility for the separation? It may be that divisions must come, but the responsibility for them cannot be placed upon those on whom our "leaders" seek to load it. It would seem that our "officials" had been sufficiently amused with their experience in the late gigantic fizzle, the Interchurch World Movement, but evidently their appetite for authority has not been satisfied.

Our brother could have as truthfully said "some strange doings," as well as "strange sayings," for it was the process of doing strange things to the New Testament that paved the way and emboldened "our leaders" to say the strange things of which Brother Elmore complains. If Brother Elmore and those who occupy the distressed attitude that he does had been all these years following the New Testament instead of what he terms "our leaders," we would have no such doleful complaints as the Standard is constantly serving up to its readers. Can one ever be cured of a dog's bite while he continually lets the dog bite him? Why not kill the dog or else keep away from it? Brother Elmore and those who are with him in tears and grief over the "sayings" and "doings" of "our leaders" are comparable to one who fears an infectious disease and is constantly inoculating himself with the dangerous germs of the malady. I am giving Brother Elmore's wail to our readers as a danger signal, especially to those who are longing for the "fleshpots of Egypt."

It is the life desire of every Mohammedan to journey to the holy city of Mecca, and in preparation for this pilgrimage he spends many years making his own praying carpet. This carpet he eventually leaves behind in Mecca, which now contains millions of carpets left by pilgrims.—Selected.

Excessive Postal Rates.

Oppressive taxation on the nation's press is in itself an indirect form of censorship and a step backward toward the Dark Ages. The publishers of newspapers and magazines have appealed to Congress for fair play in order that the needs of the reading public may be met. A bill known as House Resolution 11965, introduced by Congressman M. Clyde Kelly, of Pennsylvania, is now pending in the Post Offices and Post Roads Committee of the House of Representatives. It provides for the reduction of the war taxes levied in the present high postal rates. The press of the country protests against the severity of the imposition which tends to jeopardize its freedom of expression.

Public integrity, political and social freedom depend upon the intelligence and character of our citizens. The majority of American citizens are dependent upon the press for intellectual inspiration. An enlightened press will make illiteracy, isolation, and superstition give way to progress and prosperity and thus strengthen the moral and social fiber of a people. To fulfill this mission, it is necessary that the channels of communication—the transportation of the mails—be kept open at reasonable rates for the newspapers and magazines.

Continuation of war-time taxes on the press of the country is a matter which concerns every citizen. At the time the tax was imposed it was generally conceded that increases in the postal rates on second-class matter were wholly without justification in economics or political equity. The increased rates were imposed simply as a war emergency measure, and such a tax cannot be defended three years after the cessation of hostilities. The mode of assessment clearly violates all equities of contribution. The war tax on second-class mail subject to zone rates was made in the form of four successive annual increases that constitute an increase from one hundred per cent for the initial zone to nine hundred per cent on the last zone, and this war tax has in no way been lessened. Of the taxes levied to defray the war expenses, experience proved certain impositions to be so unduly burdensome or unworkable that they were most aptly referred to as "nuisance taxes" whose repeal at the earliest possible moment was urgently demanded.

The contention that it is a tax that can be shifted to an advertiser is obviously unsound. It cannot be passed on to the advertiser for the very reason that it is levied on only a part of the advertising in newspapers and periodicals, and for the further reason that the advertising rate is determined, not according to the cost of delivering the publication to subscribers, but according to the number of subscribers and their potential buying power. This advertising rate is ever governed by competition with rates for advertising in nonmailed and therefore untaxed newspapers and periodicals, and the other untaxed means of advertising, such as billboards and posters, as well as the cost of alternative methods of promoting sales and publicity by additional sales agents, discounts to trade, prizes, window displays, sampling, etc. The conclusion that this tax in the form of an excess charge for the advertising portion of newspapers and periodicals distributed through the mails can be passed on to the advertiser whose announcements are thus carried is untenable. Based on value, or ability to pay, reflected in revenue, the tax would have to be gauged, not on weight or on distance, but on high or low advertising rate, and change constantly with changes in those rates.

It may be accepted as established by the practice of the post office in other countries as well as in the United States that efficient postal service adequate to the needs of the government in its own operations, and available to all who may care to share its benefits, is the first consideration. It also follows that, subject to the condition that sufficient means to carry on are requisite, postal revenue is a secondary object to be kept in view, the greatest net revenue

being usually obtained through the most extensive patronage producing the largest possible volume of business, and that it is aggregate revenue that counts most rather than revenue from any particular item of service or from service rendered to a particular class of patrons.

The fact must not be overlooked that the revenue accruing to the Post Office from its operations need not be direct or paid in postage or in money to be measurable, and that the indirect returns are specially noteworthy in connection with the distribution of second-class mail matter.

There is an interrelation of postal traffic whereby one class of business leads to, or "produces," additional business. Second-class matter carried at low rate, being publications issued at stated intervals going to regular readers of newspapers and periodicals, "produces" large quantities of letter mail paying the highest rate of postage.

The report of the Penrose-Overstreet Commission (a congressional organization) refers to the fact that "second-class matter is itself the cause of a great volume of first-class matter upon which the department reaps a handsome profit."

It has been aptly said that while the freedom of the press remains "we cannot be enslaved; when it is impaired or diminished, we shall soon cease to be free." Let us then guard the liberty of the press as we do the freedom of speech and the rights of juries, for it is one of the main props of the Constitution.

Encouraging Results.

BY J. C. McQ.

I am gratified to be able to give to our workers and readers an encouraging report of B. D. Morehead and the young men who are working with him in Southwestern Kentucky. We are giving these young men as liberal a per cent as possible, who are working in order to secure funds to pay their way in David Lipscomb College during the next scholastic year. The first report from Brother Morehead states that they had sold about three hundred dollars' worth of Bibles and books, besides sending to us a large number of new subscribers to the Gospel Advocate. When it is known that these young brethren are doing this work to secure funds to pay their way through college, surely the brethren everywhere will cheerfully give them Christian support and encouragement. They expect to return to school in September. In circulating the Gospel Advocate, Bibles, and religious books, they are doing a good work. It is a great mistake to fail to extend a helping hand to so deserving workers.

The brethren are becoming more and more interested in the stock company. The stock has all been transferred from the McQuiddy Printing Company to the "Gospel Advocate Company," most of the stock in the company being held by a few individuals. This stock is for sale to those who wish to take stock in the new company and who believe that a distribution of the stock among the brotherhood will serve the cause of Christ. Those who have subscribed for stock and prefer not to pay at present will have all the time in which to pay they desire. Of course, no stock will be issued to them until payment is made. About the first of July I shall prepare a statement of what is sold. I have confidence in the stock, and would not offer it for sale if I were assured that I could be active in its management for twenty years yet to come.

I have just received a brotherly letter which I give to our readers:

Florence, Ala., June 20, 1922.—J. C. McQuiddy, Nashville, Tenn.—My Dear Brother McQuiddy: I have received your favor of the 16th inst., and have read with much interest your statement of facts and conditions relative to the present and future of the McQuiddy Printing Company, which, by your business acumen, assiduous and arduous labors, untiring energies, strict and honest adherence to truth and right and equity, has attained to a size and efficiency com-

mensurate with, and in every respect worthy of, the value and importance of the cause for which it was established.

My eyes fill with tears at the thought of your retirement of which you speak. But from our nerveless grasp must, sooner or later, fall the "working tools" of the master workmen on the spiritual temple, the church of the living God. Yes, I had noticed your published statements with regard to the disposition of the business, and have had it in mind to write you about becoming a stockholder in the new company. I appreciate to the fullest extent your invitation to become a stockholder in the present organization. Now, I am not prepared to say, just at this time, how much of the stock I shall be able to take, but will take as many shares as I can purchase consistent with my obligations and duties in other matters. I am pleased to learn that your health has improved, and sincerely trust and earnestly pray that you may live many more years with the strength of mind that has characterized your life in years gone by. Assuring you of my Christian sympathy and of my hearty coöperation in the work, I am, with highest regards,

Your brother in Christ,

C. E. HOET.

The interest in our Bible Lesson Helps is increasing and many new orders are being received. The demand for supplies the last quarter was by far the largest we have had, and the next quarter promises another increase.

We greatly appreciate the coöperation of all, and shall endeavor to improve all our publications with the passing years.

Dr. Cleo C. Boles.

BY E. A. ELAM.

This worthy, good man was the son of H. Leo and Cynthia Boles. His mother died when he was a babe. Some years afterwards in the providence of God he was given another mother, who became to him all that a Christian mother could be to a child, manifesting no difference between him and his half brother. Being associated with Brother and Sister Boles and these two children in the Nashville Bible School and, later, in their home, it was impressive to note the mutual loving care bestowed upon these sons, the earnest desire for them to become useful Christian men, and after Cleo's marriage to see the tender devotion which existed and still exists between parents and their loving daughter-in-law. It has always been a pleasure to visit in this happy Christian home.

Cleo was born on July 14, 1895, and died of tuberculosis on May 22, 1922, aged twenty-six years, ten months, and eight days.

At twelve years of age he entered the Nashville Bible school, now David Lipscomb College, graduating on May 18, 1916. In the fall of the same year he entered the Dental College of Vanderbilt University, and graduated there in that profession in 1919. He was chosen at once to be teacher and demonstrator in the dental department of this university, which position he held until his death. When he found about a year ago that on account of failing health he must retire from his work, the authorities of the University, hoping for his recovery, assured him that his position would be in reservation for him so soon as he should return. He was held in high esteem by his associate professors and was loved by all the students. At his funeral services, Prof. P. M. Davis, of the same department of the University, spoke very tenderly and most complimentary of him as a teacher and an upright Christian man. Thus Professor Davis hung upon the walls of memory of loved ones a most pleasing and encouraging picture. Besides his work as teacher, Cleo kept office hours in the city, and did his work with proficiency. He was already a useful man thus early in life and was growing more so day by day.

Cleo was married on November 29, 1918, to Miss Lemma Peery, of Hohenwald, Tenn., an admirable Christian young lady, who was to him a most worthy, devoted, and beloved wife.

Sad indeed it was to see a loving father and mother and

brother give up the son and brother; but sadder still to behold the grief-stricken and weeping young wife torn away from the strong arm upon which she had so securely leaned and the brave man to whom every tendril of her warm heart had so tightly clung.

Still more important than all, Cleo became a Christian just before he had reached the fourteenth milestone in his life's short journey. In his faith and trust in Christ and in his penitence he was baptized by the writer, and by the same person his funeral services were conducted. It was a very great pleasure and an abiding comfort to be able to say that we bury his body away not without hope, but in the joy and peace of the gospel of Christ, because by patient continuance in well-doing he had sought for glory and honor and immortality. He was faithful in his life duties as a husband and son, brother and neighbor, and dutiful in the worship of God, remembering Christ in the observance of the Lord's Supper even when confined in his sickness to his room. Having thus remembered his Master, how effectual must have been his prayer in sickness and death: "Dear Lord, remember me!"

How full of consolation and victory are the exceeding precious and great promises of God! How glorious to be a child of the Heavenly King! How grandly triumphant to look death in the face and ask where is his sting and victory, and then to rejoice in the fact that God has given the victory to his children! No one would think or say that Cleo made no mistakes, for we all make mistakes; but he grew in grace and the knowledge of our Lord and Savior and worshiped the Father in Spirit and truth.

His life was brief, but—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best;
And he whose heart beats quickest lives the longest,
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.
Life is but a means unto an end; that end,
Beginning, mean, and end to all things—God.
The dead have all the glory of the world."

While Cleo, our friend and brother, sleeps in Jesus in undisturbed rest, we are glad to write these lines of comfort and consolation for the bereaved, to weep with them in their great loss, and to rejoice with them in the bright and precious hope of the resurrection and eternal life.

I should be glad were these lines equal to his tender and young life, his worthy and useful life; but words are too feeble to fully express sympathy or to describe the Christian's hope.

A Tribute.

BY A FRIEND.

In a village, on a hillside in Maury County, Tenn., within a short distance of where he was born, was reared, and lived almost his entire life, rests all that is mortal of Brother John M. Roundtree, one of Tennessee's truest, most honorable, and godliest men. The years may erode the granite, but cannot efface his memory from our hearts. So long as men revere the finer things of life will his memory and his ideals come in for their share. He lived as he died, carrying aloft the banner of Christ. "Though he were dead, yet shall he live," is the promise to which we cling when all earthly things are slipping from our grasp. Surely, this man who patterned his life after Jesus is living peacefully in the spirit world. May those who held him dearest find comfort in knowing that all is well.

When we look into the long avenue of the future and see the good there is for each one of us to do, we realize, after all, what a beautiful thing it is to work and to live and to be happy.—Stevenson.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Professional Clergymen.

BY C. R. N.

That there are professional clergymen needs not to be affirmed and cannot be successfully denied. A proposition which is demonstrated is not debatable.

By "professional clergyman" I mean a man who is put to the necessity of earning a living; and of the avenues through which he can get sufficient money to meet the expense incident to living, he prefers that of the ministry—not that he loves the work of the ministry, but that he dislikes it less than any other work in which he can engage. He serves for the "loaves and fishes." He must eat, he wants to appear in the class of respectable folk, but desires to conserve all energies possible.

Professional clergymen are easily enticed to other fields of labor, provided you can convince them that they can attain a state of affluence with the expenditure of a small amount of energy. If, when such a one has ceased to be a minister and has made a try in some other line of work, he fails financially, he will soon "enter the ministry" again. Such men are professional ministers.

The professional clergyman is seldom found in the virgin field doing missionary work at his own charge; he seeks the fields where remuneration for his work is to be had. He would confine his efforts with the strong churches—assuredly.

I do not intend to convey the idea that a preacher of the gospel may not engage in any honorable labor. Paul labored, working with his hands. The consecrated men who labor with their hands, or hands and heads, are among God's noblemen. I know many of them; but I lament the fact that it is necessary for any consecrated preacher of the gospel to be put to the necessity of such labor. I know from experience that my most effective work in preaching is when I am not having to worry about financial obligations which I must discharge. I think I am no exception. I know some of our most effective preachers who are, by reason of financial conditions, laboring each day with their hands that they may meet the obligations falling on them, financially; who seek places to preach the gospel, going into places where there are no congregations of Christians, and doing their best to plant the cause of Christ. Recently a young preacher who teaches school, by which he makes his living, wrote me: "I will have my vacation from the school-room for protracted meetings. Do you know of a place where we do not have a congregation that I may go and hold a meeting?"

There are some preachers who earn their living by working at some of the trades, keeping books, clerking, teaching school through the week, and on Sunday run out to some congregation in easy reach of them and preach, accepting what the congregation may pay them for their services that day. Such men often do the congregation an incalculable injury. Such men, when they seek strong congregations with which to labor, are professional clergymen for one day of the week. They make their living by secular work. They are not put to the necessity of preaching where they must be paid for their labor, and thus they can and will preach for a congregation, accepting remuneration which would not be adequate to support a man who is devoting all his time to the work, even though the congregation may be able to pay such a man. In this way they

indulge the congregation in stinginess. Such injures the congregation. If there is a death in the congregation and he is called for the funeral service, he replies: "I cannot leave my job. Get Brother —; he is at home, and devotes all his time to the work of preaching."

Brother A makes his living by working in the store. Brother B works in the same store with Brother A, but Brother B is not a preacher. On Sunday morning Brother A goes out to some congregation and preaches, and is paid for the same; Brother B attends his home congregation and contributes of his means to the support of the work. No, no, I am not opposed to Brother A's preaching; indeed, I think he should preach; but should he not seek some place to preach where they are not able to pay him, seeing that he, as does Brother B, makes his living by working in the store? Look about you, my brethren, and see who are the men who do the missionary work at their own charges these days.

Deliver us from the professional clergyman, whether he preaches one day in the week or seven days.

As a whole, I believe my preaching brethren are the most self-sacrificing body of men in all the world; but let it not be overlooked that there are some men who do not preach who sacrifice. I know a brother whose love for the work of the church is so great that he has placed a mortgage on his only house that he might save the church property. Is there any reason why he should be more self-sacrificing than the preachers?

I know preachers who give all their time to preaching and to the work of the Master, and give one-tenth of their income to the work, not measuring their income by time, but by money; they give one-tenth of all they receive in money to the work, and, in addition thereto, do missionary work. It is wonderful to be a gospel preacher, and I am thankful that I can be one of the number. I make mistakes, and am grateful when brethren point out to me my mistakes or failures in any line.

I know men who are preaching the gospel and who receive far less in money for such work than they are offered in other lines of work; but the man who preaches because he can make more money in that work than he can in any other work is clearly a professional clergyman.

But there are professional clergymen from another angle. The man who has an inordinate desire to be in the lime-light, to be recognized as a great man on the platform, and seeks to reach that place through the work of preaching, and who preaches solely as a means to that end, is as truly a professional clergyman as he who preaches solely for the money he receives. He who seeks to please the people at the sacrifice of truth, or by the suppression of the truth, or by studiously avoiding the presentation of the truth on any subject by which his audience will regard him with less favor is a professional clergyman.

Occasionally I am with my home congregation—there for the reason that I want to be home on that occasion. If it is the wish of the congregation that I preach, it is a pleasure for me to do so, and I never think of expecting them to pay me one cent for the contribution of my work to the advancement of the congregation. I do not preach for the money I am paid.

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Tribute to the Memory of James A. Harding.

BY JOHN E. DUNN.

During the last quarter of the nineteenth century no man among the disciples of Christ was more widely known, more universally loved, and more successful as a preacher of the primitive gospel than was Brother James A. Harding.

I first met Brother Harding when he was preaching at Winchester, Tenn., in the spring of 1892. I was introduced to him as a young preacher of the gospel. He greeted me with a warm handshake, a broad smile, and encouraging

words that drew me close to him, and for thirty years I have been very intimate with him and have loved him as a father. Brother Harding never had a particle of envy and jealousy in him. Unconscious of his magnificent personality, his ripe scholarship, and his great ability as a public speaker, he was always ready with all of his resources to help forward young men and women. He gave me more encouragement in my struggling days than any other man.

I was a student of the Nashville Bible School from 1893 to 1896. Brother Harding was the president. He was my teacher of Greek and the Bible for three years. I saw hundreds of young men and young women come in and go out under his teaching and training, but I have never known one that did not love him. To know Brother Harding was to love him. The reason for this is that he was always cheerful and always helpful.

In the schoolroom his favorite subjects were the New Testament and the Greek. He loved the New Testament because it was the gospel of Christ, and he loved the Greek because it was the original language of the New Testament. He knew the English and Greek New Testaments as well as most men know the alphabet. Brother Harding did a work for the uplift of humanity, for the spread of the gospel of Christ and the salvation of souls, that will live as long as this world exists and go on into eternity. He was a remarkable man, a man with a charming personality, winning manners, ripe scholarship, a great soul; he was brave as a lion, meek as a lamb, gentle as a woman; he was a fine orator, a fluent speaker, and a ready writer, and withal a wonderful man. The fine thing about it all is that all of his rich gifts were consecrated to the service of God and the uplift of humanity.

If I may seem fulsome in my praise of him, just remember that it was he who fired my soul to its highest pitch and inspired my being to consecrate all of my powers to the one aim and end that was the ambition of his life. Brother Harding to some extent put into every one of his boys and girls the same unselfish spirit that inspired him, and the world has no better men and women than Brother Harding's boys and girls. He has left his family the rich heritage of a good name, which is rather to be chosen than great riches. The world was made richer by his having lived in it, and we doubt not that his spirit is at home with God.

I loved him as a father, and from the day when I first met him till now I have been happy to count him my friend and brother.

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James A. Harding As I Knew Him.

BY J. G. ALLEN.

I want to say a few things about Brother Harding that I could not say about many others. I knew him more intimately than any preacher among us. My acquaintance with him extended over a period of almost thirty years. When Green Street Church, in Nashville, Tenn., was first organized, Brother Harding, Brother J. H. Mead (now of Abilene, Texas), and I were chosen elders. Brother Harding was ever ready to promote the welfare of the congregation in any scriptural way. He contributed each week to the work. If he was away on Sunday, he would send his check regularly. He had a system of giving a certain per cent of his income, and the smallest check I remember his ever giving was two dollars and fifty cents—from that to as high as twenty dollars per week. He told me once that he had raised his per cent three different times. But not only about money matters, but on every other line of Christian duty he was just as responsive.

From the time he baptized me until the last time I saw him, I always felt free to ask him any question without the least fear of angering him. On one occasion I stated to him that I had some business I wanted to talk over with him, and his answer was: "Well, I consider you a privileged character; just proceed."

He was the most consistent man I ever heard preach. He literally practiced what he preached. It is an easy matter to preach the truth, but not so easy to practice it at times; but it seemed so easy for him that I have felt ashamed of myself many times in his presence at my own inconsistencies.

I never heard him use a word in private but what could be used in the most refined society.

Some brethren did not understand his belief in special providence. His belief was simply this: that when man goes to the limit of his ability, God will help him in ways unthought of by man. Now, what is there about that belief that is in conflict with the word of God? Sure, God helps those only who try to help themselves.

I know of no man among us that I could point his children to as a better example of Christian fortitude and fidelity to God than their own Father; and may God bless them all, also dear Sister Harding, in my humble prayer in Jesus' name.

I feel that I can truly say with many others that my association with Brother Harding has made a better man of me than I would have been if I had been deprived of his help.

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Personal Notes.

W. F. Lemmons is in a meeting at Blox, Texas.

D. F. Draper is in a good meeting at Wood Chapel, near Victoria, Texas.

W. L. Johnson reports four additions to the congregation in Burkburnett, Texas.

R. R. Brooks is in Texas, where he will be engaged in evangelistic work for about two months.

John E. Dunn, with Oscar Smith as his yokefellow, recently closed a good meeting at Houston Heights, Houston, Texas. Brethren Lawson and Starnes are good boosters, he says.

J. V. Armstrong Traylor closed a meeting at Shoat Springs, Hugo, Okla., on the night of June 16. The meeting continued thirteen days, with fine audiences and four baptisms. He began the following week at Hamden, Okla. He has engaged one more meeting before returning to Tennessee.

For the information of those who intend to go to Thorp Spring, Texas, for the encampment, July 29 to August 13, we will say that there will be gospel preaching, together with special addresses on topics of interest to Christians. There will be from two to four services each day, with free camping ground, dining room for those who wish to take meals, and board, if desired, at one dollar and twenty-five cents a day.

C. R. Nichol has just closed an interesting meeting in Bishop, Texas. This congregation owes its existence to the faithful and persistent work of that saint of the Lord, C. W. Sewell, whose life has been, and continues to be, a benediction to all who know him. The monuments he has builded in the souls of men will continue to be seen after his earthly activity has ceased. Brother Nichol is now in a meeting in Cooleedge, Texas, and will begin in Morilton, Ark., on July 23.

W. P. Skaggs, who labors with the church in Itasca, Texas, reports the work progressing nicely, with more in the Bible classes on Sunday than the total enrollment of the membership of the church. One baptism and one restored last week. Brother Skaggs will begin a meeting at Rogers, Texas, on the first Sunday in July. The summer he will spend in protracted meetings. He will be available for some church for the year beginning in September for all his time. Write him.

From E. S. Fitzgerald, Arlington, Texas, June 19: "The Arlington meeting is moving along nicely, with large crowds and good interest. It will continue another week, and I feel sure some will obey the gospel before it closes. I will begin on June 25 at Johnson's Station, near Arlington. This is a mission meeting, and I hope the brethren within reach will attend some. I will hold meetings at the following places: Trent, Parker, Nolanville, Nocano, Highland, and Birdville. Any congregation wishing my services in a meeting this fall may address me at Weatherford, Texas."

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Obituaries

Taylor.

On May 20, 1922, the death angel visited the home of N. M. Taylor and claimed for its victim his beloved wife, Edna Amerine Taylor. Her maiden name was "Gordon." She died with that dread disease, cancer. She leaves to mourn her loss a husband, two boys, and one girl. I would say to them: Weep not as for those that have no hope, for her loss is heaven's gain. In the presence of a large crowd of sorrowing friends, T. D. Willis spoke words of comfort to the bereaved and of warning to the lost. Her remains were laid to rest in the Taylor town cemetery. HER NIECE.

Dozier.

Miss Lela Belle Dozier, only daughter of Mrs. G. W. Dozier, of Ashland City, Tenn., died on June 15, 1922, at Dozier's Infirmary, in Nashville, Tenn., aged thirty-four years. She was a faithful member of the body of Christ for about eighteen years, having obeyed the gospel under the preaching of Dr. Moores. No doubt for her to depart was far better, as the end of her journey marked the end of a long period of affliction, extending over a period of eight years or more, which she bore patiently, thus manifesting the spirit of endurance by faith. She is survived by her mother and three brothers—Jerome, Shirley, and Hubert. Funeral services were conducted by Brother C. D. Crouch and me, after which her body was tenderly laid to rest in the family burying ground, there to await the resurrection.

B. W. DAVIS.

Ashley.

Sister Ada Sparkman Ashley was born on October 2, 1876; married J. H. Ashley on December 18, 1910; and died on May 20, 1922. Thus is told the brief story of a good sister in Christ. Truly, while dead she "yet speaketh." She obeyed the gospel under the preaching of Brother Brown Godwin at Fairfield, Tenn., in July, 1895, and, as far as mortals can tell, she was faithful unto death. She lingered long and suffered much, but through it all she was resigned to the will of Him who doeth all things well. There are many things that perplex us here. Why it is pain and suffering, toil and care, instead of ease and rest, for God's servants, we may know; but the Father knows, and he cares for us. We know then that "all things work together for good to them that love God." So we thank God and take courage. May we all so live as to be robed and ready when the summons comes.

C. M. PULLIAS.

Roberts.

Mrs. Mary Evaline Shelton was born on August 16, 1873. She was married to A. T. Roberts on July 6, 1892, near Dukedom, Tenn. To this union were born four children—two boys and two girls—all of whom are now living. Sister Roberts became a Christian in 1891, and lived an earnest and devoted

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

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

member of the church of Christ until her death, June 1, 1922. She was a true and devoted wife and mother. Every one who knew her honored and respected her. I knew her from her infancy till her death almost as I know my own children. I never knew a better, purer, more upright, more faithful Christian than she was, I think. She knew every one till the last. I am sorry to say that some of her children are not Christians. I earnestly pray that they may soon realize their duty and do it. Funeral services were conducted by the writer, assisted by Brother E. L. Whitaker. Her remains were buried in Elmwood Cemetery. E. C. L. DENTON.

Hopkins.

Cattie Emily Bates came into this world on November 3, 1879. She so-journed in Ashley County, Ark., forty-two years, four months, and twenty-two days. Even then we were grieved to see her go. We were glad to have her here. She was so good and kind to every one that everybody loved her. We should rejoice that she went home. It is better for her. She has a far brighter and more beautiful home than we could give her here. We may see her in that beautiful home some day; in fact, we may share it with her. On January 5, 1902, she became the wife of Brother John Hopkins, also of Ashley County, Ark. Nine children were born to them—five sons and four daughters. Two died in infancy. The younger of the children are not old enough to appreciate the loss of a mother's love and care, but they sorely need it. Sister Hopkins was baptized by the writer during a meeting at Trafalgar, Ark., in August, 1911. She was a true Christian, and died in the triumphs of a living faith. The be-
reaved husband and motherless children have another tie to bind them to the eternal home. W. T. BREEDLOVE.

The Secret of Success.

"What is the secret of success?"
"Push," said the Button.
"Keep cool," said the Ice.
"Stick to it," said the Glue.
"Take pains," said the Window.
"Be up to date," said the Calendar.
"Make light of everything," said the Fire.
"Forge ahead," said the Blacksmith.
"Never lose your head," said the Barrel.
"Aspire to greater things," said the Nutmeg.
"Do a driving business," said the Hammer.
—Boston Post.

To the Harvest.

BY R. F. M. SOURS.

Will you give your life to Jesus?
Gave he not his for thee?
Will you go and harvest for him?
Let him all life's glory be.
Be his, firm every day:
Let skies be blue or gray,
Go thou to the field of labor,
He will give a happy day.



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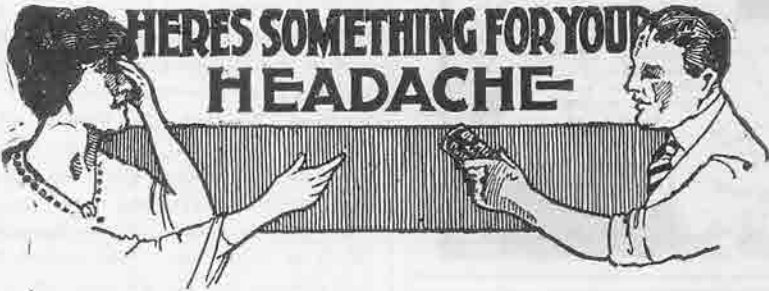
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Sabina, Ohio.—"I took Lydia E. Pinkham's Vegetable Compound for weakness and irregularity. I was weak and nervous and could hardly stand on my feet long enough to cook a meal. I was this way for about a year and had tried several medicines and had a physician, but to no avail. My sister was taking your medicine and finally induced me to try it. I now feel fine and can do my housework without any trouble at all. You can use this letter for the sake of others if you wish."—Mrs. WELDON G. HATFIELD, R. R. 3, Sabina, Ohio.



Housewives make a great mistake in allowing themselves to become so weak and nervous that it is well-nigh impossible for them to attend to their necessary household duties.

Lydia E. Pinkham's Vegetable Compound should be taken when you first notice such symptoms as nervousness, backache, weakness and irregularity. It will help you and prevent more serious trouble. Give it a fair trial. It surely helped Mrs. Hatfield, just as it has many, many other women.

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New York City Notes.

BY E. E. SHOULDERS.

I am still on the job, and the work keeps moving along very nicely. On Wednesday evening of this week (June 14) we began our open-air services on the street. We feel that there is a possibility of some good resulting from this kind of work. Pray for us in this new effort.

The following is a clipping from the Christian Leader of this week: "The largest Masonic temple in the world will be built in Detroit, where fifty thousand Masons chipped in five million dollars. The building will be two hundred and eight feet high and have a frontage of four hundred feet. The drill hall will be one hundred and five feet by one hundred and fifty-two feet." It seems that the foregoing should be a lesson to every Christian throughout the whole country. Think of it! Fifty thousand Masons chipping in five million dollars to build the largest Masonic Temple in the world. Ah, but when it comes to fifty thousand Christians chipping in five million dollars to have the gospel preached and build church houses in the mission fields, we are just not there. On the basis of three thousand dollars per year, out of five million dollars, at least sixteen hundred and sixty-six evangelists could be supported in all the different mission fields in the United States.

Brethren, why not wake up to this appalling situation, quit our quibbling about frivolous things, and get busy about our Father's business? Send a better support to the New York work, and at the same time load up some of those preachers down in Tennessee and Texas and send them to this field. I can scarcely make a scratch on the field in proportion to the work that is needing to be done. But I do not want any church or individual to ask a preacher to come to this field without some assurance of his support. This is too often done, and, speaking from both observation and experience, as a rule, no good results come from such.

Now the important point. The regular report of the treasurer at our last business meeting on Friday night, June 9, shows that the funds for this work are just about exhausted. So far only sixty dollars has been pledged from outside sources to the support of the New York work. The church here contributes on an average of about sixty dollars per month, which is considered very liberal for this congregation. The above is all we have any promise of, and is adequate for only about one-half of the necessary expenses of this work. If a better support is not raised, the church here will no longer be able to retain an evangelist in the field. Brethren, are you

willing to see the work fail which seems to be so well begun? May God's blessings attend you in rallying to this call. Send all contributions to George M. McKee, Box 15, Station N, New York, N. Y.

A Home for Old Preachers.

BY W. F. LEMMONS.

I have just closed a short meeting in the Old Confederate Home at Sweet Home, Ark., three miles from Little Rock. This State institution represents many brands of religion and infidelity. At the start most of the inmates seemed indifferent, but soon fell in line and learned to appreciate the truth more, as I sought to simplify the gospel and brush aside the assumed mysteries that sectarianism has beclouded it with. Much good was done, I think, and they invited me back. I preached only five times, which was all the time I had at that time, but this was likely the longest meeting that has ever been held in the chapel of the Home. The chaplain would not give way on Lord's day, and I preached for the Twelfth and Thayer Streets Church in Little Rock at eleven o'clock and at night.

The Old Soldiers' Home is a beautifully located place and affords all the comforts necessary for the ex-soldiers and their wives. The whole State is behind them, and all their needs are looked after by efficient doctors, nurses, matrons, etc., and I heard but little complaint from any of the soldiers. They seem to appreciate what the State is doing for them; but, of course, no one can enter without taking a pauper's oath.

There are some four or five members of the church of Christ in this Home. Brother W. J. Harris, one of our pioneer preachers, who worked side by side with my grandfather and uncles, as well as Jenkins, Rose, Cone, Douglas, and others, is in the Home. This was our first meeting for some twenty-two years. He is now eighty-two years old, and is active, with a clear mind and healthful body, and is still capable of doing good work with opportunity and support.

It is a shame that such men are forced to live the rest of their days surrounded by all classes of people, and some of the most wicked type, on account of the failure of the church to do her known duty. For several years Brother Isaac E. Tackett, of Texas, has been trying to elicit support from the church to establish a Christian home for our old, retired preachers and their wives and other helpless members. He met with some encouragement, but faced quite a lot of opposition. Some of this opposition came from preachers who seemed to

be afraid that they might do something unscriptural, presumably because Peter never established such a Home to be supported by Paul. Then, I think some objected because they did not know whether it would be scriptural to make the deed to trustees of the church of Christ as a by-product of the church, to elders of a local church, or how. Anyway, the Home has not been established.

Now, I do not believe in going one inch beyond the teaching of the Bible, nor stopping short of its precepts and examples, and there is utterly no compromise in me on religion; but I would like to know if it would not be a great deal more scriptural to build this Home and take care of these pioneers, where they could associate with God's people, hear praises and songs, and meet on every first day of the week, than to allow them to be supported by the State and forced to listen to curses and bitterness, infidelity and sectarianism, the remainder of their days. The need of such a Home supported by the church has never been emphasized, to my mind, so strongly as it was during this meeting. I have favored Brother Tackett's effort all the time. I am doubly in favor of it now. I hope and pray that this article will cause the church to sit up and think as it never has before on this question. Let us decide whether God has ordained that our old preachers and helpless old folks should be taken care of by the State or the church; whether it is right for them to take a pauper's oath in order to live the rest of their days, or whether or not we took an obligation when we became Christians to "bear one another's burdens, and so fulfill the law of Christ."

The Bible College at Berry, Ala.

BY J. D. TANT.

Quite a number are asking me about "our Bible college" at Berry, Ala. I will state that it is a thing of the past. At the time of my last meeting there, Brother Shepherd agreed to cancel his sixteen-thousand-dollar mortgage against the school property, provided the church there would build a dormitory. An outsider promised to give the lumber with which to build it, if the church would cut and haul the logs to the sawmill, but the church was not interested enough to do so. Brother Shepherd has sold the house to the town for a high-school building, which, I am sure, is the best he could do.

With a fine school building at Henderson, Tenn., and also one at Nashville, Tenn., with the best teachers and equipments, there was no need of a Bible college at Berry.

But Berry is not the only little town that has made the same sad mistake,

and many brethren have lost all they had by breaking up and moving to the school. Lockney, Denton, Cleburne, and Sabinal, Texas; Odessa, Mo.; and Rector, Ark., can tell the same sad tale. Thousands of dollars were lost in building schoolhouses, and many went school crazy and worked harder to build up "our Bible college" than they did to build up the church of Christ.

In fact, I sometimes doubt if our so-called "Bible colleges" have ever been any benefit to the upbuilding of Christianity. A very large per cent of our finished-up preachers who come out of our Bible colleges come out as professionals, hunting to "take charge" of some church and set the eldership aside, and fill the place of a modern sectarian pastor.

If our Bible college is God's ordained institution, instead of the church, to make gospel preachers, why not start one to make scriptural elders? I am sure the greatest hindrance we have to-day is the inefficient eldership. Eight out of ten who act as elders have the work forced upon them by the church. They declare they do not want it, and Paul says they must desire the office. Many of them have neither time nor inclination to prepare the food to give to the church of God, as Paul instructed them in Acts 20: 28. They give out so many tin cans, raw bones, and so much spoiled meat that a goat would starve upon such feed. They claim they do not have time to do this work and must hire a pastor to do it; yet, if the eldership of the church of Christ carried a salary of five dollars a day, three-fourths of all men and two-thirds of all women who are added to the church would qualify themselves and want to be elders. Brethren, let us think seriously of the service we offer to God.

"I Can't."

BY W. T. HINES.

Ask a young lady to play the piano. "I can't," she says; but she goes along and plays. This worthless little sentence is in the vocabulary of too many Christians. Paul said: "I can do all things through Christ, who strengtheneth me." What good thing is there that Christians cannot do? They can give, work, read, teach, pray, love, and be kind. It is a habit—a bad habit—to always be thinking and saying, "I can't." Let us quit it and substitute in its stead: "I will, by the help of God."

Recuperation. There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

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Jonesboro, N. C.—"At one time I was greatly distressed and had to walk tiptoe for fear of jarring myself. The doctor said I had an organic trouble. He doctored me for that, and I received some relief from his medicine, enough so I could do a little work in the house, but for two years I suffered with that awful 'achy' pain. Finally a friend heard of my illness and told me what Dr. Pierce's Favorite Prescription had done for her, and I decided I would try it. The first few doses helped me, and by the time I had taken two bottles I began to feel all right again. I have great faith in Dr. Pierce's Favorite Prescription."—Mrs. Hannah McCain.

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Let thy discontents be thy secrets.—
Benjamin Franklin.

Field Reports

Hardin, Ky., June 20.—I closed a short meeting near Big Sandy, Tenn., on the second Lord's day in this month. Three were baptized into the "one body." The brethren at Big Sandy are trying to build a house of worship, but they are few in number and must have some outside help in order to build.—J. S. White.

Clarksville, Tenn., June 22.—Splendid dedication service at Big Rock last Lord's day, Brother Morrow, Brother Allison, and Brother Walker being the principal speakers. Brother Prevatt and I are in a meeting at Indian Mound, a mission point, with good interest, three additions, and a lot bought and paid for, with the purpose of erecting a neat building in the near future.—J. G. Malphurs.

Nashville, Tenn., June 17.—Brother Andy T. Ritchie and I began a meeting at McEwen, Tenn., on the first Sunday in June. We met with very little encouragement when we arrived, but we are now having good interest, especially among outsiders. There have been no additions as yet, and the meeting will continue indefinitely. We go next to Old Woolworth, near Erin, Tenn.—J. D. Derryberry.

Fulton, Ky., June 20.—The meeting at the Central Street church of Christ began last Lord's day, with fine crowds at both morning and evening services. Brother C. C. Johnson, of Scott's Hill, Tenn., is conducting the song service; I am doing the preaching. The church at Fulton is composed of faithful and zealous members. They are to be commended for their rapid growth and their persistent efforts in spreading the gospel.—John B. Hardeman.

Charleston, Miss., June 19.—I am located here for an indefinite time, and will preach at Charleston, Oakland, and other places in this vicinity. The outlook is good here, although times are a little hard and many of our members have moved away in order to secure work. We had two good services yesterday. I think that, with hard work and faithful, prayerful, gospel teaching, strong congregations can be established here.—A. R. Hill.

McKinney, Texas, June 17.—Last Lord's day I preached at home to a small audience. We have a few faithful ones here, but some are "neither cold nor hot." I have time for a meeting beginning the last Lord's day in August and continuing to the first Lord's day in September. I might arrange some meetings in September and October. I want to be busy, and you have an opportunity to be partners with me.—A. N. Kennedy.

Monticello, Ky., June 20.—The meeting here continues, with good interest. We baptize every night. We are looking for many to obey the gospel before we close. I will go from here to Graves County for a couple of meetings. Brother Thomas D. Rose will hold the meeting at the Forks of Elkhorn, and we are looking for a great work to be done there. The work at Shelbyville moves along with fair interest. We are needing a meeting

there badly, and we will arrange to hold one this fall if we can.—R. A. Craig.

Tuscumbia, Ala., June 16.—On the first Lord's day in June I preached three times at Cullman, Ala., to good crowds; twice at Christian Chapel, in Alabama, near the Mississippi line, on the second Lord's day, to large crowds, with dinner on the ground. I will be at Iuka, Miss., on the third Lord's day for two or three services, as I asked them to arrange for a mission point at least one service. I am busy every Lord's day, doing all the preaching that I can do, and hope at least to accomplish some good this year.—J. H. Morris.

Corpus Christi, Texas, June 19.—Yesterday marked the close of a two-weeks' meeting with the local congregation which resulted in six additions—two by primary obedience, others identified and restored to their "first love." The church was greatly edified. Brother Arthur Slater, local minister, is doing a great work in this city, and is esteemed highly by all that know him. It was a pleasure to associate with our venerable brother, C. W. Sewell, who was present at every service and rendered valuable aid. I will begin at Clegg to-night. Then to De Queen, Ark. I am receiving my mail at home address—702 Mary Street, Texarkana, Ark.—J. E. Wainwright.

Union, S. C., June 19.—I am glad to report the work moving along nicely. Several cottage services last week. Two good audiences yesterday, also two confessions and baptisms. We are expecting our new tent to arrive soon, and then I will be very busy the remainder of the summer. Brother J. A. Dennis, of Union City, Ga., was with us yesterday. He set an example yesterday worthy of mention, and it should be of great encouragement to those who let little excuses keep them from the Lord's-day worship. He traveled sixty-six miles to a place to worship and returned to his business in Columbia last night. We hope to have him with us again soon to preach. The brethren certainly appreciated having him with us.—Thomas H. Burton.

Hardyville, Ky., June 22.—Our tent meeting at Northtown closed last Lord's day. The good seed of the kingdom was sowed, and, as immediate results, two (husband and wife) were baptized into Christ. The people in the Northtown vicinity became very much interested in the plain teaching of the word of God, and we believe the way is now open for much good to be accomplished there. The Lord willing, we will return for another meeting in the fall. From Northtown we came to Center Point and began the battle for the truth last night. Prospects are very favorable here. We are greatly indebted to the faithful church at Green's Chapel for their encouragement and fellowship. These brethren certainly have the cause of Christ at heart. From here the tent will go to Bellview, near Edmonton.—Emmett G. Creacy.

Carman, Manitoba, Canada, June 17.—Brother L. L. McGill, of Carman, is assisting in the singing and preaching each night. We began here on Sunday morning. The church here is as full of life as ever. They began as soon as I left them (April 15) to build a

"For If God Spared Not."

BY F. L. PAISLEY.

Twice in the New Testament appears this unique and very significant statement. The first is from the pen of Paul in his wonderful arguments to the church at Rome, warning them by the example of the rejected Jews; and the second is from Peter's inspired hand, warning Christians scattered abroad by the examples of the fallen angels and the antediluvians. While these two times are the only uses of the exact expression, so far as I know, in the whole Bible, it is clearly seen that they are not the only cases where "God spared not."

The phrase "spared not" here means "not allowed to escape," "not held from punishment." A similar expression is found in Rom. 8: 32, referring to God's giving up his Son to be the Savior of men. "He that spared not his own Son, but delivered him up for us all." The apostle says that God allowed not Christ to escape death; not that Jesus was forced to the cross by his Father, for truly Jesus offered himself—"he gave himself a ransom for all"—but that God's love for him and his mercy did not cause him to withhold Jesus from the agonies of the cross. This throws some light on what it means for God to spare not.

It is a fearful thing to think that "God spared not" thousands in all ages past, that he spares not now, and that he will not spare many a one "that thinketh he standeth." Paul's way of argument in this connection is grand. Throughout Rom. 11 he says, "and if," "for if," "now if," "but if," etc. The word "for" introducing this caption is a strong concession of the possible happening of the following threat—namely, that "he also spare not thee." (Verse 21.) The word "if" does not indicate doubt or uncertainty, but an assurance that as truly as God did not spare certain characters, so will he not spare others in like rebellion. Let us get the connection. The Jews had sinned and had been cut off. In verse 1 Paul said that God had not "cast away his people"—that he had not cast away all Jews just because they were Jews. He refers to himself as proof. He was a Jew, in the flesh, not cast off; therefore not all fleshly Israel are "cast off." This scripture is often wonderfully and inexcusably misapplied by men who claim that, regardless of the obedience of one once saved, he is not cast away. This verse does not hint at such, but the whole context teaches the opposite. My conviction is that the "natural branches" which were "spared not" were Jews who became Christians, then became "high-minded" because they were natural branches, and "were broken off" "because of unbelief." Now, in

verse 21 he says: "For if God spared not the natural branches, take heed lest he also spare not thee." The Revision makes it more emphatic by saying, "neither will he spare thee." Whether "natural branches" refers to national Israel, as some contend, or to Jews who became Christians and then became unfaithful, the lesson to the church at Rome and to us is just the same. Teachers of error say: "Sure, national Israel fell, and the angels fell, for they all stood on law. Not only is it possible for one to fall who stands on law, but he is sure to fall; but a child of grace cannot be 'cast away.' They miss the inspired argument. As they fell in unbelief, 'neither will God spare thee.' This was said to children of grace, and their fall was predicated on their being 'high-minded' and unfaithful.

Peter says: "For if God spared not the angels that sinned, but cast them down to hell, . . . and spared not the old world." The warning is a solemn one. God's love for his Son spared him not from death, not because of his own sins, but the sins of others. The same divine love for "his people whom he foreknew" "spared not" those of them that were unfaithful; that love for his creatures made in his image, but who believed not nor obeyed the message sent them through Noah, "spared not the old world;" that love for the celestial spirits that adorned the throne of heaven's King "spared not" them when they rebelled. God's love for man is wonderful. His grace is powerful. By them our redemption is secured, if we "continue not in unbelief." All the love and grace in heaven will not spare those who do not "continue in his goodness," but they "also shall be cut off." Let us ask ourselves the question: "Is my life and faithfulness to God such that he will spare me?"

Thorp Spring Christian College.

The Board of Regents of Thorp Spring Christian College, in session on June 15, approved the following faculty: A. R. Holton, President; B. W. Miller, Mathematics and Science; Oscar Wilks, History and Economics; Miss Jewel Watson, Latin and Spanish; Miss Mattie Ella Cravens, English; Miss Katherine A. Hooper, Matron; Miss Blanche Wiley, Home Economics; Miss Minnie Ruth Hammond, Expression; Mrs. O. B. Chambers, Piano; Miss Grace Pate, Voice.

The next session of school is to begin on September 20.

Prospects are bright for a good school year. A strong office force is taking care of the correspondence at the college.

There will be two features of our work this summer. On June 28 and 29

we will coöperate with the Agricultural and Mechanical College of Texas in giving a Farmers' Short Course for the farmers of our community. On July 29 to August 13 we will have our first annual encampment. Several congregations have written us that parties are being formed to attend this meeting in a body. Board and room can be had at very reasonable rates. Those coming prepared to camp will find the finest camping site, free of charge.

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cement basement and put a roof on it in preparation for our meeting. The basement is twenty-six by thirty feet, with an eight-foot wall—four and a half feet underground and three and a half feet above. At any time the roof can be taken off and the superstructure erected. We find that this is a fine way to have a place to worship and at the same time stay within our means. The building can be made longer than the basement if desired. It will be cool in summer and easily heated in winter. Macorie, Harptree, and several other places are waiting for meetings. I will advise that any one sending money and receiving no acknowledgment may know that I did not receive it, as I acknowledge every donation that is sent to me. If you sent your donation through some one else, you may not have received any acknowledgment.—H. A. Rogers.

Fort Smith, Ark., June 15.—The meeting closed at Beaumont, Texas, last Sunday night, with one baptized and two reclaimed. It was a good meeting in several respects, being the best in interest and the largest in attendance we have had there in several years. This meeting closed my work with the Beaumont church. I have had a pleasant work with them, and the elders said to me that not an objection of any kind had been offered by any member against my work in any way. They offered me a two-year contract if I would return and take up the work again this fall. This church has made greater sacrifices financially than any church I have ever labored with. I will have been with them six months at the close of this month (for they are supporting me in the mission meeting at Somerville), and during that time they have spent nearly twelve hundred dollars, and have only forty-four members, with only twelve male members, all poor, day laborers, wage earners, save one. May God bless them in every undertaking for good, for they are worthy of every confidence. I began the meeting at Somerville last night.—Will W. Slater.

Fort Worth, Texas, June 19.—The last two weeks in May I assisted in a meeting in Polytechnic, Fort Worth, Texas. The interest was as great as I ever saw in a Fort Worth meeting, and this was the eighteenth meeting for me in the city. There were about thirty who had not been identified anywhere in the city, about one hundred from the other congregations whose home is in Polytechnic, and a number baptized, making upward of one hundred and forty names gathered together into a new congregation. Two nice lots were purchased, a nice bungalow was erected on the inside lot (to be used later as a home for the preacher, but as a church home for the present), and a little later a nice modern meetinghouse is to be erected on the corner lot. This bids fair to be one of the leading churches of Fort Worth in a few years. When I began laboring in Fort Worth about twelve years ago, there were five congregations, all small. To-day we have ten lively congregations, all owning their property, several good buildings, and about two thousand members. Fort Worth is my home, and I am greatly interested in the growth of New Testament Christianity in the city. I am now in a fine meeting with the Pearl and Bryan Streets congregation, in Dallas. I re-

cently closed a splendid meeting with the Oak Cliff Church. I have labored with the Dallas saints in about eight meetings, and find them zealous, earnest, and enthusiastic in the Master's work. Brother A. O. Colley, who labors with the Pearl and Bryan congregation, is in Tennessee for a meeting, but will be with us in a few days. Brother G. M. Pullias, the Oak Cliff minister, is still in St. Paul's Sanitarium, but is improving rapidly. We are hopeful that he and his good wife may soon be able to be at home. May God bless the faithful laborers everywhere.—Horace W. Busby.

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JUDAS ISCARIOT, ARCHTRAITOR.

BY JAMES E. CHESSOR.

(Continued from last week.)

But it was covetousness that compassed his ruin. Ambition, jealousy, disappointment, and resentment, at one time or another, may have contributed something to the development of his distorted character, but love of money led him astray. He bargained for silver. John notes that Judas was a thief. "But Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein." (John 12: 4-6.) He played the part of a hypocrite perfectly. As treasurer of the group, it would seem becoming in him to protest against the reckless and foolish extravagance of Mary in the waste of so much money on mere sentiment. Were there not the poor and unfortunate? So Judas could use fair speech, while at heart he was a thief and coveted the three hundred shillings. Many another penurious soul has excused his own stinginess with polite and sensible talk. The love of money is indeed a peril. It cheapens a man's whole nature, dulls all the finer sensibilities, blinds him to his own best interest, and, ultimately, may transform him into a thief fit to do crime. So it did in the case of Judas. No wonder Jesus warned: "Take heed, and keep yourselves from all covetousness."

So Judas at last came to have the heart of the hardened, calculating criminal. As a spy before the Sanhedrin, he is blunt and brutal. "What are ye willing to give me?" as though innocent blood were a cheap thing. Indeed, it is hard to believe that even a miser—a Shylock, for instance—could have come over to the enemy for so small a price as thirty pieces of silver which the chief priests weighed out to Judas in advance. It was the paltry price of a slave. But the traitor stuck to his nefarious bargain with deliberation and pertinacity. He had plenty of time to change his mind and return the money, but he even "sought opportunity" to deliver Jesus into the hands of his enemies. Note, too, how hard and abandoned he was at the last supper.

When Jesus pointedly said, "One of you shall betray me," the other disciples were sorrowful and looked on one another with amazement. When each asked, "Is it I?" Judas did the same thing brazenly. He would bluff it out as long as he could.

The shameful compact was carried through to the letter. Judas came back and took his accustomed place, and the eleven seem to have suspected nothing to the end. They even misinterpreted Christ's last words to Judas before he left on the awful mission, "What thou doest, do quickly," as a message about his duties as treasurer. They did not have eyes to see such treachery. The manner in which Judas returned brands him as a coward, like most criminals. He came to the place where he knew Jesus often resorted, the garden of Gethsemane across the brook Kidron, with "a great multitude" provided with lanterns and swords and staves, as if to arrest some desperate criminal. The traitor knew the Man of Sorrows and his disciples, that they were not armed, neither knew violence, yet he came with a mob. He advanced and kissed his Lord excessively (Mark 14: 45, marginal note), adding insult to injury. Then, just before the seizure, Jesus said to his fallen disciple: "Friend, do that for which thou art come." And the Son of God, betrayed by a traitor's kiss, was led away to a mock trial and a shameful death. Thus was fulfilled the prophecy:

"Yea, mine own familiar friend,
in whom I trusted,
Who did eat of my bread,
Hath lifted up his heel against me."

The remorse of Judas was in keeping with all the rest. After the actual condemnation of Jesus, Judas began to see himself in his true light, something of the enormity of his crime. Gloating satisfaction gave place to reviving conscience which whipped like a scorpion's sting. Smith's Bible Dictionary states that his "conscience bounded into fury." It is said that the traitor "repented himself." But it was only sorrow at the awful outcome, regret and agony because of an irreparable mistake. That has often happened with a murderer or rapist after the deed is done. So it was with Macbeth and Lady Macbeth after they had murdered the gentle Duncan. So Judas, in a frenzy born of despair, rushed to the chief priests and confessed his crime: "I have sinned in that I betrayed innocent blood." But they were not interested in that phase of the subject: "What is that to us? see thou to it." He flung the accursed money into the sanctuary and departed. Shortly afterwards he went out and hanged himself.

The greatest tragedy of the ages carried with it the treachery of Judas and the faltering of Simon Peter. Peter sincerely repented and came back and made good. But Judas went over the cliff. He went down with the Niagara flood. Peter (Acts 1: 25) says that he went to "his own place." That is to say, he went to the doom he had earned for himself. We are all caught in the web of circumstances, and at times we seem the victims of destiny that we are powerless to control. But our spiritual destiny we make for ourselves. Ultimately we go to our own place. So did Abraham. So did Diyes. Judas was moved by the "sorrow of the world" that "worketh death;" Peter was "sorry after a godly sort" that led to repentance and restoration. Peter became a rock, while Judas became a devil. Both

were under the tutelage of Jesus. Both had the same privileges. Both were men of weakness and frailty. One fought the devil after momentary defeat; the other courted the devil habitually and listened to his blandishments. Martyrdom for Christ ended the life of the one; suicide because of betrayal of his Lord marked the end of the other.

Judas carries a perpetual warning to every preacher of Christ, and, indeed, to every Christian. Paul warns us not to give place to the devil. (Eph. 4: 27.) Herein was Judas' great mistake. Let us beware his footsteps. Of course, we cannot deliver up the person of Jesus, but we can betray his cause. We can tread under foot the Son of God, crucify him afresh, and put him to an open shame. If through weakness we fall into sin, let us repent like Peter and start over again. But if we follow in the path of Judas, it were better had we not been born.

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Our Contributors

Things That Corrupt the Church.

BY JAMES E. SCOREY.

The religious world of the professed followers of the Lord Jesus Christ, composed of its more than one hundred and sixty sects and denominations, is by no means agreed as to what one must do to be saved, nor as to church organization and church government. We may learn what they believe on these subjects by reading their confessions of faith, their catechisms, their disciplines, their prayer books, their rituals, and the current literature of their various publications. But the most available source of information to most of us is from their preachers.

There is one thing in which all are agreed, and that is that there is a God. But they differ in reference to what constitutes his being, one party affirming that God is a trinity, the other denying the proposition. Thus the one party is called "Trinitarians," the other "Unitarians." They are also agreed that Jesus lived, that he was put to death, was buried; but all do not believe that he rose from the dead, the one party believing him to be like Moses and the best of men, the other party believing in the immaculate conception and that he was born of a virgin.

There are other differences which we note. Some believe one is saved by his good works; others believe that one is saved by faith and repentance; while others teach that one is saved, made a child of God, by faith alone.

Now, I call the attention of the reader to the fact that these differences in the teachings of religious partisans, and other differences to which I might refer, did not have their origin in the word of God, but in the vain philosophies of men. The conglomeration of these different doctrines is confusion worse confounded. And if any one were to sift out of their written systems of religion all of the doctrines of men written in them or practiced by them, what would be left would fall far short of being the whole counsel of God. The confusion existing in the religious world has resulted from the teaching of men, not of God. "God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14: 33.) The devil is the author of confusion; and the greater confusion he can stir up among those seeking to go to heaven, the more pleased he and his angels are, because his great ambition and purpose is to contravene the gracious will of God to save man from the condemnation of sin while he lives and from the consequences of sin in the world to come.

The fact is, man, in the past ages of his existence, has never been satisfied to be led of God. And the fact still remains that, in the present age, the great majority of the religious world is not satisfied with the plain, simple terms of the conditions of salvation provided by Jesus Christ and preached to all the world by his apostles and prophets. It seems by their preaching and practice they do not believe that God, through his Son, Jesus Christ, has revealed to us a perfect system or plan of salvation from past sins, as well as a guide by which, if followed, we may escape the consequences of sin in the world to come. Hence the necessity, upon their part, of revising the plan, making it harmonize with their views. They have not only modified and changed the conditions of entering the church, but have actually robbed Jesus, the head of the church, of the government of the institution he purchased with his own blood, and have assumed to themselves the authority of its government, and have lodged in their conventions, assemblies, conferences, associations, presbyteries, and colleges of bishops the authority to legislate in reference to what the activities of the church shall be, and to direct those activi-

ties. They have formed numerous societies, boards, and committees to do the work of the church. About all the great majority of the members have to do is to obey the rules and regulations enacted by their legislative bodies, go to meeting, hear the choir sing while the organ is being played, hear the preacher pray and preach, and pay the assessed tax to support these societies, their chief dignitaries, and their many officers and agents. All this machinery is the invention of men, and wholly unknown from any teachings of God's word. God's word makes known no provision for legislative bodies of any kind, whether they be councils, conventions, associations, colleges of bishops, etc. Their churches are no longer independent institutions owing their fealty only to Christ, but must submit to the government of these higher powers.

The order of worship as taught by the apostles and followed in the churches of Christ by the early Christians has been superseded by forms of worship of which the word of God knows nothing. They are the inventions of men, used to gratify those who are not satisfied with the plain, simple, authorized worship which the early apostolic churches observed. The one innovation in the worship of churches which, when first introduced years ago, was not popular among Protestants was instrumental music. I can remember when not a church in all this country used an instrument in the worship, save the Episcopal and Catholic churches. I remember, too, when the organ was first used in the Christian Church in St. Louis, the commotion it excited in all the churches of our country who professed to take the New Testament as their rule of faith and practice. Some older brethren at that time did not think it would become common in the churches. But many of them had gone into the convention and society business, and the organ appealed to them, and so it was used by them. The word of God says "sing," and they thought they could better sing with the organ. But they have not been satisfied with the organ alone, but have made instrumental music of various kinds one of the chief factors and attractions of their worship. The introduction of the instrument into the worship has almost invariably caused a division of the congregations of the church of Christ.

The great restoration movement introduced by the Campbells, Barton W. Stone, and others, was to worship God as "it is written;" that they would do nothing in work or worship for which they could find neither precept nor example in the New Testament Scriptures. Those who subscribe to that principle cannot favor or form societies, boards, and committees, with their chairmen, presidents, and secretaries, to direct and do the work of the churches. Hence the widespread division in the once united body of Christ. When once we take a departure from God's word in either the work or worship of the church, it becomes an easy matter for us to adopt any other which may suggest itself to us, or be suggested by others, that we think expedient.

Tolbert Fanning, president of Franklin College, when I was a student in that institution in the early fifties, delivered a lecture in the chapel on his return from Cincinnati, where he had gone to attend a convention of the Disciples to discuss the question of forming a missionary society. In the convention he delivered an address, taking a strong position against the formation of any society to do the work of the church. Many agreed with Fanning, and during the day speeches were made pro and con, but no decision of the question had been made. On the meeting of the convention the next morning, Mr. Fanning arose to continue the discussion. The chairman politely requested him to take his seat, as he had had his say. Mr. Fanning took up his hat and left for his home. The society was born, and they made Alexander Campbell its president.

Mr. Fanning, in the lecture to which I have just referred, stated not only the things I have written about the proceed-

ings of the convention, but he said something which made a lasting impression on my mind. It was this: They have rejected God's counsel; they have departed from the faith; they are on the sea of speculation without chart, compass, or rudder; their bark carries a cargo of theories and opinions of men; they will float with any tide; they will take the course of any wind that blows; they will become one of the many denominations, already controlled by the doctrines and commandments of men. What a foresight, and what a prophecy, and how soon fulfilled!

If we believe Peter wrote the truth in his epistle when he said, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue," has any man a right to add to or take from the things God has provided for us? We need neither modifications nor changes of God's word from man's viewpoints. If we discharge our duty toward God in this world, we will believe what God says, we will do what he requires, we will trust his promises, and will have a comforting hope of eternal life in the world to come. We should all strive to "keep the unity of the Spirit in the bond of peace," think God's thoughts, and speak God's words; and this we will do, if we follow the oracles of God, and not the vain philosophies of men.

The J. A. Harding I Knew.

BY EARNEST C. LOVE.

It is too late now to say anything to cheer and encourage Brother Harding. But I am glad I said while he was living what I am about to say here. I am taking it for granted that our readers know something of our deceased brother. It is only a short time since his body was laid away at Bowling Green, Ky., where he did such a good work. But he has long been known to the brotherhood as a faithful, humble, powerful preacher and teacher.

Under him I memorized most of the New Testament, and heard him often in "chapel talks." He insisted upon the pupils memorizing the word of God. He spent very little time explaining what it meant. He said: "Go on, and learn more about what it says, and the chances are you will then know what it means." That method appeals to me yet as the best system for teaching the Bible. He insisted upon daily Bible reading for all Christians. He said that no matter how fast one would read the Bible, he would get something out of it. This was his illustration: "If you run down the road as fast as you can, you will still remember some things you saw."

He could come nearer making me feel like I had to preach Christ, at the cost of everything, even life itself, than any man I ever saw. Many times we went to our classes somewhat drowsily and took our seats, half nodding; but when he walked down the aisle, he "filled all the house where" we "were sitting." Every boy automatically stiffened his backbone and tensed his nerves and was ready to do just anything that would win a soul or advance the kingdom of Christ. Nearly every boy left his classes saying in his heart: "Something's got to be done." After all, that is the most important thing in life. Make a young man believe that a thing ought to be done, and he will do it. He'll find a way or make one.

Brother Harding stripped religion and the preaching of the gospel, especially, of all unnecessary trimming, and made it a matter between the preacher and his God. He taught every preacher, and every Christian, for that matter, to put his faith directly in God, as the giver of every good thing, and work where he could do most good, regardless of remuneration. He set no price upon his labor, and lived and died supported by freewill offerings.

There is no doubt in my mind now that this reducing

religion to a commercial basis, "so much preach for so much money," is the greatest hindrance to the spread of the gospel. The country places and small towns are suffering to-day for the gospel, while our young preachers are striving frantically for jobs—yes, "jobs" is right—with the strong churches. There are not enough strong churches to go around, so the unlucky ones are taking secular employment. It scares me to think what's coming. It looks now as if country places, city places, preachers and all, are liable to go to the devil, and that, too, largely because every one is looking to the almighty dollar (or the man who has it) instead of Almighty God. But this sin cannot be laid to the charge of Brother Harding. He taught us better.

When I was in the Nashville Bible School, the question of the eldership was up for discussion. Four views were expressed and defended in the school. (1) All elders were formerly inspired, and so passed away with other inspired men; and so we have no elders now, and need none. (2) We need elders now, but they will gradually develop the qualifications and grow into the place without any appointing. (3) Elders will gradually develop the qualifications, and should then be appointed; but the only appointing necessary is for an evangelist or some one else to point at such and such a one and say: "We have decided to appoint Brother — elder." (4) Elders must have all the qualifications to a reasonable degree, and must be appointed by prayer and fasting and laying on of hands, by the congregation and one or more evangelists.

This last was Brother Harding's position, and it is mine, too. I have never helped to appoint elders, and do not care to, unless they are willing to be appointed in this way. The church cannot succeed with the present method of selecting and appointing elders. Our present practice is not founded upon either Scripture or good judgment, and we are suffering for it.

The great outstanding feature of Brother Harding's life was his implicit faith that God would take care of him, and all other of his children who will trust him implicitly. He wanted to run the Nashville Bible School on freewill offerings, and did for a number of years. It had been running ten years before it was incorporated. Many good brethren said that was not good business. But one thing I cannot help but notice is that there is a great falling off in the percentage of preachers among the students since the schools are run so "businesslike." Every observer can see that something has partially destroyed the spiritual atmosphere that could literally be felt in the earlier days.

Brother Harding's views were opposed by many good brethren. He was said to be visionary, and that his theory would not work. He said: "Don't I get plenty to eat and wear and a place to sleep?" They said: "Yes, but you are young and active now, and keep your work before the brotherhood. Wait till you get old, and you'll see. You will have to go to the poorhouse." But he still maintained: "No good thing will he withhold from them that walk uprightly."

Well, I used to wonder why the Lord allowed him to become utterly helpless to provide for himself and then leave him here for ten years. Could it be that God wanted to show the world that his children could and would be provided for; if only they would put their trust in him? Although, during the last ten years of life, he was unable to preach, teach, or write, or do any other kind of work, yet it was just as he said it would be. He was lovingly and tenderly cared for, and never needed for a thing that money could buy. I believe he never owned a foot of land, and never had but little money at a time, and he always divided that freely with any one who needed it as badly as he did.

The last talk I ever heard him make was in Brother F. W. Smith's tent meeting on the old Bible School grounds, May 8, 1899. He told how he came to quit using tobacco. He said a little girl came in one day, and he

noticed she was barefooted. She was trying to sell something to get her a pair of shoes. He said to his wife: "I wish I had the money to buy that child some shoes." She replied: "That dollar you just spent for tobacco [he had just laid in a dollar's worth] would have bought her a pair." He said he never did like to be beaten in an argument by a woman, but he could not answer that to his own satisfaction, so he used no more tobacco. Harding's boys and girls are everywhere to-day, working to advance the cause of Christ; but I am afraid there is not another J. A. Harding on earth.

The Work in Atlanta, Ga.

BY S. H. HALL.

On June 8, Mrs. Hall, Philip, and I left Nashville for an auto trip to Atlanta, Ga., where I remained for fifteen days in a revival with the South Pryor Street congregation. Mrs. Hall and our son returning to Nashville after nine days' visiting old friends in Atlanta. It certainly was good to be there where we had toiled perseveringly for nearly fourteen years; and if souls ever tried to give us a good time, our Atlanta friends went the limit on this visit. Words could never express what this visit meant to us! We love the Atlanta brethren, and had no reason for believing our every sacrifice made during those nearly fourteen years to put the cause of primitive Christianity on a firm basis was not fully appreciated; but if there had been one, it could not linger with us after this trip.

I found the work in the finest condition. I do not believe that it was my efforts only that caused us to secure the services of Brother B. C. Goodpasture for the West End Avenue work. *God's hand was in it.* We might have found another who would have stood by the work with tireless effort, as he has done, but I doubt it. The West End work has grown onward and upward. They have the best Bible study in the history of the church, and just before we reached that city our brother had closed one of the best meetings in the history of West End Avenue, totaling thirty-four additions, all told. I felt perfectly certain, after the close of two weeks' work with Brother Goodpasture at Shelbyville, Tenn., a few years ago, that in him I had found one of our very best men. Subsequent observation and association with him place this beyond a doubt. He will never know how close he is to my heart for the way he has so earnestly stood by the Atlanta work. It means much to be sane; then, with this, to have the mind and Spirit of our Lord that compels us to "do justly," "love kindness," and "walk humbly with our Lord." Brother Goodpasture is blessed with all these, which means that he is a blessing to the cause of our Lord wherever he may go. With this, he was fortunate in securing for a partner in life one of our best women. All love and esteem her who know her. It would mean much to this old world, and especially to the cause of our Lord and Savior, if every preacher we have were another Goodpasture and every preacher's wife another Sister Goodpasture. They stood nobly by the South Pryor Street meeting.

But another thing made me happy. It was what I found at South Pryor Street. I had been away from Atlanta but a few months till Brother and Sister Vaughn, of Los Angeles, asked me if I knew Don Hockaday, of Granite, Okla. I told them that I did not. "Well," said they, "he is a fine man, and I notice he has gone to Atlanta, Ga., to work." Thanks to Brother Armstrong for putting the South Pryor Street congregation in communication with this good man. I have labored with many preachers, but I have yet to see the man who has made a better impression than Hockaday. He has been a blessing to the South Pryor Street work. The humility and meekness of our Lord he possesses to a marked degree, and he never tires in his effort to do something for the cause of Christ. The confi-

dence the South Pryor Street members have in him is almost boundless. And he, too, is one of those men we can call "sane," in the fullest sense. He was not in Atlanta long till he discovered that he had left half of himself in the West when he left Granite for Atlanta. So he went back and got her, and now he stands complete in his great work. Sister Hockaday is a wonderful little woman. She knows how to get out and go from house to house and help her husband in his great work. The church loves and esteems her. It was my pleasure to be with her brother, Batsell Baxter, in the Nashville Bible School, who is now one of the teachers in Abilene (Texas) Christian College. May God bless these good people, and may he continue to bless me by throwing me with such souls.

Brother John Klingman is preaching for the East Point brethren on Lord's days. Of course, he cannot give the work the time that Hockaday and Goodpasture give to South Pryor and West End Avenue, as he works six days in the week for a living. But the East Point work steadily grows. Klingman is a good man, and no one will ever be harmed by following his gentle life of service in season and out of season.

One of the souls I missed most while in Atlanta was our dear Brother Harding. But, the Lord willing, I want to say a few things about him later. We have never had a greater man.

Field Notes.

BY EARNEST C. LOVE.

On Monday, June 19, I arrived in Pulaski, Tenn., and was met at the depot by Brethren J. T. Clark and J. C. Murphy. They showed me every courtesy and assisted me in seeing the brethren in the interest of the Gospel Advocate. Brother Murphy had to go away, but Brother Clark spent most of the day with me. Some thought best not to give out any preaching, for the Chautauqua was in town. I wonder if they were afraid I would take the crowd away and aggravate the Chautauqua people so they would not come back next year? Some were disappointed because no appointment was made.

Pulaski is the place where Sam Davis, the young Confederate scout, was hanged by the Federal forces. He was captured with certain papers in his shoes, which were discovered after a second search. He had secured them from some one in the Federal army, either a traitor or a Confederate spy. The authorities offered him his life if he would tell where he got the papers. He said he would die a thousand times before he would betray a friend, or words to that effect. I stayed all night near the spot where he was hanged. There is a monument to his memory in Pulaski.

While there I was told this story, which I repeat from memory. When J. T. McKissick, the digressive preacher, was operating around in Maury and Giles counties, he paid Pulaski a visit or two with the hope of "organizing" the church—that is, putting an organ into the house. He afterwards sent another of his kind of preachers there to preach one Sunday. But the brethren had not sent for him and did not want him; so they proceeded to conduct their worship without him. He told them he had come to preach. Old Brother Bennett, who had been exhorting the brethren for many years, got up and said he had some remarks to make. The intruder told him to make his remarks short, so they would not interfere with his preaching. Then one of Brother Bennett's sons got up and said: "Pa, you talk just as long as you want to. Do you hear? I'll see that you are not disturbed." The preacher waited a few minutes and then suggested that some one start a song, right while Brother Bennett was talking. Then this son rose up and said: "I came here to worship. I don't know what you came for; but whatever it is, you and I will have to settle the question as to who is to remain and finish what he came

to do. For before I go on with the worship or you go on with your business, we must see who is the best man. One of us is going to leave here, and the best man can stay." Their new, uninvited preacher took that as a hint that he was not wanted and got his hat and left. There has been no further attempt to "organize" that congregation.

Now, while I simply cannot indorse fighting or violence of any kind, still my brethren do fight sometimes for far less justifiable causes. It seems to me that many houses might have been saved by brethren standing their ground just as the old brother did. Too often our brethren give up and quit and pull off when they should stay right there and ignore the instrument even after it is put in by the faction, and continue the worship as before. If we stand firm and conduct the worship in the usual way, every Sunday without a break, no court will give the house to some one else. It is our quitting that defeats us.

From Pulaski I went to Lynnvile. We had a nice audience, and I met some fine brethren there. Brother B. C. Goodpasture, of Atlanta, Ga., is to hold a meeting there in the near future. There I met a Brother Spivey, brother to the two Spiveys who used to live and preach in Giles and adjoining counties. Both have passed to their reward. The Brother Spivey I visited with can remember when Brethren Lipscomb and Sewell began preaching.

My next stop was at Culleoka. Brother H. R. Hobbs met me at the station and took me to his home. He and Sister Hobbs have no children of their own, but have taken two from the Orphans' Home in Columbia to bring up "in the nurture and admonition of the Lord." We had a good crowd out to church there. There is no "digressivism" in the church, but I found several outsiders, perhaps members of the denominations, who wanted to argue for instrumental music in worship.

One big man came along and said to me: "Don't you believe in instruments in the church?" I said: "No." "Well, I do. I belonged to the Christian Church in Kentucky. We had about the smallest crowds in town; but when we put in an organ, our crowds picked up till we soon had the largest crowds in town." I said: "Do you think that proves it is scriptural?" "Well, no; but where is the harm?" My reply was: "The average man is not prepared to see the harm when it is shown to him. Let me ask you a question. Would you object to serving ice cream and cake on the Lord's table in connection with the emblems?" He said: "No. I can't see any harm in that, if that is somebody's belief." Then I said: "No wonder you can't see any harm in instrumental music. You know nothing about the Bible, and you have not enough Bible religion to save a jay bird." I don't suppose he believes that, but I do.

The last two days in the week I spent at Columbia, preaching once up town and once in South Columbia. Not very good crowd at either place. I found Brother Slayden and Brother Sowell both ready to leave for appointments elsewhere. I called at Brother Morton's home, and found he had just gone. I spent considerable time with Brother John W. Fry, treasurer of the Tennessee Orphans' Home. We found many things in common in regard to the work the church should be doing.

Saturday night and Sunday and Sunday night I spent with my father at Ethridge. I have a standing invitation to preach there every time I can. I found a fine audience waiting, and the crowd got better each service.

On the train to Nashville, Monday, June 26, I met Brother J. R. Bradley, of Elora, Tenn. He is seventy-nine years old, and has been a faithful preacher for many years. I certainly was glad to see him. He said: "I am glad you are working for the Advocate. I have been taking it for fifty years, and I appreciate it more now than ever."

Truth is our only armor in all passages of life and death.—Emerson.

Ham-Ramsey Meeting in Florence, Ala.

BY C. E. HOLT.

In April, Mr. M. F. Ham and Mr. W. J. Ramsey conducted a meeting in Florence, Ala., in which several of the churches of Florence participated. In fact, the meeting was held under the auspices of the churches which engaged therein, and by these churches the meeting was chiefly supported. All the churches in Florence, except the church of Christ, the Roman Catholic and the Episcopal churches, were engaged in the meeting and gave it their indorsement. This, of course, was called a "union meeting." Mr. Ham's preaching was, in many respects, different from that of the common class of "union evangelists." In many respects he is quite unique. His familiarity with the Bible as a whole, with the leading historical facts of the ancient, mediæval, and ancient governments of earth, and his experience and personal observations in Bible lands and in Europe, make him an interesting teacher to the student of the Bible and of history. One of the most marvelous and unlooked-for happenings of the meeting was the large number of people who were added to the church of Christ—the only church in Florence that stands for pure, undenominational Christianity. The Roman Catholic Church, of course, denies that it is a denomination and resents the idea of being classed with them; so for the present we will excuse them and write accordingly.

As a contributory cause, the meeting about which I am writing brought about eighty people into the church of Christ. I have learned that this was a great surprise to the leaders of the churches engaged in the meeting, and who naturally expected all the fruits of the meeting to be divided among their respective denominations. I was told by a man, a member of the church of Christ, who had a personal talk with Mr. Ham, that Mr. Ham said to him, if the church of Christ had gone into the meeting as the other churches did, it would have received more members as a result of the meeting than any of the other churches. Mr. Ham is quoted thus: "I am sorry that the church of Christ refused to coöperate with me." But such was the result, anyway, and many people are wondering why it turned out that way. To me it is no surprise. I would be surprised if it had resulted otherwise.

The first reason for this statement is that the people who obeyed the gospel during and immediately after the Ham-Ramsey meeting had previously been taught the truth, the majority having been reared by parents who were and are members of the church of Christ. The majority of them were connected with families which are and have been connected with the church of Christ for many years. They knew the true plan of salvation before they ever heard of the two evangelists by whom they were induced to make a final decision. The Bible says that we should render honor to whom honor is due, and I always try to do that. So I give Mr. Ham due credit for the work he did in convicting (not converting) and persuading the people to act upon the faith and knowledge they already had before they heard him preach.

But I wish now to briefly notice some things that made Mr. Ham's preaching so effective with those who stand for the true teaching of the Bible against all human theories in religion. Mr. Ham assumes and maintains in his teaching an air of complete independence of, and a full separation from, the schemes and claptrap methods of the modern union evangelists. He said many times in his sermons that he did not belong to, nor was he governed and controlled by, any ecclesiastical body or clique or organization. He said there is only one church that exists by divine authority, and the name of this church is the "church of God" or "church of Christ." This church, he said, began on the first Pentecost after the resurrection and ascension of Christ, an account of which is found in the second chapter of Acts of Apostles. He showed very plainly and very

conclusively, in a sermon on the church, that the true church began in Jerusalem on the first Pentecost after Christ's ascension. Speaking of the Holy Spirit coming on that day, he said: "The promise of the Holy Spirit made by Jesus to his apostles before his death was on this day fulfilled, and I never pray for the Holy Spirit to come; for I tell you that the Spirit came on Pentecost, and he has been here ever since that wonderful occasion. We are in the dispensation of the Spirit, and the correct title of the book called Acts of Apostles would be 'Acts of the Holy Spirit.'"

He said that Christians should not marry sinners, or people who are not believers, nor should they form unholy alliances with human institutions. He introduced such an array of Bible proof in the way of plain, unequivocal statements, and of examples clear and conclusive and convincing, that the walls of human apologies for such things crumbled and fell before his audiences like the walls of Jericho fell before the victorious hosts of Israel.

Mr. Ham exalted the Bible above everything in religion. He said: "If you want divine knowledge, read the Bible. If you want more faith, read the Bible." On the evidence of pardon, he said: "You do not know you are saved by the way you feel, nor by your sincerity in what you believe, nor your devotion to the church of your choice, but by what the Bible tells you. If the word of God tells you that you are saved, then you should have no doubts about it. You should learn to doubt your doubts and to believe your faith." One of his greatest sermons was, "Why I Believe the Bible is the Word of God." His array of evidence in support of the divine authenticity of the Bible was nothing less than wonderful. When he had finished, one could almost hear the weeping and the wailing of the so-called "higher critics" in the lower regions. His sermon on "Sowing and Reaping" produced a wonderful effect on his audience.

Mr. Ham believes in a literal hell of literal fire, and his sermon on that subject was probably as powerful as anything that the famous Jonathan Edwards ever preached. His sermon on "retribution," based on Prov. 29: 1, was wonderful in moving people who had known the truth for years, but who were just "taking life easy," expecting, of course, to make everything right before death should overtake them.

While Mr. Ham understood that all the denominations engaged in the meeting would be strengthened by additions as a result of his efforts, he did not say that one church is as good as another. Neither did he say anything to refute this erroneous teaching. He knew that the people were thus impressed by former teaching and training, and he knew that he was being supported by people who were in perfect sympathy with that denominational error.

The modern dance, social games of cards, and other sinful and questionable practices of professed Christians received unusually severe treatment at the hands of the evangelist.

Now, I can almost hear some one asking: "If you have correctly represented Mr. Ham's teaching and practice, how can he consistently affiliate with the Baptists, the people with whom he is denominationally identified?" I cannot answer the question. I pass it on to Mr. Ham. I, too, would thank Mr. Ham for an explanation. In the meantime I shall rejoice in all the good he accomplishes, and earnestly pray that he may throw off all the coverings and badges of denominationalism and come out into the full-orbed light of God's eternal truth both in theory and practice.

By means of a photograph, made with a vibrating lens, a British scientist has calculated the time of a lightning flash. It comes out one-nineteenth of a second. The calculation is based upon the multiple image in the photographs and the rate of vibration of the lens. The time applies, of course, only to the particular flash that was photographed. —Exchange.

Suggestions to Brethren H. W. Jones and T. J. Marrs.

BY LEE JACKSON.

I see in the Gospel Advocate a discussion on the beginning of Christ's kingdom between the above-named brethren, and, as I am seeking information, I presume that it is not amiss to appeal to them for this desired and much-needed information. Both of them are using Daniel's interpretation of Nebuchadnezzar's dream as a basis for argument; and without taking any part one way or the other in the discussion, I am denying that the Roman empire was represented in the image as interpreted by Daniel. A verifying of their assumed premise can be made helpful to us readers.

1. Please show from the Scriptures that the fourth kingdom of the image was intended to represent the Roman empire.

2. Please show how it was that the image seen by Nebuchadnezzar, and which was intended to represent his Asiatic empire, could be designed to represent Rome, which was then wholly confined to Italy, in Europe, over which the sovereignty of Nebuchadnezzar never extended. Daniel said to Nebuchadnezzar: "Thou art this head of gold." Nebuchadnezzar was never at any time the head over any part of Europe. His empire was confined to Western Asia and to Egypt, in Africa. After Nebuchadnezzar another kingdom was to arise; this second kingdom was that of the Medes and Persians, which existed upon the territory formerly occupied by Nebuchadnezzar. Then came Alexander the Great, who overthrew the Asiatic empire of the Medes and Persians, and established his own rule over the old territory of Nebuchadnezzar. This reign of Alexander was the "third kingdom of brass." After the death of Alexander his empire was broken up and divided among his generals. This brought into existence the condition of affairs represented by the "iron mixed with miry clay," under which the old territory of Nebuchadnezzar's domain gave birth to the kingdom of the Seleucidae in Asia and the kingdom of the Ptolemys in Egypt. These kingdoms of the "iron and the clay," with other divisions that subsequently arose, were within the boundaries of Nebuchadnezzar's territory, just as represented in the image.

3. And last, if you make the prophecy refer to the kings of the Roman empire, how do you account for the long period of time between the fall of Alexander's empire and the birth of Christ, which occurred at the beginning of Rome's dominion in Palestine? The image represented the kingdoms as coming in immediate succession, each one coming upon the fall of its predecessor. The Medes and Persians, as represented by the "silver," succeeded the head of gold; the empire of Alexander, as represented by the "brass," followed the Medes and Persians; the Seleucidae of Asia and the Ptolemys of Egypt, in Africa, as represented by the "iron and the clay," coming immediately upon the fall of Alexander's short-lived empire. Beginning with Antiochus Seleucus, the rule of the Seleucidae continued for two hundred and sixty years in Asia, while that of the Ptolemys in Egypt continued for a period of two hundred and ninety-four years, or up to within thirty years of the birth of Christ. Other minor divisions, with their petty kings, that arose upon the breaking up of Nebuchadnezzar's old dominions, continued much longer. It was in the days of these "kings" upon the old territory of Nebuchadnezzar that "the God of heaven was to set up a kingdom that should never be destroyed." How, then, can the prophecy refer to the Romans?

In our attempts to interpret prophecy in the light of history, it is necessary for us to know history; and in reading the Scriptures, each one should think for himself, and not be content with adopting the ideas of others. For—

"One correct idea that you can command as all your own is worth a thousand gathered from fields that others have unwisely sown."

The Price of Life.

BY S. V. MCASLAND.

"That which thou thyself sowest is not quickened except it die." (1 Cor. 15: 36.)

The principle stated in these words is that life comes out of death. The grain of wheat planted in the soil must lose its own identity and merge itself with a new combination from the soil in order that it may germinate life and be reproduced in the harvest time. All of the boundless activities and processes of nature bear evidence to this same truth. The offspring of man and of beast takes in itself the beauty and strength of its parents and leaves them wasted bodies as the price of reproduction. The happy days of childhood must be left behind if one would be a man, and the body that God has given man in this life must be cast aside in preparation for the form of immortality.

This truth means that success in life must be preceded by a struggle and that everything that is of value must be paid for. The struggle must come before the victory; after the sorrow comes the joy. But there is no such thing as victory unless a battle has been fought, and there is no experience of joy to the heart that has not known sorrow. It is a false philosophy that teaches men that there is a way to escape the labor of life. Many institutions of learning have arisen during the past few decades that offer to the young a short process by which, it is claimed, they may escape the long hours of toil which all of the great men of the past have known; but it would be just as reasonable to expect to see the morning dawn without first going through the shades of night.

This same principle is one of the fundamental laws of the life in Christ. He said: "Whosoever will lose his life for my sake shall find it." It is a strange paradox that we can only find our lives by losing them; yet the truth of it is written in the records of all of the lives of the great host of men and women who have lived and died in the service of Christ and their fellow men. This is the solution of the world's most baffling problem of philosophy if it would but receive it. The men of all the ages have busied themselves in the quest of happiness; and with each passing generation new systems and solutions have arisen, only to be cast aside, sooner or later, as a useless heritage of the past; and all of the energy that has been spent in the formulation of theories contrary to this simple truth of Christ has not brought one more ray of light or dried the tears from a single eye or discovered another gleam of hope. "He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11: 25, 26.)

Pain.

Pain is the bitter soil from which arise

Fast-fading blossoms, dewy with the tears
Of glad thanksgiving, eager sacrifice,

Trembling devotion, promises, and fears;
But, since for some it bears so grim a part,

O, may they sow and Pain at last mature
This larger growth which, in a failing heart,
May strengthen, cherish, bid it long endure!

A steadfast self-control, a constant grace

Of ready sympathy and patience rare;

Humility with courage, on each face

A smile for others, in each soul a prayer;

Abiding faith, abundant charity,

Renunciation, void of fret or bane—

Let such the overflowing harvest be,

No hour of suffering shall count as vain!

—Mary Coles Carrington.

A New Worker.

BY J. O. M'Q.

The "Gospel Advocate Company" congratulates itself in the acquisition of H. Leo Boles to its working force. Brother Boles is thoroughly competent to fill the position he now holds efficiently, and it is believed that he will add much life and strength to the new company.

He is an untiring worker, is full of energy, and, above all, loves the truth as it is in Christ Jesus. He will be an associate editor of the Gospel Advocate, will be active in extending its circulation, and will assist in the management of the "Gospel Advocate Company." Judging the future by his past record as a worker, we shall all be very much disappointed if he does not greatly increase the usefulness and influence of the Gospel Advocate and of the company.

He is very much opposed to schism, division, and factionalism in the body of Christ. In undertaking this work, he does so not for his own advancement, but for the advancement of the cause of Christ. He expects to be helpful in inducing brethren to work more for the honor of Christ and less for their own personal advancement. He hopes to see divisions among brethren cease. We certainly bid him Godspeed in laboring to bring about such an end.

Our readers already know him favorably as a writer, preacher, and teacher. His is a record of work. He does not despair when difficulties are in the way, but goes to work to remove them out of the way. We bespeak for him the hearty support and encouragement of our readers.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

HAPPY HOLLOW.

Between 1870 and 1880 Brother Isaac C. Sewell did some evangelistic work in Lake County. So far as I can learn, he was the first of our brethren to enter that field. He baptized several. Brother Sewell rode a beautiful iron-gray mare with wavy mane and tail. He was real proud of that beautiful animal. One night while he was preaching, telling the people the way of life and salvation, some wicked wretch or wretches shaved off the mane and tail of his mare. The dear old brother was greatly mortified over such wickedness. He never went back again.

Happy Hollow recalls many exciting incidents, religiously, to the older citizens of that part of Lake County. Happy Hollow is where the Methodist and Presbyterians both had a small congregation; hence, a rivalry between them as to which could do the most shouting during a meeting as evidence of the work of the Holy Spirit. Shout they did. From these happy meetings originated the name, "Happy Hollow." The Holy Spirit operated in various ways on the people, so they claimed, to fill them with joy to overflowing.

The few scattered "Christians only" wanted some one to go and hold a meeting, so I was called for the task. They asked for the use of the house, "Happy Hollow," which was granted. The time came, and I went. The house would not hold the people who came to hear a strange and dangerous doctrine. The question box was put up and the questions poured in, many of them silly and ridiculous. Quite a difference in then and now. Now a question box will hang during a meeting and not a single question be put in it.

On the second Lord's day of the meeting the Presbyterian preacher came at three o'clock in the evening. It was said: "Williams will not show up, but will hide out." But, to their great surprise, Williams was there, and on the front seat. I shall never forget how that congregation eyed me while that man was preaching. His subject was, "The Security of the Believer." He labored to convince those who had recently "got religion and joined the church" that they could not fall away and be lost, but were eternally saved. He warned them against false teaching and danger-

ous doctrine, and for them to hold fast the good, old-time Presbyterian religion. It had its effect on his members, and I had a job on my hands.

Our meeting continued for several days. The ranks of the Baptist Church were broken—one whole family came out. Several were baptized. The place for baptizing was where there was "much water"—the Mississippi River. A skiff was secured, and two men (one a Presbyterian) got in the skiff and pulled out to sound the bottom all the way to a proper depth of water to baptize. I am sure we had to go at least fifty yards to find the water deep enough. One was the wife (now dead) of Brother J. W. Parks. It showed great faith on the part of a lady to go such a distance in that broad expanse of water. When we reached the anchored skiff, I baptized the candidate. In using the ceremony, I said "Holy Spirit" instead of "Holy Ghost." That fixed it with that Presbyterian. "I have him caught now! I knew he was a perverter." Just as soon as the baptizing was over, he hastened to get out and go to Tip-tonville to report to his preacher the great sin of that "Campbellite" preacher. "What do you think? He said 'Holy Spirit,' when it is 'Holy Ghost.' Something must be done to stop him." His preacher told him that I was correct in the use of "Holy Spirit" and in that respect had not perverted God's word. This was an unexpected bomb to the membership of "Happy Hollow," for they all knew the Bible said "Holy Ghost" and not "Holy Spirit," and accused the preacher of being tinctured with "Campbellism." Out of this contention resulted the conversion of many of the Presbyterians later.

The year following I held a meeting at Darnall's Schoolhouse, as "Happy Hollow" was closed against "Campbellism." In this meeting the ranks of Presbyterianism were broken, and long, long since the congregation ceased to exist. The schoolhouse was too small to accommodate the crowds, so the next year I went with a tent. On Sunday I was preaching on the "Establishment of the Church," using a chart. A shower of rain came up and the preaching stopped for a few minutes. A Baptist brother came to the rostrum, very angry. "Brother Williams, will you affirm in debate what you preach?" "Certainly," I said. While we were talking I had my pointer in my hand. He said: "Brother Williams, you lay down that stick." I laid it down. Later I shall tell of the results of the labor in Lake County.

Next, "A Call to Troy."

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The last two Lord's days were good days at the Central church of Christ, 1720 South Flower Street. Brother Witty preached last Lord's day and Brother Wright the one before. The usual good crowds were present and the services were enjoyed by all.

Our hearts were made sad by the sudden death last week of Brother S. H. Sale, one of the charter members of Central congregation. Brother Witty preached the funeral sermon and conducted the services, assisted by Brother Fuqua, after which the remains were laid to rest in Forest Lawn Cemetery, there to await the resurrection morning. Our hearts go out in sympathy to the bereaved ones in this, their hour of sorrow; but we, with them, believe and hope that we shall see our brother again in that better land where there is no more parting and where God shall wipe away all tears.

Last evening (June 21), instead of the regular prayer meeting, Brother Wright preached one of his best sermons, taking for his subject "Drifting." I wish every member of the church could have heard that sermon. Every one of us needs it. Some of the good points emphasized in it were: It is the easiest thing in the world to drift, for you don't

have to do anything—just do nothing; we never drift up stream, but *always down*; as we drift along, we bump into others and give them a *downward* impulse; if we continue to drift, we go onward and downward, and finally are carried out into the great ocean of eternity and are lost, and that forever. These are thoughts that each and every one of us should give the most serious consideration, and we should look to ourselves and see whether we are drifting. If we find that we are, there is no need to ask, "Where are we drifting?" A man is rowing a boat on a river. A few miles below him is a great cataract. He gets tired and stops rowing, and before he realizes it he dozes off to sleep. Some one on the shore sees him and raises a shout. This awakens him, and he sees that he is drifting; but he wastes no time in asking, "Where am I drifting?" He knows beyond any question that he is going over the falls to destruction. There is only *one thing* he can do, and this he *must do*, if he would be saved; that is, work, *work* with all his might, and he must not stop until his bark has touched the shore. And this same condition prevails with every Christian. His only salvation is work, work, work! Christ said: "My Father worketh hitherto, and I work." (John 5: 17.) Just as sure as we, as Christians, cease working, we will drift, and we can *never* drift into heaven. The prophet Amos said: "Woe to them that are at ease in Zion!" (Amos 6: 1.) Why? Because they were drifting to destruction. Let us think on these things.

The Worth of the Soul.

BY J. C. M'Q.

We give so little thought and care to the soul that one would naturally conclude it is of very little worth, yet it is worth more than a thousand worlds like this. "For what is a man profited, if he gain the whole world, and lose or forfeit his own self?" (Luke 9: 25.) When one comes to die, his earthly treasure is worthless. Man brought nothing into this world, neither can he carry anything out. Christians, however, give so much more attention to things strictly temporal than to things spiritual that the young are not long in finding it out. Christian parents are often careless about the literature their children read. They read cheap novels and the sensational trash of the day. They read of murders, thefts, defalcations, and outrages. They appear to be hungry to devour such reading. Some known as Christian parents are not too poor to furnish such reading for themselves and their children, but they pretend to be too poor to buy a good religious book costing a few dollars or a religious paper costing four cents a week! Is it any wonder that their children are worldly and care little or nothing for the religion of Christ? If we want to bring the people back to sanity, we as Christians must show more interest in the circulation and distribution of Bibles and of good books. We are molded by our reading more than by any other one thing. Often one article in a religious journal inspires some one to a nobler life. It is true that there is too much sin in the world, but no one can tell how much more there would be were it not for the efforts of godly journalists and pious people. It is a good work to encourage those who are fighting for the right. The bravest hearts would sometime despair were it not for the encouragement they receive. In the midst of cruel misrepresentations and persecutions, how often do the bravest of the brave and the noblest of the noble grow weary of the conflict! The great Paul cried out: "Wretched man that I am!" I am truly afraid to "knock" a righteous man who is helping me fight the battles of life, but I often pray God to give me the wisdom and courage that I need to fight evil, regardless of where or in whom it is found.

We want workers—workers who are willing to lead the fight against sin. We have a brave, noble band of workers in the field. They are doing a great work in selling Bibles,

books, the Gospel Advocate, and Bible Lesson Helps. B. D. Morehead and the young men working under his direction are distributing many Bibles, good books, and taking many subscribers to the Gospel Advocate. They expect to make enough to be able to return to David Lipscomb College next September. Now is the time to help and encourage them in the work. We should all be busy doing good, as we pass this way but one time.

E. C. Love, our field editor, is at work in Middle Tennessee. The churches should have him preach for them. He is an able preacher, loves the truth, and will do you good. Take time to assist him in the work.

Send us a number of new subscribers to-day.

Atlanta (Ga.) Notes.

BY E. C. GOODPASTURE.

R. P. Cuff, of Macon, Ga., began a meeting at Rockmart, Ga., yesterday (June 25).

One was restored at the morning service at West End Avenue last Sunday.

Hugh E. Garrett, our efficient field man, enters the fourth week of a successful meeting at Chickamauga, Ga. To date there have been fifteen confessions. The interest has been unusual. Brethren from Chattanooga have contributed to the success of the meeting by their presence and encouragement. Garrett goes next to South Georgia for a two-months' campaign.

S. H. Hall closed a fine meeting at South Pryor Street, this city, on Sunday night. The house would not accommodate the audience. The West End Avenue and East Point congregations dismissed their Sunday-evening services for the meeting. Of course, as would be expected, the South Pryor congregation has been greatly strengthened by this meeting, but the other congregations have been helped as well. As respects visible results, fifteen were baptized and eight were restored. Much good was done that cannot be mentioned in terms of visible results. We are all looking forward to the meeting we have asked Brother Hall to conduct at West End Avenue next spring.

Is the Confession Essential to Salvation?

BY J. C. HOLLIS.

From Rom. 10: 10 the reader can see that the confession is a step unto salvation. But some people seem to think that this step is made in the act of baptism. But just remember that Paul, the divine writer, says that it is made with the "mouth." I fear that we do not stress the importance of this command as much as we should. (Matt. 10: 32, 33.) If you will read the conversion of the eunuch (Acts 8: 26-40), you can see that the confession that Philip required him to make bears no similarity to the one that is required by our religious friends. Yet some of our twentieth-century preachers insist on people becoming identified with the people of God on such a confession. Now here is the confession that they require a candidate for baptism to make: "Do you believe that God for Christ's sake has pardoned your sins?" The answer is: "I do." Please compare the above with Acts 8: 37. Now, if God commands a candidate for baptism to make "the confession," then why should not we demand the same of him? But, on the other hand, if this step is not essential, then why should we go to this extra trouble?

Let the church be true to her charter—true to the ideals set forth by her divine Lord; let her lay aside the pretense of virtue and practice courageously that which she exists to show forth; and as it was with the Lord's teaching in ancient days, the common people will hear her gladly.—Shirley C. Hughson.

Query Department

BY J. C. McQUIDDY

W. H. West, Haydenburg, Tenn., asks these questions: "(1) Does 1 Cor. 7: 9 apply to both male and female? (2) If a young brother marries a woman who is not a Christian and who never becomes one, do the Scriptures teach that he will be lost?"

1. "But if they have not continency, let them marry: for it is better to marry than to burn." (1 Cor. 7: 9.) The passage applies to both male and female. If they cannot control their desires, it is best to marry.

2. A man shall account for himself to God. Marrying out of Christ will not damn a man. If he continues faithful to the end, he will be saved.

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Mrs. M. L. Brown, Rockwood, Tenn., asks an explanation of Mal. 4: 5; Matt. 18: 8, 9; Matt. 18: 24-35.

1. "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." (Mal. 4: 5.) This evidently refers to John the Baptist, who came in the spirit and power of Elijah. "And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him." (Luke 1: 17.)

2. "And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire." (Matt. 18: 8, 9.) The meaning is, if an object which is as dear to you as your hand or foot or your eye lead you into sin, you should part with it. It does not mean that a man has no better way to shun hell; but if he had no better, he should pluck out his eye, rather than to be cast into hell.

3. Matt. 18: 24-35. These passages teach an important lesson on forgiveness. A servant owed his lord an immense sum which he was unable to pay. His lord commanded him to be sold; but when the servant fell down and worshiped him, promising him that if he would be patient he would pay all, the lord forgave him the debt. This same servant went out and found a fellow servant who owed him a hundred pence. He took him by the throat and demanded of him to pay all, which was only about sixteen dollars. The fellow servant pleaded: "Have patience with me, and I will pay thee all." But the servant to whom so much had been forgiven would not forgive. It is even so now. Those who have been forgiven much by the Lord refuse to forgive their fellow beings little. We must forgive if we expect to be forgiven. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.)

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A. Floyd, Ada, Okla., sends in the following: "Is it wrong for girls to appear on a fixed program of girls and boys who meet at the church house once a week to study Bible topics? The programs consist of boys and girls who are not all Christians, and the only preference given is the leader. The selected leader is always a Christian boy, who opens the meeting by reading a chapter and prayer. The object of the meetings is to furnish wholesome work for our children in training them for more and better service. Are we, as fathers and mothers, Christians, and elders, doing any violence to God's work when we lend our indorsement

and aid, at the same time emphasizing the fact that the girls are not to usurp authority, make elders or preachers?"

Simply meeting in the church house does not make this a church. In the church women are to keep silent. "Let the women keep silence in the churches: for it is not permitted unto them to speak." (1 Cor. 14: 34.) I do not know how to make this plainer. There is a decided difference between a girl's reading or reciting a *piece in a school* entertainment and in teaching publicly in the church. There is nothing directly said in the New Testament as to what girls should do in schools or what they should not do, but Christians are required to bring up their children "in the nurture and admonition of the Lord." It is safe for parents and teachers to train girls in harmony with the New Testament. They should be careful not to encourage them to do things that later might lead them to do things that are forbidden in the word of God.

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John Bonds, Trenton, Tenn., writes of a brother who says the Bible does not condemn working on the Lord's day. He also asks an explanation of Heb. 4: 10 in regard to working on the Lord's day: "For he that is entered into his rest hath himself also rested from his works." This has no reference to resting on the Lord's day, but has reference to the final rest from all labor, struggles, and trials that remaineth to the people of God. When God rested from the creation, the type of the true rest, his works ceased. The law of the land condemns working on Sunday. The Bible requires us to obey "the powers that be." To resist, in a case of this kind, the powers ordained of God is to be in rebellion to God. When the civil authority conflicts with the law of God, then we are to obey God and not man. But when it comes to working on Sunday, there is no conflict; so we should obey the higher powers.

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I am requested to answer the following questions through the Gospel Advocate: "If a brother is appointed elder in the church with a believing wife and children, and after a time his wife or children turn from the faith, does that disqualify or make him lose his office as elder of the church of God? (See 1 Tim. 3: 11; Tit. 1: 6.)"

The scriptures referred to read: "Women in like manner must be grave, not slanderers, temperate, faithful in all things." (1 Tim. 3: 11.) "If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly." (Tit. 1: 6.) Surely God does not stop his faithful servant from serving him because a wife or children apostatize and fall away. "So then each one of us shall give account of himself to God." (Rom. 14: 12.) God did not take Eli and Samuel out of the priesthood because they had had children. Should we demand that a faithful elder resign a duty because his wife and children die? Such action would not be supported by the Bible, common sense, or by custom. David Lipscomb correctly taught that it was not absolutely necessary for an elder to have a wife and children. He says: "We believe an unmarried or childless man, if otherwise qualified, may be a bishop or a deacon. I think where the Scripture says 'the husband of one wife,' it means he must have but one wife and be true to her. Then he speaks of his having children. It means, since the rule was to have children, if he has them, he must rule them well. But if a man knoweth not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3: 5.) This shows the end of the wife and children was disciplinary to teach and train the persons for the work of caring for the house of God. Now, if a man gets his training in some other way and shows his fitness of ruling, even though he has no family of his own, shall the church be deprived of his proved talent?" ("Queries and Answers," by Lipscomb and Sewell, page 204.)

Home Reading

Working for Christ.

BY BERT HUDDLESTON.

"See you later, boys," said Benny Cantrell as the group of boys with which he was walking down the street turned into a pool hall. He had said these very words and others similar many times, for he always held himself above the practices of lounging around such places.

"Come on in, Ben," invited one of the boys.

"Can't hear you, Ed; that's no place for me," Benny replied as he walked on down the street.

At the next corner he met two of his girl schoolmates.

"Have you seen Ed?" one of the girls asked.

"Yes, he is up at the pool hall now."

"O, is he? Do you play pool? I think it's such a fine game for boys. Teaches them skill and accuracy. I sure do wish I were a boy, so I could go with you and play every day," she continued delightedly.

"I'm afraid you'd have to play pool with some one besides me," said Benny.

"Why wouldn't you play with me the same as you would with any one else?" she asked.

"Perhaps I would," he returned, "if I played. But I don't play, because it is no more good for a boy than it is for a girl. Boys should be ashamed to do things like that in which the girls cannot partake."

"Do you shun the pool halls, really?" asked the other girl. "I'm so glad. If I were a boy, you would never see me there. And, Benny, you just keep on staying away from them, no matter what the other boys have to say about it. That's not the place for a boy who ever intends to be a man."

The girl who had spoken first now spoke again. Her lips slightly curled to a sneer as she said: "Well, I must be going. Got company for to-night. See you kids some other time."

By the time she had finished her speech she was quite a way up the street, and Benny was left standing on the corner with Etta Hurst, who, in his opinion and probably in the opinion of many others, was the prettiest girl he had ever seen. He had always complimented himself on the good luck that he and Etta both lived on the same street, and now they walked down this street talking in enlightened tones.

They were, indeed, a lovely couple—she, a very beautiful girl who knew right from wrong, and who attended Sunday school and church regularly; and he, a boy who shunned all practices of the bad habits so luring to a boy of his age. Benny also attended Sunday school and church, and, like Etta, had obeyed the gospel. Both had found it much easier to live their lives in Jesus Christ than to live a sinful life, or, to say the least, a careless life. Both were earnest church workers, and as they walked toward home they vowed to work together in the interests of the church.

"There are lots of boys and girls here who should be in the Sunday schools, and it is our duty as Christians to see that they attend," said Etta.

"I've been doing a great deal along this line, but I have not been doing nearly so much as I could," admitted Benny.

"Of course, we've both been working; but we can renew our efforts, and there will be quite a change if we work hard enough."

The next Sunday saw two or three additions to the Sunday-school class, and Benny made a talk, inspiring the members of the class to start a campaign to get more boys and girls interested in the church work. After the services, Etta and Benny were talking, when Etta said: "Before I

start out to be a missionary, I suppose I'd better begin at home."

"Why?" Benny asked.

"Because that brother of mine won't come to church. I just begged him to come this morning, but he absolutely refused. I guess it's up to us to get him here before we spend too much time with the others."

"We'll have to get after him, all right. If he ever gets started, he will continue to attend, because we will build up a good class here—one that the boys and girls will be glad to call their own."

Three weeks later Etta and Benny went for a walk through the city park to listen to the chattering squirrels and the singing birds and to be enchanted by the fragrance of the sweet flowers. They talked of the beauties of nature—the graceful trees, the streaming sunlight, the grasses—everything seemed beautiful. Nothing troubled them except the one problem—how to get Etta's brother, James, interested in the work for Christ.

"James never associates with the rougher boys," said Etta. "He's always so nice to every one, and it's really a pity to see him out of the church."

"It's a pity to see any one out of the church, Etta, but thousands and thousands of people are doing exactly what your brother is doing. They're staying away from the Savior for some pretended reason—they know not what it is—but they stay away intending to come to Christ some day; yet the longer they hold themselves away, the harder it is to ever get them to see the light. Many wait too long. But James must be shown the right way, and we must show it to him."

"We'll have a talk with him to-night and see what we can do. About as good a plan as I know would be to—"

"Help! Help! Help!"

These cries came from the city lake at the edge of the park, and there was no mistaking them. Some one was in danger of drowning. Etta and Benny started toward the lake.

"Don't wait on me," Etta advised, and at once Benny was running as fast as he could. By the time Etta reached the lake Benny had thrown off his shoes and cap and was plunging into the lake. Out there in the water was a boy, struggling for life, bobbing up and down like a cork, and yelling in terrified tones all the time he could keep his head above the water.

Benny was a good swimmer, and soon the boy, who from the first had been recognized as James Hurst, was safely laid on the sandy shore. He was unconscious now, having kept up for quite a while in spite of a cramped leg.

"I thought James could swim," said Etta, as Benny worked with her brother.

"No one could swim with a cramp like that," Benny answered. "He's lucky to have stayed up at all."

James was breathing easier now, and stirred a little. As he became aware of himself, and before he opened his eyes, he heard his sister's voice.

"O, what if he'd drowned, and not a child of God! He must obey the gospel before something else happens to him."

James was feeling better now, and the few words of his sister impressed him deeply.

"I heard that," he said, opening his eyes, "and I promise you that I'll be prepared in case it ever happens again."

The next Sunday the angels of heaven had cause to rejoice. Another soul was saved.

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Among the Arabian tribes, when the master goes on a trip across the country on his camel, he has two goatskins filled with milk swung across the animal's back, and the contents are churned into butter by the rolling stride of the animal.—Exchange.

At Home and Abroad

Harry Hayes preached at Hornbeak, Tenn., on June 25.

E. C. Coffman writes from Knoxville, Tenn., June 29, that he closed a three-weeks' meeting at Rogersville, Tenn., with eighteen baptisms and eight restorations.

From Albert R. Hill, Charleston, Miss., June 26: "We had good attendance at all services yesterday. At the evening service one made the good confession."

From C. E. Holt, Florence, Ala., June 28: "We had a fine day at old Stony Point last Lord's day. Three entered the Master's vineyard. The congregation at Stony Point is in fine condition."

N. B. Hardeman closed the meeting at Dickson, Tenn., last Thursday night, with thirty-five baptisms. There was fine interest throughout the meeting. He is now engaged in a meeting at Conway, Ark.

The church at McKinney, Texas, is planning to build a house of worship in the central part of the city. They have an option on the lot, and they need fifteen hundred dollars together with their holdings in order to make the deal.

Miss Mamie Wall, a trained nurse and a woman of excellent reputation, offers her services to the brotherhood. If you want a good Christian for a nurse, write or call her, in care of T. J. Derryberry, 1023 Seventeenth Avenue, South, Nashville, Tenn.

From Leslie G. Thomas, Route 1, Melvin, Mich., June 26: "Great crowds attended both our services yesterday. Several from Flint were present at the morning services. Some of the churches are discontinuing their evening services for the summer. We are pressing the battle in Jesus' name."

From T. C. Fox, Natchez, Miss., June 19: "Several days ago I received a letter from a Mr. Miller at Hillsboro, asking me to hold a meeting there. The fourth Sunday in June was too early, so I will not be able to go until fall. I will do my best to go wherever I am called. I have arranged for several meetings during the summer and fall."

"Hardeman's Tabernacle Sermons" will be ready for delivery next week. Those who have sent in orders may call at the office and get theirs. If they do not, the book will be mailed to them. All know that this is an excellent book. If you desire one or more copies, we urge that you place your order at once before the present supply is exhausted.

From Allen Phy, Algood, Tenn., June 27: "I have just closed a good meeting at Linary, Cumberland County, Tenn., with large crowds and interest high throughout. The meeting continued nine days. Thirteen were baptized, fourteen were restored, and one brother from a congregation in Ohio took his stand with them. They had been meeting only twice a month, but will meet every Lord's day now."

From T. B. Clark, Gallatin, Tenn., June 26: "Our work in Gallatin is very good for such hot weather. The meeting at Hot Springs, Ark., will begin on the second Sunday in July. The congregation here has decided to make it partly its own. I need a singer for the meeting, and I am asking brethren who are interested in the meeting as a mission to help us out. You can write me in care of Dr. E. W. Gossett, 508 Hobson Avenue, Hot Springs, Ark."

From John B. Hardeman, Fulton, Ky.: "The Fulton meeting closed on June 27. Large crowds were in attendance during the meeting, and twelve were added to the church. The song service was in charge of C. C. Johnson, of Scott's Hill, Tenn. He is an efficient leader, and our churches should keep him busy. My next meeting will be at Cottage Grove. I am booked for meetings until September 1, at which time I enter the school work again."

From J. W. Howell, Columbus, Miss., June 25: "The day here has been filled with encouragement among us. We had a very interesting review of God's dealings with the children of Israel for the quarter just ended. At eleven o'clock we had a short sermon, at the close of which we were made to rejoice at seeing one precious soul turn unto Him who is able to save us from sin. The baptizing was attended to in the afternoon. Preaching again at night. All this by home forces."

C. H. Smithson, Hatfield, Ark., writes under date of June 27: "I am now in a fine meeting at Bloomburg, Texas. The crowds are large and interest fine. I hope to do much good

while here. This is a Baptist stronghold, and they are of the most ignorant type. Still, many seem anxious to hear; but a preacher who lives here is trying to keep them from the truth. My next meeting will be at home (Hatfield), then Dierks and Ben Lomond, Ark. I have time for a meeting the last of August. If interested, write me at Hatfield, Ark."

R. L. Ludlam, Jr., writes from Fort Smith, Ark., June 19: "Wife and I worshiped at Williams, Okla., yesterday. The church had not met for worship for many months. We had a large audience, principally young people. There are only four members there who make any claim of faith. This makes seven places within a radius of twenty-five miles of Fort Smith which once had a congregation, but no longer meet for worship. The work can be revived by a meeting at each place. Can we have the fellowship of the churches and give ourselves to this work? We cannot do it without aid."

C. A. Lancaster, Pohenwald, Tenn., writes: "I am farming through the week and preaching on Saturday night and on Sunday at eleven and three o'clock. This is a mission field among the poor, and I have more calls than I can fill. On June 17 I preached on Swan Creek, in Lewis County. I enjoyed my visit very much, and promised to hold a meeting for them in September, if I can find the time. This is the old home of S. M. Spears. I preached to my old home congregation on the second Lord's day in June, to an unusually large crowd. They spread dinner on the ground, and we enjoyed ourselves together. I am glad the Lord is blessing me so that I can go to the destitute places."

J. Pettet Ezell, minister of the church of Christ at Cookeville, Tenn., writes as follows: "I am glad to report the work at Cookeville in a healthful condition. The interest along all lines has been one of steady growth. The indications are that a better day is dawning upon us. So far as I can discern, the church is at peace and in accord in its every endeavor. The attendance at all services has steadily increased. The Lord's-day contributions have more than trebled. In addition to this, a note of twenty-one hundred dollars against the preacher's home was liquidated and the note presented to the church yesterday. Two splendid young men were baptized on June 18. A number of young men are being trained to participate in various parts of the public worship. In my absence, on June 25, Prof. A. W. Smith preached at 11 A.M. and Prof. J. M. Hatfield at 8 P.M. On July 2, Prof. Q. M. Smith will preach at 11 A.M. and W. A. Hensley at 8 P.M. It has never been my privilege to live and labor with a more appreciative or a more responsive people. Surely the blessings of the Lord are upon us, and more and more the church of Christ will come into its designed influence in the community. Brother Larimore is to be with us for a month, beginning on the first Sunday in August, and we anticipate not only a feast of good things for the household of faith, but also an ingathering of many precious souls. At present (June 26) I am in the second day of my fourth meeting with the splendid little church at Springfield, Tenn., with Brother Elam Derryberry, of Portland, Tenn., assisting in the song service."

From Joe W. White, Fort Worth, Texas, June 21: "I have resigned the work at the Diamond Hill Church here, to take effect on September 1, and will go to a new field to labor. When I first came here, there were twenty-eight members of this congregation. We held a meeting and gained twenty-two more, the majority of them by baptism. Since that time seven others have been added, making a total of fifty-seven. Of course, some of them have not proved faithful. We have labored under the hardest sort of difficulties. I have never heard of a congregation as small as this trying to support a man for all of his time. The church is composed entirely of working people. During the last few months there has been a financial strain on the congregation and me, which seemed impossible to endure. By the help of God, we have managed in some way to survive. It has been a hard fight to overcome the prejudice and contempt of the sectarians. However, I now have a multitude of friends among them. This has not been accomplished by sacrificing any principle, but by preaching the truth in love, instead of hunting for some one to 'skin.' Our audiences have grown from a mere handful to a household. At a recent service we had more than six hundred people present. Our Bible classes have increased from an average attendance of thirty-seven in January to seventy-three in May. I regret having to leave here when prospects are so bright, but my financial sacrifices have made it impossible for me to remain. I want to express our appreciation of the brotherly fellowship of the Central and Glenwood churches of this city."

O. C. Lambert preached at Belmont Avenue Church, this city, last Sunday, morning and evening.

F. B. Srygley closed a meeting in Chicago, Ill., on June 25. On June 28 he began a debate on the music question with O. H. Gast, at Portsmouth, Ohio.

J. S. Daugherty writes from Kirbyville, Texas, June 26: "I closed at Cravens, La., June 25, with one baptism and the congregation greatly encouraged. I am to begin at Hevistown, Shelby County, Texas, on July 1. West Texas and Eastern Louisiana is indeed a great mission field. There is room there for a hundred gospel preachers."

From H. R. Daniel, Elkton, Ky., June 29: "I began a meeting at Millerstown on the third Lord's day in June and continued it ten days, resulting in six baptisms and many almost persuaded. We had good audiences at all the services, and the brethren think we had the best meeting they ever had at that place. The church was encouraged and a great deal of prejudice was removed. They certainly know how to entertain the preacher."

From J. C. Pendergrass, Livingston, Tenn., June 28: "I began a mission meeting at Elm Grove on the first Lord's day in June, which continued over three weeks, with services only at night. We were hindered much because of rain, as we had no shelter for our services. The farmers also were very busy. In spite of these things, we had large crowds, good attention, and the very best of order. Three were baptized, and I am sure that good was done otherwise. I go to Walnut Grove on July 1 for a week's meeting. I will be busy all the year."

From L. R. Wilson, Searcy, Ark., June 17: "The meeting at Heber Springs closed on June 16, with fifteen baptisms and a fine prospect for a great harvest later. I will return at the same date next year. Brother Harper will also return and lead the singing. He is one of the very finest singers among us. He appears well and makes a favorable impression wherever he goes. After we leave Hickory Ridge, he will join N. B. Hardeman for three meetings, but is not yet engaged from the fifth Sunday in July to the second Sunday in August. If you desire his services, address him—R. E. Harper, Enalia, Ark."

From A. T. Hamiter, Enterprise, Ala., June 27: "Our meeting here continues with fine interest day and night. The auditorium is filled each night. People of the denominations are attending well, many of whom never attended before. The brethren are visiting us from Dothan, Ozark, and Opp. I shall close here in time to begin at Christian Home on July 2. I would be glad to have a few more meetings in Alabama, Mississippi, Arkansas, or Tennessee before returning to my home at Avon Park, Fla. I could arrange for a meeting to begin on July 15 or later. Address me at Newton, Ala., care J. T. Rains, or Avon Park, Fla."

From Adair P. Chapman, Berlin, Ga., June 24: "Flavil Hall, of Trion, Ga., has been in a mission meeting at Jackson, near Moultrie, for the past two weeks. I was with him yesterday afternoon and last night. Brother Hall knows how to preach, and to know him is to love him. Up to last night four persons who had been living in the Baptist Church had accepted the gospel and desired to be Christians only. Some people are seeking the kingdom of God and will obey the truth when they know it; others seem to be satisfied with the doctrines and commandments of men. We are expecting Hugh E. Garrett and G. E. Claus to do some preaching in this section this summer."

E. E. Shoulders, New York City, writes, June 24: "Summer is here, and so are we. Though we cannot do her work, we are trying to do our own as best we can. On the past two Wednesday evenings we have proclaimed the good news on the street corners in the heart of the city. We spoke not in tongues, but to those of different tongues, as our hearers consisted of both white and black, Jew and Gentile. Every day I am impressed more and more that this is the greatest mission field in all the country. The work is started, and I can hardly see how we can afford to drop it. Only sixty-one dollars per month is coming in from outside sources. I earnestly hope that more churches and individuals will give the New York work their support."

R. H. Johnson, Morrilton, Ark., writes: "Sometime last year Brother York, a colored preacher, converted A. J. Gilmer, who before was a Baptist preacher. Brother Gilmer is now located at Morrilton, and desires to spend his time working among the colored people. He is a man of exceptional ability. As there are only two or three small congregations of Christians among the colored folks in this part of the State, if he does the work he contemplates, his

support must come from some other source. I am asking the colored people to call Brother Gilmer for meetings and by this means keep him busy. I would be glad if the white brethren would fellowship him in his work. I have promised to receive all donations and acknowledge same. I believe this is mission work; and should we not help the colored people here in our midst as well as those in foreign lands?"

From W. T. Hines, Braman, Okla.: "I held a mission meeting a year ago in Blackwell, Okla., in a pavilion belonging to the city. We gathered together about thirty-five members. Since that time they have continued to worship in the pavilion; but there has arisen some persecution, and they are going to be compelled to give up their present place of meeting. This is a town of seven thousand population, and they want very much to purchase a lot and build in a central place. They are able to raise only five hundred dollars. Some lots a mile out of town can be bought for three hundred dollars, but the lot they want in town will cost four thousand dollars. Which shall they buy? We feel that they can accomplish something if centrally located, otherwise not. This is a worthy cause, but we must rally to its support or it will fail. One was added to their number last Lord's day."

W. F. Lemmons, Little Rock, Ark., writes under date of June 28: "I have just closed a very interesting meeting at Blox, Texas, with four additions, and established a congregation, and they will meet every Lord's day in the theater building. This is a new mill town of about one thousand population, and we have never had a congregation in the town. The few members are greatly encouraged and express determination to do their duty. We had much to hinder in the beginning. Rain the first three nights crippled the meeting, and then the picture show got in the way, as our arbor joined fast to the side of the theater building. We had permission to put the arbor there and to use the seats from the theater; but the opposite force tried to run it over us, and we gave way two nights and went to the school building. Finally the manager of the mill put the show to rest until we got through with the meeting. All in all, the meeting was considered a very successful one, and they want me back this fall."

From H. N. Mann, Riverside, Tenn., June 12: "On June 3 I conducted funeral services at the burial of Sister Tennie Whitehead, aged seventy-eight years, at Topsy, Tenn. On June 10 I conducted the funeral of Sister Ann Pope, aged one hundred and four years, at the same place. These sisters had been members of the church of Christ fifty-four years. They were baptized by E. A. Land, who departed this life some years ago. On June 8 I conducted funeral services at the burial of Sister Rachel D. Robnett, aged ninety-four years, lacking two and one-half months. This sister was buried at Walnut Grove, on Forty-Eight Creek. Some one has preached the gospel in this country in the long ago, if the laborers are so few now. I have been blessed so far this year to fill all appointments, and usually preach two sermons on Lord's day. When possible, I preach at some place of worship, and then go to some schoolhouse or new place for the evening service. May the good Lord help us to sow the seed of the kingdom while it is day; for the night cometh, when work will end. Then the reward will come."

Fred M. Little, Montgomery, Ala., writes as follows: "I spent five days (June 19-24) laboring with the little band of Christians at Columbus, Ga. About twenty members meet for worship in a small storehouse which they rented on North Highland Street. We hope to have some preacher to locate in that city who will spend all of his time in preaching publicly and from house to house, and in time, no doubt, the church will become strong enough to buy or build a house of worship. Columbus is a progressive Southern city with a population of more than forty thousand inhabitants, with all the modern conveniences of a much larger city. It is a manufacturing center, and has more than a dozen large cotton mills. In these mills thousands of men and women labor for their living. It appears to me that a great opportunity is open to go among these humble people and teach them the way of life. A home for a single man is assured, and others are willing to help toward the support of a preacher. I spent the few days I was there in preaching, visiting, distributing literature, and soliciting subscribers for our papers. Whoever does the work will be treated well, but will have to be content with the necessities of life till the church becomes stronger. R. W. Staggers, Box 933, Columbus, Ga., will be pleased to give any information desired concerning the work."

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Editorial

Eternal Punishment.

BY J. C. M'Q.

Whatever punishment God sees proper to inflict upon the wicked after death will be terrible enough, and all should conduct themselves through life so as to avoid any punishment after death. Instead of discussing the duration of punishment, it is far better to devote our time and talents to living a righteous life so that after death we will avoid all punishment. But it seems that many people prefer to deal with the impractical rather than with the practical. The following has been sent to me by Mrs. Mayo Brown, of Marvell, Ark., with the request that I give it some attention:

I have just read a book called "The Great Controversy Between Christ and Satan," written by Mrs. E. G. White, the thirty-third chapter of which teaches no eternal punishment, but punishment for a time according to deeds done in the body, then utter destruction. (Ps. 37: 10, 38; 91: 5; 145: 20.) She teaches that life or immortality comes only through obedience to God or Christ. (Ezek. 33: 11; Rom. 6: 23.) He that overcometh has access to the tree of life. (Rev. 2: 7.) There being a resurrection of the just and unjust (Acts 24: 15; John 5: 29), what is the second death spoken of in Rev. 20: 6 and Rev. 21: 8, unless it is eternal destruction of the wicked? Matt. 25: 46 and Rev. 14: 11 seem to teach everlasting punishment. Please reconcile other scriptures given with the two last mentioned, at your convenience, through the Gospel Advocate.

There is no difficulty in harmonizing Matt. 25: 46 and Rev. 14: 11 with the other scriptures mentioned. Not one of the scriptures referred to teaches anything clearly as to the duration of punishment after death. Ps. 37: 10 reads: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be." This is a prediction of the destruction of Babylon,

which at the time was in its splendor. The captives lived to see it completely overthrown by Cyrus. Verse 38 of the same chapter teaches that the posterity of the wicked shall be cut off. God, in his mercy and goodness, sometimes cuts off evil in this life. Ps. 9: 5 says: "Thou hast rebuked the nations, thou hast destroyed the wicked; thou hast blotted out their name forever and ever." This probably refers to the Canaanitish nation, which God destroyed from off the face of the earth. The other passages referred to teach absolutely nothing as to the duration of punishment after death.

This world is the scene of conflict and probation. Here God presents and inflicts punishment on sin. He gives many sweet and precious promises to them that obey him. Terrible are his threatenings against the disobedient. He holds up to them the horrors of hell to warn them to flee the wrath to come. He presents the life and truth of his Son, the guidance of the Spirit, the work of the church, the warnings from the Spirit and that abound in his word, to woo men to righteousness and to wean them from evil. The providences of this life work to bring men to repentance. "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33: 11.) If man rejects these, he passes into the future state where probation ceases, where the Holy Spirit does not dwell, where divine love no longer invites to repentance, and where dwell "the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars." Those who now resist all the holy and hallowed influences that God brings to bear upon them will go where no church exists, where are no good associations, where Christ the Savior never goes, and "their part shall be in the lake that burneth with fire and brimstone: which is the second death." If a man will not repent in this life, how can he repent in the life to come, surrounded only by evil and evil influences? So long as he is impenitent, he must suffer for his sins and impenitence. "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still." (Rev. 22: 11.) The man who will not repent during life will not repent throughout eternity; the man who is obedient through life will be holy throughout eternity. "And these shall go away into eternal punishment: but the righteous into eternal life." (Matt. 25: 46.) The punishment and reward terminate at exactly the same time. The same word in the Greek qualifies "punishment" and "life." The space that measures the life is the same that measures the punishment. The word translated "eternal" exhausts the time of the institution or period to which it refers. As examples: When it was said certain things should exist forever among the Jews, it meant they should exist to the end of the Jewish state; when it is said of an earthly kingdom that it shall exist forever, it means it shall last so long as the earthly state of man continues; when it was said a man should be a king forever, it meant he should be a king throughout his life. It exhausts the period to which reference is made. When anything of the future state is affirmed to be eternal, the duration of that thing must exhaust the future spiritual state. As that state has no end, that which is said to be eternal in it, whether punishment or life, joy or sorrow, must have no end, must continue forever. Whatever is eternal in that state must continue as long as God exists. When punishment after death is said to be eternal, it must continue forever. That punishment is eternal is clear from Rev. 14: 11: "And the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name."

In Matt. 3: 12 it is said of Christ that he "will burn up the chaff with unquenchable fire." Unquenchable fire is fire that cannot be quenched. This passage refers to the final punishment of the wicked and that their punishment will be unending. In Mark 9: 43, 48 we read: "And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire; . . . Where their worm dieth not, and the fire is not quenched." The word "hell" in verse 43 is from "Gehenna," representing the place of torment into which the wicked will be cast. The worm that dieth not in verse 48 represents the soul of the wicked, which will continue to be punished in the fire that will never be quenched. As long as "Gehenna" represents the place where the fires of torment will forever burn, so long will the wicked be punished.

Mrs. White and her followers may say that there is no eternal torment, but such teaching will not stand in the face of the plain teaching of the word of God on the subject of hell and eternal punishment. God's word will abide forever.

An Inconsistent Attitude.

BY E. W. SMITH.

The Western Recorder, one of the leading organs of Southern Baptists, in its issue of June 22, under the subject, "The Outgrown Christ," has the following:

The Christian Century, an undenominational journal of religion published in the city of Chicago, requested President Faunce of Brown University to write about the future of the Baptists from the Baptist point of view, and the following week Bishop McConnell of the Methodist Church was asked to treat the same subject from the point of view of the outsider.

The article of the learned and popular bishop appeared in the May 11 number and is interesting. To quote from his article: "I doubt if a church is altogether pure in its democracy when it exalts a mere rite as does the Baptist denomination in preaching immersion. I have been frequenting all manner of public church assemblies in the past thirty years, listening to all manner of ecclesiastical arguments. I have yet to hear a democratic argument for the requirement of immersion. Of course the stock contention is that immersion is the New Testament mode of baptism. Suppose it is? Does that give it any binding force on us to-day?"

We are coming into strange days when one of the leaders of religion in the second most important denomination in America can stand up and say that we have outgrown Christ. Yet such an assertion is clearly and boldly made. Still it is the source of a good deal of gratification that the leaders of these denominations will come out in the open. They used to stand behind flimsy pretexts and convince their followers that sprinkling was taught in the Bible. They used to lug out the Philippian jailer and "his family" to prove infant sprinkling by, but thank God they have gotten to a more honorable stage. The Greek of Jesus' time was as full as it is to-day. Jesus said: "Go and baptize [not rantize]." If he had been as broad as some of us desire our poor deluded Christ of the first century, but not near up-to-date enough for the twentieth, he would have said: "Go into all the world and preach the gospel, baptizing, and sprinkling those who do not want to be baptized." But Jesus did not want that. He said: "Immersion is my method of admission, and that is just what I want."

The foregoing furnishes grounds for very serious reflection, for it shows the limits to which men will exalt human wisdom. Assuming the Recorder has correctly represented this bishop of the Methodist Church, it can be seen at a glance that he cares precious little for the authority of Jesus Christ, because, after tacitly admitting that the New Testament enjoins immersion, he waves such authority aside with the astounding statement: "Does that give it any binding force on us to-day?" According to the principle involved in the Bishop's statement, it is well to ask: Is there anything taught in the New Testament binding on us to-day? If the religious world has "outgrown" the

command to be immersed and something else can be substituted for that act, why will not the same be true of everything else that Christ taught or commanded? In fact, will not the same principle, carried to its logical conclusion, do away with the Christ himself and permit the substitution of some other leader as the whims of "advanced (?) thought" may demand? Well, that is exactly what many so-called "religious teachers" have done. They have stripped Christ of his divinity and fixed up a Christ after their own fashion, and are turning the earth upside down in their efforts to palm off on the world their man-made Savior.

The Christian Century, from which the Recorder quotes, is of very doubtful integrity when it comes to the divinity of Christ, the miracles of revelation, and the binding authority of Christ. At least, it does not seem to be in full fellowship with the Christian Standard along these lines; and since it is an avowed advocate of the "open membership" craze, it, too, regards not the authority of Christ. This bishop of the Methodist Church, by his revolutionary statement regarding one solemn command of the Lord Jesus Christ, has virtually repudiated the entire word of God and placed himself in a position where he cannot consistently insist upon the binding force of anything taught in the Bible from Genesis to Revelation. O, the tragedy of it all! Men becoming wise above that which is written, and exalting their wisdom until it becomes *deified*, and before which they and their deluded followers bow and worship.

But what about the Western Recorder? In the scathing criticism it pronounces on the utterance of this bishop of the Methodist Church, does it not assume the attitude of "the pot crying black to the kettle?" While the Bishop repudiates the binding authority of the New Testament regarding one feature of baptism and substitutes his own wisdom, does not the Recorder repudiate another feature of New Testament authority regarding the same ordinance and substitute a tradition of man instead? Let us see. The same Being that commanded immersion also expressed the purpose for which he commanded it. "He that believeth and is baptized shall be saved." (Mark 16: 16.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) "Which also after a true likeness doth now save you, even baptism." (1 Pet. 3: 21.) These are only a few of the passages which clearly express the binding authority of baptism for the remission of sins; but the Recorder has set aside this divine authority and substituted therefore a human doctrine, making baptism a nonessential in so far as obedience to it has anything to do with the salvation of responsible beings. Hence, when it comes to the matter of setting aside divine authority or "outgrowing Christ," the Recorder should tread lightly, for it is running neck and neck with the Bishop.

Mother Love.

There is an endearing tenderness in the love of a mother to son that transcends all other affections of the heart. It is neither to be chilled by selfishness nor daunted by danger nor weakened by worthlessness nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and if adversity overtake him, he will be the dearer to her by misfortune; and if disgrace settle upon his name, she will still love and cherish him; and if all the world besides cast him off, she will be all the world to him.—Washington Irving.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Organizations.

By C. R. N.

From a preacher of the gospel I have the following: "Would it be scriptural for the several congregations in a city or county to select the elders of the different congregations, or other members of the respective congregations, and let them be a committee to have in charge the missionary work in the city or county?"

We live in an age of organizations. Long has the world had the slogan: "In union there is strength." By pooling the strength of many, and for the aggregation to give the full measure of its strength, things can be accomplished which cannot be accomplished by the individual acting independently.

In the great war through which we have just passed, the allied forces, with the defeating of the central powers in view, were making slow progress, the desired end was not being rapidly attained; but when the allied forces were articulated and directed by one man, Marshal Foch, the routing of the central powers came quickly.

Men with wealth form an association and finance a great work in the development of the country, and in a remarkably short time results are accomplished which could not have been brought about by the individual acting independently.

Philanthropic institutions, many of them, exist because of the righteous impulses of many being manifested through coöperation.

It should not be overlooked, though, that all aggregations and coöperations are not for the good of the masses, and what is not good for the masses is not good for the individual. When coöperation is had for the purpose of exploiting the people and amassing wealth in an attempt to satiate the craving of the individual member of the association, it becomes a curse, and our State proposes to "out-law" such, for they are a "trust." By their united financial strength they undertake to control the products of the world to reach their desired ends, even if they must charge exorbitant prices for the necessities of life, thereby bringing suffering to the people.

When we soberly consider how largely the human element predominates in each, we are forced to say that there is danger in the centralization of power.

In the religious world there are organizations galore, each with the avowed purpose of blessing the world. What should be our attitude toward such organizations?

The church of Christ exists by the authority of heaven, and was brought into existence by the wisdom of Jehovah. To say that the church is not able, that it is not sufficient as an institution to accomplish the work designed by the Lord for it to accomplish, is to tacitly affirm that the Lord did not possess sufficient wisdom or power to build the needed institution. To contend that the church was quite adequate to accomplish the work under the conditions existing when it was built, but is not sufficient for the needed work in this electric age, is to affirm that He who built the church was no more than human, and built only as a human, for the present need only, or with only the human conception of what the future would bring. The church is the expression of divine wisdom in an institution for the accomplishment of all work he would have done. To this

end he decreed that there should be glory to the Father throughout all ages in the church. (Eph. 3: 25.)

What should be the attitude of the Christian toward organizations of a religious character which are not, and do not even profess to be, the church of Christ, but are proposing to do, and are doing, good work for humanity? That such organizations exist is freely admitted. One can be a member of the church and not a member of the societies.

The good these societies do is the result of the individual coöperating and causing the human institution to function. The society is given credit for the work done. Its members advertise and talk about the society, not about the church. I am glad to see the good the society may do, and wish to be understood as indorsing the good which any individual or association of individuals may do; but I am unable to bring myself to indorse the efforts of God's children to do through human organizations the work which it is their duty to perform as members of the church of Christ. There is not a good work which the societies propose to do which should not be done by the church, as such.

I am unable to understand how one who is informed and whose heart is filled with reverence can think that the people of God can do more or better work through the human society than they can through the church, the divine institution. They must think they can, else they would not be so zealous in the society and inactive in the church.

Among some members of the church the organization craze seems to have found lodgment. Good brethren have been aroused to needed work and to bring into existence an organization, which the church should function.

Any organization which is larger than a local congregation of Christians is too large, and is unknown to the Scriptures; and any organization which is smaller than a local congregation is too small, and has no right to exist, if it has in view the doing of the work of the church.

The pope of the Roman Catholic Church is the result of delegated authority. Conferences and synods are the result of delegated authority, and exist as governing bodies, making laws, changing laws, and the creed of the church they represent.

A congregation of Christians may send a messenger to a meeting, but it should be remembered that the messenger simply has a message to deliver and is in no sense a legislator; he has no authority to bind on the church, and can represent the church only in the particular message intrusted to him and on the occasion which may be named. It should be remembered, too, that the messenger represents only the congregation sending him. It is not within the scriptural province of a congregation of Christians to delegate to any man or set of men authority to bind on them. The elders and deacons are the overseers of the congregations—overseers of the particular congregations of which they are members. They have no authority in other congregations. It is not theirs to even make laws to govern the congregations of which they are members.

To appoint committees from ten different congregations, and these committees to form themselves into a central committee to take in hand the work the church should do, is to delegate to them authority to do work, and to bind on the represented congregations the plans and obligations they may assume. If they have not this authority, they are mere figureheads; if they have this authority, they become a legislative as well as an executive body. If the central committee agrees on something, and the churches, the ten churches, are bound by the agreement, then nine of the ten men are bound in congregations of which they are not members. Thus they invade the rights of others, be that invasion friendly or otherwise. If such a committee can be had for the city, the county, then why not for the State, then

for all the States? Surely the work will be so great when thus extended that all the time of the committee will be demanded, and we must then needs pay them for their services. Of course some will have to preside in the committee, then the necessity of the secretary and treasurer, and let all the churches of the country function through the central committee. If we may have such committee as you suggest for the city, then why not for the county, the States, the nation? Why not? What should the committee be called? You might well call it a "missionary society" as by any other name. The name by which it is called will not change its earmarks. It will not be the church, nor will it be messengers from the churches. It will be an unauthorized ecclesiastical body; and if allowed to function for long, I predict that it will be making demands on the churches that they comply with their every demand.

If in your city there is a section which needs to be evangelized, let your congregation make a survey of the field, learning the demands and conditions for the work to be successfully carried forward. If your congregation is not able to finance the work, let there be messengers sent to other congregations in the city, asking their cooperation and fellowship in the work. The sister congregation can take the matter under advisement and, after conference, advise your congregation if they can cooperate with your congregation in the work, and to what extent they will be able to assist. This will be scriptural cooperation.

You should remember that the Lord is wiser than we. The local congregation is the unit through which we should work. A committee such as you suggest may on the surface appear harmless; but the best men, when authority is delegated, become dictatorial. Be content to let the Lord direct the church, function. The Lord knows best.

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A Life Sketch of Benjamin Cicero King.

BY JOHN E. DUNN.

"Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

Who is the great man? The world would say some famous general, some great statesman, some noted author, some world-renowned clergyman. When one of "our" prominent preachers passes away, space and prominence in "our" papers are given to the story of his life. When Mary anointed the feet of Jesus and wiped them with her hair, a humble and insignificant act performed by a modest woman, the Savior said: "Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." May we not, then, be permitted occasionally to present to the reading public sketches of the lives of modest, unassuming workers in the vineyard of the Lord? Without this great army of silent workers, we could have no churches, no schools, no homes, no public enterprises, and, in fact, nothing.

Recently my own brother's life was given well-deserved notice in the papers. He did a great work in the world for God and humanity. But what could he have done without the backing of such men as B. C. King?

Brother King lived for a purpose, and the world was made better by his life. He came to Texas when a young man, more than half a century ago, when the State was undeveloped. He helped to make his country a desirable place to live. He took an interest in building good homes, not only for himself, but for others also. He was unselfish. He was endowed with a strong mind, a robust body, and an abundance of energy. He made a good deal of money. He used his money to do good. He was always in favor of good roads, good streets, good schools, and a beautiful city. He never objected to his property being taxed to educate the poor. He contributed liberally of his money and gave

time to have the gospel preached and build church houses. He contributed to the cause of Christian education. He was ever ready to help the poor. He lived a clean, simple, and industrious life. It was commonly remarked when he died that Waxahachie had lost one of her foremost citizens.

Benjamin Cicero King was born at Palmetto, Ga., in 1848, and came to Texas just after the close of the Civil War; was married to Miss Mary Harris, near Waxahachie, Texas, on April 6, 1871; and died on February 26, 1922. Sister King survives him, though at an advanced age, in delicate health, and almost blind. She was born in Wilson County, Tenn. Her ancestors were disciples of Christ. Some of them were pioneer preachers of the Restoration movement for New Testament Christianity. Her uncle, George Sweat, of Kentucky, made her a visit soon after her marriage. She had taught her husband the gospel of Christ. On this visit she had the joy of seeing her uncle baptize her husband into Christ. They reared eight children—four sons and four daughters—to manhood and womanhood. They are all living and are among the leading citizens of their country.

On April 6, 1921, Brother and Sister King celebrated their golden wedding. There were so many friends from all walks of life who wanted to pay their respects to this grand old couple that the celebration took place in the city park. Brother King made a feast, and paid all the expense of this celebration, to which were invited all of his friends, both rich and poor, high and low.

Brother King was a man of decided convictions, and was free to express them whenever he thought it necessary. He was one of those stalwart private citizens of the great common people who go to make our country what it is that is noble and great. He left to his children the rich heritage of a good name, which is "rather to be chosen than great riches." The world was richer by his living in it, and made poorer when he went away.

"Blessed are the dead who die in the Lord," who have "walked not after the flesh, but after the Spirit."

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Multum in Parvo.

BY R. L. WHITESIDE.

Some preachers manipulate the people; others teach them.

Some preachers tell the people something; others just preach.

Brass is a poor substitute for brains, but, if polished, it is more shiny.

A big per cent of the people will follow any man who will pet, cajole, and flatter them.

"Some people get so smart they ain't got no sense" is better philosophy than English.

Darwinism teaches the survival of the fit; the gospel teaches the revival of the unfit.

If there are forty-nine ways of talking without saying anything, some people know all of them.

The great question, "If a man die, shall he live again?" has no interest for the infidel—nor the ox.

The noise of escaping gas does not interest me, whether it be from a leaky pipe or a man's mouth.

Some men use the church to further their own interests; others use themselves for the glory of the church.

It is evident from the actions of some men that the Lord did not take the bone out of man's head to make woman.

We may become so busy trying to build up the Lord's church that we forget he has any right or authority in it.

Extremes meet. As strange as it may seem, it is a fact that the farthest point on earth from where you are is right where you are.

A sermon should be well proportioned; its length should correspond with its width and breadth. Some sermons are long at fifteen minutes.

If You Are Too Tired to Eat

Take Hood's Sarsaparilla. A well-known Justice of the Peace in Indiana says Hood's Sarsaparilla makes "food taste good." After taking three bottles he eats 3 hearty meals a day, works hard and sleeps well.

A grateful woman writes: "I earnestly recommend all women who wish to be made new, or who are troubled with that tired feeling, to take Hood's Sarsaparilla. It wonderfully relieved me of sour stomach, distress and belching."

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of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these loathsome spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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

Fighting the "Movies."

BY J. O. BARNES.

I have received some encouragement in the warfare I am waging against a very popular, but virtue-destroying evil—the "movie." I use the term "virtue" in its broadest sense, applying to both male and female. This pernicious evil, as a deadly serpent, is slowly but surely tightening its slimy coil around the hearts of our tender youth, and is ready to strike the deadly blow and fasten its poisonous fangs in the souls of our boys and girls, thus robbing our boys of manly courage, which alone is their safeguard from sin and ruin, and our girls of their chastity, which, when once lost, can never be regained. Goldsmith said: "I believe the girl has virtue; and if she has, I should be the last man in the world to attempt to corrupt it." O that this sentiment were the sentiment of every man, and that it could find an echo in every heart! Then our girls would be safe from this danger and our boys would be better boys and make greater men.

But this is not all. This deceitful device of old Satan is now trying to rob the virgin bride of Christ (the church) of her virtue, even eternal life, by snaring her into its toils and causing her to fall from its state of virginity and to wallow in the filthy quagmires of sin.

Yes, we know that there are some scenes placed upon the canvas that are both educational and uplifting, which are worth both time and money to look upon, and which would not even taint with sin the mind of the weakest Christian, provided they could be separated from those scenes which arouse the passions and the carnal lust of the worldly-minded, many of whom are in the church, and who, separated from glaring evils, could be educated and trained to serve God aright, but who, by coming in contact with such evils, and sometimes encouraged by older and stronger Christians, will easily follow in the broad trail of the serpent and say: "I do not see any harm in going to the 'movies.'" My dear, weak brother, there was one who was wiser than you, who said: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) The "movie" is one of "the ways of death"—eternal separation from God.

Now, Jesus said: "Enter ye in by the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matt. 7: 13, 14.) Sinner out of Christ and brother in

CHANGE OF LIFE WOMAN'S TRIAL

**Proof That Lydia E. Pinkham's
Vegetable Compound is of Great
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Metropolis, Illinois.—"I have taken Lydia E. Pinkham's Vegetable Compound and it is all it claims to be and has benefited me wonderfully. I had been sick for eight months with a trouble which confined me to my bed and was only able to be up part of the time, when I was advised by a friend, Mrs. Smith, to try Lydia E. Pinkham's Vegetable Compound and Liver Pills. I was so much benefited by the use of these medicines that I was able to be up and about in two weeks. I was at the Change of Life when I began taking the medicines and I passed over that time without any trouble. Now I am hale and hearty, do all my housework, washing, ironing, scrubbing, and cooking, all there is to do about a house, and can walk two or three miles without getting too tired. I know of several of my neighbors who have been helped by your medicines."—Mrs. EMMA CULVER, 705 E. 7th St., Metropolis, Illinois.

Depend upon Lydia E. Pinkham's Vegetable Compound. Nervousness, irritability, heat flashes, headache and dizziness, are relieved by this splendid medicine.

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

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Christ, examine yourselves, decide which way is the best, and follow that way and avoid the paths of sin which lead to death.

Paul, the inspired apostle, in writing to the church at Thessalonica, said: "Abstain from every form of evil." To be the most charitable, we must of a truth say that the "movie" has some appearance of evil, which is clearly manifest in their advertising pictures on the outside, representing murder, robbery, lewdness, and other demoralizing forms of evil and wickedness.

"Let Us Build This House."

BY W. F. LEMMONS.

The Jews said, "Arise, and let us build this house;" and they built the greatest house in the world. The church of Christ does not own a church house in the State of Montana, and I want you to read every word of this twice.

The poor saints at Mona, Mont., have pledged themselves to give about four hundred dollars to build at that place—secure the land, put the restrictive clause in the deed, and do the principal part of the work necessary to build. I know them, and that is almost like sacrificing the "widow's mite." I promised to cooperate with them, when they got everything in shape to build, in raising funds that might be lacking. That time has come. They are following my suggestions in the matter. A building committee has been selected, as follows: Asa Hall, Mona; Elza Woods, Mona; J. O. Golphenee, Elmdale. They are all good men.

Brethren, do you desire fellowship in this good work? Do you want to put a few shingles on the roof of this house that will bear the inscription over the door, "The First Church of Christ in Montana?" In the future when you read reports of work in Montana, you will point with pride to the fact that you assisted in building the first church of Christ in that State. Am I going to help with cash? Yes, sir, with all my heart. I know the field, and I know its needs. Besides, I know the brethren who are struggling to build this house and to keep the work moving. They are the genuine article—self-sacrificing saints. They don't ask for help when they can help themselves. I have urged the building of this house, which is very essential to success. The Mormons are invading the territory. The church of Christ is big enough and liberal enough to do this work, or any other good work, when convinced that it is necessary. The fact that we have no house of worship in the State is enough to convince any one. Montana is in a cold climate, ranging from forty to sixty below zero in

winter, and they need a comfortable house after having driven in a sled from three to ten miles to meet upon the first day of the week. They do that in the dead of winter. Now, brethren, decide what your duty is. Put it up to your congregation at once, and send a contribution to any member of the above committee. If more is contributed than is necessary to build, it can be used by Brother Golphenee in the mission work there.

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Old Sores, Outs and Burns have been healed since 1820 with

Gray's Ointment

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

Let thy discontents be thy secrets.—
Benjamin Franklin.

Facts About the Olive.

It is doubtful if there are many fruits that have been known to man longer than the olive. Records show it was cultivated by the Egyptians more than four thousand years ago, and olives and the olive tree are mentioned often in the Bible and all ancient writings. Asia Minor is supposed to have been the original home of the olive. The trees often reach a great height and a very old age, some of them in parts of Southern France being nearly two thousand years old.—Selected.

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Book now being mailed to advanced subscribers.

Send all orders to N. B. HARDEMAN, Henderson, Tenn.

Field Reports

Huntsville, Texas, June 27.—The
meeting at Huntsville is three days
old, and the interest is increasing with
each service. Seven have made the
good confession. We need a good
church at this place. One of our
State schools is here. Our brethren
have made but little effort to do any-
thing here for years. We have a few
members here, but they are not able
to carry on the work. The churches
of Christ should see to it that a con-
gregation is established at this place.
The digressive church is composed
largely of members of the church who
have moved here for school advantages,
and, not being taught, they have gone
to the organ party.—F. J. Berry.

Fort Smith, Ark., June 27.—We are
all hopeful concerning the growth of
the work at this place. Some things
have been hindering us which Satan
has cast in the way to make the way
difficult. We ask the prayers of all
the faithful that we may be able to
withstand the fiery darts of Satan and
be delivered through the power of
God. Our attendance is good, con-
sidering all circumstances. A week
ago last Lord's day another young
lady obeyed the gospel. Our prayer
meeting work is not doing so well,
though we have as yet a very good
interest. We shall begin on Wednes-
day night a study of New Testament
Palestine and the life of Christ.—
Leland H. Knight.

Natchez, Miss., June 19.—I held a
good meeting in Natchez, beginning
on the first Lord's day in June and
continuing until last night. The meet-
ing was held under an old, worn tent,
and the rain and mosquitoes hindered
much; however, the attendance was
very good and the interest splendid.
I did the preaching, except at the last
two services, when Brother J. Roy
Vaughan, of Jackson, Miss., our song
leader for the meeting, preached two
discourses which were much enjoyed
by all. Brother Vaughan should be
kept busy preaching the gospel in this
field. He is a splendid young man.
Five persons were baptized, one was
restored, and much other good was
done. Pray for the work here.—
T. C. Fox.

Greenville, S. C., June 26.—The
work in Greenville is picking up some
of late; the last two Sunday nights,
in my home, we had record crowds—
thirty and twenty-four, respectively.
Yesterday we had eleven members
present, which is the greatest number
at one time. Our contributions aver-
age better than five dollars per week.
Every one seems eager to advance the
cause. On June 23 we began a series
of meetings in a tent. The crowds
thus far have been increasing and
seem interested. Last night we had
more than the tent would hold. We
thank God for the opportunity thus
afforded of proclaiming the word of
life. We dare not prophesy, but hope

Fifty Against Two. It is not reasonable
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It refreshes the blood, improves the appe-
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Then off to bed with a happy heart for your
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Is a great comfort in cases of inflamed con-
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*"I'll be all right
in the morning"*

"When I feel like this—
dizzy, black spots before
my eyes, bad taste in
my mouth, stupid and
lazy—I know what's
the matter. I'm bilious,
I just take a couple of
DR. MILES' LIVER PILLS

They fix me up in short order.
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mild but effective in opera-
tion.

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BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents; shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms, and hands each day; then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach, because it doesn't irritate.

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for great results for God. Our literature funds are increasing also, being contributed to by the Leoma, Long Branch, and Center Point churches, of Lawrence County, Tenn.; Brethren North, of Ethridge, Tenn.; church at Sellersburg, Ind.; and Brother Shannon, now of this city. We have purchased a small press and have had printed more than five thousand tracts. We hope to do much more. The press works well, but we are in need of some few more supplies. Brother Burton is reporting encouraging results at Union. We desire the prayers and coöperation of every Christian.—G. F. Gibbs.

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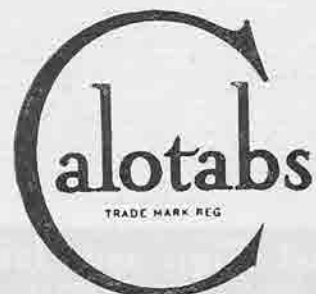
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Preaching and Printing the Gospel.

BY E. C. FUQUA.

Aside from my regular preaching on Lord's days for the church of Christ at Sichel and Altura Streets, Brother G. W. Riggs and I are engaged in tent-meeting work through the week nights; then I am kept busy through the daytime printing free literature to help get the truth before the people. The oral preaching is, of course, purely local, but the literature work is reaching almost around the world. Through this combination of means I believe great good is being done. The literature work is a continuation, on a larger scale, of that work I was doing in Colorado. When I saw I had to leave Colorado and come to California, I sold the machinery we had there so I could secure another press and equipment here. Here a new building was erected especially for this literature work, and a new press was bought—a modern automatic press, self-feeding, with a rate of sixty tracts per minute. For this equipment we paid \$4,923.69. After paying expenses of moving to this State the unsold materials we had in the plant in Colorado and settling some bills against it there, I had left, on reaching California, \$840.96, which I turned into the new plant here. I am happy to say our new plant is entirely paid for.

The new building for the press was erected through donated labor by a number of brethren in the name of their home congregations. Cash donations from a few churches, added to the amount I had on hand, were sufficient to purchase the equipment. No "begging" or "drumming" of any character was needed to raise this splendid sum. The brethren "had a mind to work," and it was done with ease.

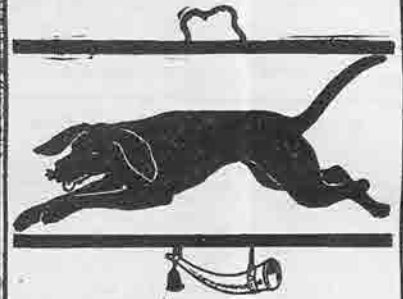
To protect the equipment, or rather the brotherhood's interest in it, and secure to the latter the use of the plant forever, I deeded it to the brotherhood, naming as trustees the elders of the church at Sichel and Altura Streets, Los Angeles, who are to protect it against misuse at my death. They do not own it; they are merely to safeguard the brotherhood's interests and see that at my death the plant is placed in proper hands. It is owned by the brotherhood according to the will; and it is further provided that the plant shall never be used by any man or any number of men not strictly loyal to the New Testament teaching in all things; that under no circumstances can it be used to advocate any hobby, theory, or speculation, but must be used to publish such matter as we call "first principles"—matter designed to open the eyes of the people to the pure New Testament teaching as to

how to become and remain Christians, etc.

I hold no legal claim to the plant, save the free use of it in conducting the same character of work as I have been doing in latter years. The work of producing the tracts is my own personal donation to the work. I am glad to give this much.

Now it is up to the brethren everywhere, who want to see the truth scattered in every direction, to supply the paper and ink. A great task is before us, and we are ready for it. Pray for the success of it, brethren.

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A Christian Life Speaks for Itself.

BY S. WHITFIELD.

The life of the child of God has an influence for good over the lives of others. The influence of good deeds cannot be destroyed. It is true that some are blundering over the actions of professed Christians, and because such Christians do not live right they excuse themselves because their conduct is not good. We should all be very careful about the example that we are setting before others. The name of God was blasphemed by the Gentiles through the wickedness of the Jews. Judas became a dangerous character; but his wicked example did not, and still does not, destroy the good influence of the other apostles. Their lives are speaking to us now, and will speak on until the end of time. The lives of such noble, great, and true men are reminding us of the secret of true greatness. The stone that is set in motion through the godliness of great men and women will roll on until God says that time shall be no more.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 11.)

"And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray." (John 7: 12.)

Even the life of Jesus did not lead all to follow God. But some—those who were willing to give Jesus credit for his good actions—said that he was a good man. Just think of the good that the life of Jesus has done in the world, and is still doing! His life has been speaking for itself, and will continue to speak as long as the world lasts.

Let us not forget the heroes and heroines of Old Testament times, who fought the battles of God so bravely. Their lives are molding and shaping the lives of others, and are making them more like God. Think of Noah, Abel, Abraham, Joseph, Daniel, and all the rest, whose first and great object in life was to do the Lord's will. All of these bring before us an argument in favor of Christianity that no man successfully can gainsay.

"Likewise, ye wives, be in subjection to your husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." (1 Pet. 3: 1.)

This passage shows that some may be won to Christ by the godly lives of others when the preaching of the gospel has not led them to Christ. This emphasizes, in a very strong way, the result and influence of a godly life. No child of God should

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be discouraged, for every true and faithful life counts. No real effort for God falls to the ground without bearing fruit, some time and somewhere.

Being a Christian does not unfit a person for any honorable work or position in life, but it fits and recommends him for such. There are lots of good positions open and ready for those who can be trusted. The principles of Christianity are the things that will best prepare a person to be trusted. There is lots of room up at the top for those that have such qualities as are found in true Christians.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the

law and the prophets." (Matt. 7: 12.)

This is the best of all rules, and Christians are the very people that should be governed by it. Thinking of the interests, rights, and welfare of others, and treating them as we would like them to treat us, surely will have a good influence and will make our lives great in the sight of God and men.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5: 16.)

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teaching the gospel and by the influence of a godly life. When both of these powers are at work, good is sure to be done.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4: 16.)

These were the two great things that Timothy was to watch so that he might save himself as well as the souls of others. All preachers of the gospel, and all Christians, will do well to watch these two very important things.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. 11: 4.)

Abel offered the sacrifice that God required, which showed that he was righteous, and his obedience and righteousness are still speaking to us. Since it took such exact obedience on the part of Abel to make him righteous before God, it shows that there are only a few righteous people. The great majority of religious people think that anything will do. Let us not forget that Abel's faith in God, which led to such exact obedience to God's will, is speaking for itself.

Now in this is the excellency of a man, that he is made capable of a communion with his Maker, and, because capable of it, is unsatisfied without it. —Exchange.

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NASHVILLE, TENN., JULY 13, 1922.

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THE HIRE OF THE LABORERS.

BY JAMES E. CHESSOR.

"And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first." (Read Matt. 20: 1-16.)

The hire of the laborers seems to be the most significant thing in the parable of the vineyard. I think that we ought to emphasize the main point of the parables, and, since I am convinced that in this case the reward of the laborers is the central lesson, I shall confine myself in this article to a discussion of this portion of the passage. It is important to note, at the outset, that the number of hours the workers toiled is disregarded in the wages that were paid. Labor unions clamor nowadays for shorter hours and increased pay for overtime, but time was not such an important item with the householder. It seems that he deliberately overlooked it. Those laborers who entered the vineyard at the eleventh hour were made equal to those who went in early in the morning (presumably at six o'clock) and bore "the burden of the day and the scorching heat." The third-hour, sixth-hour, and ninth-hour men were offered employment, but "went their way"—that is, refused to hire. The rest received "every man a shilling." The eleventh-hour workers were paid first, the full-day workers were paid last—the last first, the first last. Those who had toiled through the long, sultry day were disappointed, because "they supposed that they should receive more."

I submit that, as a commercial transaction, this equality of wages seems to be unfair. It would brew trouble in our day of labor disputes. The laborers that had toiled twelve full hours under a summer sun thought that they were being unjustly discriminated against. "They murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat." But was there just cause for this complaint? Not if we take into consideration the stipulated agreement. "And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard." So they did not receive less than they bargained for, and the wages that were paid the other laborers should not have been a matter of concern to them.

But they made it a part of their business, and they murmured because the wages were equal. They wanted more than the eleventh-hour men received. And in this complaint we read something of the character of the disappointed workers. They were selfish, reward-loving, envious, fault-finding men. Moreover, the householder's rebuke throws light upon the point at issue between himself and the complaining workers. "Friend," said he, addressing one of the murmurers, "I do thee no wrong: didst not thou agree with me for a shilling? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?" He urges that he has carried out his part of the contract and insists upon his inherent right to do as he wishes with his own means. He intimates that it was an evil disposition that inspired the murmuring and maintains his own integrity and uprightness of purpose. His logic leaves the complainers without answer, because they were without excuse.

It is conceded, then, that the householder was clearly within his legal right and that the complainers had no adequate ground for criticism. Yet the procedure on the part of the householder appears unusual. Indeed, it would be difficult to find a parallel nowadays. It seems to me that there is purposely a sharp departure from the ordinary course. It certainly is strange that the householder should pay a shilling for twelve hours' work and also a shilling for only one hour's work and thus overpay or underpay some of his employees. Under normal conditions men would not do as the householder did—that is, shrewd business men would not. It would not be considered good business nor good policy. The pay for laborers of the same class and skill would be uniform, by the hour or by the day of so many hours. But the householder had not designed to reward the workers in proportion to the number of hours spent in the vineyard nor in proportion to the amount of work accomplished. It was not a contract based upon the principle of so much pay for so much work, a "fair wage for an honest day's work." The householder said: "It is my will to give unto this last even as unto thee." But why did he *will* to do this thing? What actuated him in thus rewarding the laborers equally? I think that it was appreciation. It was a gracious turn. He gave them a shilling, not because they had done so much work, but because of their readiness to hire, willingness to labor, and faithfulness to the close of the day. He was pleased with their spirit and their conduct. They were constant, diligent, obedient servants. Out of his appreciation of these qualities, the householder graciously granted each one a shilling. Had they murmured while in the vineyard instead of laboring, the result might have been different. But the householder's shilling at eventide was his way of saying, "Well done, good and faithful servant."

Jesus knew how to present an illustration that would exactly fit what the great Householder would do at the last judgment. The hire of the laborers represents salvation. It signifies that all who come into the church at the first opportunity and labor faithfully till the close of life, be it long or short, will receive eternal life. The labor in the vineyard is typical of the Christian's life of service and the shilling is typical of the final reward. We have seen that

the pay was not in consideration of the amount of work done, but grew out of the appreciation or grace of the householder; that it was the reward of constancy and fidelity. So with redemption in Christ. It cannot be merited. It is not a commercial commodity that it may be earned. It is far too precious to be bought with silver or gold or meritorious labor. We cannot work out our salvation by sheer abundance of righteous deeds; we cannot buy heaven with good works. If redemption were a mere matter of merit to be earned by men, there would have been no need of our Savior's suffering, for meritorious men lived on the earth before his coming. The cross would seem to us now to have been an artificial burden, for men could have been saved without the shedding of his blood. But salvation is the gift of God. "By grace have ye been saved." It was the goodness of God that made a way for our escape. "But when the kindness of God our Savior, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." Redemption, then, came of the kindness and love and mercy of God. And it is free. "No human merit can acquire it, but any human need can obtain it. It is for the richest and the poorest, for the best and for the worst. As God makes his rain to fall on the evil and the good, on the just and the unjust, in like manner he dispenses salvation through Jesus Christ." "Whosoever will, let him take the water of life freely."

Salvation is "not of works, that no man should glory." Such good works as are appointed for us (and there are many) are *appropriate* rather than meritorious, and, hence, leave us no excuse for boasting. I am glad that glorying in human excellence is excluded. The vain have no encouragement to trumpet their achievements. The conceited cannot parade their great deeds and belittle the works of others, with hope of effecting anything at the judgment. No arrogant Pharisee need stand up and pray with himself, "God, I thank thee that I am not as the rest of men," with contempt in his heart for the humble publican. His catalogue of virtuous deeds will be set at naught because he lacks the grace of humility. We have access to the throne of grace only by the door of humility; "for God resisteth the proud, but giveth grace to the humble." Our works of righteousness do not profit Christ our Redeemer nor enrich heaven, but profit and enrich our own souls. No boasting is in place, then, for we have nothing to boast of. We need to glory in the cross, in Jesus who died for us. After we have done all the things commanded us in unswerving fidelity to God, we are but "unprofitable servants; we have done that which it was our duty to do." We have not placed God under obligation to us. Instead of being lifted up in the vanity of our fleshly minds, let us know once and for all that we must work out our salvation "with fear and trembling."

If redemption were of works and not of grace, those of fine capabilities might win heaven, while those having but the one talent might lose it. Longevity would be an advantage, and short life perilous. But every one may be saved. Nor age, nor race, nor color, nor untoward condition can bar the sincere soul that comes seeking eternal life. Yes, God is merciful; he meets the prodigal afar off and presses him to a Father's heart, and forgives, and puts new robes on him. And tottering old age—so pathetic, so near the grave—he receives with the same welcome embrace. For he is "not willing that any should perish," but is marvelous in his long-suffering toward sinners. A poor, illiterate mountaineer moved from the Cumberland into the basin of Middle Tennessee late in life. It seems that he had hardly heard of the gospel in his cove; but coming into a community boasting a church of Christ, he accepted the first call to become a Christian. His was an uphill pull. His exterior life seemed as rough as his gulch limestone.

But his heart rang true as steel. With set determination he started in to do his utmost. He began to discover things in his New Testament, and he would tell me of his discoveries. Faithful to every duty as he learned it, constant in attendance, happy in the service, he made rapid progress in the new life. But his service was cut short; five months he labored and rejoiced, and then came his summons hence. His stewardship had been brief; he had no long list of imposing deeds to his credit; entering the vineyard late, he had not borne the burden of the day. But he had accepted the first call of the householder; he had done what he could; he had been faithful until even. He came into the vineyard at the eleventh hour, but he was constant and loyal and diligent and even enthusiastic, and I firmly believe that when the laborers are called he will receive his shilling. For to such as he, Christ will say: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

Let it not be once thought that this parable encourages procrastination. The opposite is true. It emphasizes the imperative duty of accepting Christ at the first opportunity. Redemption is not a matter to be deferred to a "convenient season." The peril of death and condemnation abides with those who, standing all the day idle, when invited into the Master's vineyard, "go their way." The eleventh-hour men, when asked why they were idle, answered: "Because no man hath hired us." They were not shirking. They accepted the first proffer of work. Men to-day who spurn Christ's gracious invitation have no parallel in the men who entered the vineyard at the eleventh hour. They are like those who willfully refused to hire. A man cannot be an eleventh-hour worker from purpose and deliberation. Such a man is like the trembling Felix, who deferred to a "convenient season," only (legend tells us) to perish in the destruction of Pompeii. God reserves no favorable opportunities for sinners to trifle away. To reject the first call of the gospel may mean damnation at last. To go one's own way in willfulness may mean that such a one will ultimately, like Judas, go "to his own place."

Many reasons may be assigned for entering the vineyard early in life. There is need for long service. Each man's character, when he enters the church, is merely a gross bulk. It is a huge block of granite, to shape which into form, line, symmetry, and beauty requires many tedious years of painstaking labor. To fit oneself for heaven is the task of a lifetime. To get acquainted with God, we, like Enoch, must walk with him daily and for a long period of time. Heaven will be only the richer for him who has thus enriched his life by service. Moreover, Christians should desire long life in which to advance the cause of Christ in the earth. Laborers can become more effective workers by beginning early. Note the men in your congregation who entered the church late in life; few of them can do much in a public way. Few will attempt to teach, or exhort, or lead in prayer or song. They got started too late. So they cannot be as useful as they might have been had they entered the church early in life. They are handicapped, and it is a personal misfortune, and the church is made to suffer; but such laborers will not be debarred from heaven, if they do the best they can. There is need for them.

I wish more young people would become Christians. Let them enter the vineyard early in the morning and bear the burden of the day and the scorching heat. The rest at eventide will be only the sweeter. Heaven has a full reward. We gain by entering early. We have much to lose if we enter later. We may lose all if we reject the first call, and we are certain to lose our souls if we habitually spurn the pleadings of mercy.

You can't make a preacher any more than you can make a tree—both grow under proper conditions.

Our Contributors

First Principles.

BY W. H. CARTER.

When I closed my series on the above subject, I had no thought of writing more—not because I thought these things had been thoroughly or perfectly discussed, but that enough had been said to get the readers to consider the importance of preaching these things. I had put faith, repentance, confession, and baptism down as “first principles,” not suspecting that any one would call this in question. But Brother G. C. Brewer, on the first page of the Gospel Advocate of March 30, says: “But these are really not first principles at all. They are ‘first steps’—the first steps that a sinner must take toward God; steps he must take in order to be saved.”

I am aware that it is quite common for preachers to speak of these as steps to be taken by the sinner, but are there no principles in them? If they have no principles in them, they could neither be regarded as “first principles” nor “second principles” nor “last principles.” If they are “first steps,” and these steps have principles in them, then they are “first principles.”

In Heb. 6: 1, 2, Paul speaks of the “principles of the doctrine of Christ,” and in them he mentions faith, repentance, and baptism. The Revision says “first principles.” In Heb. 11: 6 Paul says: “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Faith comes by hearing the word. (Rom. 10: 17; Acts 15: 7; 1 Cor. 3: 5.) The word of God and faith in God are inseparable, for without the preaching of the word there can be no faith. (Rom. 10: 14.)

Without faith one cannot please God, and without hearing the gospel one cannot believe. Therefore, when we preach the necessity of faith, this includes the preaching of that which is necessary to produce faith. As stated above, they are inseparable; and if one belongs to the first principles, so does the other. In my articles I tried to impress the necessity and need of preaching that part of the gospel which is addressed to the unconverted.

To the Hebrews Paul said: “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God.” (Heb. 5: 12.) These were not heathens. As Jews, they believed in God. They had believed the gospel and had obeyed it. This hearing, believing, and obeying, which includes the preaching, all belonged to the “first principles.”

But faith is not a “first principle,” but a “first step.” Is there not more in faith than a mere “step?” Paul says it “is the substance of things hoped for, the evidence of things not seen.” (Heb. 11: 1.) Figuratively we speak of it as a “step” to be taken by the sinner; but he is not to stop, but keep on stepping—walking in the steps of the faith of father Abraham. (Rom. 4: 12.) Faith has steps—not a “step,” but “steps.” Is there anything demanded of either saint or sinner that includes more—has greater principles in it—than faith? While it may be regarded as a “first step,” it is also one of the “first principles of the oracles of God.”

Now, I do not know that what Brother Brewer wrote was in reply to what I had said, for he may not have seen my articles; so I wish not that this be understood in that light.

Paul was a true missionary, and was supernaturally guided by the Holy Spirit. No one has ever found a people more deeply dyed in heathenism than he found at Athens. Paul was sent to teach the Gentiles, and he begins this work on Mars' Hill by saying: “Ye men of Athens, I perceive that in all things ye are too superstitious.” Why? “For as I

passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.” He preaches to them the “God that made the world and all things therein;” that “in him we live, and move, and have our being;” and that we are his “offspring,” and should not “think the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” He tells that “the times of this ignorance God winked at; but now commandeth all men everywhere to repent.”

He teaches them of the true God, condemns their idolatry, and preaches the necessity of repentance. Now think. Is there a principle in repentance? Does it not have much to do with the preparation of man for citizenship in the kingdom of God? Did not Paul preach it as a principle to be accepted and complied with by all men? Count it as a step, if you wish, but do not lose sight of the great principle involved in it. Here Paul preached it as being one of the first things necessary in coming back to God. Note that Paul showed the necessity of believing in God, and pointed them to the day that “he hath appointed,” “in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (See Acts 17.)

In this example of Paul’s mission work, he began with these people where he found them, in ignorance and unbelief, and the first thing he did was to preach to them the “unknown God” whom they did “ignorantly worship.” Why do this? Because “he that cometh to God must believe that he is,” and “faith cometh by hearing” God’s word. Were these things preached by Paul first principles? If so, we have faith in God and in Christ included, repentance and the resurrection of the dead preached by Paul as “first principles.” Calling them “first steps” does not take them out of the class of “first principles.” When one understandingly talks of “first principles” as set forth in the gospel, he does not exclude the necessity of teaching. Teaching is for the preacher to do. He is to teach them before they are baptized and teach them after they are baptized. But the first thing with the sinner is to hear, believe, repent, confess the Christ, and be baptized. Hence the necessity of preaching the gospel plainly.

If It Is Not Commanded, Is It Safe?

BY O. C. LAMBERT.

The following paragraph appeared in the June issue of the Tennessee Christian, from the pen of S. R. Hawkins, secretary of the Tennessee Christian Missionary Society and editor of the Tennessee Christian:

George Lewallen, of Glen Mary, taught singing twenty days during the winter, and, as a consequence, they now have the best singing in all that section. I would that every church in the brotherhood could have an old-fashioned singing school in their midst. It is all right to use instruments of music as aids, so long as they are aids to the doing of what God commands, which is to “sing, make melody in your hearts,” but it is all wrong to substitute instrumental music for that which God has commanded. We need more singing and more singers in most of our churches, more “making melody in the heart.”

The reader will see how he emphasizes the fact that vocal music and instrumental music are two separate and distinct acts—the one commanded, the other not commanded; and with this I heartily agree. The wonder of it all is, how he can think so lightly of doing that for which we have no divine authority. Has he never read the story of Cain? Cain knew what Jehovah required, but he, like our brother, thought nothing of doing what he liked instead. Cain was rejected. What better fate can his followers expect?

I want to be very careful to attribute no meaning to the words of our brother which he did not intend. I would not

do such a thing. But I can imagine but two constructions to place upon his language. He either means that instrumental music, which is not commanded, renders the service more pleasing to men, or that it enables us to make our service more acceptable to God. Paul said: "If I seek to please men, I cannot be the servant of Christ." So I cannot think it is the former; for few men will plead guilty to deliberately attempting to please men in the things which they practice as worship to God. I am forced to the conclusion that Brother Hawkins meant to say that our service is more pleasing to God with such an addition. If this is true, is it not strange that it is left entirely out of the New Testament? "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." If this is true (and I have never doubted it), there is not a single good work not found therein. Will he say that Paul was mistaken? Paul was so certain that he had a complete revelation that he said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If Paul or an angel could not preach anything not taught by inspiration, I am sure I cannot, and I would be afraid to follow Brother Hawkins or any other man who does. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Paul teaches us very plainly that our religious practice was circumscribed by, and limited to, that which is written. "Where the Bible is silent, we are silent," is a good motto and in perfect accord with the teaching of Paul. Those who claim as aids things not commanded represent the Heavenly Father in the attitude of neglecting or forgetting to put in something that is very pleasing to him. In other words, he commands singing, but likes instrumental music better. If this is not true, how can it be an aid? What is this but presumption? "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

If, as he says, it is not a commandment of God, it necessarily follows that it is a commandment of men. "In vain they do worship me, teaching for doctrines the commandments of men." There is too much for me to do for me to waste my time doing things which make my worship vain.

"Faith cometh by hearing, and hearing by the word of God." Instrumental music, because it is not commanded, cannot be of faith, and "whatsoever is not of faith is sin."

"Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." Shall we be content with the teaching of Christ and sing, or shall we refuse to abide in his teaching and use instruments as aids?

I shall heed the warning given us in the very last lines in the New Testament: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book."

Field Notes.

BY EARNEST C. LOVE.

Leaving Nashville on Monday, June 26, I visited Murfreesboro, Manchester, Morrison, McMinnville, and Sparta, in the order named.

At Murfreesboro I found the meetinghouse undergoing repairs, and, of course, no appointment for preaching. We have a large congregation there. Brother C. M. Pullias is the regular preacher, but Brethren A. B. Barret and L. B. Jones live there. All the preachers were at home, and I got to see them all, for a wonder. Brother Pullias was not very well. I spent several hours visiting with him and had dinner at his house.

I was very favorably impressed with some of Brother Pullias' ideas on spiritual matters. He is secretary and treasurer of the David Lipscomb College. He says he would like to see the school more like it was when Brother Harding ran it—a more spiritual atmosphere pervading the whole institution, teachers and students and directors.

I could not get at many of the brethren, but I hired a "taxi" and found a few, and did good work as far as I went.

At Manchester I was met by Brother Warren Thomas, whom I had known in California. An appointment had been made, and we had meeting at night, but not a very large attendance. Brother Thomas drove me about in his car and I did some good work. This was a very pleasant visit to me—to meet with those with whom I had labored and prayed so long ago.

At Morrison they seemed not to get my card announcing my coming. They have a nice meetinghouse, built of concrete brick.

No appointment had been made at McMinnville. I found several of the brethren, though, and talked with them. I saw the father and brother of Brother H. Leo Boles. From what I could learn, the membership of that church owns a considerable amount of this world's goods, but I could not learn of much good they were doing with it.

At Sparta no appointment was made for preaching, but Brother Martin Young sent his son to meet me at the train. He said his mother told him to find out if I had had dinner, and, if not, to come right on to the house and eat. I had had dinner at the hotel in McMinnville, but I will not soon forget her kind thoughtfulness.

I met several good brethren there. "Uncle Billie" Young looks after the interests of the Gospel Advocate there, and he keeps the list up in fine shape. Brother R. R. Brooks preaches there, but was away in Texas, holding some meetings. Brother J. D. Gunn, one of our good preachers, who has lived in Sparta for many years, was at home. In fact, he does not preach much now. He is mayor of the city and has a secular business. He said he had spent twenty-three years in the Cumberland Mountains, preaching the gospel; and now that the needs of his growing family have become more imperative, he is compelled to work to supply their wants. This will not encourage young men to make preachers, but, somehow, I cannot blame Brother Gunn. The church of Christ must wake up. Every member must preach or help somebody else to do it.

The churches of Christ in Tennessee have been built up largely by the sacrifice of the preachers. I mean those that work all the week and preach on Sunday and come back home with from seventy-five cents to two dollars for driving fifteen miles and preaching two or three sermons, besides losing a part of Saturday and Monday. There are hundreds of them doing that yet. I know whereof I speak. May God bless them and their wives and children at home.

At Sparta I closed my campaign for the Advocate for the present. I will still do my best for this good paper as I have opportunity; and if opportunity is afforded, I will be glad to go on the road for it again. I still believe the Advocate is one of the greatest forces for good there is among us to-day. I hope every one of its friends will push its claims wherever they go.

Yesterday (July 2) I began a meeting at Quebeck, about fifteen miles from Sparta. I am preaching in a schoolhouse. We have no congregation here, but I find several brethren living near here. The crowds are encouraging.

Any strictness which sours our temper, which makes us dislike our fellow-creatures, which shuts us up in ourselves; or again, any which interferes with our duties and oppresses us with little fidgety difficulties, instead of carrying us along in obeying the laws of our state of life, is almost certain to be a morbid strictness.—William Temple.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

A CALL TO TROY.

Troy is the oldest town in Obion County, and for many years was the county seat. By many Troy was considered to be rather aristocratic. For a long, long time the Associate Reformed Presbyterians, Cumberland Presbyterians, and Methodists had such a firm grip on the citizens of Troy that other religious people were not heard. Until this day the Baptists have no congregation at that place, although several attempts have been made at different times. In days gone by, but not forgotten by a few and not known by the many, there was a man by the name of "Collinsworth," who, like Apollos of old, was "an eloquent man, and mighty in the scriptures," and who for some reason (many said it was for the price paid) renounced "the faith" and joined the Presbyterians and at once began a cruel warfare on the people with whom he was once identified. His effort was to destroy "Campbellism." So he was in demand at every place where there was a possibility of "Campbellism" taking root.

Old Brother James B. Walker, of sainted memory, lived in Troy in those days. The influence of that godly man and family was keenly felt by the denominations at Troy; so Collinsworth was called to destroy this influence and scatter its ashes to "the four winds." An appointment was made and widely circulated. About that time Brother Isaac C. Sewell came to West Tennessee as an evangelist after the New Testament order. On the night for the appointment for Collinsworth, Brother Sewell stopped at Brother Walker's, and they went forth to the slaughter pen. A large crowd had assembled. They waited and waited, but no Collinsworth came. Some one arose and said: "For some reason Brother Collinsworth has failed to get here, which we regret very much; but I suggest that we dismiss and go home." Brother Walker spoke to some of the leading men and told them a preacher was present and, by consent, would be glad to preach. Finally consent was given. By many it was said that Brother Sewell preached the sermon of his life when filling the disappointment of the "Campbellite killer." One good old shouting sister, not knowing but what it was Collinsworth that preached, became very happy and shouted loud and long, thanking God for a "religion of the heart and not of the head." The congregation was dismissed and all started for home. The shouting sister was a little in advance of Brethren Sewell and Walker. Every one had something to say of the sermon. Finally some one asked: "What do you think about the sermon of that Campbellite?" The shouting sister heard the question. "What did you say? Was that a Campbellite preacher? I thought it was Brother Collinsworth." What of that for a heart religion? An exercise of the head would have saved the poor old soul from that mistake. "No, sister, that was not Brother Collinsworth, but a full-blooded Campbellite." "Well, if I had known that was a Campbellite preacher, I would not have shouted to save his life." Surely that was a curious heart religion.

When the vote was taken to remove the county seat from Troy to Union City, and Union City won, the citizens of Troy at once imbibed a spirit of enterprise to build and hold the town. "When we could, we didn't; now that we can't, we must."

Brother John D. Ott, now of Avon Park, Fla., who had obeyed the gospel at Hornbeak, was a brick mason and bricklayer by trade. He was prevailed on to move to Troy to make and lay brick. Wherever Brother Ott has gone, he has spent his time and means in building up the church of God; always a liberal giver and an incessant worker. Brother Ott said: "We must have a meeting in Troy." Of course, he wanted me for the meeting. The denominations seemed to be interested in the matter. "If you folks hold a meeting here, why don't you call one of your strongest men?"

Why call a man from Reelfoot Lake to Troy? We have already lost the county seat; and if Williams, the lakeite preacher, comes to Troy, we have lost all. Troy will no longer be on the map." I was snubbed, turned down, and Brother Godwin was called. Brother Godwin was a good man, a good preacher, and did some good work which will never die. He baptized two. Brother Ott and a few others still wanted me to try my hand on old Troy, notwithstanding many said: "The bullet is too small for the gun. Troy is too big a gun for such a small bullet; therefore, get your biggest bullet." Sometimes a small bullet discharged from a large gun has a deadly effect. You can't always tell. Sometimes a little preacher in a big place does as much good as a big preacher in a little place.

Next, "A Call to Troy" (continued).

The Mission of the Gospel Advocate.

BY H. LEO B.

The Gospel Advocate is now filling its sixty-fourth volume. There is no need of stating again the policy and mission of the paper. These have been stated time and again, and they are of so long standing and so firmly established that the name "Gospel Advocate" has been a synonym of loyalty to God's word, fidelity to the church of which our Lord is the head, and a humble defender of the simple worship of the New Testament order for more than half a century in the southern part of our country and many other countries of the world.

It may have made mistakes in its long and checkered career, or rather its editors and managers may have been unfaithful to its high and holy mission—who would claim perfection or inerrancy for them? But, correcting and "forgetting the things which are behind, and stretching forward to the things which are before," the paper is now determined as never before to "press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) Its mission looks forward to the future with a spirit of hope that there is yet very much work for it to do.

So long as the paper remains true to this mission, it is entitled to the encouragement and unstinted support of all the people of God. Its mission should not be hampered nor perverted by selfish or sordid motives of any man or set of men; its mission should not be commercialized nor exploited by the spirit of retaliation; neither is it the work of the paper to "broadcast" to the world or its readers the petty personal grievances between brethren or the unholy quarrels and ungodly strife in the church. These should not be advertised to the world, but kept, at least, in their own locality. The mission of the paper must not be traduced by the spirit of contention.

The paper, to fulfill its mission, must do constructive work. Its editors and contributors must seek to please God. "Let all things be done unto edifying." (1 Cor. 14: 26.) The truth of God and the humility of Christ should be clearly seen in every article published in these columns. The mind of Christ must guide all the writers, if the mission of the paper is fulfilled. The columns of the Advocate should be the channel for the great constructive work of edifying and building up the church. Let all who seek expression through these columns keep these simple truths in mind.

We should like to increase the circulation of the Advocate, and ask for a full and free coöperation of all our readers. Surely you can lend encouragement to such a work. The paper will be a help to you in living the Christian life and teaching others to honor the will of our Lord. Will you not reciprocate by speaking a good word for the Gospel Advocate, by renewing your own subscription and by sending in the subscriptions of others? All that you may find it in heart to do will be greatly appreciated.

The Leaven of the Pharisees.

BY S. H. HALL.

There is nothing that means more to us than taking the pure words of our Lord, looking them squarely in the face, and drinking them in. They are the very essence of simplicity; and that the soundness of the teaching, advice, and admonition they bring us is the very best that can be had is one of the most outstanding things with which man has to do. Let us study one of his statements for a little while.

"And when he was come out from hence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth. In the meantime, when the many thousands of the multitude were gathered together, insomuch that they trod one upon another, he began to say unto his disciples first of all, *Beware ye of the leaven of the Pharisees, which is hypocrisy.* But there is nothing covered up, that shall not be revealed; and hid, that shall not be known." (Luke 11: 53, 54; 12: 1, 2.)

If you will read the eleventh chapter, verses 29 to 52, you can better appreciate this scripture. Christ had just been talking directly to the Pharisees and lawyers. He had said some plain things to them about themselves, and especially the evil and deceit of their way. Note the following words to the Pharisees: "Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness." Listen to him also as he addresses the lawyers: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

With all of this blatant hypocrisy before his eyes, how could he well speak on some other subject when he turns to teach his disciples? His eyes had been beholding it. He could look into the innermost recesses of their hearts and see every impure motive, every wicked desire and plot against himself. He had witnessed what was called an act of hospitality which was done for the purpose of trying to find in him some fault. Note the following: "Now as he spake, a Pharisee asked him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first bathed himself before dinner." I say, with all this before our Lord and on his heart, do you wonder that he began his address to his disciples by saying: "Beware of the leaven of the Pharisees, which is hypocrisy?"

It requires but little thinking for any sane being to see the absolute ugliness and unreasonableness of a hypocrite. It is bad for a man to be a murderer, an outlaw, a man of no religious pretensions whatever, and who readily admits he has no respect for law and order. I say this is bad. But let him be as hard and rough as pig iron, he can be no worse than the hypocrite, and of the two evils the former is preferable.

The kingdom of heaven is a great thing; but it must be remembered that in it grows two crops, and one of them is a crop of hypocrites, the results of the sowing of the *evil one*. (See Matt. 13: 24-30, 36-42.)

Paul says to Christians: "Let love be without hypocrisy." (See Rom. 12: 9.) Is there such a thing as *true love* with hypocrisy? Is it not true that the love we claim to have for the brethren when hypocrisy exists is nothing else but *hatred*—the real devilish thing itself—covered with hypocrisy? If true love can exist when hypocrisy exists, then what is it that is covered and kept hidden with the mantle of hypocrisy? Is it not true that the hypocrite hates his brother? And John says: "Whosoever hateth his brother is a murderer." (1 John 3: 15.)

What is the sense of deceiving people? Why not kindly let people know what our thoughts toward them are? We may have thoughts that do them an injustice. Tell them,

and give them a chance to let themselves be seen in a better light. Then, when you let them know how they look to you, it is possible that they will give themselves enough consideration to discover their ugliness and change for the better. I think it is universally true that "every way of man is right in his own eyes." (Prov. 21: 2.) Self-justification is the first thing we think of when accused of wrongdoing. Is it not so? Watch yourselves now and see. I frankly admit that the very first impulse when any one calls in question anything I say or do is to find grounds for justification. This is the carnal nature that we have, and God will never condemn us for this inclination; but he will condemn us if we do not keep it under and let the spirit of justice to all be the controlling principle of our lives.

But it occurs to me that there is another sore evil among us that really is responsible for some being a bit hypocritical. It is this: *Criticize some just once, and you have made an enemy for life.* No soul is fit to fill our pulpits, teach our young, and play the rôle of leader in our congregations that will not gladly consider every criticism offered. When criticism is resented, nine times out of ten it is the carnal nature that does the resenting. Solomon says: "He that hateth reproof shall die." (Prov. 10: 15.) He also says: "Whoso loveth correction loveth knowledge; but he that hateth reproof is brutish." (Prov. 12: 1.) It is the brute nature that does not like to be corrected. It is also declared that the wise will love us for our rebuking them, but to rebuke the foolish means that we get hatred and a blot. (Prov. 9: 7, 8.) And it seems that the Bible clearly teaches that when people are known to be foolish and unappreciative of our efforts to correct that we had better leave correction off. Certainly such should be told that we see in them that which makes us believe correction is useless. May God help us all to sing with David: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head." (Ps. 141: 5.) But you say: "Exactly so, Brother Hall; I have no objection to the righteous reproving me, but it is the hypocrite that I object to." I presume we all feel that way. But is it not true that we sometimes misjudge others as being hypocrites because of the hypocrisy that is in us? Paul says: "Try your own selves; prove your own selves." Keep busy at this, and there is but little danger of misjudging others. Never dare correct others unless you are willing to be corrected.

"Beware of the leaven of the Pharisees, which is hypocrisy."

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Query Department

BY J. C. McQUIDDY

R. H. Hilsman, Bradentown, Fla., asks two questions: (1) Who was king of Nineveh at the time of Jonah's preaching in that city? (2) What were the names of the father and mother of Mary, Martha, and Lazarus?"

(1) Pul is supposed to have been king of Nineveh when Jonah preached to the city, about 750 B.C. (2) No one knows, as God did not see proper to reveal their names.

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"Mrs. Ella Dye, of Hundred, W. Va., inquires to know where the altar of incense was placed. She writes: 'I have a question which came up in our Bible study that I would like for you to answer—Heb. 9: 3, 4. Some contended that the golden altar of incense was in the holy place, and some in the holiest of all. They gave Ex. 26: 35; 30: 6.'

"The passages in question read: 'And after the second veil, the tabernacle which is called the Holy of holies; having a golden altar of incense, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant.' (Heb. 9: 3, 4.) 'And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side.' (Ex. 26: 35.) 'And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.' (Ex. 30: 6.)"

A sister calls my attention to the fact that my answer to this question was not clear. On re-reading my answer, I have decided that she is correct. The confusion evidently arises out of the fact that "a golden altar of incense," which in the King James Version is rendered "golden censer," is thought to refer to the "altar of incense." The "golden censer," or "golden altar of incense," is not the same as the "altar of incense." In the golden censer was burned incense in the most holy place when the high priest entered it once a year. "And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil." (Lev. 16: 12.) "And Aaron shall make atonement upon the horns of it once in the year; with the blood of the sin offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto Jehovah." (Ex. 30: 10.) The holy place contained three objects—the altar of incense in the center so as to be directly in front of the ark of the covenant, the table of showbread on the right or north side, and the golden candlestick on the left or south side." (Ex. 26: 35; 30: 6.) Because the incense arising from this altar reached God in the most holy place, it is sometimes spoken of as though it belonged to the most holy place. It was placed in the holy place before the veil that enters the most holy place, that the incense might, like the prayers of the saints, pass through the veil to the presence of God.

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J. E. Word, Dinuba, Cal., sends the following query: "In our Bible class to-day we did not agree in regard to what was meant in Paul's statement in 2 Cor. 12: 16, where Paul says: 'Being crafty, I caught you with guile.' Information is wanted on 'caught you.' Did the apostle have reference to their obedience to the gospel, or did he refer to having caught them in sin after they had obeyed the gospel?"

The passage is a difficult one. I do not believe that Paul resorted to deceit, treachery, or a trick, in order to catch the Corinthians. The verse in its context does not bear out this interpretation. He had freely preached the gospel at Corinth, and without charge. He did not burden the Co-

rinthians, and he tells them: "For I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children." It appears that they had questioned his right to the apostleship and had intimated that he should not be supported in preaching the gospel." (1 Cor. 9.) But while he did not burden them, and says, "Forgive me this wrong," yet they had made the impression on him that they thought he had made up for this lack of support. "But be it so," you say, "I did not myself burden you; but, being crafty, I caught you with guile." While he *himself* had not done it, he had burdened them through the collection or through others. He proceeds to show he did none of these things. He asks: "Did I take advantage of you by any one of them whom I have sent unto you?" He sent Titus and another brother, but they took no gain. Thus he refuted the charge that, even if he did not burden them, there was guile about it and in some other way he would secure their substance. He had not profited by them in any respect temporally, even though they had charged him with being crafty and catching them with guile.

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T. W. Phillips, Fort Worth, Texas, inquires for my version of 1 Cor. 7: 15: "The brother or sister is not under bondage in such cases." He says: "I want your exegesis of this in connection with what the Savior said in Matt. 19: 9, and with what Paul says in 1 Cor. 7: 39."

1 Cor. 7: 15 considers only the *departure* of a husband or wife from a companion. Matt. 19: 9 and 1 Cor. 7: 39 consider both separation and remarriage. If any husband have an unbelieving wife, and she is content to dwell with him, let him not leave her. And the believing wife that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. But if the unbelieving is not willing to live with the believing because a Christian, and departeth, let him depart in peace: "the brother or the sister is not under bondage in such cases: but God hath called us in peace." One should live in separation from a husband or wife, rather than forsake Christ to please the other. It is right to actually leave them only when they will not live with you because you are faithful to Christ. Live the Christian, then leave results with them and God. If they leave you, be content to live in separation and without remarriage.

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Joe Boswell, Knoxville, Tenn., inquires to "know the meaning of John 5: 18." The passage reads: "For this cause therefore the Jews sought the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God." (Matt. 5: 18.) While Christ did not really break the Sabbath, the Pharisees were horrified because he did not keep the Sabbath according to their ideas of keeping it. They thought it blasphemous for him to claim God as his Father, making himself equal with God. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even of the Sabbath." (Mark 2: 27, 28.)

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Editorial

A Friendly Criticism.

BY J. O. M'Q.

Brother Turner's article carries me back to our pleasant association of the long ago. I remember well when I spoke to him and the benches, and I can truly say that in all the intervening years I have never had a more appreciative and attentive hearer than was he. His words of encouragement were indeed helpful and have remained with me to help me over the rough places in life.

I do not remember any special position that we took on the tenth chapter of John, but I do recall that Brother Larimore did repeatedly warn us against the danger of pressing analogies in the parables too far. It is safe to take Christ's interpretation of his parables and similes; but when he has given none, it is not safe to take our own. I have never known any one to stick more closely to the Bible than T. B. Larimore.

Read Brother Turner's exegesis of John 10: 1-18:

Brother McQuiddy: In the Gospel Advocate of March 2, page 206, a sister inquires for information on John 10: 3, 9, and is answered by you. Said answer is not satisfactory to another good sister that I taught and baptized years ago. And others want more light on the porter, door, and fold, and "shall go in and go out, and find pasture," in verse 9. You and I sat at the feet of the great, pious, and much-beloved T. B. Larimore, at Mars' Hill, Ala., years ago. How sweet it is to reflect back over those years! I remember that this lesson and scripture came up in our work for investigation. Many people "do err, not knowing the scriptures" (Matt. 22: 29; James 5: 19), and become confused in this lesson, because they fail to notice that there are two parables; and both are parables of sheepfolds, but different folds represented. The first parable is given in John 10: 1-6; the second, in verses 7-18. Many people try to bend the second parable into an interpretation of the first, and confusion and misunderstanding are the result.

In the Scriptures we have not less than three folds and two doors referred to. The first was the Jewish, or Israel. (Ezek. 36: 38.) The second was the called-out or preparatory fold, and John the Baptist evidently was the "porter" referred to in John 10: 3, and the "door" here is the door of prophecy. John's work was to make ready, prepare for, and introduce Christ to Israel. (Read Isa. 40: 3; Mal. 3: 1; Matt. 3: 1-3; Luke 3: 2-18; John 1: 19-27.) This was the preparatory work carried on for better than three years by John, Christ, and the apostles, previous to the crucifixion of Christ. Christ being introduced by the "porter," John the Baptist, became the door into the third sheepfold. Therefore: "Other sheep I have, which are not of this fold" (this preparatory fold). The "other sheep" were the Gentiles referred to in verse 16. Then "the way," Christ (John 14: 6; Isa. 35: 8); "new and living way" (Heb. 10: 18-22); being the way for all nations, beginning at Jerusalem A.D. 33 (Acts 2: 1-38; 10: 1-48). Now, verse 9 is where people make many blunders—"shall go in and go out." John's and Christ's disciples went into the preparatory, then out of it into the complete. This is where they find pasture—in the third fold, or church. Then there is one fold and one Shepherd. Christ led them out, found pasture. The same thought is plainly expressed by Paul in the following: "For he is our peace, who made both one, and broke down the middle wall of partition, . . . that he might create [make anew] in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross." (Eph. 2: 14-16; 1: 22.) This third fold, which is the church of Christ, is made up from all people; Christ is the head and good Shepherd of the fold. And here is where we find pasture, eternal life, and complete in Christ. (Col. 2: 10; 4: 12.)

By a close study of the Scriptures, Old and New Testaments, we find the church of Christ, first, in *purpose*; second, in *promise*; third, in *prophecy*; fourth, in *preparation*; fifth, complete in Christ—the *way, door, foundation, the life*; and here is where we find pasture, and not in the old, imperfect, or preparatory. Here is where we find the bread of life and water of life, being led to Christ through the door of prophecy, introduced by the porter, John the Baptist. (John 10: 3.) Now we have free invitation into the one way, door, Christ. (Matt. 11: 28-30; John 6: 44, 45; 14: 6.) Let us hear from you again. H. H. TURNER.

I do not agree that there are two parables, the first ending with verse 6 and the second ending with verse 18. The Greek word rendered "parable" in verse 6 is not so rendered elsewhere. It is rather a simile. The marginal note in the American Revised Version is "proverb." "This proverb [or, simile] spake Jesus unto them: but they understood not what things they were which he spake unto them." Because they "understood not what things they were," "Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep."

The sheepfolds of the East are large inclosures, open to the sky, but walled around with stone, brick, or reeds, in order to furnish protection against thieves, robbers, wolves, and other beasts of prey. There is a large door by which both the shepherd and sheep enter. The sheepfold represents the church, the door into which is Christ. The shepherd and the sheep enter by the door, while those who get in any other way are robbers who seek to prey upon the sheep.

The gatekeeper, whose business it is to guard the entrance, called by Christ the "porter," is furnished with arms to fight off intruders, but he would let in the shepherd of the sheep. Just what spiritual thing Christ intended to represent, if any, by the porter is not certain. If intended to represent any one, it must be God, who has decided who shall enter through the door. The porter could not represent John the Baptist, for he has made no such decision.

The sheep in the East follow their shepherd, and are not driven as in this country. They have names, just as we name our horses and dogs. The sheep in the East are so tame and gentle that they follow their shepherd with the utmost docility. B. W. Johnson relates: "'Passing by a flock of sheep,' says Mr. Hartley, 'I asked the shepherd to call one of his sheep. He instantly did so, and it left its pasturage and its companions and ran to the shepherd with

a promptitude and signs of pleasure that I never witnessed before!"

The sheep hear and heed the voice of their keeper, for they know his voice, but strangers they will not follow. It is related that a man disguised himself in the dress of the shepherd, but the sheep still followed the disguised shepherd's voice, but refused to follow the voice of a stranger in the garb of their keeper.

Christ is the door of the sheep. He is the one door for all. There is no other way to enter; for "neither is there any other name under heaven, that is given among men, wherein we must be saved." He is "the way, and the truth, and the life." (John 14: 6.) Christ had sheep among the Gentiles. These would hear his voice, enter through the door into the same fold as the Jewish Christians, so that there would be "one fold, and one shepherd." Christ says nothing of three sheepfolds, but teaches that the Gentiles as well as the Jews should enter through him into the one church. Ezek. 36: 38 refers to a flock of holy things for sacrifice. It is safe to talk of Jew and Gentile, and "other sheep I have, which are not of this fold;" but it is not speaking as does the Bible to say there are three folds and two doors. I fear Brother Turner has departed from his training! Christ is the door into the church to the Gentile as well as to the Jew. Verse 9 says: "I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." This is as true of Gentile as Jew. By me if *any* man enter in, enter the church, he shall be saved; and as the sheep go in and go out of the sheepfold and find pasture, so his sheep should go out of the kingdom of darkness and into the kingdom of Christ and find pasture. Here we live in expectation. The sweetest treasures and joys are in store for us. We shall find pastures that never fail when we pass out of this world of sorrow and death.

Inspiration of the Holy Scriptures.

BY H. LEO B.

In discussing the proposition that the Holy Scriptures are inspired, we are led to consider the cognate proposition of revelation. If, indeed, God has made a revelation to man, if he hath spoken unto man, we are led to expect him to use inspiration. It seems that the proof of the proposition of the inspiration of the Scriptures involves the question of revelation; and if a revelation had been made, it is reasonable to expect that provision would be made for a preservation of that revelation in some way that would be authoritative and instructive. If no permanent and instructive record is kept of the revelation, the revelation would be lost and accomplish no good to future man.

The fact that God exists, as a living God, with all the attributes of reason and intelligence, with love and mercy, and with goodness and power, is sufficient evidence that he can express or reveal his mind and wisdom, if he so chooses. Since he has created man with intelligence, understanding, and volition; since he has created man in his own image and endowed him with the faculties of mind and soul, it is reasonable to expect Jehovah to reveal at least some of his attributes to man and a part of his will and wisdom unto his intelligent creatures. Man is so close akin to God that we reasonably expect God to communicate unto him. Man was created to know God. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." (John 17: 3.) It is life eternal to know God in the full relationship in which we were created to know him. Since man was created to know God, it is reasonable to expect that God should reveal himself unto his creatures. How can man know God, if he does not have a revelation of him? The infinite power, love, wisdom, and goodness of God can be learned only through a revelation of God. The wisdom of God's will and his

salvation of man must be revealed unto man before it can be appreciated. Surely God would not make creatures capable of understanding and appreciating much, at least, of the way, will, and wisdom of God, and still keep himself an eternal secret to his intelligent creatures.

A revelation of the love, mercy, and salvation of God to man implies or involves a speaking God. He hath chosen to reveal his attributes, his wonderful love and redemptive mercy, by speaking a revelation. Man is so limited in his finite attributes that he must learn of God, love, and salvation through a revelation. I am not here limiting the ways by which Jehovah may express himself unto man. He may express his will in dreams, visions, or by angels; he may reveal himself with an audible voice or through a personality. "God, having of old times spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." (Heb. 1: 1, 2.) Our God is not a dumb, silent God, but an ever-vocal God; he hath made the very heavens echo with the voice of his love and the mountains tremble with the power of his revelation.

Since God hath spoken unto man, since he hath revealed his will unto his creatures, he must use language. The fact that God hath spoken to man implies the use of language. We cannot think of speaking to intelligent creatures and making them understand without using language which they can understand. Hence, Jehovah must use human language in addressing man, or else he must take man from man's earthly realm—take him "up even to the third heaven" and let him hear "unspeakable words, which it is not lawful for a man to utter." So long as man remains in his natural realm and God in his heaven, God must use human language in making himself known unto man. Man's limitations and finiteness impel Jehovah to use human speech. Man cannot understand the dialect of angels. Even that dialect must be translated into human speech before it can be understood by man.

One of the highest and greatest gifts that God has bestowed upon his creatures is the gift of speech and the capacity or ability to understand speech. There is nothing which marks man as being superior to all other creatures so much as the power of speech. It is reasonable to infer that, since God has so endowed man with speech and the ability to understand speech, he will address man through speech. I suppose that Jehovah uses the dialect of angels in communicating his will to the hosts of heaven. We do know that when he speaks unto mortal man he uses the instrument of human speech in conveying his ideas and thoughts unto the human heart. When God thus reveals himself and speaks unto man, using human speech to express his will unto man, this is inspiration. God uses human speech in translating his will unto intelligent man; and this is inspiration. The inspiration of the Holy Scriptures affirms that the Bible is a record of God's speaking through men unto men. He hath guided and illuminated the minds of some men in expressing in human speech and language unto man. This is inspiration. Revelation, then, is so closely connected with inspiration that it is impossible to separate them in this discussion.

When God ceases to reveal his will unto man, then inspiration ceases; or when inspiration ceases, God ceases to reveal his will unto man. If we can tell when God stopped revealing his will unto man, then we may be able to point to the time when he stopped inspiring men; or if we can tell when God stopped illuminating and guiding the mind of man by the Holy Spirit, then we can tell when revelation ceased. Inspiration belongs to the *person* and to the *book* only as it is the product of the inspired person. Of course, no one claims that inspiration inheres literally in the pen, ink, and paper that the inspired person used; neither is there inspiration in the type or copy of the letter or book which the inspired writer wrote. There is no inspiration

in the mere literal copies of the Bible to-day which prevents its being mutilated or destroyed.

Every scripture that is inspired of God has its origin in the mind of God, and is given to make men wise unto salvation; it becomes the body of writings which are revealed unto man for his salvation and perfection. God, in revealing by inspiration, is cooperating with man in expressing his will to human intelligence. In this way the Scriptures may be said to form divine-human work.

An Answer to Brother J. B. Briney's Question.

BY F. W. SMITH.

A statement in my article on "A Friendly Criticism" has called forth the following query by our aged Brother Briney:

Holden, Mo., June 26, 1922.—My Dear Brother Smith: I always read whatever your name is attached to in the Gospel Advocate, and generally with approval; but a statement in your article, entitled "A Friendly Criticism," in the issue of June 22, surprised me quite much. I was astonished that the passage or passages in the Scriptures, in which the use of an instrument in worship is "clearly forbidden," had escaped my notice through all the years that I have been studying the Bible; and as I am anxious to refrain from everything that is "clearly forbidden," I am kindly asking you to refer me to the Scripture that "clearly forbids" it. Please do not refer me to passages from which you infer that it is forbidden, but kindly give me the chapter and verse that "clearly forbids" it, and I will consider it a special favor and regard you as my benefactor.

Most cordially yours,

J. B. BRINEY.

It is with much pleasure that I undertake to answer Brother Briney's question, for it affords me an opportunity of doing what I have desired for a long time—viz., getting some light from him on what seems to me to be a most important matter. Let no one think that because he and I differ on the question of instrumental music in Christian worship that we are possessed of the slightest unkind feelings toward each other. Brother Briney has done and is still doing a work along certain lines that should be appreciated by every lover of the Bible, and for which he should be most heartily commended. He has helped me much through the years that have passed, and I shall not wait for him to die before saying so.

But to his question. I have concluded to answer our brother's question, in part, by his own writings, which are copied from the Apostolic Times of June 10 and 17, 1869, pages 69 and 73. He then had the following to say:

THE DOCTRINE OF EXPEDIENCY. (No 1.)

It was a glorious day for the cause of the truth when the pious and venerable Thomas Campbell conceived and set forth the principle contained in the following language: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." This declaration contains the germ and pith of the present Reformation. It was the guiding star of such men as the Campbells, Scott, Stone, and Creath, in their march back to the apostolic ground. It was the watchword of those noble, grand old veterans as, weak in numbers, but strong in faith, they bared their bosoms to the darts of popery and rushed forward to rescue the ordinances of Jesus Christ from oblivion's embrace. This was the banner that gave them possession of many a hotly contested field and led them on to glorious victory. Under it they fought, under it they conquered, and, dying, they bequeathed it to us, that under it we might at least hold what they gained. So long as we adhere to this principle may we march forward with heads erect and banners streaming. But the moment we abandon this we will be at sea, without compass or rudder, and our ship will be driven by the merciless blasts of the head winds of sectarianism in the direction of the port of Rome, and in this state of case we may well haul down our colors and seek recognition in "courts ecclesiastic." We will need the sympathy of such courts then.

It is no matter of astonishment that, when the foregoing principle was enunciated, such a thoughtful man as Andrew Munro should make the following statement: "If we adopt that as a basis, then there is an end of infant baptism."

I beg leave to make the following respectful suggestion to Brother J. S. Lamar: If we adhere to that as a basis, then there is an end of instrumental music in the worship. But we must adhere to that, or else the "reformation is a failure." This brings us to the main point had in view in the preceding essays. That singing as worship is a divine appointment is abundantly clear, from the following scriptures: "What is it, then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14: 15.) "And be not drunk with wine, wherein is excess; but be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5: 18, 19.) "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13: 15.)

Singing is worship only as it consists in prayer and praise. It is not the sound simply, the mere music, that renders it acceptable to God, but the sentiments of devotion. From the first of the above quotations we learn that in these sentiments of prayer and praise the spirit and the understanding unite. In the third quotation these sentiments are called the "sacrifice of praise," and are defined to be the "fruit of our lips." It follows, then, with the clearness of a sunbeam, that the instruments to be used in offering this sacrifice are the vocal organs with which God has endowed his creature, man. Here, then, is a divine ordinance consisting in the offering of prayer and praise to the Lord with our lips—this latter term being used generically to denote all the vocal organs.

Now, I affirm that an "instrumental accompaniment" is an addition to this ordinance, and affects its character, and is therefore an infringement of the divine prerogative.

That singing as worship is a divine ordinance will not be questioned in the face of the Scripture cited above. That the "instrumental accompaniment" is an addition is simply certain from the historical facts in the case, it having been born five hundred years out of time. Therefore, whatever men may think of its expediency, it effects the character of the divine appointment and cannot be tolerated for a moment.

There is no room here for expediency, or man's wisdom. It is not the prerogative of expediency to say in what manner an ordinance shall consist. Inspiration has ordained that the sacrifice of praise shall be offered with the human voice. Then let expediency neither add nor subtract. Expediency may regulate my voice—that is, it may determine whether I shall sing with a base, tenor, or alto voice; but beyond this, and the like, it must not go. It must not say with what I shall praise, for it would then be determined in what an ordinance shall consist, which, as we have already seen, must not be allowed.

From the foregoing it seems to follow, both logically and scripturally, that the "instrumental accompaniment" nullifies the ordinance! Now, at this somebody may get "scared, feel his hair standing on end, start to run, find somebody else sitting by the camp fires nodding," etc. Be it so. I could only wish that this fright were real. I should think that a man might well afford to become frightened when he sees himself tampering with an ordinance of the Almighty! But when I see a man affecting fright to try to excite mirth at the expense of a brother who is earnestly contending for the faith, my heart sinks within me. The "accompaniment" is expedient, we are told. Expedient, forsooth! Infant baptism is expedient, say Stewart and Beecher. Now, the New Testament Scriptures are just as silent upon the "accompaniment" as upon infant baptism. If, therefore, expediency may introduce that, why not this?

But in what respect is the "accompaniment" expedient? If it is expedient, it is because it gives some good result which would not be obtained without it. But if this be true, the Savior either failed in his wisdom or his benevolence, for he never ordained the "accompaniment."

Expediency, stay thy impious hand! That the instrument in the worship gives a good result which would not otherwise be realized is an assumption which never has been and never will be proved. And just here is the point at which the argument for the instrument must forever break down.

Am I told that it is expedient because "it attracts the world?" I beg leave to state that the worship of the Lord's house was not ordained for the world. Is the church of the Lord Jesus Christ to be brought down to the standard of the world? Is this the program of expediency? If the caprice of the world is to be regarded in these matters, the very same emergency that demands the organ will demand the very best skill in its use, and, therefore, the beer-bloated

Dutchman from the theater of Saturday night will be in demand in the sanctuary of God on the Lord's day!

We are told that the organ need not affect the worship of the individual; that those who are opposed to the instrument may worship in spite of it. This I might do. I might worship, but it would only be in the silent breathings of my spirit. I cannot engage in singing as an act of worship where there is an "instrumental accompaniment," for this would nullify the ordinance. Now, some one may say that in this I am so straight that I lean back a little. Be it so. If I lean back, it is but to rest upon the word of God; and resting upon this, I dread not the fall.

Call to mind the illustration of the Supper. The bread and wine are on the table. But the congregation, from considerations of "propriety and expediency," have determined to add water. Do you observe the Lord's Supper when you sit down with those brethren and partake of the bread and wine, though you reject the water? You do not. Neither do I worship God when I sit down and sing with brethren who add an "accompaniment."

Yet once more.

J. B. B.

THE DOCTRINE OF EXPEDIENCY. (No. 2.)

In the discussion of the question relating to the use of instrumental music in the worship, some very obvious and shallow fallacies have been used, a sample of which follows: "Instruments were used in the Jewish kingdom. Instruments will be used in the everlasting kingdom. Therefore, instruments may be used in the present kingdom." I will submit a parallel case—viz.: Infants were in the Jewish kingdom. Infants will be in the everlasting kingdom. Therefore, infants may be in the present kingdom. Whoever sees the fallacy in this will detect it in that. That which proves too much, proves nothing.

It is becoming quite apparent that certain persons are getting a little sore under these comparisons. (See Harbinger, current volume, page 266.) If people do not like to be pressed with the consequences of dangerous and unscriptural positions, they ought not to occupy them. Now, I beg leave to state that if there is an offense in the consequences of the doctrine of expediency, we of the opposition are not responsible for it.

The first object of these articles was introduced with an extract from Professor Stewart, to show that the ablest defenders of infant baptism base their defense upon "propriety and expediency"—the same ground upon which the attempt is made to defend the "accompaniment;" and as they both relate to things about which the Holy Spirit has legislated, whatever argument supports the one will, to the same extent, support the other.

It is no uncommon thing for a man, when he sees no other way to evade the force of the arguments and comparisons of an opponent, to declare them to be inapposite. All that a pedobaptist has to do to convince a pedobaptist audience that the sixth chapter of Romans does not teach immersion is to wave his hand majestically, assume a knowing look, and pronounce it all figurative. The work is then done, to his own satisfaction and that of his auditory. But, thank the Lord, our brethren are a reading and thinking people, and will decide these matters for themselves.

In the preceding article it was shown that the instrument in the worship is an addition to a divine ordinance, and effects its character, and, therefore, must not be allowed.

The Holy Spirit has provided for the use of singing in another capacity aside from the worship proper: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace [gratitude] in your hearts to the Lord." (Col. 3: 16.) Singing, then, may be used in teaching and admonishing. Can this be done with an instrument? Let the Spirit answer: "And even things without life giving sounds, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" (1 Cor. 14: 7.) Evidently, there is neither teaching nor admonition in inarticulate sounds. The instrument does not give the necessary distinction in the sounds. This being the case, there is no place in the assembly of the saints for the organ, and they who introduce it do so at their peril.

We are gravely told that the instrument tranquilizes the troubled mind, soothes the disquieted spirit, and fills the soul with solemnity. Grant it. Does it necessarily follow that this is worship? If this is devotion, then the lion may be as devotional as man! Why does the ferocious wild beast lose its ferocity for the moment under the influence of the soft strains of music? Is it because its soul is filled with devotion? True devotion consists in sentiments, not feelings nor sounds. An instrument cannot beget sentiments, and therefore cannot aid us in our devotions.

Having seen that the "instrumental accompaniment" is sinful *per se*, I wish to put it upon another footing. In his first letter to the Corinthians, Paul teaches that when an enlightened Christian eats meat which has been sacrificed to an idol, his act is not sinful *per se*; but, as he clearly teaches, there may be circumstances under which such an act would be exceedingly sinful. If there were those who were not so fully enlightened upon this point, and whose consciences were therefore weak, this weakness was to be the rule of action in the case. And of violating this rule the apostle says: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." Now, in this music affair, I am willing to be called a weak brother, if thereby the cause of my Savior can be served. Indeed, I like that weakness which fears to leave the channels designated by the word of God, to try the trackless and shoreless sea of expediency. My conscience will not allow me to engage in singing as an act of worship, where there is an "instrumental accompaniment." A weak conscience, you say? Be it so, I demand that my weak conscience shall be respected. Remember that when you introduce an organ into the worship, and thus wound my conscience, however weak it may be, you sin against Christ, and he will call you to an account for it in the great day.

Let the plain truth be told. The introduction of the organ is no mere impropriety; it is a gross insult to the Lord Jesus Christ, and a sin against the God of heaven. The observance of this Pauline principle will keep the instrument out while time lasts.

I do not believe that the congregation can be found among us, which uses an organ, that did not introduce it over the consciences of some of the brethren. True, the rector of the "parish" of Syracuse says that it has caused no trouble in his "parish," but perhaps he has not investigated the matter thoroughly. Let New York City and St. Louis answer for themselves. The congregation that has introduced an organ into its worship over one protesting conscience has sinned against Christ, and stands in need of repentance before God.

The same principle that protects the minority in a congregation will protect the minority in the entire kingdom. Are the brethren in Australia in the kingdom? So am I. If, therefore, they introduce anything into the kingdom that wounds my conscience, they sin against Christ. Thus has the Holy Spirit so hedged the kingdom of the Master about that there is absolutely no door of entrance for the instrument, and he who brings it in must break down barriers interposed by infinite wisdom.

Thus have we viewed the "accompaniment" from two standpoints, and found it to be sinful in both cases. It is sinful *per se*, and it is sinful *per accidens*. It is not said that instrumental music is sinful *per se*, for such is not the case. But it is contended, and, as I believe, proved, that the "accompaniment" in singing, as an act of worship, is sinful *per se*. Sprinkling is not sinful *per se*. A lady very innocently sprinkles her clothes preparatory to ironing them; but when a priest sprinkles water upon a person and calls it "baptism," his act is sinful *per se*. So with the "accompaniment." Each interferes with a divine appointment.

But of what is instrumental music in the house of worship an accompaniment? Is it an accompaniment of the worship of those who are poor in spirit? Never. But it is an accompaniment of pride, and of fashion, and vanity, and of dancing, and theatergoing, and the like. For the truth of this statement, I appeal to its history.

The field extends before me, but I must desist for the present. Respectfully and fraternally, J. B. B.

In the light of the foregoing it is most clearly evident that Brother Briney's memory is treacherous when he says in his query to me: "I was astonished that the passage or passages in the Scriptures, in which the use of an instrument in worship is 'clearly forbidden,' had escaped my notice through all the years that I have been studying the Bible." When he wrote, as quoted from the Apostolic Times, he evidently saw an abundance of Scripture clearly forbidding the use of instrumental music in Christian worship. In fact, he saw these passages with such clearness of vision as to say, "Having seen that the 'instrumental accompaniment' is sinful *per se*," and, "It is sinful *per accidens*." Again: "My conscience will not allow me to engage in singing as an act of worship, where there is an 'instrumental accompaniment.'"

Our brother saw another thing in the New Testament Scriptures—"with the clearness of a sunbeam"—viz., that

the only *kind* of music to be offered in the "sacrifice of praise" to God is *vocal* music. Hear him: "It follows, then, with the clearness of a sunbeam, that the *instruments* to be used in offering this sacrifice are the *vocal* organs with which God has endowed his creature, man. . . . Now, I affirm that an instrumental accompaniment is an *addition* to this ordinance, and affects its character, and is therefore an infringement of the divine prerogative." Arguing against musical instruments as an expedient to worship, he says: "From the foregoing it seems to follow, both logically and scripturally, that the 'instrumental accompaniment' *nullifies* the ordinance!" Once more: "Now, the New Testament Scriptures are just as silent upon the 'accompaniment' as upon infant baptism. If, therefore, expediency may introduce that, why not this?"

Now, I would be pleased to have Brother Briney enlighten me on the following points: First, what has become of all those scriptures which shone "with the clearness of a sunbeam" upon the mind of Brother Briney, convincing him that "instrumental accompaniment" in Christian worship was "sinful *per se*?" Second, since his vision has undergone such a radical change as to permit him to see "with the clearness of a sunbeam" scriptural authority in the New Testament for "instrumental accompaniment" in Christian worship, will he "kindly give me the chapter and verse that clearly" authorizes it? If he will do this, "I will consider it a special favor and regard him as my benefactor." I did not mean "forbidden" in *so many words*, such as, "Thou shalt not use instrumental music," but I meant "forbidden" in precisely the same way that a *cow* was "forbidden" to be offered by the Jews in sacrifice when they were commanded to offer a *sheep*, that *infant baptism* is "forbidden" by the command to baptize *somebody else*, and that *burning incense* is "forbidden" by the appointment of a worship that *does not include it*. How does our brother prove that infant baptism is forbidden by the Scriptures? With an expressed, "Thou shalt not baptize an infant?" When he tells me *how* infant baptism is clearly forbidden, he will, by the same rule or principle of interpretation, see *how* instrumental music is clearly forbidden. If my brother dissents from this, will he kindly answer the following? (1) When God commanded the Jew to offer a *sheep*, did that *forbid* the offering of a *cow*? (2) Is the burning of incense forbidden in Christian worship? If so, *how*? (3) Is not everything not *specifically* included in Christian worship forbidden by the law of exclusion? Will Brother Briney let his readers of the Standard see this?

Adding to and Taking from the Word of God.

BY M. C. K.

Next to the oft-repeated and direct command to obey the word of God, two of the most prominent things in the Bible, though expressly given in but few passages, are the two cases of adding to and taking from that word. The solemn emphasis placed upon both is sufficient to show the vital and exalted place they hold in the divine mind, and, hence, how they should be held and regarded by fallible man. There is scarcely ever a time when the teaching of the Bible on both these lines is not opportune; but I am persuaded that, at this particular time, it is not only opportune, but that there is a most serious and crying demand for it. I shall, therefore, devote this article to such a discussion of the question as it is hoped will show the serious importance of the lesson it contains.

To make the discussion more intelligible and appreciable to the reader, I shall, first of all, present the Biblical passages treating directly of the matter, and then follow this presentation with a discussion of their import.

1. *Biblical passages on adding to and taking from the word of God.* Our readers will please not only carefully read all of these passages, but let them note particularly the

serious and solemn ring pervading them all. Here they are in the exact words of God and of God's inspired servants: "Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you." (Deut. 4: 2.) Again: "What thing soever I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) Then hear the following plain and pointed passage: "Every word of God is tried; he is a shield unto them that take refuge in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30: 5, 6.) Then, through the prophet Jeremiah, there is delivered this solemn message: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at them, lest I dismay thee before them." (Jer. 1: 17.) And this: "Thus saith Jehovah: Stand in the court of Jehovah's house, and speak unto all the cities of Judah, which come to worship in Jehovah's house, all the words that I command thee to speak unto them; diminish not a word." (Jer. 26: 2.) And through Ezekiel there comes a similar warning in these words: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me." (Ezek. 3: 17.) And, finally, in the closing chapter of divine revelation, and clothed with the solemnity of death and the judgment, there is recorded this final warning to preachers and other religious teachers of all the ages: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.)

2. *The divine import of these warnings.* What do all of these carefully recorded admonitions mean? It seems to me the best possible comment on them is to call attention to the exact things which they say in so many words and to emphasize the importance of hearing them. All of them make it clear and solemnly emphasize the fact that not one jot or tittle must be added to or taken from the word of God, but that it must be delivered to the people in its entirety and completeness precisely as it came from the pens of inspired men of God. This, of course, assumes that the word of God, as thus spoken on any subject, is all needed, and that nothing else is needed for the proper guidance and welfare of men.

But why should it not be thus with the word of God, since it comes from the infallible source of infinite wisdom and goodness? Why should fallible man undertake to add to it, take from it, or in any way modify or tamper with it? Why should he not humbly and reverently speak it precisely as Jehovah spoke it and leave the result with him? That is exactly what Jehovah requires. Listen to the Ezekiel passage: "Hear the word at my mouth, and give them warning from me." Could anything be plainer than that Jehovah requires that his word shall be delivered precisely as he spoke it, without even the hint of man's opinion on any subject treated? Where is the room or the occasion for any such opinion? Not only does he tell us through Ezekiel that we must hear the word at his mouth and warn the people from him, but he tells us through Jeremiah that we must speak "all the words" which he commands and that we must "diminish not a word;" and through Moses and John he tells us we must "not add unto the word which" he commands nor "diminish from it"—that we must neither "add unto" nor "take away from" it.

Finally, in the light of this brilliant array of divine utterances, clear and solemn as the oracles which thundered from the fiery summit of Mount Sinai, I deny that any mortal man, though he be as wise as all the sages of earth

combined, has the right to teach his *opinion* on any part of God's message to man. God did not commission men to tell what they *think* of his message to man, but to deliver *that message*. Neither did he commission them to *explain* his message to man, save by giving all of its parts with such explanation as the message thus carries for itself. Assuredly God is capable of expressing himself exactly as he wishes to be understood, and it is but the part of becoming reverence in man to presume this and to deliver the message unmodified as it was spoken by God himself. In making the revelation to man which is recorded in the Bible, God has mentioned numerous things which he did not himself stop to explain. Why should man undertake the task? The fact that God said no more than he did say is proof that no more was needed, and all preachers and teachers of the divine word are under the most solemn obligation to stop where God stopped and to leave the subject precisely as God himself left it. If not, why not? Why should the preacher stop to give *his views* of this, that, or the other? Why not give *God's views* as expressed by God himself and let it go at that? In all such speculations, the rule is that no two men will always have the same views, but each of the conflicting views will find adherents who are soon arrayed against each other, and thus strife and division are the result—the very thing on which the divine condemnation rests. It is not sinful for men to entertain even conflicting views about things which God has not revealed, but let them keep them as private property to themselves and never preach them. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." All of this is in harmony with the preacher's inspired and sacred charge in the New Testament given through Paul to Timothy: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word." (2 Tim. 4: 1, 2.) Yes, at all times and under all circumstances, whenever and wherever men preach, let them, without addition, without subtraction, and without modification, "preach the word."

Good News from Ovoca.

BY F. B. S.

It will be remembered that Brother John B. Cowden, in a letter to me of June 7, promised to submit to the convention which was to meet in Ovoca the question as to whether they would indorse a debate on the instrumental-music question in the worship of God. It seems from the following letter that they have agreed to indorse and encourage such a discussion, and there appears to be nothing to do now but arrange the preliminaries. But here is his letter, with my reply:

West Nashville, Tenn.—Dear Brother Srygley: After advising with the brethren in convention at Ovoca and others interested, the Commission on Unity accepts your challenge and proposition to discuss the church-music question on two essential conditions—namely, that the discussion be in every way fraternal and becoming Christians, and that it be thorough and carried into every community where either party thinks it wise to have it, the choice of place to alternate, until the field has been covered, or both parties are satisfied to close the discussion. A committee from the Commission on Unity is ready to meet a like committee from you to arrange details.

Yours fraternally,

JOHN B. COWDEN,

Secretary of the Commission on Unity.

Nashville, Tenn., July 5, 1922.—Mr. John B. Cowden, West Nashville, City.—Dear Brother: Your letter was forwarded to me at Chicago, but I had left there before its arrival, and it has been returned to me to-day. I am glad that your brethren are willing to discuss their practice on the instrumental-music question; and while I am not able to select a like committee, I have selected the following brethren: S. H. Hall, H. Leo Boles, and F. W. Smith.

You can easily get in touch with these brethren at any time by calling at the Gospel Advocate office. At any time you wish a meeting between these brethren and your committee, please advise with any one of them and a meeting

can be easily arranged. If you could have a meeting of your committee with these brethren any time between now and Saturday noon, I could also be present in the meeting; but as I will be out of the city much of the time holding meetings for the next few months, I am glad to leave the matter in the hands of these brethren, and I feel that they are so well known by all brethren through this part of the country that there will be no objections to any arrangement they may make. It might be well to have also a written discussion between one of your brethren and one of ours who oppose the instrument in worship, provided such a discussion could be published in one of your papers as well as in one of ours. Since you suggest "that it be thorough and carried into every community," a written discussion would help to do that.

Please give this matter your immediate attention and have your committee meet with our brethren at the earliest date possible. I can assure you that many of my brethren will be glad to hear such a discussion. As you insist, let there be nothing done or said in the discussion that is not becoming to Christians. Let us hear from the committee at once as to what it proposes to do. I am certainly glad that there is a prospect of an honest, fair discussion of the real difference between those who use instrumental music and those who do not. I shall always be glad of the part that I have taken in this matter, and I sincerely hope that it will result in many learning the truth on the subject of how to worship God.

Please communicate with the brethren herein named.

I am, very truly yours,

F. B. SRYGLEY.

From this letter of Brother Cowden we have a right to expect that these brethren will discuss their practice in using instrumental music in the worship on its merits, and we are all fortunate in having the privilege of hearing their proof in the presence of an opponent who will have the opportunity to examine it, and let us see if their conclusions follow from a fair and impartial interpretation of the word. All great questions that have been settled right have been settled by discussion. There is no reason why there should be any prejudice against honorable controversy conducted in the spirit of the Master. I am glad that these brethren have decided to stand up like brave men and defend their practice in an open, fair discussion of the question before the public. If I have done anything to bring about this condition, I am proud of it, and I pray that we may all learn the truth and practice it. We shall keep the readers of the Gospel Advocate informed as to the outcome of this matter.

Day by Day.

I heard a voice at evening softly say:

"Bear not thy yesterday into to-morrow,
Nor load this week with last week's load of sorrow;
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.
One step and then another, take thy way—
Live day by day.

Live day by day.

Though the autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead as long as thou canst see.
Dread not the winter where thou mayest go;
But when it comes, be thankful for the snow.
Onward and upward look and smile and pray—
Live day by day.

Live day by day.

The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee.
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile.
'I'll do my best,' unto conscience say—
Live day by day.

Live day by day.

Why art thou bending toward the backward way?
One summit and another thou shalt mount.
Why stop at every round the pace to count
The past mistakes if thou must still remember?
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away—
Live day by day." —Atlantic Monthly.

Home Reading

The Winner.

Close by the side of a little brook that came tumbling from the green hillside sat a very discontented Indian boy. He was whittling a stick and talking to himself as he whittled.

"I wish I knew how to get one. All the boys have them at the school. Jim earned his in football, and George earned his by getting the best marks. Even Red Feather has a pin that the teacher gave him. I want a pin to wear, and I want a brother, but I don't see how I am going to get either of them."

Lonely Cloud tapped his knife sharply against a near-by stone. He had been at the mission school for a whole year, and now he was beginning to think that soon he should go back again for another year. This time he was to have a suit of clothes like the rest of the boys, and he was so glad, but he did want a pin to wear on the lapel of the new coat.

"Every boy ought to have a brother," said Lonely Cloud again. "Fun can't be good fun here at home when there isn't any one to share it with you. At school I can get along, but—O dear!—I do want a brother, and I want a pin."

It was getting warmer; so he slipped nearer to the stream, put his feet into the water, and, pulling a paper from his pocket, began to read. The story was interesting, and for a few minutes he read steadily. Then suddenly he looked at his feet.

"Why," he gasped—"why, how can that be? When I sat down here, the water came only to my ankles, and now it is much higher. How can that be?"

He looked about him, but there was no one to answer the question, for the men had gone to help a sick man near by. Then a vague fear began to develop in his mind. Dropping his paper and knife, he ran quickly to the path and began to climb. Up and up he went. Then he came to the big dam on the hillside.

Creeping down by the lower wall, he slid stealthily along until he came to the place where the sluiceway was to be found. Then he gave a cry of fear. The dam was giving way. One stone was loosened and others were showing signs of weakening. Behind that dam was a vast amount of water. How long would it hold back? What could he do to help?

Creeping as fast as he could on the slippery moss, he came to the roadway again. Then he fairly flew to the house by the side of the dam where the keeper lived.

"The sluiceway is breaking! Hurry, hurry!" he called.

Then he ran down the steep hillside. The vines tripped him and he fell. A bit of sharp stone cut into his feet; but on he ran, calling at every house: "The dam is giving way! Hurry, hurry! Run for your lives!"

Once he stopped to look at the stream, and he saw that it was deeper than before, and still there were others to warn. If only the men were there to help him! His head ached and his breath came very fast. But on he ran. Finally he had told them all and a messenger had gone on horseback to the next town.

Dazed in mind, he sat down for a moment to rest before starting across the plain to the Indian encampment. As he looked, he was sure that he saw something move on the opposite bank. Then a figure rose from the ground, and from behind a tree a cow appeared. It was old Granny Bose and her cow.

O, yes, he knew her. All the boys did, for she was always telling tales on them and getting them into trouble. She

was very old and very deaf. If he crossed to get her, he might not be able to get back. The dam might break at any moment. Perhaps one of the men would come soon, and then he could go after her.

He shaded his eyes and looked across. She was going further away. Every minute added to her danger. The boy clenched his fists as he tried to think it through. Why should he go after her? She had never done anything for him. The water would be to his waist by now.

But wasn't he being the kind of a coward that the missionary had told about if he stayed there on the bank? An old lady needed help even when there was no danger. He put his feet into the stream and then drew them out again. He looked this way and that for some one else to go. He tried to call her, but it was of no use. Once more he put his feet into the stream and hesitated.

Then he tossed the black hair back from his forehead as he said sturdily: "If she were my mother, I would want some one to go for her. I guess I had better hurry along. An Indian is no coward."

Into the swelling brook he went. A shadow crossed his face as he saw how much it had risen, but he pushed his way across. Then he hurried to the hillside where the old lady sat. Taking the halter of the cow in one hand and helping Granny Bose with the other, he started for the brook. But it was very slow work, for she could not understand why she should go home in the middle of the day. As they neared the bank he could hear the brook rushing by, and he wondered how he was ever to get the two across. His boyish heart almost failed him as he tried to steady her through the current.

Part of the way across she stumbled and fell, and he struggled to raise her to her feet. Then the cow pulled away, and he tried in vain to get her again. Granny Bose, seeing the cow move away, insisted on going after her. O, how tired he was! His head seemed dizzy, and he longed to run away.

Then, just as he felt as if he just could not get her across, he heard a shout. A wagon containing a man and a boy had stopped on the opposite bank. Quickly the man sprang into the water, carried Granny Bose the short remaining distance, and Lonely Cloud followed behind.

First Granny was taken to a neighbor's, and then the brave Indian boy was carried to his home. Only two hours later the great dam gave way and the water covered the little valley, carrying everything before it. But the people all were safe on the higher ground, thanks to the warning Lonely Cloud had given them.

It was many, many weeks before the boy was strong and well again, and his face was still pale when he went back to school. But what did he care? On his new coat he wore something of which he was very proud. Was it a pin? Indeed, it was not. It was much larger than a pin, for it was a bronze medal given him by the State for saving the lives of so many people.

And he had more than the medal, for in his pocket he had a letter which he had read over and over and over. It was from that white boy who had come in the carriage with his father and helped to save Granny Bose. And would you believe it, the letter began: "My Dear Indian Brother."—From "Around the Camp Fire with the Older Boys," by Margaret W. Eggleston. ❖ ❖ ❖

Do not clean the goldfish globe oftener than once a week. Better take out a dipper of water and add a dipper of fresh water one week and clean the globe the next week. When changing the water have the fresh water as near the same temperature as that in the globe as possible. Give to each fish a piece of food one-quarter inch square daily. Always keep water plant and pebbles in the globe. Do not put the globe where the sun will strike it, and do not keep it in too warm a place.—Exchange.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The "Sin Unto Death"—What Is It?

BY A. M. GEORGE.

There seems to be difficulty in the way of understanding what this "sin unto death" is. I think that the Scriptures (Matt. 12: 31; Mark 3: 28; Heb. 10: 16; 1 John 5: 16) make it plain. I suppose that we all understand that any unpardonable sin is a "sin unto death." In Matt. 12: 31 the Savior said: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Then this sin against the Holy Ghost is a "sin unto death," as it shall never be forgiven; and it is the only sin unto death, because the Savior said every other sin should be forgiven but the sin against the Holy Spirit. This limits the "sin unto death" to the one sin against the Holy Spirit. In Heb. 10: 26 Paul said: "If we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Then this is a "sin unto death," as there is no forgiveness for it, "but a certain fearful looking for of judgment and fiery indignation." It is a sin against the Holy Spirit. To sin willfully is to sin willingly, of your own accord. The Holy Spirit says: "Do it not." You say willingly, "I will do it," and you do it. In 1 John 5: 16, John said: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." As the Savior said (Matt. 12: 31; Mark 3: 28, 29) there is only one sin unto death, this is that sin—the sin against the Holy Spirit. It seems to me that this should settle this matter, as the Savior surely made no mistake when he said that *every sin* or blasphemy but the blasphemy against the Holy Spirit should be forgiven. This leaves but *one sin only* unto death.

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"He Brought Him Unto Jesus."

BY K. C. MOSER.

There is nothing selfish about Christianity. Christ died for all, and all are invited to come to him, "Whosoever will, let him come." Furthermore, all who are possessed of the spirit of Christianity begin at once to invite people to Christ. When Andrew, Peter's brother, found the Lord, he went at once to search for Peter; and having found him, "he brought him unto Jesus." Andrew's conduct on this occasion was but the natural result of knowing Jesus and his mission to bless the world. His bringing Peter to Christ was informal and unprofessional. It was easier to be done than not to be done. Again, Andrew's work was not in consideration of his peculiar ability, intellectual or social. Compared with Peter, he had but one talent. The work of Peter eclipses that of Andrew. The whole process was spontaneous. It was but an expression of "the abundance of the heart." He had found the Christ, and wanted others to know him, too. Christianity strikes no one dumb.

The same missionary spirit is seen in the woman to whom Christ preached at Jacob's well. She had found the Messiah, and in her anxiety to tell others she forgot her mission to the well and hurried home without her waterpot. Too many think more of their "waterpot" than they think of Christ, and, unlike the Samaritan woman, forget him in their anxiety about frivolous things. Because of the

woman's word many believed on Christ. The price of our silence is a soul.

The Jerusalem church, when scattered by persecution, "went everywhere preaching the word." They did it because they could not remain silent. A silent Christian is a misnomer.

When Jesus said, "Go ye into all the world, and preach the gospel to every creature," he breathed the very spirit of Christianity. That is just what every true child of God wishes most of all to do. No one who has "tasted that the Lord is gracious" will keep silence. In his proper sphere he will speak of him.

Brother, are you making an effort to lead people to know the Lord? Churches, what are you doing? If nothing, then you have no excuse for your existence. Once after the commission was given did the apostles keep silent, and that was by commandment. "Tarry ye in the city [Jerusalem] until ye be clothed with power from on high." When the Spirit came, they began to preach, and from henceforth nothing but death could silence them again. "Arise, let us go hence"—from Jerusalem unto the uttermost parts of the earth. The church that is failing to carry out that part of the commission that says "Go" is no more apostolic than one that denies the part that reads: "He that believeth and is baptized shall be saved." To "go" is the one great mission of the church.

"And the Spirit and the bride [church] say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

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Personal Notes.

C. W. Ing reports an interesting meeting in Red Oak, Texas, but no additions to the congregation.

W. T. Hines reports two additions at Wynn, Okla., and that the work in Blackwell, Okla., is advancing.

J. W. Dunn closed a meeting in Marshall, Texas, with seventeen baptisms—a great meeting for that place.

The meeting in Burkburnett, Texas, D. S. Ligon doing the preaching, closed with thirty-two additions to the congregation—twenty-six baptisms.

John Straiton, preacher and traveling salesman, is ever busy. Recently he preached for the Central congregation, Fort Worth; Quanah, Texas; and Humphrey, Okla.

S. E. Templeton, who labors with the church in Altus, Okla., reports two baptisms. S. H. Hall will be with them for a meeting, beginning the first Sunday in August.

T. W. Phillips reports twenty-two additions to the congregation in Brownwood, Texas, and that the work of Brother Findley is much appreciated by the people in that town.

T. H. Etheridge closed a meeting in Stephenville, Texas, with seven baptisms. He will locate with the church in Stephenville on September 10 for a year of work. You may secure him for a meeting the last of August.

J. I. Reagan, of Dallas, Texas, closed in Chowchilla, Cal., with eleven added and a congregation set in order. In Fresno, Cal., he closed with twelve baptisms. He reports a pleasant stay in California, with a promise to return to that State for more work.

J. B. Nelson closed in Merlin, Texas, with seven baptisms and eight others placing membership with the congregation.

G. A. Dunn, Jr., is laboring with the church in Gainesville, Texas, and reports one baptism, with interest good in the work. The late J. S. Dunn, uncle, and G. A. Dunn, Sr., father of this young brother, have labored much with the Gainesville church.

John E. Dunn, who has been with the church of Christ in Waxahachie, Texas, has left the work there, and now resides at 219 South Mont Clair Avenue, Dallas, Texas. The move to Dallas is occasioned by the delicate health of Sister Dunn's mother, who lives in Dallas, and the desire that her only daughter be near her all the while. Brother Dunn enters the evangelistic field.

From J. E. Wainwright: "There were fourteen additions at Clegg, Texas. T. A. Holland lives and labors among the saints there. He is a fine old soldier of the cross. Among the number added, ten were baptized—men and women who had been active workers among the denominations. Virgil Teddlie and I will begin at Cason, Texas, on Thursday, July 13, for ten days. I go then to Boyd, Ark."

Evangelistic Notes

L. B. Jones, Murfreesboro, Tenn., was a pleasant caller at this office last week.

H. Leo Boles preached at Twelfth Avenue, this city, to large audiences last Sunday.

O. C. Lambert preached at Reid Avenue, this city, last Sunday. This was home-coming day.

E. O. Coffman, Lawrenceburg, Tenn., is conducting a meeting at Owen's Chapel, near Brentwood, Tenn.

Earl C. Smith, Valdosta, Ga., July 4: "I have read several copies of The Young People. I think it is full of good reading matter for children."

If any of our readers know of members of the church of Christ at or near Bryan, Texas, let them write Mrs. B. H. Moore, Winchester, Tenn., at once.

E. A. Elam closed a very successful meeting at Sulphur College on Sunday night, July 9. The church was greatly encouraged by Brother Elam's fine lessons.

J. A. Craig's address is now 382 East Ninth Street, Riverside, Cal. He will be pleased to correspond with any Christian desiring to locate in California.

R. P. Cuff writes from Rockmart, Ga.: "My meeting here is one week old. There have been two additions to date, and interest is increasing. I shall probably be here about two weeks longer."

From J. Clifford Murphy, Pulaski, Tenn., June 19: "I preached on Lord's day at Minor Hill, Tenn. One was baptized. I am at home with my family, but will return to Mississippi in a few days."

A. K. Ramsey, Forest Hill, La., July 6: "In one of the most successful meetings ever held in Louisiana, Brother Chambers did the preaching. There were sixty-one additions, of whom about fifteen were men."

B. L. Douthitt, Martin, Tenn., writes that he closed a tent meeting at Viola, Ky., on June 27. Three were baptized. Wilford Heflin, of Viola, led the singing. Brother Douthitt is now in a meeting at Hatler's Chapel, near Martin.

W. W. Freeman is in a mission meeting in the open air at Lafayette, Tenn. He says: "If not hindered too much by rain, we will have a good meeting." He further says: "The Gospel Advocate is fine so far in 1922, and I hope it may continue to prosper."

Charles Holder, Bridgeport, Ala., closed a meeting, July 6, with fourteen baptized and three restored. All the additions were grown people, most of them men and women with families. He is beginning a month's campaign in Bradley and McMinn counties in East Tennessee.

D. S. Ligon, Burkburnett, Texas, is in Braswell Sanitarium, in Dallas, Texas, having undergone a serious operation. On account of his illness he has had to postpone some of his work, including a debate with an Adventist at Havana, Ark. Due announcement will be made later.

W. N. Carter, Mart, Texas, July 7: "I am at Ben Hur in a meeting four days old, with nine baptisms to date. People say that we are having the largest crowds ever known there. I had sixty-one additions at Durant, Okla., nearly all baptisms. I go to Ola, Texas, for my twenty-third protracted meeting."

J. W. Brents writes from Springfield, Mo., July 5: "The work with the Broadway and Madison Church here continues fine. We plan to hold several tent meetings in the city. Our first meeting will begin next Sunday night. I plan to be in Tennessee the last of August and first of September in two meetings. Best wishes to all."

W. S. Long, Washington, D. C., July 6: "Brother and Sister Larimore have been with us since June 25. His sermons get better every day, and the meeting is fine. Every sermon is full of the spirit of Christ, and God is sure to bless the results. There has been one baptism, and we shall look for many others to obey Christ. Pray for us."

Gilbert F. Gibbs, Greenville, S. C., July 5: "Have been engaged in a fine meeting the past few days. Our crowds have been constant, interested, and appreciative. Three

baptisms. Last Lord's day was our banner service. We had fifteen members present and nine children. We hope that these will stay and that others will follow. Pray for us."

Leslie G. Thomas, Melvin, Mich., Route 1, July 3: "Yesterday was a good day for the church in Speaker. Good crowds at both services. In the afternoon we took the communion to a family living in Crosswell. From Crosswell we drove to the shore of Lake Huron at Lexington. To the believer that wonderful lake reveals the handiwork of God."

F. L. Young, Paris, Texas, July 4: "The meeting in Texarkana closed on Thursday night. During the meeting the Lord did not add a member to the family. They have been meeting in Maccabee Hall. They have bought a lot and will build soon. The meeting here began yesterday. There were four confessions the first day. I go next to Roxton."

H. D. Jeffcoat, Ackerman, Miss., writes from Bay Springs, Miss., under date of July 8: "I am waiting for the train to go to Kitchener to help T. C. Fox in what we expect to be a great meeting. I closed at Lake Como on July 7. Three were baptized—a man and his wife and an old man seventy-five years of age. I go back for another meeting in October."

W. A. Meadow, Dickson, Tenn., June 30: "I am directed by the elders of the church at this place to extend to you their sincere thanks for the coöperation which you gave us in the Hardeman meeting just closed. The meeting was a grand success from every viewpoint, and we feel that it is due, to a great extent, to the splendid spirit manifested by all who were interested in the meeting."

J. G. Malphurs, Clarksville, Tenn., called at this office last week, and reported that the new church house at Clarksville is progressing nicely. He is now traveling among the churches in the interest of evangelism. Any churches contributing to this work will be remembered by our Father. He states that the church he has visited has turned him down, and he has come forward with liberal contributions.

J. V. Armstrong Traylor writes under date of July 6: "I began a meeting at Bearden, Tenn., near Hugo, Okla., last Lord's day, to continue two weeks. After the first sermon the invitation was extended, and one came forward to be buried with her Lord in baptism. The interest is growing rapidly. The meeting I held at Union Hill, near Hamden, Okla., resulted in eighteen additions—fifteen baptisms and three restorations."

H. N. Mann, Riverside, Tenn., July 1: "E. O. Coffman, of Lawrenceburg, Tenn., came for our meeting, beginning on June 25 and continuing six days, instead of N. W. Proffitt, who was unable to come on account of sickness. The meeting resulted in four additions and one restoration. The preaching was fine and the audiences good both day and night. There was great interest in the meeting. We hope to have this good brother again."

Charles R. Brewer, Nashville, Tenn., July 7: "The meeting at Dunlap, Tenn., continued over three Sundays, closing on July 2. Jack Meyer led the singing for us, and all seemed pleased with his work. He also preached once during the meeting, and his sermon was scriptural and sincere. I preached at Pikeville on Monday night, July 3. I begin at Smyrna, Tenn., July 9, and from there I go to Greenfield for a meeting. Success to the Gospel Advocate Company."

J. A. Jenkins, 13 Main Street, Huntsville, Ala., July 5: "Beginning on the third Lord's day in June, R. E. L. Taylor held a fifteen-days' meeting in West Huntsville, which resulted in a number of additions. Charles Holder is in a meeting at Dallas Mills, with several additions to date. I intend to enter the evangelistic field soon. Any congregation wishing my services may write me. I can arrange for a meeting to begin on the third Lord's day in July and one the latter part of August."

B. W. Davis, Ashland City, Tenn., July 3: "I closed an interesting meeting of six days' duration at Scottsville, Ky., last night, with two confessions and baptisms and much good done otherwise. In this meeting we had demonstrated the good results to be derived from personal work in the homes, in which I was assisted by some of the faithful sisters. R. F. McKenzie used his car to a great advantage in bringing people to church, who otherwise would not have attended, and also in the work of visiting. This enabled us to see many more than we could have done otherwise. I will hold the regular meeting for them the first of September, the Lord willing."

A. T. Hamiter is in a meeting at Newton, Ala.

S. H. Hall's address is 920 Russell Street, Nashville, Tenn.

H. N. Mann, of Riverside, Tenn., called at this office last week.

F. B. Srygley has returned from Illinois and Ohio, and reports a very pleasant trip.

J. Pettet Ezell, Cookeville, Tenn., made the Gospel Advocate a pleasant call. He had just closed a meeting at Springfield, Tenn.

J. W. Howell, 902 South Third Street, Columbus, Miss., wants to know of the name and address of some interested Christian in or near Winona, Miss.

John Hayes, Route 8, Athens, Ala., preached at Athens on Sunday, July 2. He will begin a meeting at Jennings Chapel on the fifth Lord's day in July.

W. P. Skaggs changes his address from Itasca, Texas, to Sunset Heights, Texas. He is now in a meeting at Rogers, Texas, with good crowds and close attention.

T. B. Potter, Albany, Ala., writes, under date of July 1, that Gus Dunn and Claud Woodroof had just closed a meeting there with over forty additions, the writer being one of the number.

J. C. Hollis, Lawrenceburg, Tenn., closed a six-days' meeting at old Mount Zion, near Florence, Ala., July 7, with sixteen baptisms and four restorations. He goes next to St. Joseph, Tenn.

J. C. Mosley, Dunlap, Tenn., closed a meeting at Mount Eunice with nineteen confessions and the church aroused to their duty. He is now at Dunlap with Charles Brewer and Jack Meyer.

J. D. Tant, Quinlan, reports that the church trouble is settled at Avon. He is always glad to hear such good news. He is engaged until fall in protracted.

William P. Walker, a tent meeting at Model, Tenn., on July 3. Millard Whitby, a student at Freed-Hardeman College, led the singing. He reports good singing, large audiences, and fine attention.

"Hardeman's Table Sermons" is now ready for delivery. If you have placed your order for one, you can get it quicker by calling at the Gospel Advocate office, 317-319 Fifth Avenue, North, Nashville, Tenn.

J. L. Jackson is leaving Lindsley Avenue, Nashville, Tenn., for a two-months' revival campaign, and will resume his work with that congregation on September 1. He reports two good audiences last Lord's day. The head of a family was baptized.

T. B. Larimore is to begin a meeting at Cookeville, Tenn., on the first Sunday in August. The church is making great preparation for the meeting, and is expecting many visitors from other congregations. The song service will be led by J. E. Derryberry, of Portland, Tenn.

B. E. Seal, P. O. Box 1431, Dallas, Texas: "Please announce to the readers of the Gospel Advocate, to those who have been contributing to the building fund at Columbus, Miss., that they send contributions to Fred F. Belue, treasurer, P. O. Box 45, Columbus, Miss. This is necessitated by my moving to Dallas."

G. B. Lambright, Adel, Ga., July 6: "I closed a ten-days' meeting at Adel on July 2, which was my fourth meeting in this part of the State; Cross Roads, fifteen days; Fellowship, fifteen days; Cecil, fifteen days. All these places within ten miles of Adel. Two baptized and one restored. I am on my way to Alabama for two meetings."

W. R. Hassell, Trenton, Tenn., Route 3, writes from Hohenwald, Tenn., July 8: "I began a meeting three miles east of Hohenwald on the first Lord's day in July, which continued until the following Friday night, with good crowds from the beginning. Six were baptized and four restored. This was a mission meeting partly supported by the church at Hohenwald."

A. D. Dies, Oakman, Ala., July 5: "Since my last report I have held two mission meetings—one at Quinton and one at Speigner, both in Alabama. At Quinton we were rained out part of the time and had no additions. At Speigner we had one from the Baptists. I go next to Corinth, in Wilson County, Tenn., July 9. My wife and only son are still very sick. Pray for us."

R. N. Gardner, Nashville, Tenn., July 5: "W. L. Karnes, of Portland, Tenn., began a series of meetings at Meade's Chapel on July 9. This small congregation would appreciate the presence and encouragement of the brethren in the city and near-by churches. Go out the Nolensville pike to the Antioch pike, then go out the Antioch pike three miles to the church house."

E. C. Fuqua, Santa Ana, Cal., July 1: "At this writing I am in the midst of a fine tent meeting in Santa Ana, assisted by G. W. Riggs, of Los Angeles. I have never enjoyed better interest in a meeting. We have a large tent well located and conveniently arranged, and feel equipped for a long and effective siege. Two have been baptized and others are expected to follow. The meeting will continue indefinitely."

R. A. Craig, Shelbyville, Ky., July 3: "Yesterday M. C. Kurpees preached at Shelbyville to a good-sized audience. We were glad to have Brother Kurpees with us. His message was inspiring, and we feel that we are going forward to discharge our duty with more zeal. Thomas D. Rose is in a meeting at the Forks of Elkhorn. O. F. Shearer will begin a meeting at Harrisonville next Sunday. We feel that much good will be done at both places."

H. D. Jeffcoat, Ackerman, Miss., July 3: "I am in a very good meeting at Lake Como. There is not a Christian only in fifty miles of this place that I know of. We are having good crowds and interest. I preached here four times in March, which was the first time our brethren had ever preached here. It is a fine neighborhood, filled with good, moral people. I am stopping with a Baptist. They tell me that they are starving for the bread of life."

R. E. L. Taylor, Decherd, Tenn., recently closed a meeting at West Huntsville, Ala., with thirty additions, seventeen of which were baptisms. Reagan Coop led the singing. On account of the illness of his son, he closed the meeting earlier than he thought best, as there were five confessions at the last service. He goes next to Summitville, Tenn. He recommends Charles B. Dowdey, who has decided to preach, as very worthy, and asks the brotherhood to use him.

A. H. Porterfield, Imboden, Ark., June 30, writes that he had interesting meetings at Jonesboro and Lake City. There were sixteen additions at Jonesboro and two at Lake City. He is to go to Jonesboro for one month next year. He recently taught a very interesting music class at Coal Hill, Ark. He preached four times while there. He promised to return for a meeting in the near future. He is now in a meeting at Imboden, which started off well. From Imboden he goes to Noland, Ark.

We are sorry that the following communication was delayed: "On June 14, in the city of Hamilton, Ontario, Canada, in the presence of immediate relatives, Sister Grace Tallman was united in marriage with C. Gordon McPhee, of Meaford, Ontario. Dr. O. H. Tallman, of Owen Sound, Ontario, officiated. Immediately after dinner they left for a month's holiday in Detroit, Sainte Marie, and among the beautiful Thousand Islands of the Georgian Bay. They will reside in Meaford, where Brother McPhee is the much-beloved servant of the church."

From John E. Dunn: "At this writing (July 7) I am preaching in the town of Wheeler, Miss., in the Missionary Baptist meetinghouse, to good-sized audiences, with splendid interest and the best of attention. This people are badly mixed up in religion. There is no organized congregation of disciples after the New Testament pattern. Our music is a conglomeration. I am trying to get before this people the New Testament church, with her work, worship, and service. The opportunity here is great, but it will take a lot of faithful, patient, and plain teaching to get them out of Babylon."

Andrew Perry, Belington, W. Va., June 3: "Since my last report I have held three meetings of a little more than a week each. At Antioch, near Belington, I found quite a number of good members, though badly scattered and handicapped by bad roads. The church house is on a good road. There were no additions. I next spent one week with the struggling congregation in Belington, where we had several attentive hearers outside of the membership. Several were left almost persuaded. The audience filled the house only three times while I was there. I am assured that a great deal of good was done during my stay. I next came to Ware Chapel. I find an unfinished house and a congregation of about twelve or fourteen. Labor troubles have interfered, as this is in the coal fields. Part of the time I have had good audiences. I have some other meetings in West Virginia."

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Morals of the Moving Picture Show.

BY FRED M. LITTLE.

I read with much appreciation the article of Brother C. E. Holt under the title, "The 'Movies'—Are They Harmful?" in the Gospel Advocate of March 30, also the splendid article by Brother Kurfrees on the subject, "The 'Movie' World and Spirituality in the Churches," in the Advocate of April 20. I am glad these able writers are turning the light on concerning this present-day evil. I do not expect to improve upon what they have said, but I submit the following to indorse and emphasize what they have appropriately written.

The devil has so completely succeeded in getting the good and bad mixed in the modern picture show, and in getting almost the entire population into it, preachers along with the rest, many of them at least, that the moral consciousness of those who have indorsed shows and have formed the habit of attending them is so weak that it is very difficult to show such people the moral evil resulting from them.

By what standard should we test the "movies" or anything else to determine whether it is good or bad? You answer: "The Bible, of course." There would be utter chaos in the moral world if every one should adopt a standard of his own. The Bible stands alone and unapproached among the civilized people as the standard by which to judge the right or wrong, good or bad actions and conditions. Any belief or conviction we may have which conflicts with the Bible is wrong. Now, let us test the ordinary moving-picture show by the Bible standard of morals and see whether or not the morals of the average show are good or bad.

In 1 Pet. 2: 14 certain people were spoken of as "having eyes full of adultery, and that cannot cease from sin; enticing unsteadfast souls; having a heart exercised in covetousness; children of cursing." In Prov. 4: 14, 15 we read: "Enter not into the path of the wicked, and walk not in the way of evil men. Avoid it, pass not by it; turn from it, and pass on." Paul says: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.)

Now, keep the above passages of Scripture in mind, and think of what you see and laugh at in the picture show. The drunkard and all sorts of silly, irreverent, and immodest dancers and fun-makers are made to furnish amusement. There are domestic quar-

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rels, midnight bedroom scenes, divorce with all its disgraceful causes, elopements, and almost everything suggestive of improper relations between the sexes, that the law and the general public will permit. The billboards on the outside show that the censorship has failed, if it has the correct standard by which to censor the films. As we pass the show houses, we see children standing for long periods of time to view hideous faces back of pistols, and fights and murder scenes are exhibited on every hand. On the inside you may see Indian butcheries and bullfights. Men and women are shown plotting and carrying out revenge; they gamble, fight, stab, and shoot each other while you look on. Criminals are made to be heroes, or crime is shown in all its horrors, purporting to teach great moral lessons; but the results, in fact, are that the young who witness these things repeatedly fail to get the right impressions.

The picture show and the theater do not encourage sober, religious thought, but they unfit a person for serious inward reflection. Of course,

a Christian may go anywhere, if he can take and keep Christianity with him. Paul shows us that we may transact business with fornicators, but all such associations must be without the least indorsement or compromise with evil. To frequent places of amusement that breed unholy and unrighteous thoughts and deeds, excusing ourselves for so doing with the statement that we must have recreation, is wrong; for we can get the recreation in ways that are not sinful. I can remember that our parents and preachers used to tell us young men that we should not read the little yellow-back novels, because they were "trashy" literature. It was insisted that to read the lives of such men as the James boys was a very bad thing for the young men to do. But the modern picture show removes the difficulty of reading such "trash," for the young and old delight in seeing such heinous deeds enacted. How Christian parents can hope to rear their children to be reverent, sober, and pious Christian men and women is more than I can understand. A Christian mother who knows of my uncompromising attitude toward the "rotten" shows suggested to me that she knew a very able preacher who strenuously opposed all forms of dancing, and yet every daughter of that preacher danced. So the sister thought I might be too strenuous in my opposition and would do well to be more tolerant. All the reply I have to make is, if that good brother used all of his influence against the evils of dancing and then his daughters should go wrong, they cannot say that their father encouraged this conduct. The brother's skirts are clear. He did his duty. So Christians to-day will do well to stay away from the moving-picture show, for it is one of the greatest educators for evil extant. The question is not what the picture show could be, but what it is. I admit that they put on some good pictures, but that is in order to catch all classes of people. Then, when I think of some Christians who will actually take the Lord's day to attend such places of amusement in towns and cities where they are wicked enough to allow them to run on Sunday, it just causes me to wonder to what purpose we read our Bibles. Then, too, think of the money that should be used in the church for the salvation of souls and that Christians are throwing into the coffers of these sinful promoters. May the God of heaven have mercy upon us till we get our eyes open and repent and turn away from such practices.

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me questions about the medicine I will gladly tell her what I know."—Mrs. CHARLES VAUGHN, Olney, Ill.

Baltimore, Md. — "I first used Lydia E. Pinkham's Vegetable Compound for general weakness following the birth of my first child. Later on the advice of my mother I used it for a dull pain in the small of my back and for a bearing-down feeling. These pains had an effect on me to such an extent that very often I was unable to stand on my feet to do my housework, and at times I was compelled to lie down for short periods. I found Lydia E. Pinkham's Vegetable Compound very helpful and recommend it highly."—Mrs. LORETTA B. SIMONS, 645 S. Belnord Ave., Baltimore, Md.

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Allentown, Pa. — "After my last baby was born I lost weight and was in a very run-down condition. After taking the second bottle of Lydia E. Pinkham's Vegetable Compound I began to gain strength and flesh. In the past four months I have done all my own housework and do an extra wash besides. I do not feel at all like I used to and I cannot thank you enough for my health. My friends ask me what I am doing and I recommend your medicine."—Mrs. WM. STECKEL, 241 Elliger St., Allentown, Pa.

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STYLE A


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THE MOST SATISFACTORY GARTER
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STYLE B

A Call from Flint, Mich.

We are sorry to be compelled to make this call. But this congregation of only sixty members had a house built two years ago, costing five thousand dollars. There is a mortgage on the building, due in sixty days. We cannot raise this, and the house will be sold for the debt. We have gone to every bank in Flint to get them to carry this for us, but times have been so hard here they will not. This town is composed principally of Catholics and German Lutherans. We feel that it would be a terrible

blow to Christianity here if the house should be sold. We are praying that the brethren will come to our rescue. Send contributions to J. L. Newman, 715 McClellan Street, or W. W. Laster, 218 Monroe Street, Flint, Mich.

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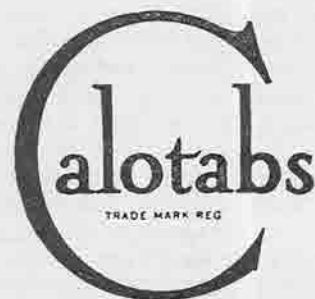
Field Reports

Algood, Tenn., July 5.—Last Lord's day I closed an eight-days' meeting at Alticrest, in Fentress County. This is a lumber camp, owned by Brother J. P. Pearson, at whose solicitation I went, and who was the only member we knew of there. We found one cold sister and several leaners. I baptized one man. We had good crowds and the best order and attention they had ever had there. I believe the seed sown will result in good. East Tennessee is a great field for missionary work. Our stronger congregations should have several men in that part of the State. I shall begin at Lafayette, Ga., next Sunday.—E. Gaston Collins.

Fort Smith, Ark., June 27.—The meeting at Somerville, Texas, was a complete failure, so far as I could tell. The largest hearing I had while there at any time was seven, our own faithful few and a few "Christian Church" folks not included. Yet we feel that some good was accomplished, as we had two baptisms; but they were those who had "known the holy scriptures from their youth up." I am convinced that Somerville is the hardest place against the truth in Texas or anywhere else. The only hopes I can see for that town is for the churches to become interested in the services of Brother Thomas E. Milholland and Brother Austin Taylor, send them there with a tent and keep them there a month. If there is a man in Texas who can reach those folks, it is Milholland, and everybody knows that Austin Taylor can come as near singing the gospel right into the hearts of the people as any man in the South. Brethren, let us send Milholland and Taylor to Somerville. There are some fine people there, and we have two families of as faithful workers as can be found anywhere. The Beaumont church will help. Who will be next? I had the pleasure of hearing Brother Price Billingsley last evening. He is in a meeting at Temple, with fourteen baptisms to date. I am to begin at Belton to-night, the Lord willing. May God bless his faithful everywhere.—Will W. Slater.

Montgomery, Ala., July 6.—Brother W. T. Grider, evangelist for the co-operating churches of South Alabama, closed a series of meetings at Selma to-day. The meeting continued seven-teen days and was well attended. One was baptized, and one lady took her stand with the little band of Christians who worship without any innovations. Selma is where we purchased a good house of worship of the Presbyterians about a year ago. The house is in the heart of the city, on the same block that the "Christian Church" is. The little band goes right on in the face of heavy odds, and some day we will have a strong church in Selma. Consecration and loyalty to God's word will win. We hope to be able to get a coöperative arrangement with other churches and individuals whereby we can locate a man at Selma to work the field thoroughly. I am informed that Brother L. L. Jones, of Wetumpka, is to have regular monthly appointments at Speigner, where

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by purifying your
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Delightful tonic drink that refreshes and brightens the brain, soothes the nerves, aids digestion. Good for young and old. All druggists.

Brother Dies recently held a mission meeting. So the good work moves on. But we are not doing a tithe of what needs to be done. We need more men, and we need to support the men we have better. The more liberal Christians are, the more the Lord blesses them. How many believe that? Read the ninth chapter of the second Corinthian letter and see what it says on the subject of giving and being blessed. What we need is more faith.—Fred M. Little.

Cleveland, Ohio, July 1.—On last Lord's day I preached for the church of Christ in Marietta, Ohio, both morning and evening, and had one confession and baptism, and one young man announced his intention to be baptized next Lord's day. I also spoke for the brethren there on Wednesday evening before. We have a large congregation in Marietta, with much talent and lots of wealth, and abundantly able to accomplish much good in the way of supporting the gospel of Christ both at home and abroad. I would be glad if the brethren everywhere would fellowship me in the work here. I need tracts to circulate among all classes here, both religious and irreligious. I want immediately, at the least calculation, fifty copies of Brother M. C. Kurfees' review of O. E. Payne's book on instrumental music in the worship, to circulate. I do not mean to stop at all with fifty copies, but I want that many to begin with. I want to circulate it among all religious classes who use instrumental music in their worship, both among those who were once in line with the gospel and have departed from the

faith and those religionists who have never been in line with the full gospel of Christ. Now, brethren in Christ, I need your financial aid and encouragement in this work in this great and wicked city. Brethren, I am no hobbyist nor hobby rider. I belong to no organization larger than the family and a local congregation of disciples of Christ. I am a member of nothing but the institutions ordained by my Father—the family and the church—and have neither time nor money for any other institutions.—A. A. Bunner.

Conway, Ark., July 5.—I have been very busy in gospel meetings since March. I have conducted meetings at Coal Hill, Jonesboro, Newport, Knobel, and Pocahontas. We had good meetings at all these places. We had the greatest number of additions (twenty-five) at Knobel, mostly due to Brother N. E. Hicks. There were additions at every place—in all, about eighty, counting all reclaimed. I am now in a very interesting meeting at Imboden, Ark. This is where Brother A. H. Porterfield lives. He helped me in some of the meetings mentioned above, conducting the song service. He is a real revivalist. He seems to be at his best now. He sings with ease and grace and has good judgment—knows what to do and how to do it. Brother Frank Grammar was in a music normal at Pocahontas while I was there. He is a power in his work. The brethren employed him to conduct the song service for the meeting. I had the pleasure of being with Brother Raymond Henley while there—the first time I had seen him since he was the youngest preacher in the States. He has been doing a great work in Texas and Oklahoma, but is much disturbed now by the serious illness of his wife, and is giving all his time to her now. While at Pocahontas I made my home with E. E. Pace and family, formerly of Kentucky. Pocahontas is fortunate in having gained this family. My stay in Pocahontas was a most pleasant visit, though saddened by the development of appendicitis on the part of Sister Pace during the meeting. How she did hate to give up the meeting! She means so much to the church at Pocahontas. It is gratifying to see how much good one woman can do. O, if we could only have some like her in every town and community in Arkansas!—O. E. Billingsley.

The Library Pest.

You get a book out of the library and notice that some other reader has improved on the author by underscoring the printed text or penciled notes in the margin. Occasionally these show intense interest and deep thought. But librarians say most of the "improvements" are changes in punctuation. Some folks are so busy looking for other people's mistakes that they have no time for their own.—Selected.

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How Long Forbear?

BY H. M. PHILLIPS.

This question I am asking in regard to the erring Christian. If it can be answered, I am sure much good will be done; and if not correctly answered, harm will result. If answered as the Book teaches and not obeyed, it is all the worse.

Church discipline is not exercised very frequently now. It may be because of a lack of knowing what the Scriptures teach or a failure to stand firm for the teaching. I feel sure many souls would be saved that are on the road to destruction if the leaders would do their duty in this matter. But it is harder to get them to act than it is to say it ought to be done. Evidently something is wrong somewhere.

God did not forbear very long with Ananias and Sapphira as recorded in Acts 5. Nor did Paul forbear long with the fornicator mentioned in 1 Cor. 5. And Paul is very plain in telling what to do with the disorderly. (2 Thess. 3: 6.) Peter soon got Simon to see his duty and told him straight to the face the real condition he was in. Now, do you wonder if they did right? But you say they were guided by the Holy Spirit. Well, do we not have the example and command of the Holy Spirit? What more do we want? But some one may say that we do not know who is disorderly. If so, we do not know who is orderly, and, therefore, we know nothing. "By their fruits ye shall know them," and the Bible is the tester of the fruits.

So few are willing to follow the Book in living or in withdrawing that it is a hard matter to get such carried out. Often the leaders will make a great start, but will soon cool off and quit. The church is lowered in influence and the spiritual condition is worse. Why is it that the careless are not looked after more?

Some fear they will lose the erring if discipline is administered. Paul said that was the way to save the erring and also the body. (1 Cor. 5.) Others fear outsiders will not accept if you make the way so straight. It caused fear and additions in Bible times. (Acts 5: 14.) Not a few fear the church will be offended, but in Acts 5 and 1 Cor. 5 we learn that fear and unity prevailed.

How long forbear? I do not know for certain; but when nothing is ever done, I know that is too long. I fully realize that the erring ought to be talked with and kindly admonished and given some time to carefully consider; but if it goes on too long, it will cause one to be hardened, like the disobedient child who has no discipline applied. He will soon be away from the home, when he could have

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

been kept there, if restraint had been thrown around him in time. We all are to teach and admonish one another.

The one great curse of the church now is a lack of well-cared-for members. We all have our influence, and evil ones seem to get results from theirs first. The church is to be separate and apart from the world, and how could it be true to its Head when the worldly are retained? Christ wants the church free from spots and blemishes. It is not so bad for a spot to be found as it is to make no effort to get rid of the spot. Brethren, what is being done where you worship to keep the church free from spots? Sometimes forbearance in some things might mean destruction. Think on these things seriously, and let us have a clean church, as Christ requires.

Among the Colored Folks

"As Workers Together With Him."

BY M. KEEBLE.

On June 16 I closed a three-weeks' meeting at Birmingham, Ala. Interest was good throughout the meeting. The West End Church (white) is still manifesting a great interest in mission work among my people, and I am glad to see my people anxious to hear and obey the pure gospel. In this meeting ten precious souls were baptized for the remission of sins. The white brethren would not attend this time like they did last year, because their meeting was going on at the same time, but some of them were with us in every service. This work is only one year old, and there are about seventy-five members now, and they are holding out well. It seems a pleasure for Brethren Graves and Davis (white) to train these new members in Christ, because they were young and needed help to keep the enemy back until they could grow strong enough. While in Birmingham I had the pleasure of hearing Brother T. B. Thompson preach in the afternoons at West End. He is a powerful preacher, and it was a help to me to hear him. Brother Bradley also encouraged me much while there. The colored brethren and sisters did all they could to make my stay among them a pleasant one, for which I am very thankful. The white brethren are still arranging to purchase a lot on which to build a house, so the colored brethren and sisters will have a place to worship. They are now renting a hall, and it is not large enough. I am very thankful to the white brethren and sisters for their coöperation.

On the third Lord's day in June I preached at eleven o'clock at White's Chapel, Fosterville, Tenn. We had a fine service, and all seemed glad to be present. There was a feeling of sadness during the service on account of one of the oldest members being sick, not expected to live. I have been preaching here for four or five years, and had never missed seeing Sister Easter Frazier at her post of duty, and I hope that she may recover if it is the Lord's will.

On the last Lord's-day night in June I preached at the Jefferson Street church of Christ, in Nashville. This church is a split from the Jackson Street Church, and I made an effort to get them to come together again in unity. On Tuesday night I preached at Jackson Street, with a good many present, and all seemed to enjoy the lesson. I was greatly encouraged at the interest manifested, and I pray that the work may continue to grow. It seems that the Hardeman-Pullias

meeting gave new life to the Jackson Street Church.

In March the church house at Corinth, Miss., was blown away, and they are trying to build again. They are poor and few in number, but they are rich in faith. Any brother who can send them a donation will certainly help a worthy cause. Brother J. Hanon lives there and preaches for them, and he is respected by both white and colored. Please send your gifts to him.

I am now (June 23) at Martin, Tenn., in a big tent meeting. Interest is fine. The white church has me here preaching to my people, and the future looks bright.

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Field Reports

Shelbyville, Ky., June 27.—Our meeting at Monticello, Ky., closed last Wednesday night, after continuing ten days. There were twenty additions—sixteen baptized, one from the Baptists, one from the "digressives," and two by membership. There are many good brethren at Monticello who give the cause of Christ first place in their hearts. I predict a steady growth for the work there. I am off for a few weeks now with partial paralysis of the face, but I hope to be back in the work soon.—R. A. Craig.

Ackerman, Miss., June 26.—It has been some time since I made a report; but I have been busy, working on the farm during the week and preaching on Lord's day. I was at Sturgis yesterday. They are alive to duty, and good will surely follow. My protracted-meeting work will begin on the first Lord's day in July. I will go to Jasper County and preach in a Baptist community. So far as I know, there is not a "Christian only" in fifty miles of that place. I will be busy until the middle of October. Pray for me, that I may preach the truth in love and simplicity. Brother H. C. Harris will labor again in this destitute field, and Brother J. R. Vaughan will assist. Brother J. C. Murphy has helped much, and will continue to assist as long as it is possible for him to do so. These brethren have all promised to help me answer the many calls that are coming from this part of the State. We thank God for their help.—H. D. Jeffcoat.

Wichita Falls, Texas, June 26.—Notwithstanding the very hot weather we have had of late, yesterday was a good day for the church in Wichita Falls. A number of our people are out of the city on vacations, but others who are here on visits to some extent make up for the absence of the regular members. Our Bible classes, while off a little on account of the above-mentioned fact, are being quite well attended and the interest is good. There were more than one hundred and eighty in attendance at yesterday's classes. Also, the services both morning and evening were very good, and one young lady was received by membership at the morning hour. It is a pleasure to see our younger members taking active part in our work, and it undoubtedly bespeaks a splendid future for the work, since this will prepare material to fill the places of responsibility when the older ones are able to serve no more. At last Wednesday's prayer-meeting hour a number of the young men responded with suitable remarks on the subject for the lesson. It is our purpose to encourage this and thus to develop these for service. Beginning within about three weeks, I shall be away from the work here for a while, the church having allowed me a vacation of one month. This time is expected to be spent first in holding a meeting at Huckabay, Texas, and at any other point I may be asked to go, or in a little rest which I am in great need of at this time. The brethren at home are expecting to take care

of the work while I am away. There are brethren in the congregation who are able to teach the public assembly; and while these do not make a practice of preaching, they will fill the pulpit in my absence. We ask the prayers of the brethren everywhere in behalf of our work.—R. D. Smith.

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All the profits derived from the sale of these books will be used to create a fund to help poor boys and girls attend Freed-Hardeman College.

The book will contain about 350 pages, with pictures of Harde- man, Pullias, and the audience, a history of the meet- ing, about twenty sermons, and an address delivered by Brother Pullias before the Exchange Club.

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Volume LXIV. No. 29.

NASHVILLE, TENN., JULY 20, 1922.

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CONGREGATIONAL WORSHIP.

[There will appear on the front page of the Gospel Advocate for a few weeks timely articles from such men as A. Campbell, Benjamin Franklin, Isaac Errett, T. Fanning, D. Lipscomb, J. A. Harding, E. G. Sewell, etc. This week we reprint an article from the pen of D. Lipscomb, published by the Gospel Advocate in June, 1866. At this time T. Fanning and D. Lipscomb were editing the Gospel Advocate. The truths and principles presented in the following article are needed to-day as badly as they were fifty-six years ago. They are commended to all earnest, prayerful readers.—H. Leo B.]

There seems to be, with our brethren, a most fatal mistake with reference to the object of the congregational worship on the Lord's day. There is an idea that seems almost ineradicable that meetings of the congregation on Lord's day are for the purpose of affecting, by personal influence, the world. Hence, unless brethren can get the world to attend their meetings for worship, they become discouraged and give up the weekly assembling of the saints. Hence, too, when a few of the world come, the object of the assembling is perverted by men who have no capacity for such work delivering lengthy disquisitions on motley points of theology, and corrupting the simplicity of prayer by endeavoring to preach to the world through the form of prayer to God. Now, while we would be far from repulsing those of the world who are disposed to attend upon the congregational worship, we doubt exceedingly whether the true objects of Christian worship have ever been promoted by the presence of the world.

The true and proper object of the weekly meeting is, as the family of God, to meet him in his special and chosen appointments where he has promised to meet us through these appointments—prayer, praise, thanksgiving, observance of the memorials of the broken body and shed blood of our Savior and Elder Brother, and devout and prayerful study of his word, together with the observance of the fellowship and the kindly word of encouragement and brotherly love to our brethren and sisters. These objects, then, are solely communion with God our Father, and with our brethren and sisters. Now, will these ends be advanced by the presence of strangers? Are we more apt to be earnest, sincere, forgetful of all else in the presence of our Maker, with stranger eyes and ears present, than without them?

Are we not somewhat inclined to do what we do with a thought as to how it appears to those hearing and beholding, rather than how it appears to God our Father? Does, then, the presence of strangers not tend to distract our thoughts and interrupt the free current of our religious feelings? We know this is the effect. Again, in these family gatherings of the Lord, the least, humblest members should feel free, and should have the circumstances most favorable to make them to give a full and unrestrained expression to their wants and conditions; in a word, those circumstances should be sought that will promote the freest and fullest expression of intercommunion and sympathy between the different members of the family. Now, brethren, is the presence of strangers calculated to have this effect? In your domestic family circles, does the presence of the stranger promote the exchange of expressions of love and sympathy? Does it tend to encourage the little, shrinking, timid ones of the household to freedom and confidence of expression and thought? We have always felt sorry for the family circle that never had private, social hours of its own, when the family feelings and family affections might find expression and development free from the obtrusive presence of strangers. So we think and feel with reference to the gatherings of our Father's family. If we could only enter heartily into the spirit of these meetings as our Father intended we should, realizing that we are brethren and sisters, met together to cultivate and strengthen the family ties, that we should in these meetings draw nearer and nearer to God our Father, and to our mother, the church, and that the bond of parental affection should be more closely drawn around brethren and sisters, we would, I am sure, never, never regret the absence of strangers. We find the primitive Christians met in private rooms with the doors locked, in upper chambers, and in places of solitude, it is true, for fear of their enemies, in part, and yet, we think, in good degree, to have an hour of communion sacred to themselves. Will the brethren and sisters then learn that the virtue and efficacy of the weekly meeting is in no degree dependent upon the world's being present, and that the object is to affect and benefit themselves? The unbelievers may be benefited by being present, therefore we would not repulse them; but the true interests of the church in those meetings are never promoted by their presence. Let us learn that the true object is to meet and commune with God and one another, and not with the world. "Where two or three are gathered together in my name, there am I in the midst of them."

God and Man.

God has the right to rule and direct all persons and all things for his own ends and purposes; all must serve him or be brought to ruin. He is able to direct and control them so as to bring about his desires and purposes. None need gainsay or oppose; none in heaven or on earth "can stay his hand, or say unto him, What doest thou?" (Dan. 4: 35.) "For he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed; and his dominion shall be even unto the end." (Dan. 6: 26.) "His kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 27.) Whosoever sets himself against God must be brought to ruin.—D. L.

Our Contributors

Notes from West Tennessee.

BY JOHN E. WILLIAMS.

A CALL FROM TROY (Continued).

Brother Ott and a few others still contended that I should go to Troy for a meeting. The Methodists consented for us to have the use of their meetinghouse, but changed their mind and called for the house on Wednesday night after the meeting started on Sunday. On Sunday at eleven o'clock the meeting opened up with a full house. Brethren and sisters came for miles from every direction to assist in the meeting in every way they could. But "them days is gone."

The Methodist people were just closing Sunday school when I went in. They came to me and said: "Now, Brother Williams, we are glad you are here in our town to hold a meeting, and we desire to assist you in every way possible. Here is our organ, organist, and choir, ready to make music for you." Brethren, this was a trying ordeal for me. Conscious of the fact that the people of Troy thought no good thing could come from Reelfoot Lake, and certainly he won't refuse our offer. All who have had a similar experience know how I felt at that time. I thanked them for their kind offer, but told them I did not want to preach or practice anything for which I could not find authority in the New Testament; and as I could not find authority in the New Testament for the use of instrumental music in the worship of God, I was forced to decline their offer for the use of the organ. I told them that all could sing without the use of the organ. At this juncture old Brother Barrett, of Union City, came forward and said, "Yes, we can sing God's praise without the organ," and called out a number to sing—"All Hail the Power of Jesus' Name!" Every brother and sister present that could sing did sing, and did not have to be invited; all joined in, and such singing as was done is scarcely heard these days.

At that time there lived in Troy an old colored woman, "Aunt Jane Hogue." She attended the day services by taking the back seat. One day when the services were closed she waited by the door to speak to the sisters as they were passing out. She said to them: "Do you s'pose dat white man would speak to dis po'r ol' nigger?" "Certainly he will. You stand here until he comes to the door." She reached out that poor, old, wrinkled, bony black hand, and I grasped it, giving her as good a shake of the hand as I could. She held on to my hand, looking up at me with tears rolling down her furrowed cheeks, and said: "God bless you! God bless you! It does my ol' soul good to hear you preach. You puts de fodder down so's dis po'r ol' nigger can git it. God bless you!" Of all the compliments I have ever received, brethren, here is the jewel. It hangs at the top of the string. Long ago "Aunt Jane" passed away, but that grasp of the hand, those tears, that look, and what she said have often come to my relief when all seemed to be against me. She is gone, but not forgotten. While God spares me to live, I shall ever cherish the memory of that poor old colored woman, and here and now give her full credit for the encouragement she gave me. One other compliment prized very highly; hence, a pair. A lady of education, culture, and refinement, hearing me preach, said: "Brother Williams believes he is preaching just like the apostles did." At that time she was not a member of the "one body," but to-day is an active, energetic worker in the church.

On Wednesday night the Methodists had a use for their house and called for it. Discouraged, but not beaten at all, we fixed up the old courthouse and continued the meet-

ing in it. Early in the meeting people began to confess Christ. I am rather of the opinion now, and was then, that that was the cause of the Methodists calling for their house.

The baptizing was all done at night in Mill Creek, about one mile from Troy. Sister Turner, a Methodist, confessed Christ and demanded baptism "the same hour of the night." Her husband bitterly opposed her in this and intimated that something serious to him might happen if she went on. She went; nothing serious happened to him. She told him it was an individual duty, one she owed to God and not to man, and no one could prevent her obedience to God.

Next, "A Call to Troy" (continued).

"Getting Results."

BY C. E. HOLT.

This heading was used by Brother Earnest C. Love in the Gospel Advocate of June 23, current volume, and the points made by Brother Love are very pointed and pertinent to the subject treated. The facts to which attention is directed in said article are plainly and distressingly true, and a remedy for the trouble is within reach; but will we reach out and get the remedy and use it? I fear that we will not. That the reader may have something tangible before the mind, I shall give here an excerpt from Brother Love:

In a recent article called "An Open Door" I took the position that we are not getting results in proportion to the energy, money, and time spent in our evangelistic work. Let us study that subject again. If our preachers will take notice, I think they will find that nearly all of our additions are children of church members. No wonder, for scarcely any one else goes besides members and their children. This condition has prevailed for some time, and it is getting worse.

Of course we are getting more and more like the denominations against which we have so loudly declaimed and which we have so severely censured. We have become stereotyped. We have "crystallized" around the "pastor" and the big evangelist. We call the "pastor" our "evangelist." We do this because the word "pastor" has an Ashdodic sound to our people. But we must have some one to look after the local interests, and that is all right; but why should we make such an ado about the word "pastor," when we insist on having a preacher who does "pastoral" work? But some one says the word "pastors" (plural) in Eph. 4: 11 should be translated "shepherds." All right; just call a preacher whose work is limited to one congregation a "shepherd." I do not care what you call him; it is an indisputable fact that the preacher who locates and lives and works with one congregation does just exactly the kind of work that the Methodists and Baptists and other denominations do. You may call him "our minister," "our evangelist," or by whatever name you please, but he is a "pastor." Why do I say this? Because of the nature of the work he does. What does the "located" preacher do? He preaches twice on Lord's days, attends the midweek prayer meeting, preaches funerals, performs marriage ceremonies, visits some during the week, preaches "sermonettes" during hot weather, takes "vacations," attends ministers' unions, etc. Now, do preachers of "other denominations" do these things? If doing these things makes other preachers, or preachers of other churches, "pastors," how does it happen that they make our preachers "evangelists?" Of all the curious things in this world, none are more curious than some things that churches do. What our people do is "orthodox;" what the other fellow does is "heterodox." In other words, "orthodoxy" is my "doxy," and "heterodoxy" is your "doxy." If we do it, it is all right; but it will, if done by the other folks, send them to hell.

But are we getting results? Yes—of a kind. We have our "big guns" to hold our "big meetings," and feel that we are taking the world for Christ when the noise of the

"big guns" is heard for a few days. How long will it take to evangelize the world after this fashion?

But let us hear Brother Love again:

It is obvious that something must be done. Present methods are entirely unsatisfactory, if we are ever to reach the world or even the unconverted part of the United States. Many realize this, and various remedies have been suggested. A very common one is to select some good preacher and locate him with the church. But this will not work, because every denomination in the town is doing the same thing. If we think of building a nice meeting-house as an attraction, we have but to look around us to see that that has already been run into the ground. Visiting from house to house is good, but there is every preacher in town doing the same thing.

The gospel order is to go into all the world—preach the gospel to the whole creation. Have we changed the commission to read, "Go to the best-paying congregations and hold protracted meetings," preach a series of sermons on "setting up the kingdom" and on the "law of pardon" to the alien? In former years the best gospel preachers were found in the hedges and byways making the old Jerusalem gospel ring in the ears and hearts of the people. But in the language of the humorist, "them days is gone forever." At least, it so appears. It has reached the point that about all the difference between "us" and other religious bodies is that between the words tweedledee and tweedledum.

But Brother Love continues:

There was a time when I thought advertising on a more businesslike basis would solve the problem, but now I think there is nothing I can do along that line that has not already been worked overtime. The big meeting in Nashville was advertised thoroughly. All the latest methods were used, such as billboards, banners, streamers, newspaper space, window cards, blotters, etc. The audiences were good, but the large majority were already Christians. After all, the persons who most needed that kind of preaching were not there.

The Nashville churches took the initiative in doing things on a big scale. Anything is great only by comparison. A small pile of dirt and stone attracts no attention; a large pile of the same material—a mountain—is wonderful. A small lake is unnoticed; a sea or large body of water is great, in our estimation. One hundred men excites no one; a million men excites and awes and pleases. So it is about meetings. A big preacher, a big audience, and big money should produce big results. Well, those things do attract and excite and please, and make us feel that we have laid aside our swaddling clothes.

We have outgrown David's sling and his five smooth stones of the brook, and are now panoplied in the armor of a king. At last we have become like other folks. Of course, we do not use organs and fiddles and horns, but we have all the other things of modern inventions; and these musical instruments are getting to be "back numbers," anyway. The "sects" have overworked them. They have been weighed and found wanting, the denominations themselves being judges. It has been more than one hundred years since Alexander Campbell and his coadjutors called the world's attention to God's eternal truth in his word revealed as the panacea for all the troubles in Zion. In theory we stand with those illustrious men to-day, but in practice we have, in many respects, grievously departed from the divine pattern. It is a fact, as history attests, that there has never been a reformation that did not, in a few years, need to be reformed. The remedy is ours to use, but will we use it? Listen to God's prophet: "Not by might, nor by power, but by my Spirit, saith the Lord." (Zech. 4: 6.) We need, to-day, Spirit-filled men—men of consecration, men whose hearts are aflame with the desire to save the lost. We need men who know the Bible; men who read the Bible and not sermon books; men that pray and preach and persuade; men that believe (not just simply quote it) the gospel is the power of God unto salvation;

men who love the souls of men and women more than they love money and praise and flattery; men who are willing and ready to suffer hardship for Jesus' sake; men of pure lives, holy desires, and lofty ideals in things spiritual. We need men who are not afraid to go, trusting the Lord for spiritual strength and material support. I firmly believe we have more than seven thousand men who have not bowed to the image of Baal.

Just Common Sense.

BY FRED M. LITTLE.

A brother who lives in Nashville, Tenn., and who is not a preacher, asked me to prepare an article for our religious papers setting forth the importance of the churches supporting our preachers decently. I agreed to do so, because I, for one, realize that if our brethren do not wake up to the fact that if men cannot get a support by preaching the gospel, that soon all the men will be driven from the field. Some as able men as we have are forced to resort to secular work in order to get a livelihood. I know a good preacher in Arkansas that ought to be preaching the gospel all the time, but for the lack of support he cannot. We also have an able man in Florida that ought to be proclaiming the word of the Lord twelve months of each year. And just scores of good men are ready to enter the field, but the churches are neglecting to do their duty, and I am sure God is going to hold them responsible for a failure to do their part in this great work. Too many seem to think that when they very meagerly support a preacher to hold a "protracted meeting" they have done enough. I tell you right now the church that has been established for several years and does no more than preach a little to itself is a dead church already. Any man that holds a meeting for ten days ought not to have less than one hundred and fifty dollars. Remember, there are weeks that he cannot hold protracted meetings, and his expense goes on just the same. What encouragement do our young men have to enter the ministry, when they see well-qualified men actually in need for some of the necessities of life? I am not trying to leave the impression that they should be made to think they are to go out for the money there is in it. What I am saying is, they cannot go unless they are sent, which means supported, and the churches have got it to do.

I am not one who is "sour" on the church because I have not been supported, for I happen to be among brethren who believe it a part of religion to look after the temporal needs of the man who is in their midst preaching; but I am thinking of that brother that is laboring and striving to live to lead souls to Christ, and hundreds of congregations doing absolutely nothing, only calling a preacher to hold them an annual meeting, and pay him about half what he should receive for that. I have not quoted a single passage of Scripture; I did not intend to. You know them already. I say wake up, use common sense, and go to supporting God's messengers decently, and see if you do not feel better. Do it now.

INSTRUMENTAL MUSIC IN THE WORSHIP

By M. C. Kurfess

Cloth. 300 pages. Price, postpaid-----\$1.50

This is the most comprehensive book on this important subject now before the public. In it the Greek verb "psallo" is philologically and historically examined, together with a full discussion of kindred matters relating to music in Christian worship. The book is the result of a lifetime of critical study and research, and has become the standard of information on the music question. It has been highly recommended by scholarly brethren in the church of Christ and in the religious world.

GOSPEL ADVOCATE COMPANY
Nashville, Tenn.

"Covington Will Be the Center of the Drive."

BY A. B. BARRET.

The following clipping was taken from the Nashville Banner of June 27, 1922, and I find it is a very interesting communication, as it contains several things worth noticing just at this time:

Memphis, Tenn., June 27.—(Special.)—The Rev. M. B. Cook, of Dyersburg, was elected Monday to head the West Tennessee Christian Pastors' Association, about twenty-five congregations in this end of the State being represented at the meeting held at the Linden Avenue Church here.

Plans were made for an evangelistic campaign of West Tennessee, and Covington will be the center of the drive. More than eleven hundred dollars was raised at the meeting to finance the effort. The campaign will start as soon as the team can be recruited and plans perfected. It was also decided to employ an evangelist to work in the rural communities.

To my certain knowledge, Covington, Tenn., my old home, has been the center of just such a "drive" as is contemplated—a drive for evangelizing that section of the country, I suppose—for thirty years. It is true that this drive has never, perhaps, been "driven" as it should have been, as the congregation there has not always pressed the fight as it should; and, too, much of the world and a bit of digression have crept in from time to time; but, somehow, the old lines have been kept defined, and many souls throughout the county have been saved through the efforts of various ones in preaching the gospel, with Covington as the "center." And following my meeting at Covington in May the congregation subscribed ample funds to engage the services of an evangelist for all of his time. The church is just now corresponding with one or two men with a view to engaging one of them to do this work. Besides, there are other efforts being put forth by other congregations in the county in evangelistic work. And this is true of practically every county in West Tennessee. Indeed, some of those counties have done even more than has been done in Tipton County.

And it is certain knowledge on my part that this wonderful "drive" that is now to be put on in West Tennessee, with Covington as the center, is coming rather late in the history of evangelistic work to impress any one with any earnest desire to save souls as its primary motive. I know that practically no such effort has been made heretofore to help build up the Lord's work in that section of the country. Linden Street has been in Memphis for a long time, together with other such churches at a few scattering points in West Tennessee, but this is the first that I have heard of the society getting them to evangelize this territory. I wonder why? I believe Mason Depot is the only point in Tipton County where the "digressives" have been able to get a foothold. Perhaps this would be a better place for these deceivers to adopt as a center. It would at least seem more decent of them if they would adopt a place where they have a congregation as the "center" of their "drive." It is possible that these dividers of churches have learned that there are a few would-be "digressives" in Covington, and that they may, therefore, hope to make some headway in an effort to build up digressionism there and to tear down the work that has been going on there for all these years. This is at least their method, according to my observations. Why not begin such work out on the firing line—out where no one has gone? This was Paul's way, "lest he should build upon another man's foundation."

And now I wish to know what those "twenty-five congregations" have to offer the churches in West Tennessee that will make them more like Christ wants them to be and that will enable them to do the work more scripturally than they are now doing it. They preach less of the gospel than any of the churches of Christ already in that field; they have a "Pastors' Association," with one of their number "honored" with the distinction of "heading" the asso-

ciation; they have "reverend" gentlemen as their members; they have human societies to supplant the churches; they have instrumental music to corrupt the worship of the Lord; they have delegate conventions to legislate for the brethren; they have the pious unimmersed as substitutes for the scripturally baptized; they sometimes dedicate babies, thereby opening the way further back to Rome; they have every phase of infidelity, from higher criticism to atheism, and many other marks of Babylon and Rome. But who would claim that these are elements of Christian strength that the churches of Christ in West Tennessee have missed? I confess that I have misunderstood the New Testament all these years if such things are necessary to Christianity. This movement stands identified with those who are headed in the direction of all such departures from the "faith which was once for all delivered unto the saints," and those who press this "campaign" must bear the odium of seeking to foster such corruptions upon their brethren in Christ. Of course, there will go up a howl to the effect that I have misrepresented these preachers; but I stand ready to go to Covington as the "center" and tell it all over the county, with any man of their choosing to expose me.

Let me say to the congregations of West Tennessee, and in every place, that the "digressives" have made up their minds that they must hustle or sink, and they are organizing for a "hustle." So you must bestir yourselves, for this is the way to meet it—just "fight the good fight of the faith." This "Pastors' Association" has discovered that the societies will not do the work; hence, they have a new organization to do it. But what luck will these city pastors have preaching to the folks of West Tennessee? No more than they have had in the past. Payne, Briney, Lappin, Cowden, and their followers have taken their last stand on the scripturalness of instrumental music, claiming that the word Paul used means to accompany the singing with an instrument; so they must play and blow as they sing, else they will not do what they have discovered, after all these years, the Lord has wanted them to do. This means they will use the organ, or the like, right in the beginning of each "campaign." When they ridiculed us for opposing them, claiming the organ was only an "aid," an "expedient," on a par with the tuning fork, the song book, meetinghouses, etc., they deceived some folks into believing them; but the "masses" will not be so easily duped by their last stand on this issue; hence, they will not make such headway, which has been meager enough at best. When the "digressives" finally learn that we must not only worship God in truth, but in spirit as well, they will wake up, let us hope, to the fact that the worship is not expressed in external playing, but by making melody in the heart. Then there will be some chance of unity between us. But since Payne's wonderful discovery they have planted themselves upon the contention that instrumental music is commanded, just as immersion is commanded. So "the die has been cast," and the "digressives" have cast it; and we must fight them on their own ground. As for number one, I propose to fight in love and kindness; but it is going to be a thorough fight wherever and whenever I can make it.

I wish every preacher among us would make it a point to expose digressionism in our own congregations and abroad, condemn worldliness in the members, exhort them to a stricter loyalty to the Lord, and encourage them to do more for Christ than ever before. If hiring this "rural" evangelist will cause the brethren of West Tennessee to wake up and do more in evangelizing their counties, I shall be glad the "Pastors' Association" decided to save the people of West Tennessee.

In conclusion, let me call upon Harding, Dunn, Copeland, Williams, Freed, Hardeman, Brigance, Howell, Gunter, Taylor, and all others concerned, to meet the challenge halfway; and I ask that we join hands in breaking up the

"center," which is to be at Covington. I feel strongly about this business of Satan having his "synagogue" right where the fight has been made for so long. My mother's father and mother fought and fell there; my sainted mother wore her life away there for Christ; many, many others equally as faithful have gone to their reward from that battle ground; and their memories cheer us to fight onward and upward. I shall regret to see the work for which so much has been sacrificed disrupted by such men, and I propose to do what I can to prevent it. I wish every preacher who can would plan to spend as much time as possible in the territory where these disturbers of the peace of Zion may go, and do what he can to whip them out. I think the church at Covington ought to take the lead in this fight, and that she ought to call upon her sister churches of West Tennessee to assist them in Covington, as that is to be the "center." I hereby pledge you, my dear home brethren, my heart and hand for the fight. Call me if you need me. I wish this church would arrange with a number of preachers to hold a series of meetings there, to continue for many weeks. Already we have talked about this. I have held six meetings for my home church, and prefer that some one else do the work, but I stand ready to answer any call to help that I may be able.

Christianity is not a social stunt, merely for pastime, but a fight from first to last. I find that some brethren want the soft pedal, and a preacher makes himself quite unpopular with them if he preaches the truth as Paul and all such preachers told the story. I am headed in on the home stretch and have no compromise to make. I have been preaching the truth in a plain way for twenty-five years, and I have never had it to fail me yet. I have tried it out in sermons, in debate on the rostrum and in the papers, and in my daily life, and it has always proven to be the thing to tie to in every contest. Therefore, I am in the fight to the finish.

Field Notes.

BY EARNEST C. LOVE.

Quebeck, the place where I began preaching July 1, is a small station in White County, about eleven miles from Sparta, Tenn., in the foothills of Cumberland Mountains. Raccoon John Smith has preached in these parts. An old house has been pointed out here as one in which he lodged one time in passing through. Also, our aged brother, E. C. L. Denton, now of Memphis, and his brother, J. W., have both lived and preached here, if I have been correctly informed. There is an old church, called "Jericho," a mile or so from town. I would have been afraid to name a congregation "Jericho," but there are some fine brethren meeting there, most of whom are attending the meeting. The people are kind and hospitable, unless something arouses their anger. They are good to attend religious services, rather better than the average. Our meeting is being held in a large school building, which seats about two hundred and fifty people, and it is packed full almost every night. The people come to church principally in two-horse wagons, but nearly always drawn by mules. This is more satisfactory than automobiles or buggies, an account of bad roads. I have tried all methods.

Brother Tolbert Denton, brother to E. C. L. Denton, keeps the post office here. Brother Charles Holder, of Bridgeport, Ala., formerly lived here.

There have been three confessions to date (July 10). Some think there is a possibility of starting regular worship here.

I am trying to get the brethren to read the Gospel Advocate, as I feel sure it will be a great help to the fathers and mothers in bringing up their children, and also a source of strength to themselves. Brethren, as a rule, do not read enough; and many who read do not read enough religious literature. The Gospel Advocate is safe and solid reading.

Atlanta (Ga.) Notes.

BY B. C. GOODPASTURE.

J. B. Beck, who labors with the McGregor, Brunswick, and Summit congregations, reports the work as moving along nicely at these three places. These congregations, with whatever assistance they can get from the outside, are planning to buy a tent for mission work in South Georgia.

Hugh E. Garrett is in the midst of a good meeting near Valdosta, Ga. He recently closed a short meeting at Moultrie, Ga. One was baptized.

Earl C. Smith, one of the teachers in the Dasher Bible College, is preaching for the Macon (Ga.) congregation during the summer months. He is attending the summer School of Mercer University.

Don Hockaday began a tent meeting in Lakewood Heights last Sunday night (July 9). The meeting starts off with fine interest. Brother Hockaday reports one restoration on the first Sunday in this month and one by statement yesterday at South Pryor Street.

Yesterday was a great day at West End Avenue. Besides having a fine audience, three were restored and one was baptized. Our Bible-school attendance has grown until we do not have sufficient room for our classes.

On the third Sunday in this month I am booked to begin a meeting at Lynnville, Tenn.

Good Themes for Prayer Meeting.

The following themes made the midweek meetings at Grace Church, Sioux City, Iowa, unusually interesting. The main subject was: "Things Pertaining to the Kingdom."

"Things Hard to Be Understood." (2 Pet. 3: 16.) A study of the kingdom mysteries.

"Things Which Cannot Be Shaken." (Heb. 12: 27.) A study of the fundamentals.

"Things Lawful, But Not Expedient." (1 Cor. 6: 12.) A study of the power of example.

"Things Which Are New; Things Which Are Old." (Matt. 13: 52.) A study of the charms of the Bible.

"Things Which Accompany Salvation." (Heb. 6: 9.) A study of the riches of Christian experience.

"Things Which Are Impossible." (Luke 18: 27.) A study of human limitations.

TRACTS AND BOOKLETS.

The following tracts and booklets can be had from the Gospel Advocate Company:

The Establishment of the Kingdom (L. R. Sewell)05
Modern Geology Rebuked (I. N. Jones)05
Faith that Qualifies for Baptism (Durst-McQuiddy)10
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Out of Darkness into Light (Z. T. Winfree)05
Philip Worthy (Debet)25

Many other tracts are in the office for distribution. They are good for use in protracted meetings. Address Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Query Department

John D. Coleman wishes to know if a church should have a treasurer, and, if so, by whom should he be appointed. If a church has a treasury, it must have a treasurer. David Lipscomb gave this subject a very thorough examination, which I am copying from "Queries and Answers," pages 85-88, for the benefit of our readers:

It is singular to me how a doubt about this can arise in the mind of any sane man. God's people always had a treasury. Its fullness and use were always the tests of fidelity to God. Among the Jews the first fruits, the tenth, the freewill offerings and the thank offerings, and all the devoted things taken in war went into the treasury. (Read Lev. 27: 30-32; Num. 18: 26; Deut. 14: 22-24; 1 Chron. 29: 8; Ez. 2: 69; Neh. 7: 70; etc. Then in Mal. 3: 8-11 God charged them with robbing him in withholding the tithes from his treasury. "Jesus sat over against the treasury," and saw the rich cast in their much and the poor widow cast in her all. (Mark 12: 41-44.) It was not lawful to put the blood money of Judas into the treasury. (Matt. 27: 6.) Jesus and the disciples had a treasury out of which they paid for things needed in the worship of God and gave to the poor. (John 13: 27-29.) Then in the first church at Jerusalem they "had all things common." (Acts 2: 44.) "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4: 34, 35.) This means a common treasury from which the poor were helped under the direction of the apostles. The apostles could not give needed attention to the distribution of the treasury, so they appointed seven persons to do this. (Acts 6: 1-6.) The first fruit of an earnest church was a full treasury, and these men were appointed to distribute it. These are generally supposed to be deacons, and without a treasury there is no work for deacons in a church.

"And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea: which also they did, sending it to the elders by the hand of Barnabas and Saul." (Acts 11: 29, 30.) It does not say it was first gathered into the church treasury, but it was sent to the elders of the churches and constituted a treasury under the elders of the churches in Judea until it was distributed to the poor. From proceedings in similar cases, we may know it was first collected into the treasury of the churches before sent by Barnabas and Saul. Afterwards there was widespread famine throughout Judea. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye." (1 Cor. 16: 1.) The order had been given to the churches of Galatia, and is now given to the church at Corinth and throughout Achaia, to raise contributions. These contributions were cast into the treasury, that no collections should be made when Paul came. Then the churches were to choose those they desired to carry their bounty to the church at Jerusalem. "Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia." (2 Cor. 8: 1.) He tells this grace of these churches were the contributions they gave of their own accord to help the poor. The churches were doing this. "And we have sent together with him the brother whose praise in the gospel is spread through all the churches: and not only so, but who was also appointed by the churches to travel with us in the matter of this grace, which is ministered by us." (Verses 18, 19.) Those who were sent out to gather up and carry this collection—they "are the messengers of the churches, they are the glory of Christ." (Verse 23.) This collection was made by and in the churches by putting it into the treasury. The churches chose those who carried it to the needy, called "the messengers of the churches." None of this could be done unless the churches had treasuries to receive and dispense.

Paul says: "I robbed other churches, taking wages of them." (2 Cor. 11: 8.) Churches could not pay wages unless they had a treasury out of which to pay them. He says the church at Corinth was "inferior to other churches," in that he had not been chargeable to them; other churches had supported him. (See 2 Cor. 12: 13.) "When I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need."

(Phil. 4: 15, 16.) The churches sent to him to relieve his necessities. Churches could do these things only through church treasuries. Paul says: "Let none be enrolled as a widow [to be supported by the church] under threescore years old." (1 Tim. 5: 9.) "If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed." (Verse 16.) All these, as plain as words and deeds can, show these churches not only had treasuries, but they cannot do any of the real work of a church of God without a treasury. A church that has no treasury is not a church of God.

I have been careful to note these statements and facts because I believe the calling in question these things that are so plainly taught and that enter into the whole work of a church of God indicates a morbid state of mind and hinders instead of helps the church. The agitation of this and kindred questions diverts the mind from the vital work of churches of God, and will destroy churches that encourage such questions. Paul says: "But him that is weak in faith receive ye, but not to doubtful disputations." (Rom. 14: 1.) He shows the doubtful disputations are over untaught questions, such as eating herbs or meat. It means that men who have trouble on these questions are weak in the faith, and in receiving them they are to be prohibited from troubling the church with the discussion of these questions. The discussion of such questions diverts the mind from the true work of the church, and, if kept up, will destroy any church. Men who call in question plainly revealed truths and facts, as the treasury in the church, are perverted in faith; and the agitation of such questions, if kept up, will ruin any church in the world, and the man who does it makes himself a factionist that ought to be checked or avoided.

The treasurer should be chosen by the church. Those selected to handle or distribute the funds of the church are usually deacons, as in Acts 6: 1-6.

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A brother who requests that his name be not given to the public says: "My wife and I cannot get along together, so separate. After separation I commit fornication; does that destroy the union? Can I marry another woman without committing adultery? My wife dies; can I marry again without committing adultery?"

If husband and wife cannot live together in peace, they may live in separation without sin. "But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." (1 Cor. 7: 10, 11.) Though living in separation, when the man committed fornication, he broke the marriage vow and gave his wife the scriptural right to marry again. (See Matt. 19: 9; Rom. 7: 3.) You have already committed adultery, but would be committing it the second time to marry another woman, and would cause her to commit adultery. The death of the wife gives freedom from the law of marriage. "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband." (Rom. 7: 2.)

Publishers' Items.

Send us a new subscriber to-day for the Gospel Advocate. Price, \$2 a year, in advance.

Write us to-day for sample copies of The Young People for boys and girls. The price is in reach of all.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

Home Reading

What Did You Do?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping downhill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Did you help him along? He's a man just like you,
But the grasp of your hand might have carried him through.

Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Do you know what he bore in that burden of cares
That is every brother's load and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?

Don't you know it's the part of a brother of man
To find where grief is and help when you can?
Did you stop when he asked you to give him a lift,
Or were you so busy you left him to shift?
O, I know what you meant—what you say may be true;
But the test of your manhood is, What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?

—Selected.

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He Needs You.

It would be a great thing if every father might have the awakening which came to a great banker in one of our leading cities. He was the father of an only son on whom he spent money with a lavish hand, but to whom he gave little of his time and attention because of the pressure of business. One day his secretary surprised him by informing him that his son was waiting outside his office to see him. When the boy came into the wonderfully furnished room in which big business was daily transacted, the father had a quick and pleasurable vision of his possible successor in business. Involuntarily his hand reached for the drawer of his desk in which he kept his check book, and he smilingly inquired: "How much do you want, son?" But his smile was quickly changed to tears of remorse and regret as the boy with heart indicated in his eyes and voice stepped up close and, with his arm thrown over his father's shoulder, said: "Dad, I don't need anything but you! I do need you."

Millions of boys in our land need similar help. And some of the cases are getting desperate. Here is a chance for every man to render Christlike service with the boy in his own household or with the lad who does not have a father as a possible source of help in his own home.—Selected.

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"The Quitter."

It's easy to cry when you're beaten and die,
It's easy to crawl and crawl;
But to fight and fight when hope's out of sight—
Why, that's the best game of them all.
And though you come out of each grueling bout
All broken and beaten and scarred—
Just have one more try. It's dead easy to die;
It's the keeping on living that's hard.

—Selected.

Native Handles in Missionary Axes.

One day when a missionary was preaching in the city of Benares to a crowd that was civil and attentive, a Sepoy Brahmin began to talk to the people.

"Look at those men," he said, pointing to the missionaries, "and see what they are doing."

"They are preaching to us," the people replied.

"True; what has the sahib in his hand?"

"A New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the gospel ax into which a European handle has been put. There are many of them. If you come to-day, you will find them cutting; if you come to-morrow, you will find them doing the same thing. At what are they cutting? At our noble tree, Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But the missionaries come daily with the gospel ax in their hands. They look at the tree, and the tree looks at them. But it is helpless. The gospel ax is applied, and the tree is large and strong, but it must give way at last."

"True," replied the missionary. "But many a poor handle gets worn out and many a one breaks; and it takes a long time before a new handle is obtained from Europe, and still longer before that handle is prepared and shaped."

"Ah," he answered, "if that were all, it would be well, and the tree would have respite. But what is the real case? No sooner does a handle find that it can no longer swing the ax than it says: 'What am I to do now? I am getting worn out; I can no longer swing the ax; am I to give up cutting? No.' Up goes the ax, down comes the branch; it is soon shaped into a new handle: the European handle is taken out and the native handle fitted in and the swinging commences afresh. At last the tree will be cut down by handles made from its own branches."—From an old scrapbook.

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The Scriptures.

If there be balm
For the wounded spirit in Gilead, it is there!
Dew in the nighttime of my bitter trouble
Will there be found—"dew sweeter far than that
Which hangs like chains of pearl on Hermon hill."
—Edgar Allan Poe.

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Interest.

In 1897 George Jones borrowed one hundred dollars from Henry R. Stuart. He agreed to pay ten per cent interest a month.

Stuart sues for the principal of the loan, along with accrued interest. He gets a judgment in court at San Jose, Cal., for nearly three hundred and five trillion dollars.

There isn't enough money in the world to pay it.

It's an important incident, though, illustrating the power of compound interest to bring wealth to the thrifty.

Compound interest is the only universal road to financial independence.—Exchange.

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Success.

I hold that man alone succeeds
Whose life is crowned by noble deeds;
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land, or distant star;
Who does not count his wealth by gold,
His worth by office he may hold;
Who battling 'gainst each seeming wrong,
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet.
Who only lives the world to bless,
Can never fail—he is success.

—Selected.

Evangelistic Notes

E. A. Elam is in a mission meeting at Ranger, Ga.

B. M. Hall recently held a week's meeting at Ursula, Ark.

Emmett G. Creacy recently held a meeting at Center Point, Ky.

T. C. King began a meeting at Ashland City, Tenn., last Lord's day.

R. L. Ludlam, Fort Smith, Ark., is in a meeting at Hedrick, Iowa.

Thomas H. Burton is planning to begin work with a tent in his territory soon.

B. C. Goodpasture, Atlanta, Ga., began a meeting at Lynnville, Tenn., last Lord's day.

J. V. Armstrong Traylor recently held three meetings in Hamden, Okla., and vicinity.

Ira Womack closed an interesting meeting at Elmore City, Okla., with nineteen baptized.

R. L. Ludlam, 1811 South V Street, Fort Smith, Ark., is in a meeting at Ottumwa, Iowa.

G. A. Dunn, 823 West Tenth Street, Dallas, Texas, is in a fine meeting at Kaufman, Texas.

W. L. Denton, Yuma, Tenn., gave us a pleasant call, and reports the work in Carroll County as doing well.

Charles L. Talley, Hopkinsville, Ky., paid this office a visit on his way to McBroom's Chapel, Putnam County, Tenn.

C. Roy Bixler recently held a meeting at Kansas City, Mo., with nineteen additions, of which four were baptisms.

J. C. Coffman closed a meeting at Pleasant Valley, Ala., July 14, with good crowds, one addition, and one restoration.

G. W. Jarrett has changed his address from Coffeerville, Ala., to Fair Hope, Ala. He began near Fair Hope on last Lord's day.

Flavil Hall, Trion, Ga., recently closed a mission meeting at Moultrie, Ga. They are now worshipping in the City Hall, but are planning to build.

W. T. Hines, Braman, Okla., July 11: "There was another added to the Lord at Blackwell, Okla. The work there is growing rapidly."

B. F. Stivers, Portsmouth, Ohio, will change his residence to Odessa, Mo., about the middle of August. He will go anywhere for a meeting. Keep him busy.

L. R. Wilson recently closed a meeting at Hickory Ridge, Ark., with six baptisms. He is in a meeting at Bethesda, Ark. E. R. Harper has been leading the singing.

R. P. Cuff and Noel B. Cuff paid this office a pleasant call. R. P. began a meeting at Fairfield, Tenn., last Lord's day; while Noel B. began a meeting near Baxter, Tenn., on that day.

W. D. Bills, Quanah, Texas, closed a meeting at Childress, Texas, on July 10, with twenty-nine added—twenty-seven by baptism. Three were Catholics. He is now in a meeting at Quanah.

A. R. Hill, Charleston, Miss., preached at Central Academy on the second Lord's day in July, both morning and evening, also Saturday night before. He reports one baptism and the outlook bright.

H. D. Jeffcoat reports a meeting at Kitchener, Miss., T. C. Fox preaching. He says: "We pray God's blessings on the Christians of Nashville for sending us such a tireless worker. I go to Hamilton for a meeting."

C. D. Crouch, Ashland City, Tenn., was in a good meeting at Bull Run, Davidson County, Tenn., when last heard from. He is to begin a meeting at Clarksburg, Tenn., on July 23, and one at Marrowbone on August 3.

Noel B. Cuff and Stevie L. Colley were united in matrimony at the home of the bride's parents. R. P. Cuff performed the ceremony. The Gospel Advocate extends its congratulations and wishes of much happiness.

Will J. Cullum, Rockwood, Tenn., recently closed a meeting of fifteen nights, with no baptisms, but fine interest.

He is now at old Union, near Carrollton, Miss. Later he is to assist George W. Farmer at Reid Avenue, Nashville, Tenn.

Charles Holder, Bridgeport, Ala., recently conducted a successful meeting at Chattanooga, Tenn. There were twenty-three baptisms and fourteen restorations. Also, he held a meeting at his home church, with eight baptized and one restored.

G. A. Dunn, Jr., Gainesville, Texas, July 10: "For the past three Sundays I have had baptizing after the night services. The crowds for the regular services have become so large that an overflow service has been arranged for this coming Thursday night."

Allen Phy, Algood, Tenn., made us a pleasant call. He is busy preaching, largely in destitute places. He recently set in order a congregation in Cumberland County, Tenn. We need more men like Brother Phy, who are willing to go into virgin fields.

Mrs. W. J. Leverett, Baird, Texas: "I think the Gospel Advocate is the best paper I have read. It comes next to the Bible with me. I have taken the paper for a long time, and cannot find a religious paper that compares with it. It should be in every home."

Tom Nix, Nashville, Tenn., is leading the song service in the meeting at Fairfield. Brother Nix will take subscriptions for the Gospel Advocate and handle the books from this office. Any encouragement given him will be appreciated by the Gospel Advocate Company.

Joe Ratcliffe, Bardwell, Ky.: "I will begin a meeting at State Line, Ky., on the third Lord's day, to continue one week. On account of two of my meetings being cancelled, I have the third and fourth Sundays in August and the third and fourth Sundays in September open for meetings."

R. L. Colley, Fulton, Ky., closed an eight-days' meeting at McConnell on the second Lord's day in July, with an overflowing house. Seven were baptized. He is now in a mission meeting at Bethel Springs, Tenn. He is engaged for meetings through July and August. On September 1 he is to begin work with the church at Paragould, Ark., for another year. Address him at present at Fulton, Ky., Route 2.

David Bryant, Bradford, Tenn., July 4: "H. M. Phillips' meeting at Estill Springs, Tenn., closed on June 30, with the largest crowd in years in attendance. A great number from the denominations came almost every service. The attendance at the day services grew to be almost as large as at night. The gospel was preached in a forceful and intelligent way that will not cause offense. There were three additions."

The new catalogue of Freed-Hardeman College for 1922-1923 is just off the press of the McQuiddy Printing Company. We have printed the catalogue for this institution for many years. The school has done great good in the past and promises great things for the future. This school has been established to promote Christian education. Boys and girls wishing to fit themselves for usefulness would do well to investigate the merits of this college. See advertisement in this paper.

J. E. Wainwright, Texarkana, Ark.: "One week at De Queen, Ark., resulted in five additions—three by primary obedience; all married and good material. The little band, now numbering twenty-five, meets regularly in the Cumberland Presbyterian building. They have undergone much persecution within and without in the past year or two, but their devotion is achieving success. I shall begin at Boyd, Ark., July 25. I shall be in an open-air meeting the first twelve days in September with the Central congregation at this place."

A. S. Landis writes: "L. L. Yeagley began a meeting with the Allen's Chapel (Needmore) church of Christ, June 25, and closed on July 5. This meeting was greatly hindered on account of the weather. One night we were rained out, not one being able to get to the meetinghouse. Many times threatening clouds came up just at the time people should be starting to the meeting place. Seasons had been such that the farmers were unusually busy; and, too, there was some sickness among the most regular attendants. Brother Yeagley preached the gospel without fear or favor, which I am sure is characteristic of him, but they seemed to get interested rather than offended. He has a unique way of sending these shots in a spirit of love. Our interest grew from the start, and Brother Yeagley endeared himself to those that heard him. The congregation will be glad to have him back sometime. Two were baptized."

F. W. Smith began a meeting at Gamaliel, Ky., last Lord's day.

J. C. Mosley reports the work at Cave, Tenn., as progressing nicely.

Harvey W. Riggs is in a meeting at Mount Gilead, near Tompkinsville, Ky.

Charles R. Brewer is in a meeting at Smyrna, Tenn., with two baptisms to date.

D. F. Draper closed a good meeting at Wood Chapel, near Victoria, Texas, with nine added.

Those desiring a song leader between July 23 and August 20 should write Hubert A. Dixon, Dellrose, Tenn.

R. V. Cawthon recently conducted a twelve-days' meeting at Manchester, Tenn. Twelve baptisms are reported.

H. M. Phillips, Chattanooga, Tenn., is in a good meeting at Tyner, Tenn. He will begin at Mount Juliet on July 18.

J. H. Hines has just closed a meeting at Ozark, Ala. Six were baptized. He goes next to Ramer, near Greenville, Ala.

J. O. Barnes is busy evangelizing Miami, Fla., and its suburbs. He should be encouraged, for this sort of work counts.

Harvey W. Riggs, Tompkinsville, Ky., writes that the meeting at Mount Gilead closed because of sickness and weather.

Leslie G. Thomas, Route 1, Melvin, Mich., reports two fine services at the Speaker church on the second Lord's day in this month.

J. V. Armstrong Traylor has just closed his last meeting in Oklahoma at Bearden Springs, near Hugo, Okla., resulting in five additions.

H. A. Rogers, Pumichy, Saskatchewan, Canada, closed a meeting at Wood End, July 9, with one baptism. Good interest throughout.

W. M. Oakley has just closed a meeting at Pleasant View, Tenn. He is now in a meeting at Bethel, near Joelton, in Robertson County, Tenn.

Isaac D. Womack, Huntsville, Ala., tells us that in three meetings in Huntsville, in recent months, they have had one hundred and seven additions.

"Peloubet's Select Notes" on the Sunday-school lessons includes all the lessons for 1922. Have you a copy? The price has been reduced from \$2 to \$1.25.

Allen Phy recently held two short meetings in Cumberland County, Tenn.—one at Newton, with one baptism, and one at Flynn's Cove, with three baptisms.

"Hardeman's Tabernacle Sermons" are being mailed to those out of the city who have paid for them. Let all who have not please mail check, and they will be sent.

A. B. Gunter recently closed a six-days' meeting on Forty-eight Creek, Wayne County, Tenn., with one baptism. He commends the work of H. N. Mann in his vicinity.

Aruna Clark, Miami, Fla., July 10: "I began work with the church here yesterday, with two fine services and the outlook good. J. O. Barnes is in a good tent meeting here."

C. H. Smithson, Hatfield, Ark., recently held a meeting at Bloomburg, Texas. It is a hard place, and no additions are reported. He is now in a meeting at his home. He goes next to Dierks, Ark.

M. S. Mason, Springfield, Mo., closed a meeting at Hoyt, Mo., recently, with six additions. He was at Shiloh, near Dexter, Mo., when last heard from. He is now at Rector, Ark., for two weeks.

T. J. Berry, Connor, Texas: "Harvey Scott has just closed a meeting at my home. I closed at Huntsville, Texas, with thirteen baptized. I am here in a meeting now, with three baptisms to date. I go next to Elkhart."

L. E. Pryor, St. Elmo, Tenn., is to begin a meeting at Poplar Hill, Ky., on the fourth Lord's day in July. Brother Pryor is a faithful gospel preacher, and we are sure the church at Poplar Hill will be pleased with him.

J. J. Vanhoutin, Paris, Ill., who has passed his eightieth birthday and who has been an active Christian for fifty-seven years, commends The Young People and states that he appreciates the visits of the Gospel Advocate each week.

A. T. Hamiter, Dothan, Ala., closed a meeting at Jellico last Lord's day and began at Pryorsburg, Ky., on July 18. He has time for a meeting in Kentucky before returning to Florida. Address him at Wingo, Ky., care of T. F. Bullock.

Vernon Rozar, Watertown, Tenn., reports that the churches where he goes are growing and doing something besides meeting on the first day of the week. He began a meeting at Grant on July 16, and asks the cooperation of near-by churches.

H. H. Adamson, Lewisburg, Tenn., July 12: "The work here moves on harmoniously. We are expecting C. R. Nichol to be with us in a meeting the first half of September. I leave next week for two meetings in Virginia—at Christiansburg and New Salem."

J. O. Barnes, 402 Northeast Thirty-fourth Street, Miami, Fla.: "Miss Eunice Logan and Mr. Nikola Winkelman were married at the home of the bride's mother at Miami, surrounded by many friends. The ceremony was performed by the writer. Both are fine young people."

Will W. Slater, Fort Smith, Ark., July 10: "The meeting at Belton, Texas, closed last night, with thirteen baptized and two restored. I shall long remember my stay with them. My next meeting will be at Emerson, Ark.; next, at Tenaha, Texas; and then to Floyd."

R. C. White closed a meeting at Bethany, Robertson County, Tenn., July 13, with fine attendance and interest, resulting in two baptisms. He reports one confession at Reid Avenue, this city, last Lord's day. He will begin at Hornbeak on July 21, closing on August 1.

C. H. Smithson, Hatfield, Ark., July 11: "Our meeting is in progress here at home, with W. O. Jones as song director. I have been preaching here for three years, and this is the best meeting of all. Outsiders are attending. We have had two confessions, one of them my daughter."

R. N. Moody, Albertville, Ala., author of "Eunice Loyd," closed a five-weeks' evangelistic campaign in Gadsden, Ala. The work embraced two tent meetings. There were not many additions, but how can we judge as to results? Brother Moody emphasizes the utility of a tent in evangelizing cities.

Walter L. Brummett, Brownsville, Tenn., July 10: "G. A. Dunn, of Houston, Texas, closed a two-weeks' meeting at this place on July 2, with seven baptisms. We have very strong opposition here, but we feel that great good was accomplished. J. A. Dickey, of Sherman, Texas, led the singing, and did it well."

J. H. Morris, Tuscumbia, Ala.: "A two-weeks' meeting here, conducted by J. H. Horton, assisted by J. C. Graham, of Sheffield, and B. F. Harding, of Florence, has just closed. The attendance was large and the interest was good. Three young ladies were baptized 'the same hour of the night.' We are doing some real mission work in this section. Brother Horton is in a fine meeting at Russellville, Ala."

A note from A. B. Lipscomb reports that he is in a meeting this week at McHenry, Ky. His meeting at Menlo, Ga., closed on July 9, with three baptisms and a good interest throughout. He also reports that, due to the fact that this meeting was supported as a mission meeting, the brethren will be enabled to complete their house. During the Menlo meeting a special sermon was preached to the convicts at the prison camp; about two hundred visitors were present. This was in accord with the Master's teaching.

W. M. Mann, Mount Vernon, Texas, July 10: "I am at Rock Hill in a good meeting. I will be here until July 16. I spent the month of June in Oklahoma. I am to begin at Algeria on July 22. I got a congregation together last year. We are doing fine at home (Holland, Texas). We bought the Woodmen's house, and are trying to get enough help to build a little house to worship in. Please help us. Send to Z. O. Ponder, Holland, Texas. I have time for one more meeting."

E. P. Watson, Dickson, Tenn., July 4: "Our meeting closed on June 23, with thirty-six additions. This is said by the congregation to have been the best meeting in the history of the church. Practically all the additions were heads of families. The house was filled every night, with the largest crowds we have ever had for the day services. I believe every member tried to do his best. Brother Hardeman was at his best. While we are all rejoicing over the meeting, we are made sad by having to give up one of the very best families to be found anywhere—Oury Harris (one of the elders) and his family, who are moving to Nashville. Brother Harris is a most excellent man and can preach a splendid sermon. I wish to commend this most excellent family to the Christians in Nashville."

We are very glad to have Brother Harris come to our city, and hope to become better acquainted.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Waxahachie Meeting et al.

BY JOHN E. DUNN.

I wish to exonerate Brother Jesse P. Sewell from all responsibility for the Waxahachie meeting except his preaching. I think it is unjust to hold him to account for anything of or connected with the meeting except his teaching. I think he had one of the very finest opportunities to set forth the principles of New Testament Christianity. As to how well he did it, only those who heard him can judge. I have expressed my opinion of his series of sermons.

I hold that wherever there is common ground on which any number of disciples can conscientiously stand and work together, it is right for them thus to work together. Moreover, whenever one of my brethren, whom I believe in error on some points, yet on many others he is scriptural, does the very things I do, I permit him to do these things I am doing with me. I encourage him to do the scriptural things that I do. I think it the better course to see how nearly we can get together instead of how far apart we can get. I believe it the part of wisdom to cultivate the *good* and the *true*. I am not an *iconoclast*. Yes, I call on men who are disciples to do what I do and what they also do that we both believe the Lord teaches us to do. I mean such things as sing, pray, partake of the Lord's Supper, offer thanks for the emblems, take a confession, baptize, and maybe some other things. *Why not?* It did not make any difference with me who asked my son if he believed Jesus Christ was the Son of God. The point I was interested in was that he believed it. Where is the man who never calls on any one to pray and never prays with anybody but his own peculiar brand? If this is not sectarianism gone to seed, I don't know what sectarianism is. In reality it is Phariseeism. Every preacher known to me under some circumstances prays with and calls on others than his own brand. Very recently one preacher in an article quoted Rom. 16: 17: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." He made the same application of it that Brother Nichol does, and Brother Nichol thinks I disobeyed it in the Waxahachie meeting. I sat in the audience of this same preacher since Christmas and saw and heard him call on an unimmersed Presbyterian preacher to lead parts of his services. At the close of his sermon, this being the last night of the meeting, he publicly thanked and praised the Presbyterian preacher for his support and encouragement in this meeting. The Presbyterian preacher returned the compliment. I am told that Brother Nichol sometimes prays with sectarians, and they sometimes lead parts of services in which Brother Nichol participates. "Consistency, thou art a jewel." I am not trying to be consistent. I am trying to grow in grace and in the knowledge of the truth. I am deeply interested in the unity of all God's people, in truth and righteousness, and in preaching the gospel all over the world. My only purpose in the Waxahachie meeting was to do what I could toward the unity of the disciples of Christ into one body and the salvation of souls. I thought I saw an opportunity. I pursued the course that has been my policy for years. That is, first, to cultivate a friendly spirit; second, to put before the people the foundation principles governing loyalty to God and acceptable worship and service; third, to take up specifically and definitely the things that

divide us. I have done this in the past at other places in numerous instances with fine effect. But I never had the fight made on me that I have here in Waxahachie. However, "I am going to fight this thing out, if it takes all summer to do it."

Concerning what Brother Nichol has to say about my "partial reply," union meeting, why did he rush into print, withholding some things, consistency, serious mistake, incalculable harm has been done, desire to help the Lord out, drive the Lord out, desire to accomplish big things often blinds man, et cetera, of this nature, I do not care to comment.

As I before wrote, so write I again: "Let us lay aside all personalities and, for the sake of a clearer understanding of the truth, dig at these two vital principles in order that we may pursue the right course in our teaching and in our methods of dealing with error." These two principles are: "What is the New Testament church? and methods of dealing with error and erring brethren." I believe Brother Nichol is conscientious. I know I am. There are two vital principles which I have named underlying the courses of action of both Brother Nichol and me. I have known for some time that my conception of the New Testament church differed from Brother Nichol's conception, and that my conception of what should be my relationship and duty toward those whom Brother Nichol calls "digressives" was different from Brother Nichol's conception. All of our disagreement grows out of our different conceptions of these two fundamental principles. Our courses of action are governed by these conceptions. Herein lies the crux of the whole affair. Our conceptions of how we should deal with error and erring brethren depend very largely on our conceptions of what is the New Testament church and who are our brethren? I shall defer having anything more to say on methods of dealing with error and erring brethren until later in another article.

I am no more interested in Brother Nichol personally than I am in all others who may read this discussion. My mind is not specially centered on "setting him right." Instead of my anxiety being centered on him, I am deeply interested in the unity of all Christians. I am anxious that we "keep the unity of the Spirit in the bond of peace." "There is one body." I am not worrying about my reputation. I am interested in truth and righteousness and the extension of the kingdom of God from the rivers to the ends of the earth.

In the early part of the nineteenth century a movement was set on foot to "restore primitive (New Testament) Christianity." That movement gained momentum. Thousands gave up their creeds, laid down their unscriptural practices and human names. Many thousands more embraced Christianity, pure and simple. This movement moved gloriously on until Satan got in his deadly work, divided and scattered the disciples of Christ into warring factions. Now let me say with emphasis, I believe I see a little coterie of disciples in this twentieth century crystallizing themselves into an intolerant sect under the label, *The church of Christ*. Some of us in a mad rush back to Jerusalem run headlong into Jericho.

No, "Brother Dunn did not go on record before the people as recognizing the Main Street Christian Church as a body of worshippers on an equal footing with the College Street church of Christ." Neither "did he give his approval of them." "Brother Dunn" has more than once from the pulpit told the disciples worshipping at College Street that they were not the church of Christ. Neither are the disciples of the "Main Street Christian Church" either a church of Christ or the church of Christ. There is no one congregation of disciples in Waxahachie that is the church of Christ in Waxahachie.

Several years ago a movement was started to restore the New Testament church in Waxahachie. Disciples were

gathered together and others were converted. Fairly good progress was made in the right direction until some preachers came along who introduced and persuaded the brethren to use the organ and societies. A few quit and for several years had no certain meeting place. There was no "withdrawal or turning out of the church." Some fifteen years ago J. S. Dunn and G. A. Dunn came to Waxahachie with a tent, conducted a meeting, baptized some, called together all the disciples they could, and started another movement to restore primitive Christianity.

For two years I have been working with these disciples of Christ, preaching and teaching publicly and from house to house. I have done everything I could conscientiously do to reach those disciples in and about the city who do not worship with "us." I have tried to reach those of the "Main Street Christian Church," and even Methodists and Presbyterians and other folks. I have tried to set forth unto the people the New Testament church, with her work, worship, and service. I have made many mistakes, and my efforts are poor, but I believe I am headed in the right direction. Talking to a group of preachers one time, Brother F. B. Srygley said: "John Dunn and Will Blank neither one preaches the truth, the whole truth, and nothing but the truth. I believe John Dunn tries; but Will Blank does not try to preach the truth, the whole truth, and nothing but the truth." That thought has done me a lot of good.

One of my greatest difficulties in Waxahachie is that some of the disciples of "the College Street Church" believe they are the church of Christ in Waxahachie. One of "our" leaders in a public speech a few days ago said, "We know we are it," meaning the church of Christ. Such a conception of the Lord's church and the Lord's work makes people sectarians, selfish and intolerant. Brother Tant and Brother Nichol come along and whoop them up.

I wish to ask Brother Nichol three questions. Are all the members of the "Main Street Christian Church" a church of Christ in Waxahachie? Are they the church of Christ in Waxahachie? Are they or any of them in the church of Christ in Waxahachie? Brother Nichol says: "I [C. R. Nichol] refer to the College Street Church as the church of Christ in Waxahachie." Let Brother Nichol quote one passage from the New Testament and give chapter and verse that teaches this. Brother Nichol labors through more than a column in the Gospel Advocate to establish this use of the phrase, *the church of Christ*, but he cannot cite one passage to prove it. I am talking about the church of Christ in a given city, as, for an instance, Brother Nichol's use of the phrase, "the church of Christ in Waxahachie."

Yes, sir, "Brother Dunn" says that the College Street church of Christ in Waxahachie is not "the church of Christ in Waxahachie." I repeat: "The body of Christ in Waxahachie is divided. Part of the Christians worship at one place and part at another. A good many of them are scattered about and worship nowhere regularly. Some of us are trying to set forth unto the public the New Testament church with her worship and service and bring all of us together and become one in Christ," laying aside all doctrines and practices of men. In the midst of such Babylonian confusion, Brother Nichol is making it mighty hard for us by helping a little coterie of the disciples to crystallize themselves into an intolerant sect under the label, "church of Christ." They think they have it down pat and say, "We know we are it." We have a lamentable condition in Waxahachie. The body of Christ is torn into shreds and left bleeding at every pore. Such a state of affairs makes heaven mourn, makes angels weep, makes Christ hang his head in grief, and it makes my soul sick.

Yes, "Brother Dunn" says, anything in the way of a religious body in Waxahachie that is smaller than the whole family of God in Waxahachie or larger than the whole

family of God in the same place is either too small or too large," and Brother Nichol sets down chapters and verses of twenty-eight passages in the New Testament that prove it. In every instance in the New Testament where the church in the named city is mentioned, "church" includes all the saved in that city. Cite one passage, Brother Nichol, where the church in the city named is either smaller or larger than the whole family of God in that city. Now let us quote Brother Nichol's passages that prove what I am teaching. "Now there were at Antioch, in the church that was there." (Acts 13: 1.) "Were gathered with the church; . . . and the disciples were called Christians first in Antioch." (Acts 11: 26.) "Appointed for them elders in every church" in the cities of Derbe, Lystra, Iconium, and Antioch. (Acts 14: 23.) "When he had landed at Cesarea, he went up and saluted the church." (Acts 18: 22.) It is not necessary to quote further. The reader may read every passage in the New Testament that mentions the church in a city, and he will find that the word "church" in that city includes the whole family of God in that city, no more and no less. Brother Nichol's trouble is that he thinks that only those who believe and practice as he does are in the church. Hear him: "I [C. R. Nichol] refer to the College Street Church as the church of Christ in Waxahachie."

That all who read these may know what I teach on this subject, I here quote what I wrote in my article in the Gospel Advocate of June 15, page 569, column one, paragraph one: "*What is the body of Christ in Waxahachie?* It is composed of all Christians, all who have been baptized into Christ, in Waxahachie. 'Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?' (Rom. 6: 3.) 'For as many of you as were baptized into Christ did put on Christ.' (Gal. 3: 27.) 'In one Spirit were we all baptized into one body.' (1 Cor. 12: 13.) 'Now ye are the body of Christ, and severally members thereof.' (Verse 27.) 'For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.' (Verse 12.) The body of Christ is the church. (Eph. 1: 22, 23; Col. 1: 18, 24.) The body of Christ in Waxahachie is divided. Part of the Christians worship at one place and part at another. A good many of them are scattered about and worship nowhere regularly. . . . Anything in the way of a religious body in Waxahachie that is smaller than the whole family of God in Waxahachie or larger than the whole family of God in the same place is either too small or too large. In speaking of the church there, any language that leaves out even one member or takes in one who has not been baptized into the body is sectarian. God help us to see clearly, act wisely and faithfully and in the Spirit of our Savior, so that we may become one in Christ and 'keep the unity of the Spirit in the bond of peace.'"

[Space forbids Brother Nichol's reply following Brother Dunn's article. Brother Nichol's reply will appear next week.—H. Leo B.]

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Personal Notes.

Lee P. Mansfield closed in Mill Creek, Okla., with one baptism and one restored.

T. W. Phillips closed a meeting in Leona, Texas, with three baptized and three restored.

C. W. Ing closed near Madisonville, Texas, with twenty-four additions to the congregation.

C. G. Vincent, who labors with the church in Corsicana, Texas, reports that the meeting at that place with home folk resulted in six baptisms and two others added to the congregation.

John I. Reagan, 108 East Ninth Street, closed a meeting with the church in Ben Franklin, Texas, with a very fine interest. There were ten baptisms, two of the number from the Baptist Church. Brother Reagan may be had for a meeting, if he is engaged at once.

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Editorial

Evangelize the World.

BY J. O. M'Q.

Our time in which to work the works of God is short. Christ says: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) When the divine philanthropy had accomplished its work and all authority in heaven and on earth had been given unto Christ, he said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) In obedience to this command, the apostles preached the gospel to every creature under heaven. "Yea, verily, their sound went out into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) Christ died "to present you holy and without blemish and unreprouvable before him: if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister." (Col. 1: 22, 23.) The apostles did not preach the gospel to every creature on the habitable earth at that time by contending with each other over the order of worship or a method of teaching, but they devoted themselves to vigorously preaching the gospel which is God's power unto salvation. When we see brethren contending over teaching a class, or teaching literature, or passing around the contribution basket, or the order of worship, or keeping a record of membership, or about a woman modestly and quietly teaching the word of God, one would naturally conclude that these things are the

gospel of Christ! The brethren, instead of proclaiming the gospel, are destroying one another! When they get through fighting and devouring one another, they have no strength left to fight the devil. Verily, the language of Christ applies to them: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone." (Matt. 23: 23.) Preachers, instead of devoting the best that is in them to the great work of preaching the gospel, are surmising evil of their brethren, talking and writing about things of which they are wholly uninformed. We may say of such a person, he "teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain." (1 Tim. 6: 3-5.) Some men advise old men who have a record of positive work for the Lord to abandon the work and turn it over to another! But none of these things move the faithful. Such evil praters lived in the day of the beloved John. He says: "I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church." (3 John 9, 10.) Lust for preëminence has ruined many a man! Humility leads to usefulness and happiness.

But it is unpleasant to dwell on this dark picture! Let us turn to something more cheerful and refreshing.

The Savior warned and admonished his disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." (Matt. 10: 16.) Christ would have us wise and inoffensive disciples. The wise man is he who hears and does the sayings of Christ. The wise virgins were those who carried oil in their vessels along with their lamps.

Let us use wisdom in the location and structure of our meetinghouses. Christians often display no wisdom in selecting a site for a meetinghouse. Often they select a spot in an obscure and undesirable part of the city or town. A poorly ventilated house which is not adapted to the needs of the congregation is erected on the site. Such a lack of wisdom may set back the cause of Christ for fifty years in any place!

Let us cease to speak against each other and to argue over nonessentials, and put on an aggressive campaign for Christ. Souls are perishing for the bread of life. Alabama, Mississippi, and Georgia are all splendid mission fields. Every preacher should decide right now to hold as many mission meetings as possible during the next twelve months. Go out among the people who have never heard the gospel. The audiences may not be so large as when you are preaching to the churches, but you will preach to more outsiders and will have a splendid opportunity to convert people to the truth. The churches of Christ should resolve to sow the seed of the kingdom broadcast. The seed should not all be sown in one spot. The churches are drifting more and more to the "pastor system" and not heeding the command to go into all the world. The church is the light of the world, the salt of the earth, and the pillar and ground of the truth. Every church should endeavor to preach the gospel to more people. It should not wait for the people to come to it, but should go to them. Let the churches and preachers go out into the highways and hedges and constrain them to come in, that the church of God may be full. Give us an active, aggressive campaign for Christ.

Carry the gospel to more people. Back to the apostolic method! We would be glad to have a number of our writers stress the importance of more positive and aggressive work. "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.)

Inspiration of the Old Testament Scriptures.

BY H. LEO B.

Those who are familiar with the Old Testament Scriptures know that they claim to be inspired. A few observations along this line will be in order. It will help in the study of this question to know the nature of the claim to inspiration and just what weight may be given to the claim. It should be observed that no claim in the Old Testament Scriptures for their inspiration is made covering the whole of the thirty-nine books, for the simple reason that the Old Testament was not bound in one complete volume at the time that the writers of the Old Testament were speaking; but the individual books of the Old Testament Scriptures do make a claim to inspiration. The New Testament Scriptures make the claim for the whole of the Old Testament Scriptures.

The inspiration of the Old Testament Scriptures may be determined, in part, at least, from the character of the material found therein. The law of Moses claims to have divine authority; in fact, the very nature of the law bears evidence of divine authority. Aside from the revisions that it has undergone, its codifications, and the different editings of it, still there is enough in the very nature of the law and the subject-matter with which it deals to bear strong evidence of its inspiration. Again, the prophetic literature of the Old Testament claims to come by inspiration; in fact, the prophets are the inspired men, par excellence, of the Old Testament. In addition to the future to which they point, they are very reliable historians. No history can compare with sacred history in truthfulness, accuracy, and authority. There are facts recorded and events narrated which could have been given only by inspiration.

The testimony of the writers of the Old Testament Scriptures have much weight. Moses, the accredited writer of the Pentateuch, says: "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18: 18, 19.) Again, Joshua bears this testimony: "And Joshua said unto all the people, Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the river." (Josh. 24: 2.) Here Joshua declares that Jehovah is speaking through him. David gives this testimony: "Now these are the last words of David. David the son of Jesse saith, And the man who was raised on high saith, The anointed of the God of Jacob, and the sweet psalmist of Israel: the Spirit of Jehovah spake by me, and his word was upon my tongue." (2 Sam. 23: 1, 2.) All of the prophets claim to speak the word of God. Nearly all of them introduce their messages with such expressions as: "Thus saith the Lord God;" "For the Lord hath spoken;" "Hear ye the word of the Lord;" "The word of the Lord came unto Jonah;" "Thus saith the Lord of hosts;" "Remember ye the law of Moses my servant, which I commanded unto him in Horeb;" and, "The word of the Lord which came unto Hosea." The accumulative evidence of all the writers of the Old Testament Scriptures clearly and emphatically lay claim to inspiration. Were their claims true? Have they been successfully denied?

The New Testament speaks of the Old Testament as the "scriptures." There are more than fifty distinct references to the Old Testament Scriptures made in the New Testa-

ment, in addition to the direct quotations from the Old Testament made in the New Testament. Every mention of "the scriptures" in the New Testament, with possibly one exception (2 Pet. 3: 16), has reference to the Old Testament Scriptures. All of these references made in the New Testament to the Old Testament Scriptures bear testimony to the inspiration of the Old Testament Scriptures. The Old Testament Scriptures are spoken of in the New Testament as "the scriptures," the "holy scriptures," "the sacred writings," "the oracles of God," and "the word of God."

The "scriptures" as used in the New Testament Scriptures have reference, not only to the Old Testament Scriptures, but to the Old Testament Scriptures as we have them to-day, to the thirty-nine books of the Old Testament as are catalogued in our Bible. The Old Testament Scriptures were written in the Hebrew language, with possibly a small portion in the Chaldee. The Old Testament Scriptures were gathered into one large volume of thirty-nine books several centuries before the New Testament era began. They were translated from the Hebrew language into the Greek language about 200 B.C., into what is called the Septuagint Version. In this Version the books of the Old Testament Scriptures are catalogued as we now have them. The thirty-nine books of the Old Testament Scriptures as we now have them are identical with the Septuagint Version. It was the Septuagint Version which was used in all the synagogues of the Jews during the personal ministry of Christ and the early Christians. The Hebrew text may have been used by the Jews occasionally, but the most common text was the Septuagint Version. Now, when the speakers and writers of the New Testament Scriptures speak of "the scriptures," they have reference to the Septuagint Version, or the original text from which the Septuagint was translated. Therefore, the New Testament gives full indorsement to the claim of inspiration made by the Old Testament Scriptures.

Another important point to remember is that the New Testament abundantly and freely quotes from the Old Testament. Truly, "the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed." Of the thirty-nine books of the Old Testament, twenty-seven of these books are quoted from in the New Testament. Only twelve of the Old Testament books are not quoted in the New Testament, and some of these books which are not quoted in the New Testament are referred to in the New Testament. Again, of the twenty-seven books of the New Testament, seventeen of these books contain quotations from the Old Testament. Only ten books of the New Testament contain no quotation from the Old Testament, and four of these ten are short books, containing only one chapter. There are eight writers of the New Testament Scriptures, and seven of these eight writers make quotations from the Old Testament. Jude is the only writer that does not give any direct quotation from the Old Testament Scriptures, and yet he makes a quotation from Enoch as a prophet which is not found in the Old Testament. Enoch is mentioned in the Old Testament, but his prophecy is not.

A Confusion of Terms.

BY F. W. SMITH.

It is quite common to hear both preachers and "laymen" (?) among the religious denominations use terms interchangeably which express entirely different meanings. They speak of "salvation" as a thing that takes place within them, and, hence, a thing sinners are taught to seek by prayer, with the expectation of receiving it by a direct operation of the Holy Spirit. The truth is, conversion, which takes place within man, and salvation or pardon, which takes place in the mind of God, are entirely different things. Internal feelings are an evidence of conversion, but are not, and neither can they be, an evidence of salva-

tion, for the simple reason that one's feelings can never be an evidence of what takes place in the mind of another. "For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God." (1 Cor. 2: 11.)

Man is conscious of what takes place within himself, but he cannot know what takes place in the mind or heart of another, and whatever action he may take toward the mind of another must be based upon either faith or unbelief. Now, since the matter of *salvation* is one of the things of God, and since no one knows the things (mind) of God, save the Spirit of God, what is the *character* of evidence one may possess that he or she is saved? Unless God in some way reveals the fact that the salvation of a soul has taken place in his mind, no one can have the slightest evidence or assurance that such a thing has taken place, and, hence, no solid ground for rejoicing.

How, then, does God reveal that such a thing has occurred as the salvation of a soul? God does not speak face to face or directly to man as he did to Adam in the garden of Eden, but he reveals his mind to man by his Spirit, termed in the Scriptures the "Holy Spirit," who is as distinct a personality as God or Christ. Hence, the apostle continues: "But we [the apostles] received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (1 Cor. 2: 12, 13.) Here we have a clear insight into the *method* employed by the Spirit to reveal or make known the things or mind of God, which none save the Spirit knows—viz., by the method of teaching, and *teaching in words*, at that. The "things of God" are, of course, spiritual, and these spiritual things are combined or conveyed through spiritual words—that is, words uttered by the Holy Spirit. We are, then, shut up to what the Holy Spirit has revealed upon the subject of salvation as to what takes place in the mind of God regarding the salvation of a soul. Now, if the Holy Spirit revealed through the apostles that certain feelings are an evidence of what takes place in the mind of God on the subject, they failed to record it in the holy Scriptures. I presume that the Unitarian who denies the divinity of Christ has the same kind of feelings on the matter of salvation as does the so-called "orthodox" man; and if feelings prove it in one case, why not in the other?

The writer not long since heard a denominational preacher make the claim that he was baptized with the Holy Spirit and with fire. The only evidence he offered that his statement was true were his feelings; but just how his feelings could be an evidence of such a thing, even to himself, was not then, and neither is it now, very clear to me. My reasons for this are these:

1. No one was ever baptized with or in the Holy Spirit to make him a Christian, nor as an evidence that he was a Christian. True enough, the baptism of the Holy Spirit was a witness, but not to the one thus baptized. "How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit according to his own will." (Heb. 2: 3, 4.) This bearing witness to the ministry of the apostles under the reign of Christ began on the day of Pentecost by a baptism in the Holy Spirit. (Acts 2: 1-4.) "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." We know this was a baptism of the

Holy Spirit, because it was referred to as such beforehand in Acts 1: 5: "For John indeed baptized with water, but ye shall be baptized in the Holy Spirit not many days hence." This promise made by John the Baptist (Matt. 3: 11) was not fulfilled until the day of Pentecost, and then none save the apostles were thus baptized in the Spirit. The baptism of fire is quite different from the baptism of the Holy Spirit, and I sincerely trust the preacher referred to may never experience the baptism of fire. (See Rev. 20: 14, 15.)

2. Since the preacher alluded to cannot produce the outward miraculous demonstrations accompanying the baptism of the Holy Spirit, he has no evidence that what he feels is such a baptism.

3. Since he cannot know *how* the apostles *felt* when they were baptized in the Holy Spirit, he has no assurance that his feelings are an evidence of such a baptism.

Finally, all that God proposes to do or not to do in the matter of saving souls has been revealed by his Spirit; and since his Spirit teaches the mind of God in words, and these words are recorded in the Bible, we must rely upon what the Spirit has said on the subject of salvation. What, then, has the Spirit said? "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2: 36-38.) Remission of sins and salvation are equivalent terms, and the Spirit here reveals the things or mind of God on the subject, and the feelings of love which do not correspond with what the Spirit here reveals are deceptive and prove nothing, save that a soul has no witness of the Holy Spirit that it is saved.

Will Their Courage Fail?

BY F. B. S.

In last week's issue of the Gospel Advocate I gave the readers the benefit of Brother John B. Cowden's letter in which he asked for a committee to meet his Commission on Unity to arrange the preliminaries for a public discussion on the question of instrumental music in the worship. Brother Cowden asked that the two committees meet on Saturday morning at the study of the Vine Street Christian Church. I was present in that meeting, but was disappointed when I saw that the courage of the Commission on Unity had oozed out and they were not willing to affirm that the New Testament commands the use of instruments in the worship of God. Brother Cowden was the spokesman for his committee, and we saw that his bravery was gone and he was back in his old rut that the instrument is a nonessential. He opened the meeting by telling us that the Commission on Unity had been insisting on unity on essentials, but excluding nonessentials. We saw at once that he was back on his old cry of "nothing in the instrument." We asked him for a proposition for discussion, and he presented this: "Instrumental music is scripturally permissible in the church." We could all see that this proposition was the old joke of the instrument as an aid to the singing, but no part of the worship. We very promptly gave the Commission on Unity to understand that this was no longer the issue, but that since O. E. Payne had written his book and had tried to prove that "psallo" meant to sing accompanied with an instrument, and John B. Cowden, J. B. Briney, and the rest of the debaters had indorsed the book, they must prove that the New Testament requires the instrument in worship or repudiate their commendation of the Payne book.

I have before me a folder advertising O. E. Payne's book, "Instrumental Music Is Scriptural," in which John B. Cowden is quoted as saying: "Your book on the church-music question is the most exhaustive, thorough, and convincing treatise of the subject, or, indeed of any other subject, that I have ever seen. In my investigation I had but touched the hem of the garment, not dreaming that the confirming facts were so many and convincing. What Alexander Campbell did for the baptism question, you have done for the music question—settled it. The pity is that some one did not make this research and publish the facts while the people were open to conviction." I wonder if Brother John thinks that Alexander Campbell settled the baptism question by proving it is "scripturally permissible?" Mr. Campbell proved that baptism is commanded in the New Testament; and if Mr. Payne has settled the instrumental-music question as Campbell did the baptism question, he has proved that the New Testament commands the use of instruments in the worship. I really believe that when Brother Cowden wrote that, he thought Payne had proved it; but now it looks like he has fallen back to the "hem of the garment" again.

Mr. Payne also quotes from Brother J. B. Briney, of whom he says: "In all the world, no man is regarded as more competent to speak on this question than J. B. Briney. As editor, logician, and debater, he has no living peer." This man without a "living peer" says of O. E. Payne's book: "The author aims to prove that instrumental music in Christian worship is scriptural; and when I say that his effort is a complete success, I state the case conservatively. Mr. Payne builds his argument almost exclusively upon the meaning of the Greek word 'psallo,' which occurs in some form five times in the New Testament, and hence the Scripture sanctions the doing of whatever this word meant when the New Testament was written. The author first points out how the meaning of the Greek word 'baptizo' (baptize) is ascertained, and by the same method he demonstrates (I use the term advisedly) that when the New Testament was written 'psallo' carried with it the idea of the use of the instrument of music. This he does, first, by such an array of Greek lexicons as I have never seen assembled in the support of the meaning of any other word."

Now you have it, according to the great debater, J. B. Briney, "demonstrated." More evidence brought to its support than to that of any other subject, not even baptism itself excepted. I suppose, after this demonstration and all this evidence, Brother Briney would be ashamed to ask us to affirm that the use of instrumental music in the worship is sinful. Is that the way he debates baptism? Does he wait until some one will affirm it is a sin to be baptized, or does he go forward like a man and prove his proposition that the New Testament commands it? Why not do likewise in the discussion of the instrumental-music question, which has "been demonstrated," and when it has far more proof in its favor?

Brother Payne also quotes from S. S. Lappin, a former editor of the Christian Standard, the following: "'Instrumental Music Is Scriptural' is by far the best treatment of the subject I have ever seen. It takes the dilemma by both horns, beards the beast in his lair and tells him to begone. It puts the other fellow on the defensive." Very well, we are perfectly willing to be on the defensive; but Brother Cowden is evidently afraid that Payne's hold on the beast will slip, and so he is not willing to risk it by signing a proposition that sets forth O. E. Payne's position.

Mr. Payne in his book says: "In the previous chapters it has been demonstrated that, to him who correctly understands the New Testament, God has not carelessly left any room for doubt or uncertainty. Just as there was no occasion for disagreement as to the meaning of the Greek verb 'baptizo,' I shall now as completely demonstrate that neither is there the slightest ground for misgiving as to the

meaning of the Greek verb 'psallo' as it came from the inspired writers." I wonder if Mr. Payne and Brother Cowden are still going over the country affirming that baptism is "scripturally permissible," or are they, like true men, preaching that baptism is commanded in the New Testament? Why not do the same thing about instrumental music, since Payne says he has "demonstrated" it, and that the evidence "is stronger" for the instrument than it is for baptism?

Now, Brother Cowden, since you have over your own signature indorsed O. E. Payne's book and your Commission on Unity has circulated it, come up like a man and affirm his teaching. We will not ask you to prove that Payne "demonstrated" its use in the New Testament, but you ought to affirm that the New Testament commands instrumental music in the worship of God. They all raised a shout of rejoicing over Payne's book when it first appeared. It was the last word on the subject, beyond even Brother Cowden's dreams. Payne's book proved that the New Testament taught instrumental music clearer than it did immersion. We had a right to expect that these brethren would throw down their former contention that the instrument is only an aid to the singing, but no part of the worship. Now Brother Cowden says that a few of his brethren will accept O. E. Payne's contention, but the large majority will not. One of his committee said right out that he would not. It is only an aid, or permissible, with him. It seems that a majority of them are afraid "the beast will not begone." He is bearded all right, but they are afraid the beard will pull out. Will some one help Brother Payne turn the beast loose? Brother Cowden is evidently afraid to fool with him, with the hold Brother Payne has on him. Come on now, brethren, and debate the issue that you yourselves have made by indorsing and circulating O. E. Payne's book—the New Testament commands the use of instrumental music in the worship of God. You know this is Payne's position in his book, "Instrumental Music Is Scriptural."

In justice to Brother Cowden, I will say that in the meeting of these committees he said he was willing for the proposition to read, "Instrumental music is scriptural," but he would not add "in the worship of God." Of course, this would only give grounds for quibbling. What we want is the instrumental-music question in worship affirmed; and since Brother Payne has "demonstrated" the use of the instrument in the New Testament worship by the meaning of the word "psallo," we must insist that they meet this issue or repudiate O. E. Payne and his erroneous contention. We have Payne's position, brethren, in black and white, and your own indorsement of it over your own signature. You must not allow your courage to evaporate, but come like brave men and defend the issue.

O. E. Payne in his book further says: "Since it seems probable that he pursued the study far enough to make sure that there was pay dirt if he would but delve deeper, it is a cause for regret that J. Carroll Stark failed to go to the bottom of the question. He sought a debate years ago with R. B. Neal in which he would affirm, 'The New Testament authorizes the use of instruments.' Long afterwards he concluded his handsome book, 'The King and His Kingdom,' thus: "V. That in the distinction made by Paul between *hymns* and *psalms* he authorized the use of instrumental music in the worship of the church. . . . VI. That it is positively *commanded* by the apostle and authorized by the Holy Spirit under the gospel dispensation. This should end the controversy. Where God speaks, we will speak." (O. E. Payne's book, pages 25, 26.) From this quotation it seems that J. Carroll Stark was braver when he had just begun to feel that he had struck "pay dirt" than these brethren are when they get to the bottom of the mine. What is the matter with the hole, brethren, that you have lost your courage? If the New Testament has spoken

on this subject as you say it has, why not embody it in your proposition and affirm that the New Testament teaches the use of instrumental music in the worship of God? I am sorry for you, brethren; but you have put yourselves in this predicament by indorsing and circulating O. E. Payne's book.

Is it possible that what they heralded abroad as their success will prove their greatest handicap? Let us stand, brethren, on our rights, and let these erring brethren worry with the difficulty into which O. E. Payne has placed them. He says instruments of music are commanded in the New Testament in the very meaning of the word "psallo," and they have indorsed his book; now let them wriggle. Why should we worry?

The Gospel Advocate Company.

BY H. LEO B.

The Gospel Advocate Company publishes the Gospel Advocate, song books, Bible Lesson Helps, including Advanced Quarterly, Intermediate, Primary, Little Jewels, The Young People, Lesson Leaves, sets of Lesson Picture Cards, Lesson Picture Charts, Class Books, Sunday-school Records, etc. Anything needed for Bible-school work can be had from the Gospel Advocate Company.

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"The Querist's Drawer," by Errett.

"The Glorious Gospel," by Adcock.

"Patriotic Illustrations for Public Speakers," by Brown.

Many others too numerous to mention can be had by writing the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

"New Testament Evangelism."

BY H. LEO B.

This is a new book just from the press. It is a development from a series of lectures delivered "before the faculty and students of the Eugene Bible University" and "before the faculty and students of the College of the Bible at Lexington, Ky.," by Jesse R. Kellems. The scope of the book is very broad, covering the entire subject of preaching "the gospel to the whole creation," with particular emphasis placed on the revival services of this age.

The need of New Testament evangelism is clearly set forth by the author in pointing out the evident failures of all substitutes for preaching the gospel, the present condition of the world, and the sore need of the gospel as God's power to save. The author in one chapter stresses in a very practical way the "Qualifications of the New Testament Evangelist." His suggestions on "The Art of Eating" could be read with much profit by all preachers. "No preacher can eat a Sunday dinner each day and live very long to be an efficient servant of the Lord," says the author. A broad, liberal culture; the highest type of Christian character; a strong, magnetic personality; deep convictions, unwavering faith in God's word, willing to work long and arduously, the humility born of a desire to please God, and the power to move men to action are mentioned among the qualifications of the New Testament evangelist.

The book offers some very practical lessons to preachers while holding the revival services. The kind of preaching that should be done is set forth by the New Testament. A logical arrangement of subjects is presented in an instructive way. The great fundamentals of the New Testament teaching should be preached with power. No apology should be made for preaching any truth or principle revealed in the New Testament. "If any preacher feels that he must apologize for preaching anything taught by our Lord, he had better do something else," says the author. All truths and subjects of the Bible should be preached with kindness. The art of presenting the truth in such a way as to beget a love for the truth should be coveted by every preacher. This book helps the preacher to cultivate that art.

The book and New Testament evangelism are marred by the encouragement of instrumental music in the worship. It seems strange that the author would stress so emphatically the New Testament teaching and the loyalty of the evangelist to the New Testament, and yet commend instrumental music as a part of New Testament evangelism. The author does this without attempting to give any New Testament authority for the use of instruments in the worship. He stresses following the New Testament in the preaching of the gospel and also the New Testament qualifications of the evangelist. The author follows very closely the spirit and teaching of the New Testament until he comes to the subject of music, and then he makes a wide and sinful departure from the New Testament.

There is much good in the book to be commended, and any preacher of the gospel will find it rich in helpful suggestions. It is published by the Standard Publishing Company, Cincinnati, Ohio. It may be had from the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn. The price is \$2.

Valuable People.

The value of a single man or woman of open mind, independent judgment, and moral courage, who requires to be convinced and refuses to be cajoled, is only concerned to be right and not afraid to be singular, deferring to reason but not to rank, true to his or her own self, and, therefore, not false to any man—the value of such a man or woman, I say, is priceless; a nation of such would leaven and regenerate the world.—Prof. James Ward.

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It is agreeable, pleasant and convenient to take, and embodies a long-tried and found-true formula.

Oliphant-Slape Debate.

BY LLOYD C. VANDEMER.

This debate was held at Snow Hill, near Blanchard, Okla. Brother W. L. Oliphant, of Cordell, Okla., represented the church of Christ; the Missionary Baptists were represented by Elder G. F. Slape, of Duke, Okla. The debate lasted six days, four hours each day being devoted to the discussion. Church identity, establishment of the church, total depravity, the design of baptism, faith alone, and the possibility of apostasy were the subjects discussed. Brother U. R. Beeson moderated for Brother Oliphant; Elder Mincey was Slape's moderator.

Brother Oliphant won a great victory for truth in this discussion, and did it in a clean, gentlemanly way. He met his opponent at every turn and completely routed him.

Slape made many admissions that were detrimental to his cause. While discussing the depravity question, Slape contended that sin was the cause of every death. Infants die; hence, they are sinful. Brother Oliphant asked him if he meant to say that no one except sinners die. To this, Slape, Mincey, and A. Nunnery (editor of the Baptist Worker, Chickasha, Okla.) replied that such was their position. Brother Oliphant then showed that, according to their position, Jesus was a sinner, because he died. Elder Mincey replied that such was their contention and that they were not ashamed of it. In his next speech Elder Slape attempted to prove that Jesus was a sinner, using 2 Cor. 5: 21 as his proof text, but later denied having taken this position.

All the way through the debate it was easy to see that the people were learning the truth, but this was evidenced still more after the close of the debate. Brother Oliphant preached one sermon and gave an invitation. Ten accepted the invitation. At the baptizing, the next day, five more came forward, making fifteen additions—twelve baptisms and three restorations. Among those baptized was an old lady sixty-seven years old, who had been a Methodist since childhood. These additions to the Lord's fighting

force were very much appreciated, as we had only ten or twelve members at this place who were regular in attendance. The Baptists had a much larger membership.

Any congregation desiring the truth defended in a gentlemanly way will make no mistake in calling Brother Oliphant.

We had visitors from Blanchard, Tuttle, Washington, Oklahoma City, Norman, Lexington, and Chickasha. Among the visiting gospel preachers were Brother Waller, Brother E. M. Borden, and Brother Sam L. Shultz.

Notes from Kentucky.

BY E. D. MOREHEAD.

Two of my classmates and I came to Mayfield, June 8, to spend four weeks of our vacation soliciting new subscribers for the Gospel Advocate and selling books printed by the McQuiddy Printing Company, to raise funds to further our schooling in David Lipscomb College. We are meeting with success in our business, having secured a large number of new subscribers. We have labored among seventeen congregations of Graves County and adjoining counties. We expect to go to Jackson, Tenn., to spend the remainder of the summer.

I spent one week in Murray, Ky., while Brother A. B. Barret was conducting a coöperative meeting for eight congregations of Calloway County. Throughout the meeting the sermons were very forceful and well presented. It was profitable to me to be present at the business meeting when twelve hundred dollars was raised to support a county missionary with a tent to preach where there are no church houses.

The brethren with me are A. B. Senseny, of Clarksville, Tenn., and Robert Williams, of Lebanon, Tenn.

Mission Work in Miami, Fla.

BY J. O. BARNES.

I have been in Miami for several weeks, working and worshiping with the church here. I am glad to say that the church is doing good work. We have been delayed some in getting our mission work under headway in the suburbs of the city on account of the tent which belongs to the church here being away; but it is on the ground now, seated and lighted, and we began the work on the first Lord's day in July and will push it forward in the name of Christ. Brethren, pray for me and for the work, that much may be accomplished for the good of souls and to the glory of God. I also ask the prayers of the church as a whole for the restoration of the health of my wife, if it is God's will.

YOUNG MOTHER NOW STRONG

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Renew your subscription to the Gospel Advocate.

From East Tennessee.

BY GEORGE W. FARMER.

I began a meeting with the few brethren at Niota on the third Sunday in June and continued it twelve days, with three services on Lord's days and two services each day through the week, except the days I had to run down to Cleveland to get treatment for my throat. My son, Paul, led the singing, and wife assisted in the singing and did the cooking.

Conditions at this place are such that the preacher and singer have to either board or else do their own housekeeping. Boarding being expensive, it is deemed best to fit up a little cottage for the preacher and singer to do their own housekeeping. Sister Flora Forest has set apart one of her little cottages, and mainly through her efforts it has been very well equipped so the preacher and singer can be very comfortably and pleasantly situated.

There were no additions, but we all think much good was accomplished.

One year ago two young ladies obeyed the gospel at this place, and since that time there has been one of the most intolerant and persecuting spirits manifested by some few people against the cause that we ever have seen in this country. Everything that would tend to intimidate and hinder the cause there has been plied, but it has seemed to strengthen the faith and determination of the few members there.

During our meeting much opposition was broken down, and it was heard quite often on the outside: "If you want to hear the gospel preached, go to the tent." There are only eight members there, and all but two are sisters. We still expect to keep up the Lord's-day meetings in the old school building as long as we can get its use. But, brethren, this has gone into the hands of private individuals, and it is only a question of a short time when we will be shut out from its use. We must have a house. Remember our appeals for help made through the church papers recently, and send us a contribution, let it be much or little, on the house fund. Brethren and sisters, I do believe if you but knew the true conditions at this place, you would help us to get a house. The denominations are subscribing and putting up their millions as a challenge to the world as to their financial strength and to forward their causes; and shall we, who stand for the noblest cause committed to mortal man, be less jealous, more penurious and stingy, less willing to make sacrifices? Shame on the cause! Just send what you will spend for tobacco, snuff, chewing gum, and picture shows for one month, and we will build a meeting-

house at Niota. Send contributions to G. W. Farmer, Cleveland, Tenn., and same will be promptly acknowledged and sent to the Niota bank till we get a sufficient amount together to go to building.

I shall begin a meeting at Crandall, Texas, on the third Lord's day in July.

Brother E. C. Coffman recently closed a fine meeting with the little church at Rogersville, with eighteen baptisms and eight restorations.

Brother Will J. Cullum recently held a meeting with the church at Dayton. He is now in a meeting at Graysville.

Brother W. C. Phillips is now out on his vacation and is ready to take the field. He is a good preacher and should be kept busy. Brethren, call him and give him work.

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

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A Call from Idaho.

BY T. A. PHILLIPS.

I want to tell the readers of the Gospel Advocate something about the field here in this country, its opportunities and its needs.

The little congregation here at Lewiston Orchards is the only congregation of "conservative" disciples I know of in this part of the State, with the exception of one or two congregations under the influence of the "anti-Bible College" people; while I have heard of one congregation in South Idaho. There are several of the "progressive" churches in this county.

This is certainly a great mission field and presents a tremendous challenge to the churches of Christ. While it would be more pleasant for me, personally, to live and labor where there are more churches, where I could enjoy the association and fellowship of more of my brethren, yet I think it would be selfish in me to leave this great mission field, where the harvest is so great and the laborers are so few, and go where there are more churches and preachers. So I am determined to stay in this country and devote my time and efforts chiefly in presenting to the people the simple gospel of Christ. But if I do this, the work must be supported. The congregation here will help. But if there is much done toward evangelizing this vast untouched territory, we must have outside help.

We are near the line between Idaho and Washington. The State of Washington seems to be as destitute of "our plea," as Idaho, which seems to be true of all the States in this section. I do not know of a greater need for the primitive gospel anywhere.

I realize that there are many appeals for assistance in our papers, and for this reason I hesitate to ask for help. But, brethren, before you refuse to respond to this call, I earnestly beseech you to seriously consider the question as to how long we are going to allow the people of whole States in our own nation to live and die without ever hearing the simple plea of the churches of Christ, unless it should be taken to them by those whom we call "digressives." This, to say nothing of the millions beyond the seas who are perishing for the bread of life.

We make great claims to being a Bible people, which I think we are, at least in theory. A people who make such claims should be the first in mission work, as well as in all other good works; and yet I suspect it would be hard to find another body of people with our numbers and wealth who are doing as little as we are, especially in mission work. How many new fields like Idaho are being entered by our people and any systematic and sus-

tained effort being made toward their evangelization? We strongly condemn all unscriptural methods and organizations for doing the work of the church, but the most effective argument we can make against the wrong way of doing things is to do them in the right way. If we ever take our message to the people of such fields as this, it must be done by individual Christians and churches as such.

Brethren, the great commission which we love to quote so well when we want to show the "sectarians" that we are right on baptism says: "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15, 16); and Idaho is as much a part of the world as Tennessee, Texas, or Kentucky.

How many individuals or congregations will agree to contribute regularly to the support of the gospel in this country? Whether little or much, your contributions will be appreciated and used for the right purpose. Address C. L. Fallwell or T. A. Phillips, Lewiston, Idaho, Route 2.

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Massage this sweetly fragrant lemon lotion into the face, neck, arms, and hands each day, and see how freckles and blemishes bleach out, and how clear, soft, and rosy-white the skin becomes.



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Every great school, college, or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Prof. R. K. Morgan. His influence for good and better things does much toward the molding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

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Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for twenty-six years.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

Meeting at Bakersfield, Cal.

BY L. D. PERKINS.

I want to keep before the churches of California the meeting to be held at Bakersfield. This meeting is to begin on the first Lord's day in October. Brother C. R. Nichol has been engaged to do the preaching. The meeting is to continue through the month of October. It will be a mission meeting, and I believe the churches should get behind the work. No church is a true church of Christ that does not engage in missionary work, and I know churches in California that are practically dead because they have never given a penny for preaching except at their own location. Let's make a camp meeting of the month in Bakersfield. I want to ask all preachers to make announcement each Lord's day of the intended meeting, and I certainly feel that every preacher who can should be there. Let's flood the city with good literature. Send literature to Sister P. M. Drane, 2425 H Street. Send it now. Don't wait. Don't put off the Lord's work! Plan to go and camp for all or part of the month. Take your car, and engage people to go, and haul them there and back.

An effort is on foot by the Review people of Long Beach to keep Brother Nichol from holding a meeting there later in the winter. May the Lord overrule the efforts of these people, and may he hold a meeting there and establish a loyal congregation.

Let every congregation in the State send a contribution to Bakersfield. Send as a congregational gift.

Report from Canada.

BY H. A. ROGERS.

Brother L. L. McGill, of Carman, Manitoba, has been with me since June 17, and we have been holding meetings in Estevan and Wood End Schoolhouse each night and three times on Sundays since that date. Brother McGill is a good singer and is making fine progress as a preacher, and will soon be able to conduct a series of meetings alone.

The meetings in Estevan and Wood End have been a grand success. One has been baptized in Estevan this time.

The Wood End meeting began on June 18, and we are now in the third week. Wood End is eight miles south of Estevan. Yesterday the house was crowded. The seats of the large school were packed and the rest stood. The subject was, "What Must I Do to Be Saved?" The Wood End people were nearly all Lutherans, and the preaching has been a sudden change to them. A man and his wife made the confession yesterday, and we went to the river, about thirty rods away, and these two were baptized in the

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presence of all the congregations. We feel sure that many more of these people will surrender to the Christ soon.

If we only had more preachers to help do the work that is ahead of us, some of which we cannot get done, we could put in the whole summer in this part. People south of Wood End are anxious for us to cross the boundary into North Dakota, and I feel sure that a grand work could be done. Thousands of souls are starving for the gospel of the Son of God.

Brethren, the great missionary fields right at home are ripe for harvesting. May God put it into the hearts of his people to realize the opportunities at our hands.

Regina, Macrorie, Harptree, and other places are waiting for meetings.

**The Co-Operative Meeting at
Murray, Ky.**

BY COLEMAN OVERBY.

This meeting began on June 16 and continued over June 25. Preparations for the meeting consisted in members of various congregations visiting each separate congregation on Lord's days, in the afternoon, for song practice, until all the churches were visited; prayers offered for the success of the work; and extensive advertising, posters, cards, circulars, and telephoning.

A. B. Barret, of Murfreesboro, Tenn., did the preaching, and A. B. Reavis led the gospel singing. The preaching was one hundred per cent gospel. Brother Barret proclaims the "old story" without fear or favor of man. The line of preaching was adapted to the situation—first principles, Chris-

tian living, instrumental music, evils of societies, and Christian education. It is not advisable to have A. B. Barrett to preach unless the full gospel is wanted. A. B. Reavis is a good gospel singer, a genuine Christian, and a great listener who does not mind saying "Amen." He listens with joy mingled with tears.

Nine churches were brought into closer fellowship, learned coöperation and each other's joys and sorrows. The greatest work of the meeting was the missionary spirit that was created among the churches. Something like fifteen hundred dollars was raised to support a man full time in destitute places. The churches of the county have a new tent, with chairs and lights, to carry on the great work. The work, if possible, is to be started at once.

Visitors from adjoining counties were present—viz.: Henry County, Tenn.; and Graves, Marshall, and McCracken counties, Ky. Many preaching brethren were present, including Brethren Brown, Curd, Etheridge, Douthitt, Thompson, Brandon, Williams, Morehead, and White.

This is believed to have been the greatest move for the cause of Christ in Calloway County since the birth of the various churches in the county. It demonstrates the fact that churches can coöperate with sister congregations without a missionary society or any organization save the local congregation. This is truly New Testament coöperation and evangelism.

If We Knew.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better,
Purer than we judge we would;
We would love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathed the sin.
All the while we loathed the sin.
Could we know the powers working
To overthrow integrity,
We would judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the gains of golden good.
O we'd love each other better,
If we only understood. —Selected.

Unless the church is growing, it is dying.—Charles K. Brown.

Among the Colored Folks

Report of Alonzo Jones.

On May 16 I began a tent meeting in Mount Pleasant, Tenn. The attendance was good, but no additions. I found about fifteen disciples scattered about Mount Pleasant, and succeeded in getting them together. The Masonic Hall has been rented and they are now keeping house for the Lord, with Brother J. N. Worley as leader. Brother Worley's home was mine while in Mount Pleasant. The white congregation of Mount Pleasant gave me a liberal contribution, which was highly appreciated.

On the first Lord's day in June I was with the Pleasant Union congregation, in Maury County, with one confession.

On June 11 I began an eight-days' meeting in Bellbuckle, Tenn., in the public school building. The attendance was fine. There were five additions. The meeting was supported principally by the white disciples of Bellbuckle; Brother Lynch and Brother Mingle (white) manifested a great interest in the meeting. Their minister was present in one service and spoke words of encouragement. I am to hold a tent meeting in Bellbuckle this fall.

On the fourth Lord's day in June I was with the congregation in Centerville, Tenn. Large crowds at both services. They are putting on new life. The white brethren of Centerville have the work among my people at heart. They give an offering each month to my support, for which they have my hearty thanks. I hope to be able to continue my work in destitute places and with broken-down congregations.

I am now (June 30) in a meeting at

Franklin, Tenn. Conditions are not so favorable, yet I am willing to suffer hardships in the Master's cause.

My next meeting will be in Tullahoma, Tenn. ALONZO JONES.

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-439, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once, before you forget.

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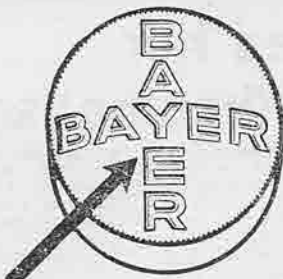
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A Call from the Palmetto State.

BY THOMAS H. BURTON.

Knowing that the brotherhood is interested in the sowing of "the seed of the kingdom" in this fertile though destitute State, I am taking the liberty to call attention to our immediate needs at this place.

The brotherhood has been very liberal toward this work, for which we are very thankful, and the results are that we now have a good, comfortable, well-located house finished (not including pews); but we owe one thousand dollars, and our creditors are needing and wanting their money.

I have tried in vain many times to borrow this amount, and could have got it one time, but I would have had to pay a very high rate of interest, and I did not think that advisable. The little band here would gladly pay every penny of it, but we are not able, as we are all poor in this world's goods. Only two members own their little homes. Our contribution to the building fund has been from twenty-five to fifty dollars per month, but we are now having to pay that on our new tent.

Now, in order to raise the necessary amount to pay this indebtedness, we are asking for the fifth Sunday's (July 30) contribution. This will not be a great burden to any, but it will help raise a heavy burden off of us. Won't you please do this much to help pay our first house in this State out of debt? Please decide in the affirmative. We need it very badly.

Address all communications and make all checks payable to me.

Changes in Progress at Harper, Kansas.

Harper College closed on May 25 the very best session in its history. Contrary to the conditions prevalent in nearly all schools of the country, the enrollment through the year exceeded that of the year before. The very greatest interest and loyalty was manifested by the students throughout the session. We have never had a body of students in which more nearly every one accepted fully the spirit of the school. A large number of baptisms occurred among the students, and before the close of the session every young lady in the girls' home, save one, was a member of the church of Jesus Christ.

Fine as this year has been in the size of the student body, their enthusiasm for the work, and the splendid spirit manifested, we are planning even a greater session for 1922-23. Many changes are taking place, both in the buildings and grounds and in the organization, which will add greatly to the work. A gardener is caring for the grounds through the

summer, and flowers, trees, shrubbery, and grass have been put out. The grounds around the men's home have been carefully graded and set to grass. The aquarium and lily pond has been finished and the leaves of the water lilies are covering the water. The buildings, halls, classrooms, laboratories, and library are being rendered more attractive and comfortable. The faculty for the coming year has been enlarged until the school has the strongest body of teachers it has ever assembled. No appreciable changes, however, have taken place in the rates, and the tuition, board, room rent, and fees will remain as low as they have been. A large body of endowers are doing a noble work in keeping the expenses at Harper College within reach of every one.

The catalogue is ready for mailing, and we should be glad to send a copy to any address. L. C. SEARS, Dean.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew, and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

The Plum Street Church of

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Now meets in its new building, corner Hamilton Boulevard and Tuxedo Avenue. Visiting brethren welcome.

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Report of Norris-Gray Debate.

BY E. E. WRIGHT.

I had the pleasure of moderating for Brother Porter Norris in a debate with R. H. Gray (Holiness), at Gilt Edge, Tenn., about eight miles south of Covington, on July 9. Mr. Gray affirmed that water baptism is not essential to present salvation, and Brother Norris denied. Mr. Gray also affirmed that believers in Christ receive the same spiritual baptism now as they did on the day of Pentecost, with signs following: Brother Norris denied. Mr. Gray made a very good and gentlemanly defense for his side, when it is taken into consideration that anybody who will talk as long as a half hour or more trying to defend this sort of erroneous position will most certainly entangle himself and meet himself coming back. For instance, he claimed, after thanking God that his sins were pardoned, that persons who did not or could not perform miracles are eternally damned; but when asked if he had this power, he said, "No." One can readily see that he preached his own funeral. Brother Norris defended the cause in an admirable manner and had very little trouble in handling his opponent.

This was one of the cleanest debates that the writer has ever listened to. Each man seemed to have the utmost respect for his opponent, and the audience was very attentive and orderly, and everybody parted with very best wishes to one another. It is a pity that all religious debates cannot proceed in the same manner.

Brother Norris is doing more work for the cause in West Tennessee and getting less financial support for his efforts than any man I know of. He makes a trip nearly every Sunday from fifty to one hundred miles over dirt roads and preaches an average of four sermons, with not enough support from the different congregations to pay for his gasoline. I hope that the congregations who depend upon his services will see this and wake up to the realization of their duty to Brother Norris.

Those of us from Memphis and Locke who accompanied Brother Norris were entertained royally by the brethren. I look forward with pleasure to the time when I will be fortunate enough to visit them again.

Discussion with the Adventists.

BY C. A. RUCHANAN.

Brother G. C. Brewer met the Adventists in a four-days' discussion at Parker, Texas, near Cleburne, in June. Elder T. W. Field began the discussion, but became sick after two days and substituted Elder McCutcheon to finish up the discussion with Brother

Brewer. Both Field and McCutcheon are debaters of experience, having met our strongest men. Elder Field led out the first two nights on the Sabbath question, and Brother Brewer led the last two sessions on why we worship on the first day of the week, or Lord's day. Brother Brewer showed himself master of the situation at all times. He has met more than a dozen Adventists in debate, several of whom were presidents of Adventist conferences, and he knows all their arguments and tricks.

The Adventists are aggressive and are great propagandists. They have seen the value of the printed page in sowing the world over with their doctrines. By "scrambling" the Scriptures they deceive many people.


We seldom get a debate with the Adventists now, for they have learned that debating their doctrine is not a healthful exercise for them. They will take many positions in preaching which they will not take in debate with an able opponent. We should never let an opportunity slip of show-

ing up their errors before honest and thinking people.

Their Southwestern Junior College is located at Keene, about five miles from Cleburne, Texas, and Brother Brewer has challenged McCutcheon for a full discussion of all the issues between us before the student body at Keene.


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A series of evangelistic sermons preached by N. B. Harde-
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Book now being mailed to advanced subscribers.

Send all orders to N. B. HARDEMAN, Henderson, Tenn.

Field Reports

Livingston, Tenn., Route 1, July 4.—On the fourth Sunday in June I preached twice at Baxter to very good crowds, which they told me was the last service in their house, as they had planned to tear the old house away the next week and erect a new one at the cost of about four thousand dollars. The Baxter church seems to be growing stronger all the time. Last Sunday I preached twice at Willow Grove, and at St. John in the afternoon. St. John is out from Willow Grove some two miles. A number of the Willow Grove brethren went in their cars with me out there. We had very good services at both places. I told them all publicly that they should subscribe for the Gospel Advocate.—Willie Hunter.

Snowdown, Ala., July 3.—I was at my appointment near Brundidge yesterday, where I baptized one, and one put aside his sectarian name. We have additions at this point nearly every month. I think I notice a growing disposition to decry the practice of going to country congregations and preaching for little remuneration. When I think over the membership of the congregations in Montgomery, I observe that a great per cent come from country congregations that would have never existed if some preacher had not given his time for nearly nothing. The principal reason for their contributing more liberally since going to the city is that they have more money than when in the country.—Guy Renfro.

Franklin, Ky., July 4.—I am to assist in tent work in Barren and Metcalfe counties, Ky., with the new tent (now being used by Brother Emmett Creacy), beginning on the third Lord's day in July and continuing till the last of August. I will then give up the tent and hold the following meetings: At Corinth, Sumner County, Tenn., on the first Lord's day in September; South Tunnel, Tenn., the third Lord's day in September; Shady Grove, near Cave City, Ky., the first Lord's day in October; Emberton, Monroe County, Ky., the third Sunday in October; Reed's Chapel, four miles north of Glasgow, Ky., which will be the closing meeting for me for the year 1922, so far as I now know. May the Lord bless his children everywhere, and especially those of them whose business it is to preach "the gospel." Pray for me.—J. M. Dennis.

Olathe, Col., July 6.—The meeting at Fairview closed on the night of June 18. There were five baptisms and two restorations. This was strictly a mission meeting. I am in the second week of another mission meeting at Coal Creek, eight miles south of Olathe. Two have confessed Christ at this writing, and we hope to interest more in the way of life before the meeting closes. From here I go to Lebanon, in Montezuma County, Col. This is a mission field indeed. Only one man west of the Great Divide in this State preaching the gospel of the kingdom. The Glenwood church of Christ, Fort Worth, Texas, is acting as receiving agent for this work. All donations should be sent to Brother H. W. Busby, 1705 College Avenue,

Fort Worth, Texas. Brother Busby is a member of the Glenwood congregation. Several congregations have promised a monthly donation of five dollars, while the Glenwood church sends ten dollars, and the church at Alba, Texas, eight dollars and thirty-five cents per month.—Willis G. Jernigan.

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The more we know, the more we need God.—Dr. Henry Van Dyke, former United States Minister to the Netherlands.

The history of thought shows that few great thinkers have been able to dispense with God. There is not a great philosopher in the world to-day, so far as we know, who undertakes to explain the world without God.—John J. Tigert, United States Commissioner of Education.

No nation can prosper, no nation can survive, if it ever forgets Almighty God. . . . If I were to utter a prayer to-night, it would be to consecrate us in religious devotion and make us abidingly a God-fearing, God-loving people.—Warren G. Harding, President of the United States.

The mind of man will never outgrow religion. It has just begun to grow into it.—James J. Davis, United States Secretary of Labor.

Religion ministers to every essential need of man; it furnishes ideals of life; it makes ethics workable, and translates moral codes into conduct and character; but, deeper still, certain religious truths constitute the reserves of the human soul. There are experiences that stampede reason, put philosophical theses to flight, and throw the soul upon the things of faith.—R. A. Haynes, Federal Prohibition Commissioner.

That which is needed to-day is a quality of heart, and not a quality of mind. . . . Being in harmony with Him has made more nobleness in human nature than all the intellectual codes of all the world put together.—James S. Montgomery, Chaplain of United States House of Representatives.

I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency, rather than upon the eternal principles laid down by God himself.—John Wanamaker, President of the Wanamaker Chain Stores.

I enter a most earnest plea that in our hurried and rather bustling life of to-day we do not lose the hold our forefathers had on the Bible. . . . I wish to see Bible study as much a matter of course in the secular college as in the seminary. . . . No educated man can afford to be ignorant of the Bible, and no uneducated man can afford to be ignorant of the Bible.—Theodore Roosevelt, former President of the United States.

Wherever the moral standard is being lifted up, wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.—W. J. Bryan, former United States Secretary of State.

Education adds power, but motive decides where the power shall be applied. . . . The right motive can be imparted only by the school which recognizes that its mission co-ordinates the mission of the Great Teacher.—Dr. F. G. Coffin, of Albany, N. Y.

The nation that endures is the nation that teaches its children the word of God.—Woodrow Wilson, ex-President of the United States.

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Gospel Advocate

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LOVE TO GOD.

[The following article is reprinted from "The Christian Review," edited by T. Fanning and Jesse B. Ferguson. This was a monthly journal published in Nashville. The readers are here given a vigorous article from the pen of T. Fanning, written in 1845.—H. Leo B.]

To love the Lord our God with all the heart, soul, mind, and strength, and our neighbor as ourselves, is the whole Christian religion. The subject naturally divides itself into two heads—love to God and love to men. Christian writers and Christian preachers too seldom present forcibly the love of God. This point may fitly be subdivided.

1. God's love to man is the foundation of man's love to his Maker. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father of the creation beheld our loss, pitied our poverty, and in his great condescension gave the darling of the skies to die for his enemies. The birth, life, death, and resurrection of Christ all strongly evince his love to the world. The life and immortality brought to light in the gospel and the rich grace in the kingdom all loudly proclaim the Almighty's deep affection for our race.

2. Our love to God is no adequate payment for his kindness to us. In what consists our love to our Creator? It is not an impulse of the soul, nor a wild, ungovernable passion; but it is pure affection to God, arising from a knowledge of his matchless kindness to us. The apostle asserted, "it is the love of God that we keep his commandments, and his commandments are not grievous." Paul said, "the love of God is shed abroad in our hearts by the Holy Spirit." This is but another expression for the "divine nature," or the mind of Christ. The Christian spirit, or temper, "is pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The proof that we love God consists in keeping his commandments; for "he that says he loves God, and keeps not his commandments, is a liar, and the truth is not in him."

The true Christian loves God on account of his exceeding

mercy, and he delights to contemplate him in all his marvellous works. With the Christian, truly God

"Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees."

He indeed fully realizes the declaration that in God we live, move, and have our being. It is sweet to Christians to sit together in heavenly places, to sing the Almighty's high praises and bow in humble prayer. Piety is not a merely imaginary jewel, but its reward is sure and ample. Christians in this life have a reward of "a hundredfold, and in the world to come, eternal life" will be the reward. Great will be the reward of the saints in the kingdom of heaven when the Son delivers it up to the Father, that God may be all in all.

3. What is the love of the brethren?

Perhaps on no subject has the human heart been driven to greater extremes than what is generally termed "the love of the brethren." The boundaries of each faction are usually the limits of the love of the respective denominations, while the deep and abiding hatred of most religionists is limited only by the universe. Romanists love their own; Calvinists love Calvinists; Arminians love not all Arminians, but each Arminian sect rejoices in itself alone. Deep-rooted party prejudice is the "love of God" in party religions. Baptists *feel* in their souls that they love Baptists, and hence fancy that this prejudice is the love of the brethren, and indubitable evidence of a passage from death to life.

In thousands of instances, young people take their amours—lusts—for the love of the brethren. They feel, and they love, but not a few of the excited youths of the country feel and love as the beasts that perish.

With my own eyes I have seen scores of youths (males and females, of course) smiling and caressing each other most affectionately, and praising God for their "feeling and heartfelt religion." It is highly probable the ignorant are not hypocritical in putting merely animal attachment for the love of the brethren. Observers can see very easily that the healthful and handsome young love most, such as themselves, but of the opposite sex. In the religions of excitement, few are disposed to manifest very warm affection for the poor, the old and time-worn servants of the Most High.

All this is only negative truth. Some of the young—a small minority—are humble, God-loving Christians. But to the definition. The love of the brethren is a warm and constant affection for Christians, on account of their many good qualities. The mind truly makes the man, but virtuous qualities, in an eminent degree, constitute the Christian. Christians anciently manifested their love to each other by bestowing their goods to feed the hungry and clothe the naked, and it was no rare occurrence for saints to lay down their lives for each other. The earthly possessions of the saints were assuredly the borrowed goods of the Lord, and he will require sure interest of all we have. Brethren, we should be tender-hearted and affectionate to one another. Has Christianity lost its influence with us? The enemies of olden times, with astonishment said: "See how these Christians love one another!" If all professors of this age were really Christians of one soul and heart, the world would soon confess Jesus to be the Son of God.

Christians, moreover, manifest their love by their care one for another; by esteeming others better than them-

selves, and by a humble submission to the "authorities that be" in the congregations of the Lord. The united, humble, loving Christians are "the salt of the earth" and "the light of the world." Dear brethren in the Lord, will you receive these well-intended admonitions? Will we love as brethren? Will we be pitiful and kind? Will the saints cease to speak evil of each other? O, shall we not rather admonish one another of faults, and pray for the salvation of God's children? If those who hate their brethren are "murderers," broad is the road of murderers, and many there be who go in thereat; while narrow is the way of the saints, and few there be who walk therein.

In conclusion, suffer me, O ye people of God, to remind you of your high calling, and of the great truth that all the law and the prophets hang upon the two commandments—love to God and love to the brethren.

Conscience.

BY O. C. LAMBERT.

It would be folly to conclude that because a man carried a watch he had reliable time. It is no more reasonable to think that because a man has a conscience he has an infallible guide. A watch may be set wrong, regulated wrong, neglected, disregarded, or dropped and otherwise roughly handled, and it cannot be relied upon. A watch within itself may run too fast or too slow. Therefore, within itself it is no timepiece. They must get the time with the sun; and when they vary from the sun for any reason, they are wrong. The sun is the guide, but the watch is not. The engineer is always supposed to govern his actions by his watch. We would not have him do otherwise. But he may believe he has correct time when he has not. The results are equally disastrous as if he had willfully gone wrong. A great many of life's disasters are caused in the same way. People sometimes follow their conscience when it is wrong. As the watch must be set by and kept with the sun to be a guide, so our conscience must be regulated at all times by the word of the Lord before we can follow it in safety.

Since the law of gravitation is universal, why does not some "smart Aleck" try to prove that a monkey is a degenerate man?

TRACTS AND BOOKLETS.

The following tracts and booklets can be had from the Gospel Advocate Company:

The Establishment of the Kingdom (L. R. Sewell)05
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Theological Debate (Bretners-Herod)25
Out of Darkness into Light (Z. T. Winfree)05
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Many other tracts are in the office for distribution. They are good for use in protracted meetings.

Address Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Our Contributors

When the Lord Was King

BY F. L. PAISLEY.

As a law, the New Testament is the one by which we are to be governed instead of the Old Testament; but some of the finest lessons and most sublime principles, that are as eternal as heaven itself, are found in the Old Testament. They "were written for our admonition" (1 Cor. 10: 11); they were written for our learning" (Rom. 15: 4); and dull is the student of the Book who cannot be admonished or taught from those lessons. Unfortunate is the church that does not study them and teach them diligently to its members. Let me drift from my subject just here enough to say that the church or individual not following the International Sunday-school Lessons, now in the Old Testament, as presented by Brother Smith, is missing a treat indeed.

No doubt every sin that Christians commit to-day was committed by God's people of old, and every principle of faithfulness to God is outlined in the things "written aforetime."

The history of Israel and God's dealings with them is flooded with warnings and admonitions which, if followed in principle to-day, would save Christians and churches from wreck and ruin. Every gospel preacher reverts to it frequently, and the apostles warned by it continually. After destroying seven nations in Canaan, the Lord gave Israel judges to oversee their national affairs. Government by judges was a system that worked well, for it was God's order. But he never forces people to keep his way when they become displeased with it and are determined to reject it. However, he seldom gives another system or way in its stead; but this time he granted the desired change, with the assurance, as always the case, that they must suffer the consequences. For about "four hundred and fifty years" these judges ruled as earthly leaders. (Acts 13: 20.) Nations around Israel had kings—kings who were visible to the eye; who were mortal, erring, sinful men. Israel had a king, too, but they could not see him. The Lord was their king. Their fathers in Egypt had been environed by people who had gods they could see. So, accustomed to that, they demanded that their god be one they could see. The golden calf at Sinai's foot was the result. Now, "a king that we can see" became the popular demand. It was granted. As "no man can serve two masters," neither can a people have two kings. So long as the Lord was their king, no other one could be. Samuel, the last of the judges, was deposed and Saul was chosen the first visible king. Samuel as judge and the Lord as king were deposed and dethroned at the same time. Samuel had been a very fair and faithful judge. He called upon them to name the unfair thing that he had done. They were unable to do so, and so admitted. This shows that they did not oppose him, but the system. It was God's system; so, in rejecting it, they rejected not the judge, but the king. (1 Sam. 8: 7.) After the change, Samuel told Israel that all this happened "when the Lord your God was your king." (1 Sam. 12: 12.) Then, when Samuel said this, the Lord was *not* their king. They had rejected God for a man! What a change in kings! What an unwise trade! How sad that that has been done so many times since by people not Jews! It was an age of prosperity and happiness when the Lord was truly king. Sadness, sorrow, wreck, and ruin filled the time when he was not their king.

The principle has not changed with the ages. When the Lord is king, no man can be. When man becomes king, it can only be said that the Lord *was* king. Man becomes the

king of any people when his way supplants the Lord's. Only a glance shows that the Lord is not king in many places where they "call me Lord, Lord, and do not the things which I say."

But there might be another lesson in this rejection of the Lord and the choice of a man in his stead. It was said above that the system of judges was God's system. It will have to be admitted that, finally, the system actually failed, which was a cause, in part, of the demand for a king. Then, did God's way fail? Yes, it did. It is not admitted that the fault was in the system or wisdom of its Author. It is firmly denied that such was the case. God inaugurated the system with man to operate it. The failure was *in the operation*. Because of his own advanced age, Samuel made his sons judges in his stead. But "they walked not in his ways," "but turned aside after lucre, and took bribes, and perverted judgment." (1 Sam. 8: 1-3.) We should not place all the blame on those who demanded a change in the way of government. A large portion of the responsibility rests on those who turned aside and made acceptable operation fail. Both parties are to blame and must suffer the wrath of a dethroned King. God's system sometimes fails now. His way of government of the church is the Christ as King ruling through elders in the congregation. Too often elders "turn aside" and "walk not in his [God's] way." The system fails. The fault is not in the system, but in the operation. The King's method of preaching the gospel to the lost is for a church or churches to send out a man or men; and when souls are turned "from darkness to light, and from the power of Satan unto God," then "unto him be glory in the church" (Eph. 3: 21), because "the manifold wisdom of God" has been made "known by the church" (verse 10). This system often fails. The failure is not in the weakness of the system or method, but in the operation—rather, lack of operation. If some in the church who are not willing to do nothing then organize a system not the Lord's, thus dethroning him as King, those in the church who would not operate the divine plan should not put all the blame on those who "called for a king." Both parties will have to suffer the wrath of a dethroned King.

The same could be said about the worship. God's plan is that worshipers should "sing." When this plan fails, the fault is not in the system (for every one knows it works well), but in those who fail to operate it. Many congregations do not really try to sing, it seems. Those who want "good music" call for a change. Often, not always, they are those not trying much to make the divine plan a success. The change often comes without much regard for the divine system. In all these cases the Lord would say to those who, like Samuel, really want God's way retained: "They have not rejected thee, but they have rejected me." In whatever it be, if God's way is rejected, *he* is dethroned, and then it can only be said that "the Lord *was* your king." Finally, let me quote from Brother Smith in the lesson of June 18: "No matter which route a nation, church, or individual takes in departing from God's law and system of rule for man, the same end is inevitably reached—viz., *destruction*."

To the Friends of the Gospel Advocate.

BY S. H. HALL.

That the Gospel Advocate has friends by the thousands goes without argument, and that these many friends want the paper to grow and improve in every way is a matter of course. This paper has withstood the storms of more than sixty-three years. Its name has been made almost immortal because of the faith and loyalty of such men as the sainted Tolbert Fanning, David Lipscomb, William Lipscomb, Granville Lipscomb, F. D. Srygley, J. A. Harding, and others, who, though dead, still live in the hearts of those who knew

them and have read the Gospel Advocate. Then E. G. Sewell should be named, who, though still with us in body, is with those grand old characters gone before in spirit in a larger measure than with us. And to name a few more of the older ones who are yet able to do active service that have had to do in making the name of the Gospel Advocate great, I would give M. C. Kurfees, J. W. Shepherd, T. B. Larimore, E. A. Elam, F. W. Smith, F. B. Srygley, J. E. Scobey, John R. Williams, and last, but not least, J. C. McQuiddy, who, perhaps, is responsible for the success of the Advocate in a financial way as no other man could have been. These men just named will soon be with the others who have joined Abraham, Isaac, and Jacob, Paul and Peter, and the millions of others "over there." Fifteen years from to-day not one of these men will be able to help fight the battles before us.

There are many others who have run through my mind while thinking of the ones named above, those who are not so old as the last-named list, but the number is too great to be given here.

There is just a word I want to say to those who are younger and upon whose shoulders soon will rest a responsibility greater than we are now appreciating. "The Gospel Advocate Company" has been fully organized and an effort is being made to put the paper on a higher plane of usefulness than ever before. To this end, the company has secured the services of Brother H. Leo Boles, who is to give the best there is in him in helping to make the Advocate a paper that will continually uplift and help us all. Brother Boles does not claim perfection, nor was he secured because any one thought he had attained it. I do believe, however, that the look would have been long and in vain had they tried to have found a man who will take criticism more kindly, strive harder to improve, and be governed continually by Jehovah's command to "do justly," "love kindness," and "walk humbly with" his "God." Just where we could have gone to have found a man better fitted for the work, I do not know.

Will not every friend of the Advocate, every soul that desires an onward march for greater victories, give Brother Boles a helping hand? Let him know that your prayers are with him. Make suggestions for his consideration. Let us all, to a man, be helpers indeed! Watch the pages of the Advocate for the many good things that will weekly appear. There will be some criticism seen now and then on its pages, but it will be only such as duty demands to be made public. Needless controversy will not be seen on its pages, but that which is essential to the purity of the church and to save it from "wolves in sheep's clothing" will be seen when necessary, and this you certainly should expect. What would have been the results had D. Lipscomb, F. D. Srygley, and E. G. Sewell closed the pages of the Advocate against exposing those who digressed from primitive practice by introducing the organ and societies in the worship and work of the church? This fight will continue, but it will be wisely waged. Differences between preachers, local church troubles, and all other troubles that pertain not to the welfare of the church at large will be settled elsewhere, and not in the columns of the Gospel Advocate.

In conclusion, let me insist that every reader consider himself and herself as a part of the company. Your words of encouragement are needed; and along with such words, let us have your suggestions and criticisms when you think they are needed. See that the Advocate goes into as many homes as possible in your community.

A FREE-LITERATURE FUND.

I have just learned that one hundred dollars will put Kurfees' review of Payne on the free-literature list. We want this amount in as soon as possible. Then, in addition to this, we want to create a fund that will enable us to cover this whole country with carefully selected literature for free distribution. My brother, have you not a few thou-

sand that you can give toward an endowment fund for such purposes?

Calls for such literature are continually coming from those men who are out doing mission work. Shall these calls continue to go unanswered? Here is a work that has been sorely neglected. We are determined that it shall be neglected no longer. Make your checks payable to Gospel Advocate Company, and be certain to state that it is for free-literature purposes.

A More Aggressive Fight.

BY F. B. SRYGLEY.

It seems that our society and organ brethren have determined to go after us with "shovel and tongs." They have been, as it were, using soft words, but now they seem determined to see "what virtue there is in stones." At their last convention, held at Ovoca, the Committee on Recommendations made the following report:

1. That the action of the convention taken some years ago whereby it was decided not to enter into any field for the purpose of planting a church, which being already occupied by our conservative brethren, be and is hereby rescinded, and that the State Board be instructed to enter any and all fields where there is an opportunity of establishing a church or churches that will represent and interpret to the community and the world the idea and principles of the Restoration Movement.

This sounds like there is to be something doing in these parts. They are now at liberty to enter any community where there is a church at peace, worshiping God as the early Christians did without the organ or the society, and stir up trouble over that which Brother Cowden has always treated as a nonessential. Now, brethren, as you are determined to agitate these things, we shall make the best of it. We hate to see you change. You have been very goody-goody, and now, with your spurs on, you will look like yourself. They want to establish "a church or churches that will represent and interpret to the community and the world the idea and principles of the Restoration Movement." What restoration movement? Not the one begun and carried on by such men as A. Campbell, Ben Franklin, Dr. Christopher, or J. W. McGarvey. A. Campbell said of the instrument in worship: "To the really spiritually minded it would be like a cowbell in a concert." B. Franklin said: "There is no provision for the use of instruments in the divine law prescribing the worship. This is not denied by any one. . . . It is simply not in the new covenant. The first account of its use is from the Pope, and not from the Lord; from Rome, and not from Jerusalem; from man, and not from heaven." Dr. Christopher said: "I cannot see in all my horizon one fact, argument, reason, or plea that can justify us in using musical instruments in the worship of the church. It is an innovation on apostolic practice. This cannot be controverted." J. W. McGarvey said: "No scholar has ever taken the position that the singing of psalms requires the use of a musical instrument. It would be as easy to show that the Greek word for baptism requires sprinkling. A few men among us have so argued, but they are not sustained by the real scholars." It will be remembered that J. W. McGarvey came later, and so in his day there were a few overzealous ones arguing for the instrument, but none in the beginning. Are not these brethren really trying to advocate a movement which seems to be headed by O. E. Payne and a few other overzealous ones? I am sure this is not the movement inaugurated by the Campbells, Barton W. Stone, and others, who said: "Where the Bible speaks, we will speak; and where it is silent, we will be silent."

In the Report of the Committee on Recommendations, I give the readers of the Gospel Advocate another stout recommendation as follows:

6. That every preacher of every church in Tennessee be requested to speak out plainly, but kindly, on the issues be-

tween ourselves and our conservative brethren, informing the churches and the public generally as to these issues and differences; that the policy of silence be abandoned and a program of education be adopted.

I am glad that these brethren are going to speak plainly. I always did dislike "a snake in the grass." This is an admission, though, that these brethren have not been perfectly frank and sincere heretofore. Some of us feared this all the time. But now they are coming out in the open. We will perhaps lose a few in several of our congregations, but we may gain strength by the loss. An enemy in the camp can do more harm than one outside. "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" (Matt. 18: 7.) "For there must also be factions among you, that they that are approved may be made manifest among you." (1 Cor. 11: 19.) These brethren are taking a fearful responsibility upon themselves; but these things, like fire, will separate the dross from the true metal, and the truth will be the stronger. So come on, brethren, with your outspoken campaign of education. And this reminds me that one of the Vine Street brethren went to a good man here in the city and asked for a contribution, saying they had undertaken to raise forty thousand dollars as an educational fund to be used in educating the churches and people in this part of the country. This will be a fine sum, and I have no doubt they can find men who will undertake the job at so much per. This good brother very promptly turned the proposition down.

After this very plain announcement from our society brethren, it seems to me that a few of our brethren could afford to throw away their soft soap, whet up their old Jerusalem blade, and at least make their effort at educating the churches interesting to them. Brethren, stop your croaking and get into line. Don't conclude that the battle is over because you have learned the truth. If you can't help in this conflict, don't try to hinder the men that are making the fight for the truth. While these erring brethren are making their open fight in favor of the instruments of music in the worship of God and missionary societies, let us try our hands in educating against these things. Suppose there is no trouble in your congregation over these things, let us not wait to teach on these questions till it is too late. "There is no use to lock the stable door after the horse has been stolen." I think the worst members we have are those who claim to know and believe the truth, but who are always criticizing those who preach it and who are willing to bare their breasts to the opposition. But with some it has not been popular to contend for the faith. Now it seems that we have got to fight or perish. Let the faint-hearted take notice. Let others do as they will; "but as for me and my house, we will serve the Lord."

Brother Cowden and his Commission on Unity are not living up to the recommendations of the society, for they turned down our proposition to discuss the issue which they themselves have made by indorsing and circulating O. E. Payne's book, "Instrumental Music Is Scriptural." Now, brethren, if you want to educate on this subject, here is a chance which you should by all means avail yourselves of. The society has taken the halter off; now why not use your freedom in a fair, honest discussion of this question before an audience? Payne has given you the proposition: "The New Testament teaches the use of instruments of music in the worship of God." You know this is his position, and you have circulated his book which teaches this. You certainly are not trying to get others to believe a thing you do not believe yourselves. But some one will reach this conclusion if you refuse now to discuss this proposition. I hate to worry you, brethren; but you put yourselves in this predicament, and if it causes your death, it

will be a clear case of suicide. I am unable to see how you can evade this issue and still go on with your campaign of education. But we will wait and see which way the wind blows. The reward for educational purposes, it seems, will be made up; but how can you claim any right to any part of it, if you will not do your duty and educate us? We are now willing to be educated; will the teacher come across with his lesson? Is there not a brave man among you? We will adopt the plan of "watchful waiting." In the meantime, if anything turns up, I shall very promptly notify the readers of the Gospel Advocate.

Infidelity in Our Schools.

BY T. F. DUNN.

In an article written by Brother F. W. Smith and published in the Gospel Advocate of May 11, 1922, in reviewing the Cole lectures at Vanderbilt University, delivered by Mr. Fosdick, he makes quite a number of statements that, to my way of thinking, are quite to the point. We have arrived at that stage in university education in which practically all of the professors will accept as well as teach the same ideas advanced by Mr. Fosdick. I am glad to note that some one is willing to speak a word for the Bible and against this growing evil. There has been quite a discussion on this particular subject both pro and con. And, to our astonishment as well as to their spiritual detriment, the theological schools and textbooks readily agree with Mr. Fosdick. I am sorry indeed to note that one of the leading schools (possibly the most popularly known one) among the loyal disciples of Christ at one time had occasion to use some textbooks that were written by professors of theology at some of the various schools which not only adhere to this modern evolution of Christianity, but the authors of these books themselves indorse and teach this so-called "higher education" of religious subjects. These books under a certain branch of the school's curriculum were taught as textbooks, then dropped for a while, but I understand that they are to be introduced again in this particular school. And now, if we who are the children of God by faith in Christ Jesus are to stand by and condone such teaching, we need not expect anything else but in the course of years for our own brethren to have such lectures as the Cole lectures delivered to our schools and that our children will sooner or later take up the ideas and notions taught by Mr. Fosdick.

To sum it up in one sentence, this is skepticism and infidelity in its initial stage, and there is no way of condemning such too severely. The fact is clear that the Bible, both the Old Testament and the New Testament, is as modern on scientific subjects as the idea of any of these modern critics could ever hope to be. For instance, the laws of modern scientific medicine are more clearly set forth in the law of Moses than has ever been in any medical book written by any man or set of men. The sanitary laws of Jerusalem were perfect in controlling contagious diseases, etc. There is not a city in the world today that has anything like as good laws as the city of Jerusalem had. And God understood perfectly, and so taught the Jews, the science of preventive medicine. No other branch of science that man may choose to follow can advance beyond the science that is intimated or taught in the Scriptures. And it is unnecessary to say that every emergency in private or public life, spiritual or otherwise, is met perfectly by the teachings of the Holy Spirit. Any so called "improvement" is only self-destruction.

I had hoped that the occasion would not arrive to speak of the introduction of the modern theology in our own schools, owned and controlled by the faithful followers of Christ; yet necessity compels me to call attention to this subject.

The Gospel Advocate Company.

BY H. LEO B.

We should like for our readers to become familiar with the publication list of the Gospel Advocate Company, hence we print a partial list of books from time to time. We are persuaded that if the readers of the Gospel Advocate knew the many good books on sale at the Advocate office, they would place an order for some of them.

Have you a copy of "Salvation from Sin?" This book is composed of many select editorials of David Lipscomb; it contains many of the profound thoughts of Brother Lipscomb. It is well worth the money. You will find the following subjects discussed in the book: "The Bible," "God," "Christ," "Mission of the Holy Spirit," "The Kingdom of God," "Can We Understand the Bible Alike?" "Faith and Works," etc. Pages, 440. Price, \$1.50.

"Cruden's Concordance" (complete). Here is another book that should be in every home. How often you think of a passage of scripture and would like to read it again to refresh your own mind and sometimes to teach your own family or neighbor! But you cannot find it; you look and look and look, but still fail to find it. Your friend or neighbor goes away, and you lose the opportunity to teach him. Why not have a copy of this book which enables you to find any scripture in a few moments? The price is only \$2.25.

"The People's New Testament with Notes." This is a very comprehensive commentary of the entire New Testament. There are two volumes. Volume I. comprises the four Gospels and Acts; Volume II. includes the Epistles and Revelation. These volumes will help you to understand any part of the New Testament. The price is \$2.50 per volume.

"Teacher's Testament." The "Teacher's Testament" contains notes and comments on the most difficult parts of the New Testament. The notes and helps were prepared by a joint editorial board of the foremost Biblical scholars in every denomination. The text is that of the American Standard Version. The proper names are marked for pronunciation and the words of Christ are emphasized in heavy type. The price is \$1.10.

"Sunshine; or, Uncle Minor's Stories." Here is a book for you to laugh and cry over with the children. Each story is rich with gentle sympathy and contains a fine moral lesson. Have you read it? No? Then send now and get a copy. 256 pages. Price, \$1.50.

Commending the Young People.

Hazel, Ky., Route 2, July 17.—The Young People, a weekly paper for boys and girls, is very ably edited, and the stories carry a good moral lesson which is wholesome food for the young mind and an inspiration to a greater and more noble effort. Its leading thoughts are cleverly illustrated, which helps the mind to both understand and retain the gems of thought which sparkle with truth and simplicity.—R. L. Hart.

Menlo, Ga., July 11.—I have examined The Young People with some care, and I think it a fine little paper. It behooves the parents to provide their children clean, attractive reading matter. In my opinion, this is the way to keep them at home, away from the 'movies' and other questionable amusements. I do not feel capable of suggesting any improvements in it. It is about as good as could be, unless there were more of it.—Mrs. W. J. Hogg.

The social nature of man makes it needful that, if the redemptive work of Christ is to be made effective for all, it must be done by the creation of a Christian society enveloping the individual like the air he breathes, and leaving no part of him untouched by this atmosphere.—Fliggis.

"The Kingdom Come."

BY EARNEST C. LOVE.

Under the heading, "Moodyism," I recently called attention to the tactics of the Moody preachers. They are strong on condemning sin, and also sure that the Jews will go back to Jerusalem. They get the name of preaching more Bible than the regular sectarian preacher. But they have no position of their own. The only thing they contend for is that bad is not good and that everybody ought to be good.

They can well afford to denounce the errors of any denomination, as they do not claim to belong to any one in particular; yet they give practical indorsement to every sect, for they recognize all of them as being on equal terms in their union meetings. They condemn instrumental music, and then always use all the instruments they can get, including horns and fiddles. All this has recently been done by one Ham in Florence, Ala., and Lawrenceburg, Tenn. Ham is a regular Moody preacher.

But one thing of which they are very positive is that the kingdom of Christ has not been set up, but will be at his second advent. There is no doubt that they are really pressing these things in every Moody meeting. One has but to observe closely any union meeting held by a Moody man, and he will hear the future-kingdom idea preached. I mention this because many of our brethren are infatuated when they first hear a Moody man. But don't be carried away, brethren, for he is just a common sectarian, trying to get our attendance at the meeting and our contribution to its support.

Some don't know that the Moody people are publishing weekly comments on the International Sunday-school Lessons. These comments are written by Dr. P. B. Fitzwater, of the Moody Bible Institute, Chicago. In Lawrenceburg, recently, I picked up the Lawrence Democrat, and saw the lesson for May 7, "Isaiah's Remedy for a World at Strife." Those beautiful but highly figurative verses in Isa. 2: 2-4 and 11: 1-9 have never been fulfilled at all, according to Dr. Fitzwater. The lion has never eaten straw as an ox, literally; so there is no fulfillment. It would be as reasonable to say that Dan. 7: 6 has never been fulfilled, because no one has ever seen a leopard with four wings and four heads.

These "prophetic" interpreters would have us believe that these things were all spoken with direct regard to wolves and lions. Once Moses said: "Thou shalt not muzzle the ox that treadeth out the grain." (Deut. 25: 4.) But Paul said: "Yea, for our sake it was written." (1 Cor. 9: 10.) Yea, and so was Isa. 9: 1-8. Evidently, when Japanese and Chinese, Roumanians and Bulgarians, Hindus and Syrians, Mohammedans and Catholics, Democrats and monarchists, Bolsheviks and anarchists, negroes and Indians, Americans and Swedes, Dutchmen and Irishmen, saints and sinners, all dwell in the same town, with no disposition on the part of any one to do the others violence, it is a condition well worthy of prophetic notice. Especially is this remarkable, since originally this was not so, but there was perpetual warfare between the different nations and between the different tribes of the same nation. Things are bad enough as they are, but they are so far ahead of what they were at one time that it is easy to see a reasonable fulfillment of Isaiah's prophecy.

To make the contrast clearer between the present days and the past ages, read the experience of Lot when the angels were at his house for the night; also the case in Judg. 19. It was necessary to pass special laws to protect strangers who might pass through any city of Israel. (Ex. 22: 21; Lev. 19: 33.) Too many take the present-day blessings as a matter of course, as if they had always been enjoyed by the world. To get a proper estimate of present-day blessings, one must not contrast them with ideally perfect conditions, but with conditions as they were before the

coming of Christ, and as they would be now without the direct or indirect influence of the teaching of Christ.

This is one point overlooked by "future kingdom" people. They are looking for ideal conditions under the reign of Christ. Some of these things they look for will be realized in the next age, but it will be after the reign of Christ is finished. The kingdom is an everlasting kingdom, and it will never end, but at the coming of Christ the Ruler will be changed from the Son back to the Father. (1 Cor. 15: 24.)

The main objection to "future kingdom" teaching is that it robs Christ of the glory he should have now, with a view to honoring him in a coming age. But those who do not worship Christ as King now will never do so at all. When they think they will be ready to begin worshiping him as King, then he will be ready to cease reigning as King and deliver up the kingdom to the Father. To fail to worship Christ as King now is a mistake that can never be corrected.

However, there are certain passages of scripture that are often quoted to prove that Christ's kingdom will be perpetual and universal in this earth. A favorite one is Rev. 11: 15. But look at that verse carefully. "The kingdom [not kingdoms] of the world is become the kingdom of our Lord and of his Christ: and he shall reign forever and ever." "He shall reign." Who is "he?" It is not Christ at all, but the Father. The succeeding verses show it to be the beginning of the reign of "the Lord God, the Almighty," and that is after the reign of Christ is finished. Luke 21: 31 and context puts the drawing nigh of the kingdom at the close of this age. But Luke calls it the kingdom of God, and not of Christ. Zech. 14 is often referred to as proof that the kingdom is to be set up in the future with Christ as King. But verse 9 says: "And Jehovah shall be King over all the earth." A clear reference to the kingdom after Christ gives it up to the Father. This is true of any passage regarding the kingdom not already fulfilled—it finds its fulfillment in the kingdom of God, and not in the kingdom of Christ.

Of course, there is a sense in which the Father and Son are one, but in this sense of reigning they are separate and distinct persons.

In the study of this subject, due allowance should always be made for figurative language, and the kingdom of God and of Christ should not be confused. No two passages should be forced to contradict each other, and difficult or figurative language should be interpreted by that which is evidently plain. Peter says: "The earth and the works that are therein shall be burned up." (2 Pet. 3: 10.) So neither Christ nor the Father is to literally reign upon this earth perpetually, for it will not be here. (Rev. 21: 1.)

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

A man's worth or strength of character is not judged altogether by the common events of his daily life. He may live a good, moral life from day to day under ordinary circumstances; but when a severe trial or temptation befalls him, he may yield and fall, or he may overcome the temptation and thus prove his worth under fire. It is the same with a congregation. It may run along and prosper and seem strong and substantial under ordinary circumstances; but when a test comes, it may fail, or it may endure and come out victor. If the right spirit is in the hearts of its members, it will withstand the trials and tribulations that may befall it.

We have every reason to believe that the Central congregation, at 1720 South Flower Street, is going to prove to be the kind that will overcome its trials and temptations and stand on the solid Rock of Ages through them all. It has met every emergency so far, and with a most excellent

spirit, and the struggle has not been altogether unattended by difficulties. Recently our treasury has been running very close, and last Sunday an appeal was made to relieve this situation, with the result that within a few minutes more than one hundred dollars was raised—this in addition to the regular contribution of over sixty dollars. Also, the day saw one of the best crowds we have had at Central. These facts mean much to those who are in close touch with the situation, for they bespeak a brotherly love and fellowship that it is good to see. We pray that this condition may not only continue to exist, but that it may grow stronger as the days come and go, and that this congregation may become a tower of strength and set an example that others may be constrained to follow, if they are not already doing so.

We were made glad when, at the close of the evening services, a bright and promising young man came forward and made the good confession. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccles. 12: 1.) Mankind is running to and fro throughout the earth seeking for pleasure and happiness, not knowing that the happy man is he who takes God's advice and heeds his counsel. And right here I want to pay tribute to the young people of Central congregation. We have a most excellent crowd of young folks, and I will venture that one will look far and wide before he will discover a band of more earnest young Christians. They are always in their places at all the services and are interested in the work of the Lord. I know that I speak for the congregation as a whole when I say that we are proud of them.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12: 13, 14.)

"Information" Forthcoming.

BY H. W. JONES.

As Brother Lee Jackson "denies that the Roman empire was represented in the image as interpreted by Daniel" and "appeals" to us (T. J. Marrs and me) "for information verifying their assumed premise," I will try to "inform" him, as I "assumed" nothing in our debate.

1. I believe "the fourth kingdom of the image was the Roman empire," because (a) the Scriptures plainly indicate that each of these kingdoms "shall bear rule over all the earth" (Dan. 2: 39), as the Roman empire did for the *first* and *last* time after the fall of the "third kingdom of brass;" and (b) because the "fourth kingdom" was to "subdue all things"—"break in pieces and crush"—*which was exactly what the Roman empire did* and the kingdom of Seleucidæ and the kingdom of the Ptolemies *did not*; and (c) because it was to be the "fourth kingdom" (*singular number*), not kingdoms (*plural*), as Brother Jackson has it. Hence, the "fourth kingdom" could be none other than the Roman empire, or kingdom, as none like it, fulfilling prophetic requirements, rose from the ruins of the Grecian empire. Yes, Brother Jackson, "then came Alexander the Great" from Macedon, Europe, *not* Asia, and conquered the Medo-Persian empire in Asia, and thus extended the "third kingdom" westward into Europe. See? Macedon and Greece *not* "within boundaries of Nebuchadnezzar's territory"—*sure!*

2. Rome, in turn, conquered the remains of Alexander's divided kingdom and thus "ruled all the earth." So it is easy to see how Rome grew to govern all the world, 30 B.C., when the reign of the Ptolemies in Egypt ended and that country became a Roman province. Syria was conquered thirty-five years before this by Pompey, a Roman general, and thus became a Roman province. So "Rome was" *not*

"wholly confined to Italy" (nor Europe, as to that) when this prophecy concerning the "fourth kingdom" was fulfilled. So that is "how it was." See? Nothing in Daniel's interpretation to indicate continental limitations or boundaries of kingdoms!

3. When I "make the prophecy refer to the kings of the Roman empire," I do not have to "account for the long period of time between the fall of Alexander's empire and the birth of Christ" (which occurred sixty-five years *after* the beginning of Roman dominion in Palestine). Why? Because (1) nothing is said in the Scriptures concerning the *length* of any "period of time" between the fall of one kingdom, or world power, and the rise of another upon its ruins; and (2) Alexander's empire was divided at his death, B.C. 323, hence did not really end till these main divisions—Egypt, Syria, Macedonia, and Greece—were conquered by the Romans. Nothing intimated, in Daniel's interpretation, that these four world powers, "kingdoms," were to be over the same "old territory of Nebuchadnezzar," and perhaps *many* of us would never have heard of such an idea had Brother Jackson not presented it in his "suggestions." And, Brother Jackson, permit me to say that I have tried hard to "know history" by *carefully* reading many volumes of general history; and, too, Jones always tries to "think for himself and not be content with adopting ideas of others" (not well-founded, not scriptural). Hence, I cannot "adopt" Brother Jackson's "ideas" on the "fourth kingdom" as set forth in his "Suggestions to H. W. Jones and T. J. Marrs." He makes the "fourth kingdom" mean "the kingdom of Seleucidæ in Asia and the kingdom of the Ptolemies in Egypt." But I cannot understand how *one* kingdom ("fourth kingdom") was *two* kingdoms any better than I can understand how "*one is two!*" And, worse for his "ideas," the kingdom of the Seleucidæ and the Ptolemies had fallen to the Roman empire nearly a century before Christ's kingdom was set up on earth! So it *could not* possibly be in the days of those kings, as they did not exist! Christ's government—kingdom—arose *in* and under the Roman government, or kingdom, Judea, at the birth of Christ, being a Roman province, and the Roman empire being full-grown and at the zenith of its imperial splendor, military glory, legislative authority, and literary eminence at the time! "The fourth kingdom shall devour, tread down, and break in pieces, the whole earth," says Daniel (7: 23). Rome did that. The Ptolemies, nor Seleucidæ, did nothing like it. Therefore, everything points to the Roman empire as the "fourth kingdom," and nothing to the little kingdoms of Egypt and Syria as such.

[Space forbids further discussion of this subject in the Gospel Advocate at present, and this will close the discussion.—J. C. McQ.]

SPECIAL OFFER.

We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you coöperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: *If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons."* This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Evangelistic Notes

J. V. Armstrong Traylor is in a meeting at Hilham, Tenn.

Ira Wommack preached at Ardmore, Okla., on July 16. One baptism.

C. B. Douthitt preached one week at Stop, Ky., following the Wooldridge-Hines debate.

J. H. Horton has just closed a meeting at Russellville, Ala., with twenty-eight baptisms.

T. B. Potter, Hillsboro, Ala., preached on the third Lord's day in July at College Grove, Tenn.

A. G. Freed recently held a meeting at Sedalia, Ky., with nine additions. Harry Hayes led the singing.

J. C. Hollis, Lawrenceburg, Tenn., closed his third meeting at St. Joseph, Tenn., on July 14. One was baptized.

G. E. Claus, Valdosta, Ga., would like to hold two meetings during the month of August. Let us keep him busy.

A. R. Hill, Charleston, Miss., reports two good services at Enid on July 16. He began a meeting at Central Academy on July 23.

E. O. Coffman, Lawrenceburg, Tenn., closed an interesting meeting at Owen's Chapel on July 13. Seven were baptized and one restored.

Thomas C. King closed a meeting at Southside, near Ashland City, Tenn., with seven baptisms. He is now in a meeting in Ashland City.

H. C. Chester, Kirksey, Ky.: "Charley Taylor recently conducted a good meeting at Brewers, Ky. Brother Taylor is now at Cottontown, Tenn."

C. H. Smithson, Hatfield, Ark., reports a good meeting in progress at that place, with five additions to date. He goes to Treanor, Ky., in September.

F. O. Howell, Jackson, Tenn., reports that they are enjoying an era of peace and harmony. They recently added eight classrooms to their building.

R. V. Cawthon began at Tracy City, Tenn., on June 25 and closed on the night of July 6. The meeting resulted in six baptisms and one restoration.

L. R. Wilson closed his third annual meeting at Bethesda, Ark., with five baptized and one restored. He is now at Friendship, near Searcy, Ark.

H. Leo Boles will preach at Reid Avenue, this city, next Sunday. B. H. Murphy conducts the singing. George W. Farmer will begin a meeting there on August 20.

J. T. Harris held a meeting at Mount Hope Church, near Waynesboro, Tenn., in which two were baptized. He is now in an interesting meeting at Belmont, Miss.

L. P. Whaley began a meeting at Union, twelve miles east of Hartselle, Morgan County, Ala. He speaks very encouragingly of the work in that part of the State.

Charles Young and Virginia Tilford were united in matrimony by L. B. Jones at his home in Murfreesboro, Tenn. We pray God's blessings upon this new home.

Mrs. Grace Barber, Talladega, Ala., Route 1, asks for a meeting in her neighborhood. It is purely a mission point, with only two members. Will some congregation help them?

H. M. Phillips has just closed a good meeting at Tyner, Tenn., with two baptisms. He is now at Mount Juliet, Tenn. He says: "I am glad to see the Gospel Advocate improve."

W. Clarence Cooke, of Tracy City, Tenn., began a meeting last Lord's day near Ashland City, Tenn. He will take up work with the church at Covington, Tenn., about November 1.

E. L. Whitaker, Memphis, Tenn., recently closed a meeting at Steele, Mo., with twelve additions. They have no house, but plan to cultivate ten acres in cotton some years, to be applied to that purpose.

Will W. Slater, Fort Smith, Ark., closed a good meeting at Belton, Texas. Thirteen were baptized, one was re-

stored, and one came from the Christian Church. He began at Emerson, Ark., on July 18.

D. P. Craig has changed his address from Walnut, Miss., to 278 Greenlaw Avenue, Memphis, Tenn. He teaches in Draughton's Business College and preaches on Sunday. Those near Memphis should keep him busy.

Austin Matheny, Recluse, Wyoming: "J. O. Golphenee has just closed a short meeting at this place. There is not a single church house belonging to 'Christians only' in his entire State (Montana). He needs our help."

Willie Hunter, Livingston, Tenn., closed a meeting at Samaria, Putnam County, Tenn., on July 15, with five baptisms and two restorations. Last week he held a meeting at Bethlehem, and is now at Zion, Jackson County.

Earnest C. Love writes from Quebeck, Tenn., under date of July 17: "I closed at Quebeck, White County, yesterday, with fifteen baptized and one reclaimed, and began at Antioch, in Van Buren County, yesterday afternoon."

C. A. Norred, Knoxville, Tenn., writes commending the Gospel Advocate, and says: "I have been immeasurably helped by what I interpreted to be a settled determination to contend earnestly, and with dignity, for the faith."

L. E. Jones, of Metropolis, Ill., began a meeting at Benton, Ill., and continued it one week, when W. F. Mathis took hold to continue it longer. Five have been baptized and ten have placed membership. David Flatt is leading the songs.

A. G. Freed recently closed a good meeting at Sedalia, Ky., in which eight were baptized and one restored. Harry Hayes led the singing. Brother Hayes could sing for a meeting from July 26 to August 12. His address is Hornbeak, Tenn.

A. H. Porterfield, Imboden, Ark.: "O. E. Billingsley recently closed a fine meeting here. Three were baptized. The writer did the singing. We will be with the church here for a three-weeks' meeting in August. I go from here to Noland, Ark."

J. H. Morris, Tuscumbia, Ala., preached at Morning Star Schoolhouse, near Tuscumbia, Ala., on Saturday night, July 15, with encouraging results. Next day he preached at Iuka, Miss., morning and evening, to good audiences. One was baptized.

J. D. Jones, Wells Avenue, Huntsville, Ala., closed a short meeting at Short Mountain, near Woodbury, Tenn., with five baptized and one reclaimed. He will hold four other meetings in the vicinity of Morrison, Tenn., and is at present at Ivy Bluff.

Tim Walker preached on July 16 at Barn Creek, twelve miles west of Haleyville, Ala. Two were restored. He preached at Wiley's Branch in the afternoon to an attentive audience. This congregation has been established two years and is very zealous.

E. L. Whitaker, Memphis, Tenn.: "The work at McKellar Avenue is growing. On the first Lord's day in July three were baptized and last Lord's day another. Our midweek Bible class is also thriving. James Wright preaches at Walker Avenue mission each Lord's day."

We sympathize greatly with J. H. Murrell, McEwen, Tenn. His wife has been in ill health for a long time and is now confined at the Central Hospital for the mentally infirm. His children are at McEwen. Those who would like to lighten his burden may communicate with him or with J. E. Fanning, cashier of the McEwen bank.

J. L. Hines, Montgomery, Ala.: "We have plans drawn for our new church house. It will cost ten thousand dollars, and we must raise half of that amount before work starts. We have three thousand dollars promised, but only five hundred in the bank. If our friends will give us a lift, we can raise the five thousand. I began at Ozark, Ala., last Lord's day."

F. L. Paisley, Martin, Tenn., has begun his evangelistic work for the summer. He says: "The church here has Brother Keeble under its new tent with the colored folks. He is doing fine work. I will use the tent next at a mission point. C. M. Stubblefield will do the preaching in our meeting here in August. Armstrong Traylor will lead the singing. Churches in Crockett County have all my time for next year to 'do the work of an evangelist.' We hope to do much good in such coöperation of churches. On page 624 of the Gospel Advocate of June 29, in the first column, tenth line from the bottom, the word 'obedience' should be 'disobedience.'"

Vernon Rozar is in a meeting at Grant, Tenn.

L. B. Jones is in a meeting at Rock Springs, Tenn.

Andrew Perry is in a meeting at Mammoth, W. Va.

J. Clifford Murphy is in a meeting at Lineville, Ala.

Eph Smith is in a good meeting near Murfreesboro, Tenn.

O. T. Shearer recently closed a meeting at Harrisonville, Ky.

R. L. Colley will begin a meeting at Millville, Ark., on August 5.

Thomas D. Rose recently closed a meeting at Forks of Elkhorn, Ky.

M. C. Kurfees is in a meeting at Jericho, his old home, near Asheville, N. C.

J. L. Hines is in a meeting at Coopertown, Tenn., with five baptisms to date.

B. C. Goodpasture is in a meeting at Lynnville, Tenn., with one baptism to date.

Joe L. Netherland has just closed at Miller's Chapel, Dyer County, Tenn., with nine baptisms.

C. H. Baker has just closed a meeting at Dothan, Tenn., with ten baptisms. He is now at Sharp.

Have you ordered your copy of "Hardeman's Tabernacle Sermons?" We urge you to do so at once.

F. L. Archie, Box 545, Truman, Ark., wants to buy, rent, or borrow a tent for August or September.

G. A. Dunn's meeting at Brownsville, Tenn., resulted in eight additions, with good interest and good crowds.

S. Houston Proffitt, of Chattanooga, Tenn., will preach at Twenty-second Avenue, this city, next Lord's day.

C. M. Gleaves closed a meeting at Holly Springs, Tenn., on July 20. Six were baptized and two reclaimed.

Two good audiences at Russell Street, this city, last Sunday. Two additions from Vine Street Christian Church.

H. L. Olmstead recently conducted a meeting at Westmoreland, Tenn., with six baptisms. They have a new house.

J. H. McBroom is in a meeting at Hilham, Tenn. He has just closed at Kingwood, in Rutherford County, with one baptism.

V. E. Gregory preached at Twelfth Avenue, North, this city last Lord's day. James A. Allen will preach next Lord's day.

M. B. Newsom (colored), Manchester, Tenn., preached at Murfreesboro, Tenn., the first Lord's day in July. One baptism reported.

Charley Taylor has just closed a good meeting at Cotton-town, Tenn. Four were baptized. He began at Lascassas, Tenn., on July 23.

R. B. Henry has just closed a meeting at Dry Creek, near Waverly. Seven baptized, three reclaimed. He is now in Johnsonville, Tenn.

M. C. Kurfees will hold a meeting at Shelbyville, Ky., in September. They want a good song leader. Write R. A. Craig, at that place.

Alonzo Williams recently held a mission meeting at Spring Hill, Ky.; since that time, at Fairview, with eight additions. He is now at Sparrow.

D. D. Woody closed a meeting at Kenton, Tenn., with seven baptisms. He is now at Christian Chapel. He changes his address to Gadsden, Tenn., Route 1.

William F. Etheridge's meeting at Dexter, Ky., resulted in two baptisms and one restoration. He goes to Hickory Grove, near Murray, Ky., then to Hohenwald, Tenn.

Joe Ratcliffe and Harry Hayes are in a meeting at State Line, Ky. Brother Hayes can sing for meetings from July 25 to August 12. His address is Hornbeak, Tenn.

W. F. Lemmons recently held a meeting in North Little Rock, Ark. He is now at Casa. He will be at Ellbright, Tenn., on August 19. He can spare some time in September.

L. L. Yeagley closed on July 18 at Palmer's Chapel, in Sumner County, Tenn. Two confessions and two baptisms.

He then began at Bell's Branch, near Graham, Hickman County, Tenn.

Willis G. Jernigan, Olathe, Col., closed a meeting at Coal Creek on July 13. Seventeen were baptized and a congregation established. This is the second congregation he has got together since January 1.

Any one knowing of Christians in Helena or West Helena, Ark., will please communicate with Miss Jennie Cook Vineyard, stenographer at McRae Wholesale Company there. She is hoping that a church may be established.

E. E. Shoulders, New York City, reports the Sunday services and street services as very encouraging, but they are still in great need of financial assistance there. Address George M. McKee, Box 15, Station N, New York.

Every teacher should have a copy of "Peloubet's Select Notes on the Sunday-school Lessons." It can be had for one dollar and twenty-five cents from the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

G. F. Gibbs, Greenville, S. C.: "The work here moves along nicely. The meeting recently closed resulted in three baptisms. Sixteen members were present at communion last Lord's day. We have planned another meeting for next week."

J. G. Malphurs closed at Legate, Tenn., with fourteen baptisms, all married except two. He goes to Adams, in Robertson County, next. If there are any Christians there or near, write him. Brother Prevatt's meeting at Oakwood resulted in ten additions from all sources.

H. V. Hood, Brownsville, Tenn., Route 5, makes an appeal in behalf of a mission meeting in that destitute place, to be held by W. L. Reeves, of North Carolina. There have been only two sermons preached there, and the people are anxious to hear. Send your contributions to him.

H. C. Harris, Vernon, Ala., is in his third annual meeting at that place. He recently closed a meeting at Walnut Grove, near Sallito, Miss., resulting in one baptism. They had used the organ for an all-day singing and allowed it to remain in the worship. After his teaching they laid it aside. He goes there for a meeting next year.

We have just received a notice of the passing of our good brother, N. W. Proffitt, of Paris, Texas. He had been ill for nearly a year, and his condition was reported as hopeless sometime ago. We deeply sympathize with the bereaved ones, and we also rejoice that our brother has fought the good fight, has finished his course, and has kept the faith. We shall expect some one to prepare a more extended notice for our columns.

There will be a reunion on August 3, at Centennial Park, Nashville, Tenn., of all girl students of David Lipscomb College during the administration of Miss Effie Anderson and her mother. Each girl is expected to bring a basket in preparation for the picnic dinner to be served at one o'clock. A committee will remain at the Broad Street entrance from ten to one o'clock. Come early and spend the day. A great many are coming, and are anticipating a day of pleasure. Each one reading this announcement will please inform as many as possible of the arrangements.

W. N. Abernathy submitted the following propositions to A. U. Nunnery, editor of the "Tennessee Department" in the Baptist Worker, and has been awaiting some time for an acceptance: (1) "A man may become a Christian, live the Christian life, and be saved in heaven without becoming a member of any church, and the Scriptures so teach." (2) "The church of which Jesus Christ is the head and founder includes all Christians, and the same process that makes a man a Christian makes him a member of that church, and the Scriptures so teach." Nunnery is asked to affirm the first proposition, while Brother Abernathy will affirm the other. We hope to hear more of the matter later.

R. A. Craig, of Shelbyville, Ky.: "I have been at Martinsville, Ind., for a few days, trying to recuperate. While returning from the Monticello meeting, I had a stroke of paralysis which affected the right side of my face. This trouble, I think, was due to my run-down condition. I have been working too hard for the past two years, and have not looked after my health as I should. I am much better now, thanks to Jehovah, and I will be on the firing line again soon. The work in Shelbyville moves along with good interest. Brother Kurfees will conduct our meeting this fall. We want to get in touch with a good song leader, one who can make this meeting a glorious success in song. Write me at Shelbyville, Ky."

Texas-Oklahoma Department

By C. R. NICHOL.

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Reply to Brother Dunn.

BY C. R. N.

Brother Dunn thinks we can afford to disregard any points of difference and work together on common ground of agreement. But how are we to follow this principle and follow Rom. 16: 17: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them?" Must a man give up every principle of New Testament teaching before we are warranted in obeying this? Must he renounce every principle of virtue and honesty before we are commanded to turn away from him? Is the Main Street Christian Church responsible for the division in Waxahachie? Is the College Street Church responsible? Let the blame for the division be properly placed, and then the duty of the Christian is plain. Certainly it is well at all times to see how nearly we agree, but let us not ignore the fact that division exists and thereby disobey Paul.

Brother Dunn exhorts: "Let us lay aside all personalities." What does he mean? Personalities need not be offensive; but it is hard to keep personalities out of a discussion in which "I" is so prominent as in last week's article from Brother Dunn. Count the times he uses "I," "my," "me"—at least eighty times. Besides, Brother Dunn assumes the responsibility for that meeting. How can we leave him and his course out of the discussion? But I do not want to be offensive and have not been disrespectful. But I could not carry on this discussion to please Brother Dunn without indorsing him and his course. Is one his enemy because he tells him the truth?

But for his sake and the sake of others, I must protest against his course and against some of his teachings. His course and the possible results of it to him and the cause of Christ fill me with anxiety. Many of his friends feel the same way.

Brother Dunn says the Restoration "movement moved gloriously on until Satan got in his deadly work, divided and scattered the disciples of Christ into warring factions." Surely Brother Dunn did not fully weigh that statement. Does he mean to say that those who introduced innovations constitute a faction, and that those who opposed such departures are also a faction? Does every church on both sides of a controversy belong to a faction? Is every one who favors innovations a factionist, and every one opposing innovations a factionist? How, then, can a body of disciples keep from being a faction? How can a Christian keep from being a factionist? It seems that Brother Dunn thinks that if a man divides the body of Christ, he is factitious; and if another avoids such—has no fellowship with such—as Paul directs, he is also factitious. Is Brother Dunn the only one who is free from the factitious spirit? He can hold meetings for congregations who use instrumental music or do not use it, just as the congregations may please. He can, does, invite those who divided the church to come join with him in a series of meetings. Is this the course one must follow to avoid a factitious spirit?

The Pharisees and Sadducees were Jewish sects—factions among the Jews. Jesus taught his disciples to beware of these factions. Was he developing a factitious spirit among his followers? When Paul exhorted the disciples to mark the dividers of Christ's body and turn away from them,

was he cultivating a factitious spirit? Again I ask Brother Dunn: What does Rom. 16: 17 mean to you? Do you know of any class of men from whom we should turn away?

In answering my point on this, Brother Dunn refers to another writer "who made the same application of it that Brother Nichol does," and yet this other scribe called on a Presbyterian to lead parts of the service. Personally, I know nothing of this. But suppose he had turned the entire service over to the Presbyterian preacher, would that circumstance give us any light on what use Brother Dunn has for Rom. 16: 17? When asked plainly what use he has for Rom. 16: 17, why indulge in a lot of talk about the supposed inconsistencies of others, and then give us no light on his own use for that passage? "I am told," says Brother Dunn, "that Brother Nichol sometimes prays with sectarians," etc. Who told you? Did you try to ascertain the truthfulness of such statements? And yet you want to leave off personalities! Well, leave off such false reports, such unpleasant personalities, and I will refrain from saying what I feel would be justifiable under such circumstances.

Brother Dunn thinks our differences over his course at Waxahachie grow out of the fact that our conceptions of the church are different. I am not so sure of this. But what are the scriptural uses of the word "church" and its plural, "churches?" The word "church" sometimes includes all the saved in the world; and sometimes it includes the saved in a given territory, as the church in Jerusalem, Corinth, etc. But another use is frequently overlooked. The church of God in Judea, the church in Galatia, the church in Macedonia, etc., would include all the saved in the territory named. But it so happened that in each of these territories there were numerous bodies of worshipers banded into communities with their elders and deacons. Each such body was called a church of Christ; hence, we read of the churches in Galatia (1 Cor. 16: 1), the churches of Macedonia (2 Cor. 8: 1), churches in Judea (Gal. 1: 22). Neither of the churches in the territory named included all the saved in that territory; if so, there could have been only one such body in either territory. If reference is made to the church of God in its broadest sense, it includes all the saved in the world. The church of Christ in Tennessee includes the saved in Tennessee; but if reference is made to the churches of Christ in Tennessee, one refers to these bodies of worshipers scattered over the State. And all these churches in the aggregate do not include all the saved in Tennessee, for there are some scattered children of God throughout the State who are not members of any of these bodies of worshipers. The church of God in Nashville includes all the children of God in Nashville, and it is scriptural to speak of the church in Nashville, but it is also scriptural to speak of the churches of Christ in Nashville. These local bodies of worshipers, in the aggregate, may not include all the children of God in Nashville, and may have as members some who do not live within the city. It is true that the church of God in Waxahachie includes all the children of God in Waxahachie; but there is a body of Christians which meets on College Street, which does not include all the children of God in Waxahachie, but does have in its membership some who do not live in Waxahachie. It is scriptural to call that body a church of Christ; and as it is the only such body in Waxahachie, it is scriptural to refer to it as the church of Christ in Waxahachie, or the church of Christ worshiping on College Street. This use of the word "church" so frequently found in the New Testament has no reference to geographical bounds or limitations, but only to a body of disciples worshiping at a given place. This point, for some reason, Brother Dunn fails to notice. Brother Dunn, is the body of disciples worshiping on College Street, Waxahachie, a church of Christ?

Brother Dunn wishes that I answer some questions. The

Main Street Christian Church has rejected the authority of Christ and refuses to be governed by him, and by their innovations have driven brethren out of their membership, and have thereby driven Christ out. Such a body cannot be a church of Christ. The church of Christ sometimes includes all the saved in a given territory. In that sense all the children of God in Waxahachie are members. But the word "church" more generally refers to a local congregation. In this sense, only those who meet with the College Street Church are members of the church in Waxahachie.

Brother Dunn insists that to "mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them" (Rom. 16: 17), and to speak of the body of disciples which meets on College Street as the church of Christ in Waxahachie, is to build up a little coterie and to crystallize into an intolerant sect. Every man, then, throughout the country who refuses to fellowship these murderers of Christ's body is helping to build up this intolerant sect. If Brother Dunn has succeeded in instilling that spirit into all the members of the College Street church of Christ, the church is in a lamentable condition.

I pray God that Brother Dunn may be saved from what his present course seems to be leading to.

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Is Man an Animal?

BY D. S. LIGON.

Some unknown writer to me has been writing upon the subject of "Christian Education," and he says many good things that demand the attention of all thinking men and women. There is, however, one thing he says that I feel demands special attention. Right in the first line of one article, under the caption of "Christian Education," he says: "Man is a social animal." It is to this statement I wish to call the reader's attention, and request a patient hearing of this friendly criticism.

"Man is an animal," says this unknown writer. Now, I denounce this statement as not being in keeping with "Christian education;" but, instead, it is in direct opposition to the teaching of the Bible, our only guide in Christian education.

I grant that I may not understand the compass of the writer's caption, "Christian Education;" but surely he does not extend its boundary lines far enough to take in the sciences of men. If he does, then I challenge his authority for making the boundary of Christian education so inclusive.

I do not question that man is a man, and am confident that God made man to be a social being; but I do deny that man is an animal, and file a protest against any theory that teaches that man is an animal, for the simple reason that our only guide in Christian education does not give one hundredth part of the idea wrapped up in the statement.

But some one may say: "Science teaches us that man is an animal." This I freely concede. But science, so called, also teaches that man evolved from the ape, and that all life began or came from one single cell; and when scientists, who know a "lot" about this so-called "science" and nothing about the Bible, begin to try to account for this single cell from which all life evolved, then they, though they are "intellectual giants," are forced by their scientific findings (?) to get out among the common herd of infidels and flatly deny the statement of Moses in Genesis about the *beginning* of all life. I am not saying the writer of the article referred to is one who denies Genesis, but will say that I had as soon my child would be taught that "man is an animal" in the public schools or the University of Texas as by a teacher of "Christian education." Yea, I had much rather my children be taught things contrary to the Bible by the State than by the church (teacher of Christian education).

Let us now turn to the book of *beginnings* and see what we can learn from this guide to all Christian education. We read: "In the beginning God created the heaven and the earth." Mark you, in this first chapter, from the first to the fifth day, inclusive, Moses tells us that God created every living thing each after his kind—great whales after their kind, winged fowl after his kind, the beast of the earth after his kind, together with everything that creepeth upon the earth after his kind; and by his own fiat decreed that all life from that day till this should multiply and bring forth after its kind. After Moses tells us that God had created the beasts that roam upon the earth, the fishes that swim in the waters, and the fowls that fly in the air, he then says: "And God said, Let us make man in our image, after our likeness. . . . So God created man [not an animal] in his image, in the image of God created he him; male and female created he them." And then Moses tells us that God gave this "man" (not one of the animals) dominion "over every living thing that moveth upon the earth." And Paul tells us (Heb. 2: 6-8), as he quotes from David (Ps. 8: 4-6), that God made man (not an animal) a little lower than the angels, and then asserts, as did Moses, that this "man" (not an animal or a higher order of animals) should have dominion over all the works of the Almighty hand.

Let us learn to divide aright the word of truth. God created the animal family, so did he create the human family; but man is not a higher order of animals, neither is the animal a lower order of man. There is not one passage in all the Bible that teaches that man is an animal. Teachers and writers should not get "Christian education" mixed up with the wisdom of men. Man, created in the image of God, is a social being, but not a social animal.

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Personal Notes.

Horace Busby, Fort Worth, Texas, recently held his third meeting at Mineral Wells, Texas, with sixteen baptisms.

J. W. Dunn and Virgil Teddlie have just closed a good meeting at Gladewater, Texas, with six baptisms and one restoration.

R. A. McCurry, Denton, Texas, recently held a meeting at Cooper Creek Schoolhouse, and baptized an entire family of seven, also two others. He can be had for meetings in August.

Tice Elkins recently held a meeting at Riverside (suburb of Dallas, Texas), with eighteen additions, eight of which were baptisms. He is in a mission meeting at East Side, Dallas.

Lee Sanders has just closed a good meeting at Holy, Texas, with three baptisms—persons from sixty to seventy-six years of age. He began at Frina, near Franklin, Texas, on July 15.

U. G. Wilkinson, Comanche, Okla., a faithful soldier of the cross, who has been in feeble health for three years, will celebrate his fifty-ninth birthday and his thirty-first wedding anniversary on July 30. The churches where he has labored will do a good deed to remember him in a substantial way.

O. M. Reynolds, Plainview, Texas, sends in a splendid report. Besides good meetings at Hart Schoolhouse, Kress, and Hale Center, Texas, the church at Tahoka, which has been divided four years, is united again. He is now at Lubbock, and will go next to Abernathy. He is planning to be at home with Wallace and Teddlie on the first Lord's day in September.

C. A. Buchanan, who does evangelistic work under the direction of the church in Cleburne, Texas, reports five baptisms in a recent meeting near Parker, Texas. The Cleburne church does not confine the labors of Brother Buchanan to Johnson County. If there is a mission point in your section, take the matter up with them, and you may secure him for a meeting.

W. F. Ledlow, Austin, Texas, July 20: "Since the Nashville meeting I have been very busy at Alvarado, Texas. A fine meeting. Four baptisms and church trouble settled. At Mart, fourteen baptisms and some membership; at Snyder, fourteen baptized and two restored. I am now at Anson. We have the largest crowds in the history of the church here. Three confessions and splendid interest. I go to Baird, Texas, next."

Gospel Advocate

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

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Editorial

Honesty.

BY J. C. M'Q.

While a man may not be a Christian simply because he is honest, yet honesty is a good foundation on which to build Christianity. Paul was honest in his disobedience. So, in speaking of his sinful course, he says: "Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1: 13.) Honest ignorance renders it possible for one to find forgiveness when he learns the law of God and obeys it. If it does more for man, the Bible fails to tell what it is. A dishonest course may prevent this. The man who honestly does wrong in ignorance is less guilty than is the man who does wrong knowingly. The Savior meant this when he prayed for his crucifiers: "Forgive them; for they know what they do." He did not ask forgiveness in their sins, but when they should be brought to realize their sins and repent. He asked forgiveness for them because they did it not knowing they were crucifying their Lord and Savior. The intimation is clear that if they had crucified him knowing he was the Christ, they could not have been forgiven. On the day of Pentecost this prayer was answered, when they were convinced that he was the Son of God and asked for terms of mercy, which were given, and those who crucified him not knowing what they did received mercy. They did not receive it in their ignorance, but when they learned and obeyed the truth. Forgiveness was possible to them because they crucified him in ignorance and unbelief. God took them in their ignorance and unbelief and made Christians out of them. For the same reason mercy was possible to Paul.

But, on the other hand, God never took a dishonest man and made a Christian out of him. Honesty is not Christianity, but it is very close akin to it. There can be no Christianity without honesty. The banker tells us that honesty will not pay debts, but it is the foundation of debt

paying. The honest man does not usually make debts that he does not eventually pay.

When the word of God, which is the seed of the kingdom, falls into a dishonest heart, it falls into barren soil which brings forth no fruit to perfection. Without honest hearts, there can be no Christians. We find this thought in the parable of the sower. "And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." (Luke 8: 15.) The same seed in dishonest hearts, barren soil, brought forth no fruit to perfection. A preacher may go into a field and sow the seed of the kingdom without any visible results. He may go into another field and do the same preaching with great visible results. The difference is not in the word, but in the soil. God himself does not expect to make saints out of dishonest people.

When men were to be chosen to look after the temporal affairs of the church, they must be men of honest (good) report. "And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good [honest] report, full of the Spirit and of wisdom, whom we may appoint over this business." (Acts 6: 2, 3.) A dishonest man is a *misfit* in the church. He cannot be trusted to serve at tables. He is not a safe man to look after the finances of the church. The man who is honest obeys the admonition of Paul when he says: "Render to no man evil for evil. Take thought for things honorable in the sight of all men." (Rom. 12: 17.) The honorable, Christian gentleman is as prudent and godly away from home as he is at home. He is truthful, righteous, and temperate everywhere. All such can truly say: "For we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men." (2 Cor. 8: 21.) It is a strange Christian that does not endeavor to lead a life that is godly and that is above reproach. The apostle Paul also says: "Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honorable, though we be as reprobate." (2 Cor. 13: 7.)

Christians should live holy, unblamable lives. They should dwell on the good and pure. They should be honest and should lead unrepachable lives. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.)

If a man is honest, he will pay his just debts. He will not decline to pay it just because his creditor does not compel him to pay it. If he knows he owes it, he will pay it though his creditor does not know he owes it. He will pay his street-car or his railroad fare as cheerfully as he pays his grocery bill. He will even pay his subscription to a religious journal! When a man reads a paper for years without paying the subscription, it is a debt just the same as is the grocery bill. And yet, when a publisher sends courteous statement after statement without receiving any reply and finally turns over the account to a collecting agency to collect, the delinquent subscriber becomes terribly offended. What right has he to be offended? Is it wrong for him to pay his debts? The publisher is receiving statements every day; and if he does not pay them, he will soon be in the hands of a receiver. Men should be honest enough to pay for what they receive. If they are not able to pay, then let them say so, and I am sure most publishers will forgive them the debt. Let us be honest with each other and honest all around. If God will not save us in ignorance, neither will he save us in dishonesty. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 12.)

"In the Interest of Fair Play."

BY M. C. K.

In the Christian Standard of July 8, 1922, on "An Open Letter to A. O. Colley" from O. E. Payne, appears the following editorial comment:

We publish O. E. Payne's open letter to A. O. Colley (page 8) in the interest of fair play. The senselessness of debate where champions and auditors are not manifestly open-minded seekers after truth is self-evident. Ever since the appearance of O. E. Payne's "Instrumental Music Is Scriptural," the papers of our conservative brethren have attacked it bitterly, but without giving their readers and opportunity of seeing for themselves the facts and arguments Brother Payne presents. We admire our conservative brethren because of their unshaken loyalty to the Scriptures. We regard them, as we regard all who have followed out the gospel plan of salvation, putting on Christ and accepting no rule of faith or practice except the word of God, as in truth our brethren, our collaborators in restoring the New Testament order. In all good conscience can they continue to call us "digressives" and practically disfellowship us so long as they are unwilling to seize upon every opportunity to prove to us that instrumental music is unscriptural, and, in turn, to examine fairly any evidence that we may offer even that it is as permissible an expedient as the Gospel Advocate itself, let alone that it has the authority of God's word?

We wish it distinctly understood, first of all, that, until he makes proper amends for his uncivil conduct, we shall give O. E. Payne no personal recognition either in these columns or anywhere else, and the only reason for noticing this extract so vitally connected with him is because it is the statement of the Christian Standard. But from the public exposure which has been made of this man's conduct and of his unreliability as an author, it is surprising that a religious journal of the Christian Standard's high character would make such a statement about such an author and such a book, and we cannot account for it except on the ground that the Standard editor has not acquainted himself with the facts. It would be difficult to believe that he would consciously uphold such a book merely because it champions his side of the music controversy. At any rate, so far as I am concerned, I wish it distinctly understood that if any opponent of instrumental music writes a book in opposition to the practice and resorts to the style and methods of this man, such a book, no matter what may be its merits otherwise, will receive no commendation from me. Hence, for the Standard's special benefit, as well as for that of the general public, I shall now present some facts which will throw light on its "open letter" episode.

1. As our own readers already know, on account of its author's uncivil treatment of his opponents, I would never have paid any attention to the Payne book had it not been for numerous letters from intelligent people urging me to review it; and when I finally yielded, I was careful to make it known in the introductory chapter of my review that the author of the book had rendered himself *persona non grata* with us, and that, unless he should make proper amends, we would respectfully decline to give him any personal recognition whatever.

2. As early as November 15, 1921, as shown by a letter from him, he had already learned of our positive refusal to recognize him and our carefully explained reason for it, and yet he had the face to propose, on that date, an arbitration committee to sit in judgment on the case between us, when a part of his objectionable conduct was *charging me with willful falsehood!* Referring to this ridiculous proposal, I appended to Chapter IV. of my review of his book the following note:

After making a public attack upon my honor and veracity in his book, and the Gospel Advocate management declined to open its columns to him for a possible repetition of such discourtesies, this man has shown no higher appreciation of the principle involved than to write the management proposing that he and I submit such a thing to the decision of a private committee chosen by him and me! As a matter

of editorial courtesy, our office sent his letter to me, and I promptly wrote the following reply to the management: "For a man to have so little regard for honor among Christians as to publish in a book that I state what I know is false when I make statements, and then to have the face to suggest that I 'agree to refer the matter to' a private committee for settlement, or to any other kind of a committee, public or private, to decide whether he has done wrong, is simply disgusting as well as ridiculous. He himself selected the public as the audience before which to take the case, and I have gone to that audience."

3. Concerning his desire to make a rejoinder to my review, our office, on October 27, 1921, knowing nothing about his ugly conduct, and in harmony with our universal rule to let both sides of an issue be heard, kindly wrote him as follows: "If you are to have a hearing in the Gospel Advocate, he should have a hearing in the Christian Standard or Christian-Evangelist." With the proof in his possession that our office would never have made such a statement to him if it had known of his conduct, he managed, for effect or for some other reason, to obtain from the Christian Standard the following statement: "If Brother McQuiddy will grant you equal space in the Gospel Advocate for your discussion with Brother Kurfees, we shall be glad to extend to him and to you the same facilities for expression in the Christian Standard." Brother McQuiddy, manager of the Gospel Advocate, promptly wrote him the following reply:

Replying to yours of December 27, it is proper now to say that, when I suggested to you that, if there were to be any discussion between you and Brother Kurfees, it should appear in the Christian Standard or the Christian-Evangelist also, I knew nothing whatever of your ugly charges and reflections upon Brother Kurfees and others, or, of course, I should never have made any such suggestion. It is astonishing that you would charge men with deliberate falsehood and publish it to the world in a book and then expect them to recognize you as their opponent in debate. On the score of what is honorable among Christians, with the courtesy and respect due between them in all their dealings with each other, you have shown yourself disqualified to conduct a discussion properly with brethren from whom you differ, and neither Brother Kurfees nor any one else connected with the Gospel Advocate will have any discussion with you either in its columns or anywhere else. I now respectfully decline to have any further correspondence with you about it.

4. To make it appear to the Standard readers that, on reading his book, we were so stumped and dumfounded with its arguments that we no longer dared to offer space in the Advocate for both sides, this man says of his book and of us in his open letter to Brother Colley:

Before he had read it, Brother Kurfees freely tendered to me all the space I wished in the Gospel Advocate, conditioned only that either the Christian Standard or Christian-Evangelist would also carry the discussion. . . . Eight months ago, before he had read the book, Brother McQuiddy, publisher of the Gospel Advocate, again made the same offer, with only the same condition. I promptly gained consent of the Standard, and so notified Brother Quiddy, asking for his pleasure as to opening the discussion. I can only assume that his musical editor, who had read the book, vetoed the agreement, for he ruthlessly broke his covenant.

In view of the facts, that is a shameful statement. He is trying to make the impression that I was willing to offer and did offer him space in the Advocate until I saw his argument and saw that I could not meet it, and that *then and for that reason* I withdrew my offer and refused him the proffered space! I am not at all surprised at such a representation coming from his pen, but it is passing strange that the Christian Standard will uphold such a thing. Let the reader now note, side by side with his representation, the following facts:

(1) Back in the winter of 1917 and 1918, before his ugly conduct was known to us, it is a fact that "Brother Kurfees freely tendered to" him the columns of the Advocate "conditioned only" as he says; but why did he not tell the

rest of it? Why did he not tell the Standard readers that he did not use any of the proffered space in the Advocate, and why did he not tell them the reason why he did not use it? "Ay, there's the rub!"

(2) Why did he not state the fact that, after his conference with me in Louisville when I tendered to him Advocate space, he went on to Cincinnati to ascertain the Standard's wish in the case, and that the Standard's refusal to let the discussion appear in its columns is the reason why there was no discussion?

(3) Is it not a shame that the Christian Standard is here guilty of the gross inconsistency of condemning the Advocate for not opening its columns to both sides of a certain question, when that is the identical thing which the Standard itself did on that identical question? There must be a reason for this radical change of front on the part of the Standard. I make no charges as to its motives, but I hesitate not to say that its willingness now, at this particular juncture, to let the Advocate editor into its columns, provided the Advocate will let O. E. Payne into its columns—the very exchange which the Standard before so positively refused to allow—wears the appearance of being mainly an effort to rehabilitate its *psalmo* "champion" whose dishonorable methods in his book have put him under the ban and practically killed him with right-thinking people. Much as we would like to get the facts of the music question before Standard readers, we cannot consent to do so at so heavy a cost. Nothing short of the Bible way of penitence and confession of wrong on the part of its *psalmo* protegee touching his dishonorable dealings with opponents and authors will ever rehabilitate him with right-thinking people.

(4) Is it not a still greater shame that the Christian Standard, through its indorsement of this unreliable man, becomes guilty itself of charging the Advocate with unwillingness to let this man be heard in its columns because it has read and cannot answer his arguments, when, as the facts distinctly show, this is not only not the case, but that our only reason for declining any exchange with him is his uncivil conduct? Will the Christian Standard, "in the interest of fair play," let its readers see these facts?

5. We say *amen* to the Standard's pointed statement that "the senselessness of debate where champions and auditors are not manifestly open-minded seekers after truth is self-evident," and that is exactly what we thought when its present "champion" of the instrumental-music cause was tendered space for a discussion of it in the Gospel Advocate and the Standard was so far from being "open-minded" that it refused to let the discussion appear in its columns.

6. Again, will the Christian Standard, "in the interest of fair play," let its readers know that this "champion" whom it indorses, in order to make it appear to the readers of his book that his contention is supported by Thayer's great lexicon, suppressed a part of its definition? that, in dealing with the great lexicon of the Roman and Byzantine periods by Sophocles, he cut out the word "classical" and the words "chanter, church singer," and thus concealed from his readers the vital fact that Sophocles makes a broad distinction between the classical and New Testament meanings of *psalmo*? that, in order to make it appear that Justin Martyr's writings favor instrumental music in the worship, he added words which Justin Martyr does not use? that he misleads the English reader by representing Clement of Alexandria as using *psalmo* in a number of cases where Clement never used it? and that, in quoting from Hastings' great work, entitled "Encyclopedia of Religion and Ethics," he cut out the sentence, "Justin Martyr argues against it," and thus concealed from his readers the fact that that great work is against his position on Justin Martyr? These are some of the instances showing how the Standard's "champion" deals with authorities, and I respectfully challenge the Standard to deny it.

7. Finally, our Cincinnati contemporary forgets its logic. Nobody is under obligation to prove "that instrumental music is unscriptural," but somebody is under obligation to prove that it is scriptural. Nobody is under obligation to prove that either sprinkling for baptism, infant baptism, burning incense in the worship of God, the holy dance, or anything else in the long list of human devices in the service of God "is unscriptural," but somebody is under obligation to prove that they are scriptural, and that is anybody who claims the right to practice them. Hence, instead of anybody assuming the awkward and illogical attitude of affirming a negative—that is, "that instrumental music is unscriptural"—somebody is under logical obligation to prove that *instrumental music is scriptural*. By the way, that proposition is the exact title of the book—"Instrumental Music Is Scriptural"—which the Standard indorses and whose author it undertakes to defend. Our neighbor has shouldered a heavy burden in undertaking to uphold either the author or his book in this case, for, in our humble judgment, both have already been thoroughly demonstrated before the public to be unreliable; but, nevertheless, the Standard has undertaken the task, and we insist that it be consistent and stand by the title of the book. With all his failures otherwise, that is one redeeming trait of the author—namely, he consistently follows out his own logic to its legitimate end and openly takes the position that in *psalmo* God commands instrumental music to be used in divine worship, and therefore it follows that churches which do not use it are in rebellion against God. Hence, after indorsing this book and undertaking to uphold its author, it is too late for the Christian Standard to talk about instrumental music in the worship as "an expedient." When God commands a thing to be done, it is taken wholly out of the realm of expediency and is not a thing which may or may not be done with impunity. If instrumental music is in *psalmo*, as the book and its author indorsed by the Standard contend, then there is no escape from the conclusion that "unshaken loyalty to the Scriptures" demands of the Standard and of everybody else that it be used in the worship. If the Christian Standard rejects this conclusion, then will it kindly tell us, "in the interest of fair play," just *how* and *where* it gets out of it when it indorses the Payne book?

Inspiration of the Old Testament as Witnessed in the New Testament.

BY H. LEO B.

One of the first impressions received as we begin the study of the New Testament is that it bears witness to the inspiration of the Old Testament Scriptures. The New Testament teaches us that "whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope" (Rom. 15: 4), and that they speak to us of the general course of historical events recorded in the Old Testament as being guided by the Holy Spirit for our benefit. "Now these things happened unto them by way of example; and they were written for our admonition." (1 Cor. 10: 11.) As the history occurred, it now bears a message to us; and was guided by the Spirit, that it might bring a true message to us.

Christ frequently bears testimony to the inspiration of the Old Scriptures. He says: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. . . . Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 17, 18.) It is clear that Christ includes the entire Old Testament Scriptures in "the law or the prophets." Again, he says: "For all the prophets and the law prophesied until John." (Matt. 11: 13.) It is evident here that he includes the Old Testa-

ment Scriptures in "the prophets and the law," and that they constituted the only divine authority until the coming of John the Baptist. Again, Luke (1: 67-70) declares that "Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord, the God of Israel; for he hath . . . raised up a horn of salvation for us in the house of his servant David (as he spake by the mouth of his holy prophets that have been from of old)." And again: "They have Moses and the prophets; let them hear them." (Luke 16: 29.) It is clear that "Moses and the prophets" is used to denote the Old Testament Scriptures. Again, Christ says: "All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." (Luke 24: 44.) Here we have Christ recognizing and indorsing the threefold division that was commonly made of the Old Testament Scriptures at that time. "The law of Moses," "the prophets," and "the psalms" include all of the Old Testament Scriptures. Christ thus gives indorsement to the inspiration of "the law of Moses," "the prophets," and "the psalms." He reaffirms that all that this threefold division of the Old Testament Scriptures speaks concerning him must be fulfilled. Again, Christ, in conversation with the Pharisees concerning David, said: "He saith unto them, How then doth David in the Spirit call him Lord?" (Matt. 22: 43.) He then quotes from David, stating emphatically that David spoke in the Spirit. In other words, Christ says that David was inspired of God and spoke God's will unto men, and that the record of what David said was the inspired will of God. Again, Christ says: "If he called them gods, unto whom the word of God came (and the scripture cannot be broken)," etc. (John 10: 35.) Here Christ refers to the Scriptures—the Old Testament Scriptures—as "the word of God." The evidence is weighty and cumulative in regard to Christ's indorsing the Old Testament Scriptures as being inspired of God. Again, we have this laconic statement: "The testimony of Jesus is the spirit of prophecy." (Rev. 19: 10.) This declares that the burden of all the prophets was to bear testimony of Jesus Christ; that Christ fills the law, types, promises, and prophecies of the Old Testament Scriptures. Jesus gives indorsement to the Scriptures of the Old Testament, rather than to the mere writers of the Scriptures.

Jesus put his apostles in the class of prophets and promised them the Holy Spirit, or, rather, that the Holy Spirit should speak through them. He said: "For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 20.) The Holy Spirit should bring to their remembrance whatsoever things he had taught them. (See John 14: 26; 15: 26, 27; 16: 13, 14.) Whatever indorsement we may find that the apostles make concerning the Old Testament Scriptures will be an indorsement and testimony of the Holy Spirit, and, therefore, evidence as to the inspiration of the Old Testament. Peter bears this testimony: "Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 20, 21.) Peter assures all that what had been made known to them of Christ came through the testimony of the Scriptures. He means the Old Testament Scriptures are included in the evidence given concerning the Lord Jesus Christ. This evidence was spoken by men; but the men "spoke from God, being moved by the Holy Spirit." Therefore, what they said was the message of God and came by inspiration. He declares here that "no prophecy of scripture is of private interpretation," that "no prophecy ever came by the will of man." Peter includes the Old Testament Scriptures, and bears clear and emphatic testimony to their inspiration. Peter adds his testimony, which "we ourselves heard borne out of heaven, when we were with him in the holy mount," to "the word of prophecy made more sure."

Again, Paul has borne witness to the inspiration of the Old Testament Scriptures with the following language: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) Here Paul has reference to the Old Testament Scriptures. In verse 15 he says concerning Timothy: "That from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." Here he may not include that portion of the New Testament Scriptures which had been written up to this time; but evidently he did include the Old Testament Scriptures, for he said that Timothy had been familiar with them from his childhood. They were able to make Timothy wise unto salvation because they pointed to Jesus Christ and their fulfillment in him. Paul declares that they were "God-inspired." He also declares that "every scripture" or "all scripture" is given by inspiration of God; that they are the product of the inspiration of God, having divine origin, and, therefore, are supreme in value for all holy purposes. Paul does not stop to mention any particular book or books, but includes the whole collection of "sacred writings," and places the emphasis upon the supreme value of the Scriptures and their divine origin.

The Church at Thessalonica.

BY F. W. SMITH.

The original name of this city was "Therma;" but Cas-sander, son of Antipater, rebuilt and enlarged Therma and named it after his wife, Thessalonica, the sister of Alexander the Great. Under the name of "Saloniki," it is still the most important city of European Turkey, next to Constantinople. These historic facts are given in Smith's Bible Dictionary; but the readers of the New Testament should be more concerned about the church in that city and the lessons taught by Paul in his two epistles addressed to its members. From the first chapter of Paul's first epistle to the Thessalonians, verses 1-5, we have the following: "Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake."

It was during Paul's first great missionary journey that he established a church in Thessalonica, which became a great radiating center from which the light of the gospel went out in all directions. This we learn from verse 8 of this chapter; and since in verse 7 Paul tells us that the church there became an example, every church in the land should do likewise.

THANKSGIVING AND PRAYER.

The body of this epistle begins thus: "We give thanks to God always for you all, making mention of you in our prayers." This shows it to have been a deserving church, full of zeal and good works, for which Paul thanked God, and he made the church a special object of his prayers. The knowledge of the estimate in which the apostle held the church and the fact that he and his collaborators were praying for them must have rejoiced the hearts of the saints in Thessalonica, and caused them to resolve upon a still greater service for the Master. Paul did not hold these things a secret, but acquainted the church with his estimate of them and his interest in them. This is what every preacher should do to every worthy church.

GROUNDS FOR COMMENDATION.

These are stated as follows: "Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, before our God and Father." Note that he does not simply commend them for their faith, but their "*work of faith*." A faith that does not work, James tells us, is dead. (James 2: 26.) Hence, there is quite a difference between simply faith and faith that works. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5: 6.) Again, Paul talks about their "labor of love," making *love* qualify their labor. Now, this is the only *kind* of labor that counts in the service of God. A labor of compulsion, unless it be the compulsion of *love*, is merely perfunctory in its spirit and design, and cannot be pleasing and acceptable to God. It must be a whole-hearted service or none at all with God. To serve God partially and indifferently is to serve Satan, for you cannot serve two masters at the same time. (Matt. 6: 24, 25.)

THE PATIENCE OF HOPE.

These saints had a well-grounded *hope*, and it was united with a *patience* that gave to them that poise and calmness of spirit amid the trials and difficulties of life so essential to the enjoyment of Christianity. Many of us lose the very cream of our religion and the consoling joy of hope because we lack the grace of patience to give us the proper balance. Patience is the great balance wheel that makes life's machinery run smoothly and pull the load easily. With the "patience of hope" growing out of tribulations, we are enabled to say with Paul: "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5: 3, 4.)

SEED THOUGHTS.

In the light of Paul's record of the church at Thessalonica, we may conclude: (1) That it was imbued with an unselfish spirit, which was the secret of its great success, making it the evangelistic center it was. (2) Any church, therefore, that is not missionary in both spirit and work is not following the example of that great church. (3) That when a church fails or refuses to put forth an effort to save others, it will die, spiritually.

Gast and Srygley Debate.

BY B. F. STIVERS.

The debate at Portsmouth, Ohio, between G. O. Gast, of the Christian Church, and F. B. Srygley, of Nashville, Tenn., is past, with a great victory for the truth. G. O. Gast affirmed that instrumental music in worship is scriptural. Brother Srygley denied. The debate began at 7:30 on the night of June 28 and continued four nights, each one having thirty minutes in each speech and two speeches each in succession.

Gast tried to prove his proposition with Rotherham's translation and O. E. Payne's book on "psallo." But after he had pounded away with all his might for two nights on Rotherham's translation of the Bible, and said it was the best translation we had, and then failed to prove his point that instrumental music is scriptural in worship, Brother Srygley let him down with all force by showing the audience that Rotherham was unknown to all the scholarship of the world; that his name is not found in any of the cyclopedias; and that if his translation is correct, all other versions are wrong. Brother Srygley pressed it on Gast so hard that all could plainly see where Gast had placed himself—that he had denied the Bible that the whole world has accepted as correct. Then Brother Srygley showed that O. E. Payne's book had been exposed and that the way Payne had translated was Payne's own way and not the scholarship of the world. Finally Gast acknowl-

edged that it was not commanded, but was just sanctioned. Brother Srygley defined the word "sanction" and showed it means a solemn ratification, to confirm, and wanted him to show where God, Christ, or any inspired man ever ratified it or confirmed it, and of course Gast could not do that. Then Gast said it was given by precept; and Brother Srygley showed that "precept" means command, and that every act of worship was given by precept and example, and wanted Gast to show one example where instrumental music was used in the worship, and he had Gast tangled up like a fly in a spider web. Gast worked very hard to prove that there is instrumental music in the church by Revelation, but he was shown that was to be in heaven and not in the church here on earth, and that there would be infants in heaven, and many other things that we do not have in the church. Gast got up and said, in his next speech, that they had infants in the church, and pointed to the babies in the audience that were in their mothers' arms; but Brother Srygley let him drop again by showing that the meetinghouse is not the church, and asked him if he did not know the difference. I do not think that Gast will ever try to prove such a proposition again. Both speakers conducted themselves in a gentlemanly and Christian manner, and it was a great victory for the truth.

Brother Srygley made many warm friends while here with us, and we believe he has done a great work for the cause here at Portsmouth.

One man who has been playing an instrument in the Methodist Church here was heard to say that he never would again. He attended the debate, and it was made so plain that he could see it was not commanded and the harm it is doing in dividing the churches everywhere.

I believe that this discussion will be a great help to the cause of Christ here in Portsmouth in many ways. May God's blessings rest on Brother Srygley and all of God's faithful ones everywhere.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.—Matt. 6: 19-21.

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Home Reading

The Mother Watch.

She never closed her eyes in sleep till we were all in bed.
On party nights till we came home she often sat and read.
We little thought about it then, when we were young and
gay,
How much the mother worried when we children were
away.

We only knew she never slept when we were out at night,
And that she waited just to know that we'd come home all
right.

Why, sometimes when we'd stayed away till one or two or
three,
It seemed to us that mother heard the turning of the key;
For always when we stepped inside she'd call, and we'd
reply.
But we were all too young back then to understand just
why,
Until the last one had returned she always kept a light,
For mother couldn't sleep until she'd kissed us all good
night.

She had to know that we were safe before she went to rest;
She seemed to fear the world might harm the ones she loved
the best.
And once she said: "When you are grown to women and to
men,
Perhaps I'll sleep the whole night through; I may be differ-
ent then."
And so it seemed that night and day we knew a mother's
care,
That always when we got back home we'd find her waiting
there.

Then came the night that we were called to gather round
her bed.
"The children all are with you now," the kindly doctor said,
And in her eyes there gleamed again the old-time tender
light
That told that she had been waiting just to know we were
all right.
She smiled the old, familiar smile, and prayed to God to
keep
Us safe from harm throughout the years, and then she went
to sleep.

—Selected.

✻ ✻ ✻

The Overworked Mother.

It is a mother's constant temptation to serve her children
in lesser deeds that rob her life of its most important prop-
erty—to forget herself and waste her soul in the routine
demands made by her children. But let every mother know
that the best way to serve her children is to keep alive in
her breast the importance of her own personality. Let her
know that the time will come when these little ones will
need more than the sacrifices of the nursery. Some day
they will need her companionship. They will need her to
be large-minded, up-to-date, so that they may share their
men's and women's problems with her. Happy is that
mother who grows with her children! Happy she who
keeps to herself in their childhood sacred hours for her own
self-culture, renewing ever the oil in her lamp, that to them
her supreme gift may be a constant and increasing light!

—Christian Century.

✻ ✻ ✻

Mother.

Long before we came into the world we had a friend who
labored long hours making the little clothes that we were to
wear and who fondled each garment tenderly in anticipa-
tion of our arrival. That was mother.

Through the years of babyhood, through days of peevish-
ness and nights of illness, we were guarded jealously and
carefully by a friend. That was mother.

There was one who taught us to walk, who taught us to
talk, and who taught us to pray at her knee. That was
mother.

Through childhood's happy days we carried our tales of
joy and woe to one who understood, to one who joined with
us in our pleasures and soothed us with caresses when we
were hurt. That was mother.

And on through school days there was one who helped us
with our lessons, who made excuses for us if we failed to
do the mark, who privately admonished us for our pranks
and publicly extolled us for our virtues. That was mother.

Into the classroom at college or into the countingroom
of business there was one who followed us in spirit and
eagerly awaited our return at night. That was mother.

Away from home there was one who always thought of
us, whose nightly prayer was for our safety, whose daily
hope was for our return. That was mother.

At home there was one who waited up for us, who fended
us from unseen dangers, who suffered for us when we did
wrong. That was mother.

Always at the end of the long journey, in good health or
bad, in prosperity or adversity, there was one to meet us and
take us to her bosom. That was mother.—Selected.

✻ ✻ ✻

A Mother's Love.

A mother's love—how sweet the name!
What is a mother's love?
A noble, pure, and tender flame
Enkindled from above,
To bless a heart of earthly mold;
The warmest love that can grow cold—
This is a mother's love.

To bring a helpless babe to light,
Then, while it lies forlorn,
To gaze upon that dearest sight
And feel herself newborn,
In its existence lose her own,
And live and breathe in it alone—
This is a mother's love.

To mark its growth from day to day,
Its opening charms admire,
Catch from its eye the earliest ray
Of intellectual fire;
To smile and listen while it talks,
And lend a finger when it walks—
This is a mother's love.

—James Montgomery.

✻ ✻ ✻

Mother Mine.

I love each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,
There's none that's half so fair.
The love shines out from those dear eyes,
How well I know the sign
Of kindness, sweetness—all that's good—
Dear mother—mother mine!

You nursed me through my infant years,
You loved me as a child;
You shared with me my hopes and fears,
With counsel good and mild.
And when my erring footsteps strayed,
How sad that heart of thine!
You loved me better than before,
Dear mother—mother mine!

And now, when those dear eyes grow dim,
And pain clouds that dear face,
The love that you still have for him
Who oftentimes fell from grace
Will yet bear fruit a hundredfold
In love, dear heart, like thine,
More precious far than virgin gold,
Dear mother—mother mine!

—Iowa Christian Journal.

✻ ✻ ✻

The American Bible Society reports the biggest year of
Bible circulation since the high levels of the war period.
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—Exchange.

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Oakland, Nebr., Feb. 28, 1920
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Gentlemen:

I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us a moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. *Cutting teeth is made easy* by the use of Mrs. Winslow's Syrup. Most sincerely,

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HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Offenses.

BY LELAND H. KNIGHT.

What is wrong to-day with the congregations? Have not many of them ceased in their duty of holding forth the word of life? The present condition shows a lack of interest, and few united efforts can be had. Brethren, it can be traced to one thing.

No congregation can exist long without discipline; discipline cannot be had unless the congregation is strong spiritually; and no congregation can be strong spiritually when there are factions and dissenters. Factions and contentions come because of offenses. So, reasoning from effect to cause, offenses seem to be at the bottom of these evils.

An offense is anything that may serve as a stumblingblock in a brother's way. Jesus said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" James (3: 2) says: "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Solomon said: "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Jesus said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." (Matt. 18: 15.) If Satan is tempting and pride enters into his heart, there will be contention. (Prov. 13: 10.) Some habitually justify themselves, and we are all prone to do so.

Every man's way is right in his own eyes; but we ought to be as were the Israelites when God had delivered the people of Judah into their hands. They were bringing thousands to Samaria to make bondmen of them, when Oded, the prophet of God, warned them, saying: "Are there not with you, even with you, sins against the Lord your God?" Then they realized that they were not without sin; and after admitting it by saying, "Our trespass is great," they carried the captives back to Jericho. (2 Chron. 28: 13.) When a brother shows us our wrong and we are slow to admit it, we ought to remember that in many things we offend all, and admit it before, as in the case of Saul, it be too late. Some professed followers of the Lord have never learned what it means to say: "I have wronged you, brother, and in so doing have sinned against Christ." The stubborn and self-righteous are those who put a stumblingblock in their brother's way and seek not to remove it. But what saith the scriptures? "It were better for him that a mill-

COULD HARDLY STAND AT TIMES

Hips, Back and Legs Would Have That Tired Ache

Everett, Washington.—"For several years I have had trouble with the lowest



part of my back and my hips and my legs would ache with that tired ache. I could hardly stand on my feet at times. I was always able to do my work although I did not feel good. I saw Lydia E. Pinkham's Vegetable Compound advertised and having heard several praise it I decided to try it. I feel first-rate at the present time. It has done wonders for me and I keep it in the house right along. I always recommend it to others who are sick and ailing."—Mrs. J. M. SIBBERT, 4032 High St., Everett, Washington.

To do any kind of work, or to play for that matter, is next to impossible if you are suffering from some form of female trouble. It may cause your back or your legs to ache, it may make you nervous and irritable. You may be able to keep up and around, but you do not feel good.

Lydia E. Pinkham's Vegetable Compound is a medicine for women. It is especially adapted to relieve the cause of the trouble and then these annoying pains, aches and "no good" feelings disappear.

It has done this for many, many women; why not give it a fair trial—now.

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stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke 17: 2.)

"Except ye repent, ye shall all likewise perish" (Luke 13: 3), is just as applicable here as to the alien sinner. Suppose in such a case somebody says: "I forgive, but I cannot forget." There seems to be a spirit manifest that would cause disturbance if opportunity afforded. Listen: "Ye are they which justify yourselves before men; but God knoweth your hearts." (Luke 16: 15.)

If a brother offends and comes asking forgiveness, you should forgive, not only seven times, but seventy times seven, if he repents and asks as often. (Matt. 18: 22.) Otherwise no such person need pray for forgiveness. Jesus taught: "After this manner therefore pray ye. . . . Forgive us our debts as we forgive our debtors." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Therefore, enmity in the heart toward a brother is an impediment in the approach to the throne of grace.

Brethren, "be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 32.) By this means the brother will be gained. No cause will be found for contention, strife, or factions, and the church will be spiritually strong. With such a condition existing, the disorderly can be dealt with scripturally, and the discipline which God demands will reign in the churches.

When a congregation has so conducted itself that all are guilty, the strong eldership has lost its power of watching the flock of God. (Acts 20: 28; Heb. 13: 7, 17.) In such case all must repent and do their first works, else God will remove their candlestick out of its place. Such perilous conditions exist in these latter days. It is only when offenses are peaceably settled that a congregation can grow.

No power from without can destroy the body of Christ. Offenses bring contention and will wreck the strongest congregation. Settle them scripturally, brethren, and fulfill your mission. "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

Unless the church is growing, it is dying.—Charles K. Brown.

Can the Lord Depend on Me?

BY E. E. SHOULDERS.

The allurements of the world are so numerous and treacherous that we cannot tell what a day will bring forth; hence, this question should burn deeply in every Christian's heart: Can the Lord depend on me? "Teaching them to observe all things whatsoever I have commanded you." Am I doing everything he would have me do? Am I breaking faith with him?

Sunday morning comes. "It's hot. I'm sleepy, lazy, and have a light touch of the headache; and if I go to church to-day and sit in a crowded house, my head will just burst. Believe I'll sleep a while longer, get up and have an early dinner, and drive around for a while this afternoon and get cooled off." Is this acceptable service? "O ye of little faith!"

Do I say on Saturday evening: "I will get up early in the morning and get everything 'done up' and go over to my son John's for the day?" Is that where Christians are taught to assemble on the first day of the week—in the home of their children or parents?

When the hot, sultry days are upon me, do I find myself all ready and off to "the springs" for comfort and rest, leaving my pew vacant, leaving the Lord's work for others to do, but *not* leaving my purse? "Soul, . . . take thine ease, eat, drink, and be merry. But God said unto him, Thou fool."

"My husband is of the world, or a member of some denomination, and he can't understand why I must go to church every Sunday. He says because I leave him on Sunday, the only day we can be together, that I am not faithful to him, and I yield to his entreaties to spend the day in worldly pleasure that I may please my husband." Know ye not that ye (the church) are the bride of Christ, bought with his own blood?

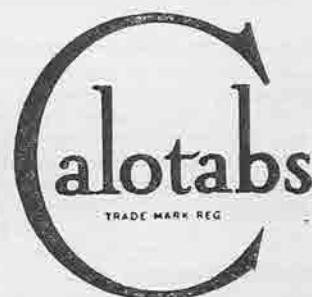
Many are the excuses which Satan puts into the hearts of Christians to offer for their unfaithfulness; but will not God deal with us for yielding to the tempter, as he did in the beginning? It follows without doubt that when we obey the gospel of Christ we pledge ourselves through Jesus Christ to God, to serve, honor, and magnify his name among men. Can the Lord depend on us?

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Let thy discontents be thy secrets.—
Benjamin Franklin.

Field Reports

Dayton, Tenn., July 20.—Last Lord's day I was at Rockwood, with two good audiences, and one took membership with the congregation. The Bible class last night was very interesting, seventy-five being present. I predict a good future for that congregation, as all seem interested, and love, peace, and harmony prevail. I will preach at Dayton next Lord's day. There are some of the most earnest disciples in this congregation, who are willing to make any reasonable sacrifice for the cause of Christ. On the fifth Lord's day in July I shall begin a meeting at Old Union, near Carrollton, Miss.—Will J. Cullum.

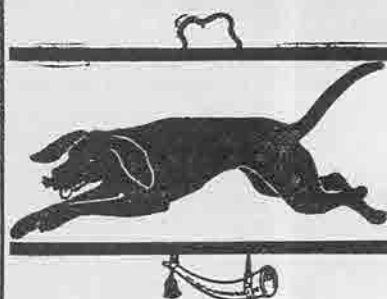
Hot Springs, Ark., July 12.—The church in this city is almost invisible. Few members are to be found who are interested. There is a small "progressive" church in the extreme Southern part of town—a little more than a mile out. They are doing nothing but "fuss." The preacher is giving almost all of his time to the Lions and Elks of the city and State. Nothing is being done for New Testament Christianity. Brother A. J. Veteto is doing the singing, and doing it well. We think we are doing some good. Several outsiders have heard and are still hearing and manifesting some interest.—T. B. Clark.

Springfield, Tenn., July 17.—I closed a very successful meeting at Rumsey, Ky., on June 18. This was my third meeting with that church, and the best. My next preaching was at Blanchester and Milford, Ohio, and Lancaster, Ky. On July 4 I began a debate with J. E. Wooldridge at Stop, Ky., which continued four days. I found Mr. Wooldridge a nice man in debate, though he was reckless with his statements. Our meeting at Coopertown began yesterday at 11 A.M., with a crowded house and fine attention. Brother W. E. Derryberry has charge of the song service.—J. L. Hines.

Texarkana, Ark., July 18.—Virgil O. Teddlie and I will engage in a ten-days' mission meeting at Daingerfield, Texas, beginning on September 25. This place is the county seat of Morris County, with a population of about one thousand. A fertile field exists in East Texas, but on account of poverty able preachers are not encouraged to enter the field. The work must be done; a sacrifice must be made. We are in the battle. Should any individual or congregation wish to fellowship this great move, we will appreciate it; if not, we will do the work, anyway. Address me at my home address, 702 Mary Street, Texarkana, Ark.—J. E. Wainwright.

Jackson, Miss., July 18.—On July 6 J. P. Lowrey began a meeting with the church at Vicksburg, Miss. Having no house at this place, a tent was pitched on a well-located lot. For ten days Brother Lowrey proclaimed the gospel. The attendance was excellent: large crowds at every service. Four were baptized. Many others seemed to be almost persuaded. We are glad that this noble old soldier, who has labored so many years in the northern part

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or
THE TALE OF THE TAYLORS
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DELONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the life-long rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters" extending from a President of the United States to a fox hound, the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase. THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

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of the State, is working among us again. The little band of faithful workers at Vicksburg need a meeting-house. They have purchased a lot, located in the best part of the city, and are now trying to raise enough money to build. A donation, small or large, will be greatly appreciated. The progress of the church is much hindered because they have no house. Write W. F. Hanes, 1201 First North Street, Vicksburg, Miss.—Roy Vaughan.

Natchez, Miss., July 18.—I have just closed a splendid meeting at Kitchen, Miss. Brother Jeffcoat was with me in this meeting until Thursday of the first week. He has been preaching some at this place for the past two years and has done much preparatory

to the success of this meeting. I did the preaching throughout this meeting, and Brother Jeffcoat led the singing and did the baptizing while he was with me. He is a noble worker. Seventeen were baptized, and almost all of them came either from the Baptists, Methodists, or Presbyterians. Besides the seventeen baptized, four came from the Baptists who are at present satisfied with their baptism. There were ten members here when the meeting began, meeting for worship only on the Sundays when they could have preaching. I left thirty-one members, with arrangements for them to meet every Sunday for worship. May the Lord richly bless them. I will begin a meeting at Carpenter on Saturday night.—T. C. Fox.

Nashville, Tenn., July 22.—Brother Andy T. Ritchie and I began a meeting at Woolworth, Houston County, and continued it sixteen nights, closing on Thursday night, July 6, with fine interest throughout. We found members of the church who said they had not heard a gospel sermon in five or six years. The hall that was used for a place of worship was built by Dr. Lewis, a fine citizen, but not a member of the church. The house was burned several years ago, and the brethren have not met for worship since. They are talking of building a house soon, and want another meeting next summer. Four ladies were baptized, three of whom were married and one elderly lady not married—all good, influential women. We began next at Glenwood on Sunday, July 9, and continued day and night the first week, and only at night the second week on account of school. We had fine crowds and interest throughout. Two were baptized. Here, as at Woolworth, there was once a good congregation, but they have not met for worship in two years or more. We go next to Elysian Grove for a two-weeks' meeting, beginning on July 23.—J. D. Derryberry.

Freed-Hardeman College, Henderson, Tenn.

BY A. G. FREED.

After being in the field for nearly two years, at the earnest request of the Board of Trustees and friends of the school, I will reënter the active work in the classes as of old. It is our purpose to lead the school into larger fields of usefulness. Its past has been glorious, but we are planning for the future to be more so.

We have secured an exceptionally strong faculty, and will give thorough courses of study in all departments, including Junior College fully accredited.

The departments sustained are Primary, Intermediate, Grammar School, High School, Collegiate, Business, Shorthand, Typewriting, Music, Expression, and Bible.

The accommodations for our boys and girls are first-class and the environments ideal. The expenses are the least, considering good service.

The coming session will be great. Never before have we seen a better

interest. All connected with the school are determined to give their best.

Parents, do you realize the importance of your children being in such a school, having the advantage of the highest literary training under the influence of the Bible exalted as the living word of God? We would be pleased to send you the Catalogue and the Announcement of the coming session. Write for them.

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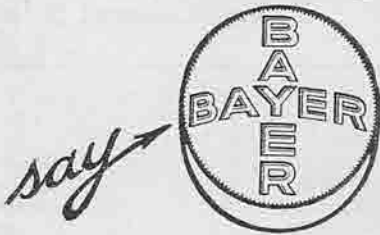
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Fill your place; none other can do it. Always do your best—sing, pray, and give.

Invite your neighbor to sing; two can do it better than one.

Think on holy things; your work will go easier to-morrow.

Help the weak in faith; he may prove to be a legion.

Find the discouraged; he needs you.

Unite in every reasonable effort; you count one.

Next to you is a stranger; find him.

Engage in every part of the service; you will get more out of it.

Sing in your soul as vigorously as with your lips; this is worship.

Smile, and you will make others glad.—Selected.

India Missionary Statistics.

BY E. S. JELLEY.

Population of India, 320,000,000 (one fifth of the population of the world). Total Protestant missionaries (including the quasi Romanist High church party in the Church of England), 3,848. Hence, allowing that every missionary is a true messenger of Christ, each missionary must reach more than eight thousand people. So it goes without saying that he needs a horse and buggy or a motor bicycle.

American Missions: Methodist Episcopal, 504; Baptist, 379; Presbyterian, 466; Congregational, 103; Lutheran, 82; Dunkards, 66; German Evangelical, 49; Reformed, 28; Seventh-Day Adventists, 108; Disciples (digressive), 74; Mennonites, 49; Free Methodists, 20; Assemblies of God (tongues people), 36; Church of the Nazarene, 24; Pentecost Bands, 12; Women's Union Missionary Society, 12; River Brethren (with an American membership of only 5,000), 11; Hephzibah Faith Mission, 7; First-day Adventists, 6; Church of God (Gospel Trumpet) 9; Church of God (General Eldership), 5; Burning Bush, 6; Quakers, 3; Peniel Mission, 3; the loyal churches of Christ, 2 (E. S. Jelley and wife); Free Gospel and Missionary Society, 2.

In view of the above, what do you think of our claim to being the only body obedient to the great commission? What are you going to do about it? Will you send out missionaries, or will you admit that we are not as sound as we have claimed to be? When will we begin to mend our ways to take away the reproach of the church of Christ?

And remember that the above is not a faithful comparison, for the other missions all have equipment, houses, schools, automobiles, hospitals, and scores of Indian employees; while the sound and loyal churches have none of these, except one school and five In-

dian employees, including the schoolmaster. I am very much afraid some of us have forgotten Calvary, or we would not have allowed ourselves to get down to the very foot of the list in spreading the message.

JELL-O

Ice Cream Powder



HOME-MADE ICE CREAM

TWO packages of Jell-O Ice Cream Powder cost 25 cents and make one gallon of ice cream. One package of the powder and one quart of rich milk make two quarts of ice cream.

Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.



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Now meets in its new building, corner Hamilton Boulevard and Tuxedo Avenue. Visiting brethren welcome.

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Services: 2:30 P.M., Bible Study; 3:15 P.M., Preaching and Communion.

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In answering advertisements, please mention the Gospel Advocate.

The Cause at Marshall, Texas.

BY C. W. LA GRONE.

I read with interest, in the "Texas-Oklahoma Department" of the Gospel Advocate of July 13, the following: "J. W. Dunn closed a meeting in Marshall, Texas, with seventeen baptisms—a great meeting for that place." Not knowing the idea the writer had in mind or who he is, I would like very much to know why the phrase "for that place" was used. It was not used in any of the other reports. For fear the good people who helped us build our house of worship may misunderstand, I beg to give some facts in reference to the church here.

We shall have occupied our house of worship two years this coming October. We have had three meetings in it, two of which were held by Brother J. W. Dunn and one by Brother T. W. Phillips. We consider each meeting a wonderful success. No better preaching could have been done, as I view it. We believe we managed to support the meeting very satisfactorily. We have kept up our payment of forty dollars per month on the house, also keeping up the interest on all the principal, which is now three thousand dollars. This has been extremely hard to do, as we are all poor in this world's goods.

We met at the City Hall for several years before we built our house, and at the City Hall we had from two to thirteen in attendance. The last Lord's day we had eighty-seven at Bible study, not mentioning those that came in to worship. Our Lord's-day collections seldom run under fifteen dollars and sometimes thirty-five. We have one of the most harmonious bands to be found. No cranks, but a real congenial spirit. We have a beautiful little house on one of the best-paved streets in the city, one of the most public streets, and near the college of Marshall, in one of the best parts of the city. When we get our debt off our hands, we shall try to locate with us one of our best preachers and do much at this place for the advancement of the Master's cause. In the meantime, to you that helped us, you have no cause to regret. We are absolutely doing the best we can under the existing conditions, and we believe we can compare results favorably with many places much older than we are. We are not able now to keep a preacher all the time, but we have our Bible study, with good, uplifting talks by those in the congregation that are able to teach.

Brethren, may we have your prayers for the cause at this place?

Renew your subscription to the Gospel Advocate.

After Thorough Trial a Detroit, Mich., Man Endorses Pe-ru-na

The following letter written from Detroit, Michigan is no snap judgment expressed on the merits of Pe-ru-na, the well-known catarrh remedy, but rather a mature, sober opinion formed after a full year's trial.

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Field Reports

Westport, Tenn., July 19.—On Saturday, July 15, I received notice that it would be best to call in my appointment at Hickory Plains for the next day; so, as I had "a day off," I decided to investigate conditions at Hollow Rock Junction, a rapidly growing town at the junction of two divisions of the Nashville, Chattanooga and St. Louis Railway, where the shops for these divisions have been located. I arrived at 10:30 A.M., and by 4 P.M. I had found four persons who are content to wear the name "Christian" only. It was then too late to arrange for services that afternoon, so I proposed that we select a place and have services at night; but the strike was on, and the sects had the time all monopolized. By this time my home train was due, and I hastened to get my ticket and returned home. I do not know that any one appreciated my visit, though I was treated kindly. Perhaps they thought I was a tramp or a detective. If I can get a few brethren interested, I may go back sometime and try again. It is a pity that churches will not take more interest in mission work near home. These people do not need money (as I see it) to build a house, but they need to be taught to use to the glory of God what they are now wasting in luxury.—W. N. Abernathy.

Pulaski, Tenn., July 19.—On Saturday night, July 1, I began a meeting with the little band of loyal disciples in Cullman, Ala. Several years ago the church there went "digressive," leaving only one family to worship "as it is written." I was told that the Wallace family met many times for worship when no one else would be present. At times when the weather was bad they worshiped in their home. Brother Wallace now rests from his labors, and his works follow after him in the persons of his faithful wife and daughters and others who have been encouraged by their example. Some have returned to their "first love," others have moved in from country congregations. These, with the new material that has been added, bring their number up to about fifty. During the meeting six were added by membership. I had a delightful home with Brother J. R. Tucker and family. Brother Creel, who preaches for the congregation, led the song service and assisted otherwise in the meeting. We were further encouraged by having Brother Frank Moody and Brother P. E. Hinton with us. We are expecting Brother N. B. Hardeman to begin our meeting in Pulaski on the second Sunday in August. Brother Willis H. Allen has promised to be with us as song leader. We are expecting a great meeting.—J. T. Clark.

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WHAT IS IT TO BE SPIRITUALLY MINDED?

[The following is a reprint from the pen of Brother E. G. Sewell, published in the Gospel Advocate in 1876. Many now are using the term "spiritually minded," and this article may help some to get a clear conception of the subject.—H. Leo B.]

"For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8: 6.) It becomes every child of God to ponder well the meaning of this passage, so as to be able to answer scripturally the above question; and not only to answer for others, but that we may know individually how we may all become spiritually minded. Many professors of religion have much to say about being spiritual, who have not a single correct conception of what it is to be spiritually minded. They belong to the church, or to "some church," live a tolerably moral life in general, go to hear preaching on the Lord's day, and then go home to attend to the business affairs of life through the week, and perhaps not a chapter read, not a single prayer offered to God, nor even thanks offered at their table through the whole week. And thus matters pass along the year through, except occasionally some sort of a revival or exciting meeting comes up. Then they become greatly enthused, and run almost wild with excitement for a few days, claiming that the Spirit of God is working wonders with them. But this enthusiasm lasts no longer than the big meeting lasts, and they fall back into the same old channel again. And while they are in the frenzy of excitement they are ever ready to taunt others, and especially those who doubt their having been moved by the Spirit, as having a cold, formal religion without any spirituality or life about it. And thus they mistake animal excitement for the Spirit of God. Such persons are only impulsive Christians, if Christians at all, and are very far from being spiritually minded.

But the question is still before us, What is it to be spiritually minded? All that we know about the Spirit of God is what we learn regarding it from the Bible. The Bible was dictated through holy men, by the Spirit of God; and thus, while God himself is the prime author of the Bible, the blessed volume is at the same time the product of the Spirit

of God. The Bible is given to man in spiritual words—that is, the Spirit of God gives the will of God to man in his own words. It is utterly vain, therefore, for any man to claim that he has a spiritual mind, unless that mind be formed upon and in accordance with the words of the Spirit as found on record in the Bible. When a Christian reads the words of the Holy Spirit in the New Testament, which reveal the entire round of Christian duty, until his whole mind is formed upon these heavenly truths, and his whole mode of thinking on the subject of religion is in accordance with the word of God, then that man is to that extent a spiritually minded man. But this is by no means all that is necessary to make one spiritually minded in the Bible sense of that term; for we have known many men that made no pretensions to the practice of Christianity at all, whose minds were well informed upon the whole scheme of human redemption, and could correctly instruct others on the subject, and could readily detect errors in the lives of Christians, and who, in fact, were not even professors of religion. No one, therefore, could say, in the sense of Paul, that such men are spiritually minded. Neither this nor blind enthusiasm can make one spiritually minded. But when a man has been instructed by the Spirit of God through the truth until he understands the plan of salvation through Jesus our Lord, and obeys from the heart the gospel of Christ, and then studies, loves, and follows day by day the directions of the Spirit, meditating upon them by day and by night, with the continued desire and determination to do what the Spirit directs, this man may truthfully be said to be spiritually minded. And short of this, it could be truthfully said of no one.

But it may be said, if it takes all that to make one spiritually minded, there are but precious few spiritually minded Christians. This, we doubt not, is true, and for this very reason we write these things, that we may, if possible, stimulate others to reach this point. But we must insist upon it, that mere enthusiasm does not make any one spiritually minded. The Mohammedan may be very enthusiastic and devoted in his religion, but spiritually minded he cannot be. The heathen are very enthusiastic in their religion, very devotional in their way, but not spiritually minded. The Roman Catholics were very religious, very devotional, when in former years they were putting people to death for not submitting to their religion; but who will say they were spiritually minded in the true sense of that term? That they were enthusiastic, any one will admit. The Catholics are to-day exceedingly enthusiastic in observing the external forms of their religion—in keeping the feasts and fasts of their church—in going to confessional and paying their dues. But will any one instructed in the Bible say these people are truly spiritually minded? Not one can say so. Protestants are exceedingly zealous in defending their creeds and confessions of faith; they are even enthusiastic to a high degree. But they are not in these things spiritually minded; for, in defending these creeds they are acting utterly contrary to the mind of the Spirit, are rejecting the teachings of the Spirit, and thus cannot be spiritually minded. We have never in life seen more enthusiasm manifested anywhere than in altar or mourning-bench scenes; never saw more earnest devotion to anything on earth. But in these very things they reject what the Spirit of God directs in order to make Christians and set

up a plan of their own; and in doing this they cannot possibly be spiritually minded. In the fourteenth verse of this same chapter, eighth of Romans, Paul says; "For as many as are led by the Spirit of God, they are the sons of God." In order, therefore, to be the sons of God, and, of course, to be spiritually minded, we must be led by the Spirit, must follow his directions. But these altar or mourning-bench workers are not led by the Spirit of God, for the Spirit gives no such directions. Those, therefore, that work in these things are mere enthusiasts, but not spiritually minded. Indeed, they seem to have a sort of horror for what the Spirit of God says in order to pardon of sin. At the very time that they are praying over believers at the mourning bench, or anxious seat, the Spirit of God says to these very persons: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Will any one of these altar-working preachers repeat this language of the Spirit of God to their mourners? Not one of them will do it; and they would be filled with holy horror if any one else were to rise and repeat it to their mourners in their presence. Such men are mere enthusiasts, and are in no proper sense spiritually minded. They emphatically rebel against the Spirit and refuse to teach his words. No use, therefore, for any one to claim to be spiritually minded, who is not both willing and anxious to follow all the directions of the Spirit of God as given in his word. And outside of the word of God there are no directions of the Spirit of God to man, for God says he has "not spoken in secret from the beginning." (Isa. 48: 16.) Men may be very enthusiastic in the get-religion system, but spiritually minded they cannot be.

And our own brethren often find themselves in similar predicaments. The Spirit of God says: "Not forsaking the assembling ourselves together, as the manner of some is." This assembling mentioned here is certainly the assembling of the disciples on the first day of the week; and yet many of our members can stay away a month, six, or even twelve months at a time without feeling a single remorse of conscience, apparently. But when the protracted meeting comes on, an interest gets up, and sinners begin to obey the gospel, these brethren who have been so much absent from the Lord's house seem to be as zealous or even more so than those who have attended every Lord's day in the year. Now, can it be truly said of these members that they are spiritually minded? Most certainly not, when they are rejecting the teachings of the Spirit nine-tenths of their time in regard to the Lord's-day meeting. And most of these persons neglect the reading of the Scriptures at home, neglect family prayer, and entirely neglect the daily cultivation of their hearts upon the divine plan given by the word of God; and yet, many of these members would feel insulted to be told that they are not spiritually minded. But that such is really the truth there can be no doubt. Some brethren become easily offended at their brethren, and when offended become stiff and set themselves high upon their dignity, and refuse to be reconciled again, and continue to cultivate a feeling of hatred and malice against the one at whom they are offended, and sometimes go so far as to say that if the church will not withdraw from the one that offended them they will withdraw from the church, assuming that they are too holy and too spiritual to remain in a church that will suffer such things. These brethren that act thus would be insulted if told that they are not spiritually minded, but following the flesh and Satan; and yet for such to be claiming that they are spiritually minded is but a false claim, and such are deceiving themselves when they for one moment suppose they are following the Spirit of God. Brethren who hoard up riches around them and at the same time fail to bestow liberally of their goods to feed the poor, to relieve the afflicted, to spread abroad the pure gospel of Christ, and strive to save lost sinners and to edify and build the church,

lay a false claim to being spiritually minded. They are worldly minded, fleshly minded, but not spiritual. The Jews gave more than one-tenth of all their income to support their religion, while many members of the church of God do not give one-fiftieth, and some none at all, and yet vainly dream that they are following the directions of the Spirit of God. If Christians would only read and study the word of God more, to learn what the Spirit of God requires of them, and would set their hearts more and more upon heavenly things and cultivate a continual longing of heart to do the things required by the Spirit, we would then have spiritually minded Christians; and without that we never will. We should read the word of God more in our houses, in our families, in our congregations; in fact, everywhere and at all times. And not only should we read the Scriptures, but we should meditate upon them, that we may learn our individual duties before God and toward one another. Then will we be spiritually minded, and then will our lives as Christians attract our fellow men to come and go with us.

Mother.

I remember my mother's prayers, and they have always followed me. They have clung to me all my life.—Abraham Lincoln.

The real religion of the world comes from women much more than from men—from mothers most of all who carry the key of our souls in their bosoms.—Oliver Wendell Holmes.

Mother! Her love and mindfulness have never failed me. I am as sure to have them as I am to have the sunshine, air to breathe, or God's mercy exercised toward me.—Frances E. Willard.

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Address Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Our Contributors

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

A CALL TO TROY (Continued).

In a night or two after Sister Turner was baptized her husband cooled down; he thought the matter over and decided that, after all his objections, perhaps she had done the very thing God required of her. He confessed faith in Christ and went "the same hour of the night" to be baptized. When he "came up out of the water," he was very happy; he shouted long and loud. He was so happy that he went away forgetting his coat and vest, which he took off before going into the water. Radical changes are often brought about by the gospel.

The Masonic fraternity had outgrown the size of their house and offered to sell us their house and lot. Brother Ott and others at once went to work and bought the house and lot, and the congregation was set in order and met in this house until the congregation outgrew it and had to build a larger house—which they did. The congregation now worships in a beautiful brick-veneer house which is a credit to the congregation at Troy. The congregation is doing a good work, for which we all rejoice.

While establishing the cause of Christ in Troy by use of a tent, many things had to be endured and much opposition met. A colored Baptist preacher had gone to Troy to build up a congregation of colored Baptists, but he found the colored people as full of prejudice as were the white people. While I was serving the congregation once a month, the Baptist preacher invited me to preach in the evening for his congregation, which I accepted. Several of the brethren went with me. I shall never forget that discussion and that appreciative audience of blacks. I was very particular to read and make everything just as plain and simple as I could. "Did yo' ever heah de like?" They began in real earnest to sanction everything said, and so expressed themselves. "Dat is so, and no 'sputin' it. Dat's what the Book says." "Dat white man shore am a preacher." "Nebber heard anything like dat in all my born days!"

Leaving the meetinghouse in company with Brother Ott and Brother L. E. Jones, Brother Jones said to Brother Ott: "I have just learned that Brother Williams' mission is to the negroes, for I never heard him preach such a sermon before." They, of course, had the laugh on me for preaching better to the negroes than to the whites. I told them perhaps they were right. I told them the difference between preaching to the whites and blacks was that the blacks expressed their appreciation and sanction of what I said, and that the whites gave no expression of approval, not even a grunt. After all, you may be correct as to my mission, and perhaps if I had gone to the negro race with the gospel I could have accomplished more good for them than I have for the white race. One thing I can truthfully say: I never in life preached for a congregation that expressed appreciation as did that congregation of negroes at Troy that Sunday evening. The call to Troy included a call to preach for the negroes. Mixed multitudes and mixed results.

A few years ago I was passing through Troy and stopped a while for a rest. A member of the congregation, speaking to me of the work at that place, said: "Brother Williams, you don't know anything about the prejudice there is in Troy and the hard fight we are having with the sects." I replied: "I should know something about it, as I started the work here and fought many battles in establishing the congregation." "Did you establish this congregation? Did you ever preach in Troy?" How soon, to-

gether with my work, was I forgotten at Troy! He seemed to be perfectly surprised to know that I had ever preached in the old town of Troy. When the new meetinghouse was ready for use, I was invited to preach the first sermon in it, which I did, and for which I feel very grateful to be remembered by them.

Only a few of the members of the beginning at that place remain to tell of the hard struggle we had in building up the congregation and starting it to worship God "as it is written."

One thing that gives me encouragement: God will not forget the labor, toil, and suffering of his faithful servants, and this should encourage all to go on and serve faithfully to the end. I hope the congregation at that place may grow in influence for good and never, never forget that it owes its origin to a poor old Lakeite preacher not big enough for Troy.

Next, "To Number Seven."

A Call to the Thoughtful and Unprejudiced.

BY S. H. HALL.

It has been my intention to say more under the above heading, but I have been hindered in getting to it. I have a number of letters commending what has been said, some insisting that I say more; and I have received one letter tacitly indorsing what has been said, but wanting me to discuss more directly schools that now exist. I also understand that a certain paper has done practically the same thing. So allow me to resume these articles for further study.

Our friend Moore, in the Baptist Flag of July 20, has something to say about one statement in my article that was published in March. I want that article first re-read in toto, then I will give you what Moore has to say. He heads his comments, as you will see, with, "Is the Church School Essential?" You will please observe that my article calls not for "church schools," as our friend Moore seems to think. The point, as any should be able to see, is that "the local church, in many instances, can never carry out her God-ordained work without doing some school work." By this I simply mean some work done in the schools, and only that that is indispensable with the local church's actually doing what "the great commission" says—viz., "teach all the nations," "preach the gospel to every creature." This commission comprehends every language under the sun. But my article speaks for itself. Read it, then next week we will give you Moore's remarks with my reply.

Our readers, I hope, remember what has already been said under this heading. I have insisted that some one show me how I could establish a school over which I have absolute control and leave the Bible out. I would be afraid to do a thing of this kind were I following this line of work for a living.

But I am now asking another question—viz.: *I want some one to show me how we can ever, as a church, carry out the great commission without some thought given to school work.* All that I have heretofore said has had reference solely to our work as individual Christians. I believe the individual Christian who is making school-teaching his calling in life would take a very embarrassing position were he to establish a school and allow not the Bible its rightful place in the education he proposes to give to his boys and girls. I could let the Bible go with me in the school and defend myself. Were I to leave it out, I confess my inability to defend myself. If some one wants this job I claim I am not equal to, he is welcome to it; but excuse me.

But now I am taking a position that is a bit new, so far as the agitation of the school question among us is concerned. The position is this: That body of people who call themselves "the church of Christ" cannot defend their past record on the school question. Instead of our being great sinners for establishing schools, we are to be blamed for not doing more school work as a church. Some one will ask: "Do you believe the local church has the right to do school work?" I answer: The local church, in many instances, can never carry out her God-ordained work without doing some school work.

Of course, you call for "book, chapter, and verse," and I am on the ground with it. Turn to Matt. 28: 19 and Mark 16: 15. The first says: "Go ye therefore, and make disciples of all the nations." The latter says: "Go ye into all the world, and preach the gospel to the whole creation." Now, don't you go to dodging by saying, "We are not under the great commission." For certainly Christ foreknew that some would try to dodge it; hence, he said: "Teaching them [the ones you teach and baptize] to observe all things whatsoever I commanded you." This commission was not only bound upon the apostles, but they were instructed to bind it upon all whom they taught and baptized.

Now for a few questions: (1) Can we teach the nations without talking to them? (2) Can we talk to them without language? (3) Does not this necessitate our learning their languages, else teaching them our own language, so that we may communicate with them? (4) In fact, does not the great commission make it the duty of the church of our Lord to give to every nation the pure word of God in their own language? The apostles could do this without study, but we can never do it without study. And preparing men to give the Bible to all the nations on earth in their own language, both by word of mouth and on the printed page, demands much school and college work, does it not?

I never felt this so keenly in all my life as I did while in Los Angeles. I had preached it in Atlanta; but one language sufficed there, because the few foreigners we had knew our language, hence I was not handicapped. But imagine how I felt when I got to Los Angeles and began to study the field! There was nearly every nation, and I could speak but one language successfully. I could not reach the Japanese, the Mexicans, and others too numerous to mention. Nor was the church there able to furnish me men and women that knew the languages of these other nations. Don't you tell me that we are loyal to the great commission when we teach the Bible merely in the language in which we happen to be born.

Every local church is duty bound to give the nations, to say the least, in its own section, the pure word of God unmixed with sectarian error. Who will deny this? Simply stay with the location in which the congregation exists: while most certainly I believe each local church must think of the whole world, for the commission says "all the nations," "the whole creation." But if we restrict it simply to the city in which the local church exists, we have many congregations who can never be, indeed, the church of Christ without establishing schools, or, as a church, doing quite a bit of school work.

I shall let this question rest for a while. You think about it. Give me light if I am in the dark. But I must contend, as matters now appear to me, that the church, as such, must give some thought to producing translators of the Holy Scriptures. Is it not a burning shame that we have not one translation even in our own language that scholars we have made produced? What if I had started a mission among the Japanese while in Los Angeles and had stood sorely in need of the New Testament in their language? Where would I have been forced to go for it? Would it not have been to the sects, who we know corrupt the plan of salvation? Is it right for us to depend on them for a pure translation? Must we take what they give us and guess it is right, or *be men* and produce scholars who can tell us they know it is right?

You may be pleased with our record here, but I am not. Instead of listening to all this twaddle against Bible colleges, every local church with which I labor *must* give some thought to the idea of having enough sense to meet the demands of the great commission. The Adventists give their doctrine to all the nations in their native tongue. So do the Russellites. What have we done? My face almost burns with shame. Give the nations God's word in its purity. This demands much of us. And even if we can find God's word correctly translated by others, still we must have enough language sense obtained by schooling to know it. We do not want doctors to guess when they give medicine to us and our children. Let us not guess a translation is right. Let us be men enough to see that it is.

Practical Christianity.

BY R. P. CUFF.

Since my arrival in Rockmart, Ga., a few days ago, I have heard it said that ministers of the church of Christ do not preach enough about practical Christianity. I presume that means that some preachers do not lay sufficient stress on principles of morality. If the charge be true, some one has blundered. Certainly the Christian should be moral. Indeed, his morality should be of the highest type. Let it

not be forgotten, however, that Christianity embraces more than morality. Many a man is moral beyond question, but is not Christian, for he has never "named the name of Christ." The moral man may be the first to call at the home and express sympathy at the bedside of a sick friend or neighbor; he may be scrupulous in seeing that the man with whom he deals in a commercial way receives every penny due him; he may use language removed to the last degree from obscenity and vulgarity; and he may protect the honor of his family and the sanctity of his home. But Christianity reaches farther than that. Christianity abides by the special laws that Christ has ordained for the government of his people. A Christian is a follower of Christ. Any one who follows Christ must be moral; necessarily so, for Jesus was a sinless man—spotless and immaculate, innocent as the smile of an infant, pure as the crystal waters that swell ever onward in the river of life that flows through the celestial city; a man whose character was unsoiled by the degrading influences of the world. But the follower of Christ will "do all in the name of the Lord Jesus;" will eat the Lord's Supper in memory of him; will give of his means for the spread of the gospel; will go to the assembly of the saints for worship; will desire to be known to the world as a Christian; and will use the influence of his life for the success of the cause. How many there are who tenderly care for the sick and minister to the poor that have never been baptized into Christ and, hence, are not in him! How many who are honest to the core in money matters that never commemorate the death of Jesus! How many who would not let a lie stain their lips and heart that go seldom, if at all, to the house of God! To the moral man, who is unchristian, I would say: "Why not go the full length? You have so much that is good, why not make the best possible of your life?" To the man who poses before the world as a Christian, but whose gross immorality is plainly visible, I would say: "Be ashamed for soiling the garments of God—the Christian clothing that he gave you. They were made clean in the blood of Jesus. Call upon God to cleanse them again, and then, by his grace, keep them *unspotted*, that you may have the blessed privilege of walking with Jesus in *white* as a heavenly reward."

Below is affixed a list of duties that the Christian should observe. It makes no pretensions to being exhaustive. The reader may easily supply many others, but these are sufficient to show that Christianity is a practical thing and that every child of God is duty-bound to be "up and doing." Please study the list:

- (1) Worship God. (Matt. 4: 10.) (2) Control self. (1 Cor. 9: 25.) (3) Be kind. (Eph. 4: 32.) (4) Be forgiving. (Col. 3: 13.) (5) Encourage the faint-hearted. (1 Thess. 5: 14.) (6) Be long-suffering toward all. (1 Thess. 5: 14.) (7) Forsake not the assembling. (Heb. 10: 25.) (8) Love one another. (Heb. 13: 1.) (9) Give liberally. (Rom. 12: 8.) (10) Be diligent. (Rom. 12: 11.) (11) Be hospitable. (Rom. 12: 13.) (12) Pray, pray, pray! (Rom. 12: 12.) (13) Be in subjection to the higher powers. (Rom. 13: 1.) (14) Condescend to things that are lowly. (Rom. 12: 16.) (15) Be not wise in your own conceits. (Rom. 12: 16.) (16) Be peaceable. (Rom. 12: 18.) (17) Take no vengeance. (Rom. 12: 19.) (18) Do not commit adultery. (Rom. 13: 9.) (19) Do not kill. (Rom. 13: 9.) (20) Do not steal. (Rom. 13: 9.) (21) Do not covet. (Rom. 13: 9.) (22) Abhor that which is evil. (Rom. 12: 9.) (23) Profess honest occupations. (Tit. 3: 8.) (24) Remember the death, sufferings, and sacrifice of Jesus by observing the Lord's Supper. (Acts 20: 7; 1 Cor. 11: 24, 26.) (25) Teach others the way of the Lord. (2 Tim. 2: 2.) (26) Suffer hardship. (2 Tim. 2: 3; 2 Tim. 4: 5.) (27) Lead a tranquil and quiet life. (1 Tim. 2: 2.) (28) Let your speech be always with grace, seasoned with salt. (Col. 4: 6.) (29) Do all in the name of the Lord Jesus.

(Col. 3: 17.) (30) "If there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself." (Rom. 13: 9.)

"What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.) "Fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12: 13.)

Is One Church as Good as Another?

BY O. C. LAMBERT.

People say: "One church is as good as another, for it is not the church that saves you, anyway." This is some of the devil's most subtle sophistry. They would explain this by another statement equally as deceptive. "There is no salvation in the church, for it is Christ who saves," as though it would be inconsistent for Christ to save through the church. We have a parallel case in Noah and the ark. It could have been as truthfully said that there was no salvation in the ark, because it is God who saves. The truth is that God saved them by means of the ark. All who were in it were saved; those outside were lost. They might have given utterance to the fallacy that one ark is as good as another, and that it makes no difference what ark we enter, as the ark does not save us, anyway. But the record plainly shows that only those who entered the ark which the Lord built were saved.

Having shown by a parallel case that the reasoning is specious, that it is perfectly consistent for God to save through the ark and for Christ to save through the church, let us inquire into the merits of the first statement. With what would they support the contention that one church is as good as another? If all were human institutions, we could reasonably believe them to be of equal value—that is, of no value at all; for "every plant, which my Heavenly Father hath not planted, shall be rooted up." If the Lord build not the house, they labor in vain that build it." If they were all divine institutions, we might argue with some consistency that one is as good as the other. They certainly will not claim that they are all human, for that would make the church which Jesus shed his blood to purchase a human institution. I am perfectly willing for them to call all others human institutions—that is, they originated with men and not with God. Surely no one would contend that a church is divine that is not once mentioned by Jesus, the apostles, or any other inspired man. That only is divine which is ordained of God, and that only human which originated with men. Some churches are human; only one is divine. How can any one claim that one is as good as the other? All churches of human origin are false and worthless, but Jesus said of his: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." In other words, there is absolute safety in it. I cannot believe that Jesus shed his blood to purchase a worthless institution. Since it is impossible for divine and human productions to be equal in value, the statement that one church is as good as another is absurdly untrue.

The Lord's Cotton Patch.

BY JOHN R. WILLIAMS.

One day recently my children and grandchildren, except two children and one grandchild, assembled at the park on Reelfoot Lake for a family fish fry.

About two o'clock two autos from Steele, Mo., came for a few-days' outing on the lake. To my great surprise, Brother Pleas Kelly, of Steele, was in charge of the outing.

Brother Kelly told me the congregation at Steele had purchased a beautiful corner lot and in the near future intended to erect a beautiful brick building in which to worship God and preach the gospel as did the apostles of old. The membership at Steele are poor in the things of this world—that is, the majority of them are.

"We must have the money to build a house for the Lord." It was decided to plant ten acres of cotton, to be known as the "Lord's cotton patch." They met, broke and prepared the land, and planted the ten acres in cotton. Certain days were set apart to meet and cultivate the cotton. When the day arrived, all parties were on hand. Even men who were not members of the church gave time and labor to the cultivation of the Lord's crop.

Brother Kelly told me the cotton was fine; in fact, all of them had the finest prospects for a good crop they had had for many years. I asked him who was the originator of that scheme. He said: "They give me credit for it, but I got the idea from an article in the Saturday Evening Post." He told me that, unless something prevented the maturity of that crop, they expected to sell five hundred dollars' worth of cotton from that ten acres. No boll weevil in that cotton up to the present.

Brethren, here is a precedent for all rural congregations. Let each congregation agree to plant and cultivate a certain amount of land, to be known as "the Lord's crop," the proceeds to be given to the Lord for his work. You poor fellows that are always saying, "I have no money," here is the way to get it. Will you do it? I will see how many congregations I can get to take hold of the Kelly method in order to have something for the Lord's work. Let the first congregation that will accept and carry into effect the Kelly method inform me of the fact, as I desire to keep tab on all that will take hold of this matter. Who will be the first? Time will tell.

Denver (Col.) Notes.

BY JOHN D. EVANS.

Brother S. P. Pittman, of Nashville, Tenn., is spending his vacation doing evangelistic work in the Colorado field this summer. In the latter part of June he was with us in a series of meetings in Denver. There were six confessions and baptisms. Brother Pittman proclaimed the old-fashioned gospel with great power and proved himself to be indeed "a workman that needeth not to be ashamed, handling aright the word of truth."

We are now in the midst of an interesting meeting in Colorado Springs. Audiences fair and interest good. No visible results as yet. Will close this series next Sunday night. The brethren at Colorado Springs worship in their own new building, and they are gradually building up the work in that destitute "City of Sunshine."

We go next to Fort Collins to spend a week or two in a meeting. This was the home of Brother E. C. Fuqua until recently, when he went to take up the work in California. Bellvue is only a short distance from Fort Collins, and will cooperate with the congregation there in the meeting. Brother W. F. Parmiter, a minister of long experience, is making his home there.

The brethren in Colorado are fortunate in having Brother Pittman with them for so long a period. We are keeping him pretty busy, but he rather likes that. He will be with us in this field until toward September 1.

We are hoping to complete arrangements soon to keep one or two evangelists in the Colorado field all the time.

Apparently we have forgotten a few of the erstwhile simple things of life. A backward look will reveal them as the big things. Get the habit of happiness. Utilize your enthusiasms. The world is hungry for faith. The young man is the future incarnate. Let every failure teach you the game. Public confidence is the young man's best asset. Get down to earth; that is where the people live. The world is not down on you; it is just busy, that's all. A man who won't get up when he is knocked down is of no use. These are all workable problems. Try them out.—Texas Christian Advocate.

Liberty in Christ.

BY F. R. SRYGLEY.

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5: 1.)

This passage refers directly to Christians who had formerly been Jews. They had lived under the law of Moses; and though Christ had redeemed them from the law, had abolished it, had taken it out of the way, yet they were slow to learn that they were under no obligation to keep any part of it. The effort of the apostle in his letter to the Galatians is to convince these brethren that they were free from every demand of the law of Moses, but still they were under the law of Christ. "To them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law." (1 Cor. 9: 21.) While the gospel of Christ frees the Christians from the law of Moses and from every other law that conflicts with it, yet it places the Christian under the strongest obligation to obey Christ and to worship God as he directs. While the Christian has freedom from sin and freedom from the law of Moses, yet he is a servant of Christ and should never forget his obligations to his Master. In matters of worship he is free from the commandments of men, but he is limited in his worship by the commands of Christ.

It is remarkable how many preachers feel that their freedom in Christ relieves them from the commands of God even in the items of worship. In my debate with Brother Gast, in Portsmouth, Ohio, after he had tried for two sessions to prove that the Greek word "psallo" means to play on an instrument, he surprised me by saying: "I do not say that God specifically commands the use of the instrument in his worship." I asked him if God did not *specifically* command it, how did he command it, and he said: "He did not command it at all, but only permitted it." His position seemed to be that under the idea of Christian liberty we are permitted to use the instrument in worship. If that be so, then are we not at liberty to use anything else that we want to use? If this position is true, then what benefit is the Bible to man? If one church has the liberty to use one thing in the worship of God just because it wants to use it, why would it be wrong for any other church to use anything just because it wants to use it? It seems to me that this position carried to its logical results would put an end to God's authority in his worship.

I have been creditably informed that one of the prominent preachers in the city of Nashville on Sunday before he left for his summer vacation preached a sermon on Christian liberty, in which he said that he was not in the organ business, and that if the Ninth and Russell Streets Church did not want the organ they could let it alone, but that he and his church wanted it and under the teaching of Christian liberty they could and would have it. If this logic does not apply to everything else these brethren might want in their worship, I am unable to see why it does not. After preaching this sermon the brother left next day for his summer vacation, and left the church in the care of his assistant pastor. On the next Sunday the young man had somewhat to say on the same subject that his chief had so recently handled, and he it said to his praise that he raised a little caution on the subject by telling the congregation that they could carry the principle too far. There are some things in which we have no liberty, but we must obey God. He cited in proof of his contention the command to be baptized. In this the young man is evidently correct, though illogical in singling out one command to the exclusion of others. Has not God told us just as plainly what kind of music to make in his praise as he has what kind of a subject to baptize? When God commands the baptism of believers, this excludes unbelievers; and when he commands

his people to sing in his praise, instrumental music is likewise excluded. I compliment the young man for his caution, notwithstanding his failure to grasp the entire situation, and I must say that in giving this caution he shows himself to be safer as a teacher than his chief. If the young man can be shown where his logic leads him and can be induced to follow it, it would be well to allow the chief to protract his vacation as long as possible. I have another regret, though. This same pastor is one of Brother Cowden's committee to arrange the preliminaries of our long-talked-of debate, and I am very much afraid that, with his position as herein expressed, it will be hard for Brother Cowden to get him to agree for his side to affirm that the New Testament teaches the use of the instrument in the worship of God. We can all see that this brother is back on the old line, and not on the issue which O. E. Payne has raised in his book, "Instrumental Music Is Scriptural." Is it possible that these brethren have indorsed and circulated a book which they do not believe themselves? Brethren, stand up to the issue which you yourselves have made or repudiate O. E. Payne's book and apologize to your brethren and to the world for circulating it. We are still waiting.

Reply to Brother Lee Jackson.

BY T. J. MARRS.

In Dan. 2: 44 the "image" does show as a continuous sequence. But in considering Alexander's kingdom we should note: The great horn (Alexander) was the *first* king of the third kingdom; and when he died, four others stood up in his place, or kingdom; therefore, Alexander being *first*, we should not consider it as being a *new* kingdom, but as the same (divided toward the four winds). As Dan. 2: 44 shows this God-made kingdom "fills all the earth" and "stands forever," we would naturally ask Brother Jackson: Did God establish such a kingdom immediately after the Grecian kingdom? If so, we never heard nor read of it.

As Daniel refers to four great empires, "the fourth" refers to only the fourth of *this list*. In the sequence of the "four beasts," the "ten horns" refers to the same as the "toes" of the "image," for it is said, "The kingdom and dominion under the whole heaven shall be given to the saints of the most High," etc., showing it to be same kingdom, for each shows an everlasting world-wide kingdom. Both Daniel and Revelation show this "beast" wars against the saints, but Daniel shows it was the "little horn" which rose among the others that caused the persecutions. The saints were to be under the dominion of Daniel's beast "a time, and times, and a half time." Three and one-half Jewish years equal twelve hundred and sixty days. The beast of Revelation was to "continue forty-two months. Forty-two times thirty days is twelve hundred and sixty days. The "woman" had a place prepared for her (on the back of the beast) "a thousand two hundred and threescore days," while her offspring was sitting as the god of that heaven, and ruling the nations with the iron rod of the iron (Roman) kingdom.

As Dan. 2: 44 shows, "the sovereignty of the God-kingdom will not be left to another people;" then no "Roman" kingdom comes *after* it.

[As was announced last week space forbids further discussion on this subject. All have had opportunity to express themselves through the columns of the Gospel Advocate.—H. Leo B.]

Publishers' Items.

The second edition of "Travels in Bible Lands," by Andy T. Ritchie, is now ready. It is pronounced by all who have read it as being the best book ever written on travels in the Holy Land. It is illustrated and contains 335 pages. Cloth bound. Price, \$1.50, postpaid, to any address. Send for your copy to-day.

Home Reading

The Things We Can't Afford.

We can't afford to win the prize
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.

We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.

We can't afford the feast to-day
That means to-morrow's fast;
We can't afford the feud that comes
To tragedy at last.

We can't afford to play with fire
Or tempt a serpent's bite;
We can't afford to think that sin
Brings any true delight.

We can't afford with serious heed
To treat the cynic's sneer;
We can't afford to wise men's words
To turn a careless ear.

We can't afford for hate to give
Like hatred in return;
We can't afford to feed a flame
And make it fiercer burn.

We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.

But blind to good are we, apart
From Thee, all-seeing Lord.
O, grant us light, that we may know
The things we can't afford.

—William Allen.

He Dared to Tell The Truth.

Mr. Jones was accounted a hard master. He never kept his boys; they ran away or gave notice they meant to quit. So he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going on errands, and helping around. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folk," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. And Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid. Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house, the boy heard him. He got up, crept downstairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, he said heartily: "Sam, give me your hand; shake hands. I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. There never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—Selected.

Take Care of That Odd Boy.

Do not discourage that boy of yours because he is odd, because he does not get the highest grade, because his card shows he is dull. Why, that may be one of the signs that he is great, but not exactly in the line of the books crammed into his hands for him to cram into his head. Recall that Beecher said that he got more discipline out of inventing excuses why he could not get his lessons in mathematics than he ever did from the books. Longfellow has expressed our thought:

Perhaps there lives some dreamy boy, untaught
In schools, some graduate of the field or street,
Who shall become a master of the art,
An admiral sailing the high seas of thought
Fearless and first, and steering with his fleet
For lands not yet laid down in any chart.

Do not disparage the boy who seems dull. It may be his way. One of the things of which our colleges boast is one of the things of which they ought to be ashamed—namely, that they will send a student home if his marks on examination are not up to certain percentages. Forsooth! That is something to shame a school. Let the student get what he can assimilate. He will get a lot out of association and effort and encouragement. Why brand him as a fool because certain studies do not wedge themselves into his brain, just exactly as in the texts? Education should be democratic. Some would gear it simply to the intellectual aristocrats. Moreover, read again those lines of Longfellow. They have often come true.—Selected.

The moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim because we have given is to miss the whole beauty of giving.—Selected.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Preacher.

BY C. R. N.

Some months ago a young man sought an interview with me. In the conference I learned that he was anxious for my advice in determining what his work in life should be. He said: "I have noticed in the secular press, particularly a recent article in the Literary Digest, that there is a shortage in men for the ministry in all the churches, and I have thought that with the proper preparation on my part I would be able to find many openings." I answered the young man about as follows:

(1) "The greatest work in which a man has ever engaged is that of preaching the gospel. One soul is of more value than the whole world. True preachers are workers with God (2 Cor. 6: 1, 2); they save people (1 Cor. 9: 22). But let me tell you, young man, there is not a more unpopular necessary work in the world than that of preaching the gospel." The young man seemed astonished. I had only to refer to the existing "shortage" as proof of the statement. In addition, I said: "Ministers are often ridiculed, and true ministers are often persecuted. Not the persecution which results in physical death, or imprisonment, such as the apostles and early preachers underwent; but it is persecution none the less. Many men can face death on the battle front without any external indications that they are disquieted, who would fly into a frenzy and manifest an ugly spirit if subjected to the nagging reflections the gospel preacher at times must endure at the hands of the ignorant and sectarian bigot. Ridicule is a weapon which usually cuts to the soul and destroys one's equanimity and poise. All ministers are classed together; on them as on no other class of men falls the censure for the mistakes or sins of any one of their number. It matters not to what church a man may minister, if he falls, if he 'goes bad,' it reflects on me as on all other ministers. Let a stranger pass down the street and be identified as a minister, and often some one will tell of some preacher who disgraced himself. The presence of a minister on the street often subjects him to a slighting remark.

(2) "The life of the true minister is filled with hard work. He must be a constant student—and much study is a weariness to the flesh. He must be versatile, and withal a mental acrobat. It may be his in the morning to lecture to the high school; at ten o'clock to conduct a funeral; to be toastmaster at some lunch at the noon hour; to meet the ladies' Bible class in the afternoon; to say a marriage ceremony in the early evening; and later in the evening to be called to the bedside of some sick person. The minister must work—many days he will find that he must toil.

(3) "The minister is regarded by many as a leech, a parasite, a beggar, and many will begrudge the mite they give to his support. Monetary consideration must not be a factor in leading you to the work of preaching the gospel. Most ministers, when they have become old men, if, indeed, they live to be old men, have not saved enough to keep them from want in their days of inactivity. When the minister has grown old, he is usually forgotten.

(4) "In the work of the true minister, he strives to keep self in the background. It is his to exalt Christ, to feature the beauties of the Christian religion and the transforming power of the gospel.

(5) "Do not become a preacher if you can keep from it.

I mean by this: If there is not a holy desire in your heart to preach; if this desire to tell your fellows the gospel story is not so intense that it will not hear a "no;" if you can quiet your conscience and *not* preach, then by no means become a preacher.

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"Shall We Criticize?"

BY U. G. WILKINSON.

I have tried occasionally to "break into print" in a feeble protest against our gospel preachers entering the "profession" and adopting "rules" that would prevent us from "reproving and rebuking with all long-suffering and doctrine," even when the subject of our reproofs was a professional preacher. I had decided that maybe I was almost in a class by myself, with the possible exception of Brother Tant and maybe a few others. True, the "professionals" seemed swift enough to criticize us "old fogies" who refused to join the profession, but maybe that is not a violation of the "ethics." But Brother Tant assured me recently in a private letter that Brother Nichol and Brother Whiteside and a number of other "old liners" were still just plain Christians. It made me rejoice to know this, to "thank God and take courage." And when I read what Brother Nichol and Brother Whiteside had to say about it in the Gospel Advocate, I rejoiced exceedingly. I am still, like Brother Whiteside, a plain Christian, and, like Brother Nichol and many others, set for the defense of the gospel, as an elder who "labors in word and doctrine," and, as such, to be accounted worthy of double honor, but not yet a professional clergyman. I am glad to render my protest against the professionals, and with good old Jeremiah call for a return to the "old paths." (Jer. 6: 16.) May God abundantly bless all faithful men who humbly preach the unsearchable riches of Christ.

This idea of the professional preacher, I fear, is producing a class who seem to regard themselves as the favorites of fortune, who alone should be selected to do the preaching, criticizing, etc., the rest to be weeded out as undesirables. It will be a sad day for the cause of our Lord when the old-time gospel preacher, debater, and defender of the truth generally in town and country is no more, and we have to depend exclusively on the "profession" to extend and defend the truth. And herein is the cause of the preacher dearth. Not that we do not have the preachers. If any one thinks we do not, just let him put a call for a preacher in the papers and see how many will respond to it. But this weeding-out process will, no doubt, soon rid us of the "nonprofessionals" who still insist on belonging to the laity, and maybe this will cure the preacher dearth. Of course it is not unethical for the professional to criticize the nonprofessional, just as we find it in the other professions, but it would be unethical to commend them. I myself am a member of the legal profession and was once in active practice. If I should commend as an attorney one not a member of the bar, it would be such a breach of professional ethics as would subject me to disbarment proceedings. Maybe this is why the professionals among us cannot recommend us ordinary disciples to preach and baptize sinners any more, like Ananias, who baptized Saul of Tarsus, who himself was only a "certain disciple." By commending us nonprofessionals they might subject themselves to the danger of being disbarred from the "profession." But as long as the Holy Spirit directs me to do so, as it certainly does, I shall continue to teach and baptize sinners according to the opportunity, though a Saul of Tarsus needed my assistance to "arise, and be baptized, and wash away thy [his] sins." And let me say to all: Make known the way of salvation to dying sinners, great and small; "reprove, rebuke, exhort with all long-suffering and doctrine," "preach the word," regardless of whether you violate the ethics of any profession. This is God's plan.

Selecting the Preacher.

BY R. L. WHITESIDE.

A well-regulated church of Christ has its elders and deacons. Without going into details as to the qualifications of elders and deacons, let us remember that they must be men whose attainments, both intellectual and spiritual, command the respect of the community. Upon them falls the responsibility for the management of the affairs of the congregation. The elders are the overseers, the leaders, in all the activities of the church. It is evident to any Bible student that while God never intended that they should do all the teaching, he does make them responsible for the teaching done in the congregation, for he puts upon them the duty of convicting the gainsayers and stopping the mouths of unruly men. They are to see to it that the congregation receives such teaching as it needs. This is implied in the command to "feed the flock." A flock is not properly fed only as it receives the food it needs.

From time to time the needs of a congregation vary, and an elder fails in his duty when he does not realize this. A little reflection will enable you to see this. Sometimes a general indifference is manifest, sometimes there is a falling off in the contributions, and sometimes the church becomes indifferent in missions, and so on. The wise elder will keep in touch with the congregation so as to realize its needs. When any general or specific defect is observed which he finds he is unable to correct, he will call for help. This necessitates his being sufficiently acquainted with the preachers so that he will be able to wisely select the proper one for the work. Some are warm-hearted and enthusiastic. They can stir the hearts of the people and warm them up. At times your church needs such a man. At other times the church may need to be more firmly rooted and grounded in the great fundamentals of the gospel. Some preachers are much better fitted for a work of that sort than others. These same things are true as to all the other things affecting the life of a church. An elder who does not recognize these facts is poorly qualified for his duty as an elder. In discharging his duty along this line, he will be greatly aided by counseling with the better-developed members of the church. The elder should not allow his admiration for any man to determine his selection. He should have regard solely for the needs of the church and community.

But what is the general practice? Whose influence, whose word, usually determines the selection of the preacher? Brother elder, whose influence determined the selection of your preacher? Does it not happen sometimes like this? You decide to call a preacher. "Whom shall we call? Shall we get Brother Blank?" "No, let's not get him; he doesn't interest the young folks." Another says: "All the denominations like Brother So and So, and want us to get him." So it goes. And such talk frequently determines the matter. The real needs of the congregation are sacrificed to the likes or dislikes of those who do not know the real needs of the congregation and are not interested in the advancement of the cause of Christ. It is certain that if you allow the sectarians to select your preacher, they will select one who will not interfere with them. Sometimes elders allow such considerations to influence them to act contrary to their best judgment. But the church will never be what it should be as long as such conditions prevail.

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Personal Notes.

T. H. Etheridge closed at Oletha, Texas, with five baptisms.

C. R. Nichol closed in Morrilton, Ark., with seven baptisms.

F. J. Berry is in a meeting at Elkhart, Texas, with four baptisms to date.

D. F. Draper is in a good meeting at Shady Grove, near Big Sandy, Texas.

J. S. Daugherty recently closed at Saratoga, Texas. He is now at Hope, Ark.

Lee Sanders is in a meeting at Boon Prairie, Texas, with six baptisms and four otherwise.

J. W. McKinney, Lamesa, Texas, can be had to labor for all his time with some congregation.

W. P. Jones closed at Ragtown, Okla., with three baptisms. He is now at Cameron, Okla.

C. W. Holley closed at West, Texas, with ten baptisms, and at Bogata, Texas, with five baptisms.

J. E. Wainwright closed at Cason, Texas, on July 23. He will begin at Brinkley, Ark., on August 4.

C. H. Kennedy closed a meeting at Princeton, Texas, on July 13, with two baptized and one restored.

Tice Elkins is in a meeting in Lakeview Addition, Fort Worth, Texas. He will soon be in meetings out of town.

F. L. Young writes: "Our home meeting, Paris, Texas, with home forces, is the best ever. Ten confessions and other additions."

W. P. Skaggs closed in Rogers, Texas, with six confessions. He will be with that church again next year for a meeting.

Thomas E. Milholland closed his third meeting with the church in Winters, Texas, with twenty-two additions to the congregation—fifteen baptisms. Hugh Clark has been doing splendid work with the Winters church.

W. T. Kidwill closed at Lisbon, Texas, with two baptisms, and at Dulaney, Texas, with six baptisms. This was his fourth meeting with the Dulaney church. Brother Kidwill will be with some of the Tennessee churches this fall.

The church in Tyler, Texas, has been aggressive for several years, though their house has not been well located. In the congregation are some of the most effective workers. They have acquired a lot, well located in two blocks of the Public Square, at a cost of seven thousand dollars. On this lot they are now erecting a temporary building at a cost of two thousand dollars. In addition to this work, the church is preparing to do some missionary work in the section of country surrounding their city. The church in Tyler will continue to grow.

J. H. Lawson, who labors with the First church of Christ, Houston, Texas, writes: "The work with the church here is fine. Interest is all we could well expect. We are trying to arrange for a debate with the Seventh-Day Adventists. If we succeed in perfecting the arrangements, we will expect you to present the truth in the debate. Just at present I am in a mission meeting in Hearn, Texas. This is a town of some three thousand, and this is the first effort to establish the church of Christ in this town. One confession and splendid audiences and the best of attention. I expect to leave a congregation here. The First Church in Houston is supporting me in this work. I shall begin in Lynn, Ala., on the fifth Sunday in July."

How little it costs if we give a thought
To make happy some heart each day;
Just one kind word and a tender smile.
As we go on in our daily way!
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface. —Selected.

SPECIAL OFFER.

We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you coöperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: *If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons."* This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Current Comment

Is Baptism a "Nonessential?"

The Baptist Courier quotes the action of the Northern Baptist Convention affirming that the New Testament is the "all-sufficient ground of faith and practice and we need no other," and deduces from this that no Baptist church in that convention can now consistently refuse admission to any one coming from any Protestant church without baptism. We do not so understand the effect of this action, but it does permit any Baptist Church to receive such applicant without baptism. But this is what some of them have probably been advocating already.—Baptist Record.

The Baptist Courier and the Baptist Record are both confused. However, the Baptist Courier is right in "affirming that the New Testament is the 'all-sufficient ground of faith and practice and we need no other.'" The trouble with these journals arises from the fact that the New Testament knows nothing about the Baptist Church nor any other church, save the body of Christ, or church of which our Lord is the head. (See Col. 1: 18.)

Again, why should they be so particular about "baptism?" It is a *nonessential*, so far as one's salvation is concerned! The editors of the papers named above wrangle with each other over a *nonessential* and impose a *nonessential* upon all who seek membership in the Baptist Church. Why not seek to honor God in the only church of which Christ is the head and let the New Testament be the all-sufficient guide for God's people?

Would Celebrate Pentecost.

Why do we celebrate Christmas and Easter and neglect the festival of the flaming tongue? The day of Pentecost, if not the birthday of the church, was at least the day of its awakening and indument with power, changing it from a timid band to a world-moving fellowship.

Power we have of many kinds, but what we need is a profounder sense of the power available by faith and prayer and unity, a new visitation of the Cleanser, the Comforter, the Quickener. On the day of Pentecost the will to fellowship was realized not by might, not by power, but by the Spirit of God. If the world is to learn to live together, the way of Jerusalem is better than the way of Genoa.

In a day when the brotherhood of the world is broken and the yearning for Christian unity is poignant, if not prophetic, there should be a revival of the celebration of the day of the outpouring of the Holy Spirit, such as led the guilds of the Middle Ages to march in procession to the cathedrals on Whitsunday. Why can we not make the day of Pentecost the annual festival of Christian unity, the better to dramatize and bring to a focus the growing passion of the church for the prophetic prayer of our Lord that his disciples shall be one?—Christian Century.

The Christian Century "would celebrate Pentecost." Well, there is about as much authority for celebrating Pentecost as "Christmas and Easter." But why celebrate any of these days or events? The New Testament gives no authority for any of these celebrations, and yet it is affirmed that the sacred writings "are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3: 15.) Pentecost, or the "feast of weeks," was a Jewish feast day; it was one of the three "set feasts" commanded by the law of Moses. It came on the fiftieth day after the "passover feast." (Lev. 23: 15-17.) It was abrogated or taken out of the way when the law was removed and a new covenant made. As it was not made a part of the new covenant by Christ and his inspired writers, we should not enjoin it upon any one, neither should we catalogue it or any other day not authorized by the New Testament as a day of celebration for God's people to-day. God knew that man would be inclined to "keep feast days" and "celebrate" events and occasions which the New Testament did not authorize, hence the warning against such "celebrating:"

"Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day: which are a shadow of the things to come: but the body is Christ's." (Col. 2: 16, 17.) Again, Paul rebuked the "churches of Galatia" for doing the very thing that the religious people of this age have their heart set on doing. "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." (Gal. 4: 10, 11.)

The simple worship of the people of God on the Lord's day as revealed in the New Testament is important in developing Christian character. The assembling of the saints for prayer, praise, study, edification, and eating the Lord's Supper is what God requires of his people. This should be done. Those who are so persistent in celebrating Christmas, Easter, Pentecost, Mother's Day, Children's Day, etc., are very neglectful in doing what God requires on the first day of the week. Man seems prone to neglect the day which God has appointed and very determined to appoint days of his own choosing. The only day which God has appointed as a special day of worship man has ignored and misnamed it, calling it the "Sabbath." No, let us not add another day to the catalogue of man-appointed days.

The American Standard Bible.

We give space to the following announcement only to call attention to the great service rendered to the world by the American Bible Revision Committee. It may be said that the American Revised Version, the product of this committee, is the best and clearest statement of God's revelation to man now extant. All honor to the ripe scholarship, consecrated energy, and faithful perseverance that gave to us such a translation of the Bible as the Standard American Edition of the Revised Version of the Bible. But here is the announcement:

The General Assembly of the Presbyterian Church in the United States has gone on record in favor of the proposed celebration to mark the fiftieth anniversary of the first formal meeting of those eminent American scholars who constituted the American Bible Revision Committee, and whose persistent labors during the ensuing thirty years resulted in the publication of the American Standard Bible. The resolution is as follows:

"The General Assembly learns with interest of the purpose to celebrate on Wednesday, October 4, 1922, the fiftieth anniversary of the first formal meeting of the eminent American scholars who constituted the American Revision Committee, and whose persistent labors during the ensuing thirty years resulted in the issuance of the American Standard Bible. It recalls that the head of this committee was an honored minister of our own communion, Philip Schaff, and that others of its ministers served in the same cause. Welcoming, as it does, all new light upon the word of God, and all new light from that word, it commends the celebration of this anniversary to presbyteries, churches, and people, as an opportunity to present anew the living and refreshing truth of the Scriptures."

Church Federation.

The tendency among the leaders of nearly all the denominations is toward union—federation. They have seen that division is wrong; that the party spirit which animates all the churches is divisive and destructive. The purpose and mission of each denomination, if carried out, would destroy all the other denominations. This relationship that each sustains, doctrinally, to the other is illustrated by the story of the fight between two snakes: "Each snake swallowed the other." The leaders see this and are trying to bring about a more consistent attitude toward each other.

The New Testament does not teach a federation of churches of different faiths and practices. It does teach a vital union of all God's people in Christ. The Savior prayed for all those "that believe on me through their word; that they may all be one." (John 17: 20.)

Query Department

BY J. C. McQUIDDY

A sister who wishes her name withheld for prudential reasons wishes an answer to the following questions: "(1) Is it right to have classes in the church? (2) Is it right to use the literature? (3) Is it right for a woman to teach the children's class in the church? (4) Is it right for the elders to stay away from the meeting until the classes are over? (5) Does 1 Cor. 14: 34, 35 forbid women's teaching the children's class?"

1. So long as Christians have different capacities, so long will it be necessary to have different classes. Babies should be fed on milk and the full-grown on meat. "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food." (Heb. 5: 12.) A teacher must have a class to teach. The class may be one or many. This no more says that "teach" means "class" than to say that one cannot eat without food says that "eat" means "food." For a teacher to teach a class in one part of the house while another teacher teaches in another part of the house does not create confusion and is only one speaking at a time to the same persons. I have no knowledge of any law of God that dividing into classes violates; but it destroys efficiency and decency and custom and common sense to feed old folks and babies out of the same spoon.

2. If it be right to use the Bible, it is right to use literature, for the Bible is literature. The Bible was first printed in fragments very much after the manner of lesson leaves or helps. Why is it right to listen to a preacher teach a truth orally and refuse to read the same truth taught by the same preacher on the written page? Written teaching is usually far more accurate than oral teaching. Why is it right for a preacher to use a blackboard in presenting the truth and wrong for him to use literature in teaching the truth? Webster defines "literature" as "learning." Anything learned is literature. It refers more especially to what is learned from books or what is written. To spell and read is to use literature. Anything learned from the Bible is literature. We call what is learned from the Bible "sacred" literature, and what is learned from other sources "secular" or "profane" literature. The Bible is literature in the strictest sense. It is written. The one who speaks or hears what is taught in the Bible or other books or things uses literature just as much as does he who writes or reads what is taught. The word of God was first spoken, then written, by the Spirit of God. God authorizes learning the truth as much by reading as he does by hearing. Some people may be too lazy to read who are not too lazy to hear, but this does not change the fact that the truth which reaches the heart through the eye will save as surely as a truth that reaches it through the ear. All objection to literature by persons who speak or hear, read or write, to teach or learn, is self-stultification. We should follow God's example—use both speaking and writing as a means of teaching.

3. Priscilla and Aquila taught Apollos. (Acts 18: 24-26.) Lois and Eunice taught Timothy when a babe. (2 Tim. 1: 5: 3: 15.) I am sure that a woman may teach the Bible to old or young, male or female, at home, at a neighbor's house, at the meetinghouse, on any day in the week, if they know less than she does, provided she does it in a quiet and modest way.

4. No. Elders should be examples to the flock. They should be in the meeting teaching the truth. Why should they be "apt to teach," if they are not to exercise the gift?

In the New Testament church all took part in teaching: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) Elders who deliberately stay away from the teaching of the church are not elders in deed, but in name only. They are man-made and not God-made elders.

5. 1 Cor. 14: 34, 35 reads: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church." The context shows that it was public speaking. It was speaking to the whole church, as we learn from verse 23 of the same chapter. Teaching a class of children is not speaking to the whole church.

T. W. Stone, Haleyville, Ala., writes: "(1) Who was the testator of the old testament? (2) Did some one have to die in order for it to be in force? (See Heb. 9: 16, 17.)"

The scripture to which reference is made reads: "For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth." (Heb. 9: 16, 17.) It is clearly taught in the Bible that the sacrifices and services of the law of Moses were temporal and temporary. They were of short duration, and were added because of transgression until the people were educated and prepared for the coming of Christ. The salvation was temporary and typical and was perfected only when the types and shadows gave place to the perfect and true sacrifice of Jesus Christ, the righteous. Sins were forgiven only typically under the law of Moses through the typical shedding of the blood of Christ. "Wherefore even the first covenant hath not been dedicated without blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission." (Heb. 9: 18-22.) Christ died in type and blood was shed for the dedication of the law of Moses. Christ in type was the testator of the law of Moses. The death of a victim was necessary to the inauguration of the law of Moses, which pointed to Christ's death. When the types and shadows had served their purpose and the law had led to Christ, Christ took them out of the way, nailing them to the cross, and by the shedding of his blood sealed the new testament. "So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor." (Gal. 3: 24, 25.)

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Evangelistic Notes

W. S. Long is in a meeting at Cornersville, Tenn.

B. F. Harding is in a meeting at Town Creek, Ala.

J. T. Denson is in a meeting at Antioch, near Cookeville, Tenn.

J. E. Dunn is in a meeting at Clifton, Texas, with one baptism to date.

O. C. Lambert has just closed a meeting at Hill's Chapel, near Nashville, Tenn.

W. W. Heflin closed a meeting at Bemis, Tenn., on July 15, with four baptisms.

J. P. Sewell, Abilene, Texas, says: "You are getting out a mighty good paper lately."

Morgan H. Carter is in a meeting at Greenwood, Tenn., with three additions to date.

J. Clifford Murphy is at Puyton, Ala., with three baptisms and one restoration to date.

Jarratt L. Smith is in a good meeting at Central City, Ky., with fine crowds and interest.

H. C. Harris has just closed at Vernon, Ala. He is now at Cross Roads, near Tupelo, Miss.

Armstrong Traylor is in a good meeting at Hilham, Tenn., with seven baptized to date.

R. L. Ludlam, Jr., is in a meeting at his childhood home, Ottumwa, Iowa, with good interest.

J. T. Harris recently closed a meeting at Belmont, Miss., with two baptized and two restored.

David Thompson closed a meeting at Azotas, in Stewart County, Tenn., with one restoration.

W. Claude Hall is in a meeting at Little River, near Hopkinsville, Ky., with good interest.

T. B. Larimore has just closed a three-weeks' meeting at Washington, D. C., with six baptisms.

Vernon Rozar can hold a meeting beginning on August 23. Address him at Watertown, Tenn.

C. A. Norred, Knoxville, Tenn., reports three additions to the Broadway Church, that city, on July 23.

J. Roy Vaughan has just closed at Cork Schoolhouse, near Ackerman, Miss., and is now at Reform, Miss.

J. L. Hill closed a meeting at Sulphur Well Academy, near Paris, Tenn., resulting in nine additions.

C. Barton Laws closed a meeting on July 28, at Wilder Schoolhouse, with one addition and good attention.

J. M. Dennis closed at Lucas, Ky., on July 25, with three additions. He is now at Haywood, near Glasgow, Ky.

G. W. Jarrett, Fair Hope, Ala., will be busy until September. He wants to arrange for work this fall and winter.

R. L. Colley closed a mission meeting at Bethel Springs, Tenn., with two additions. L. N. Moody led the singing.

J. E. Thornberry is in a good meeting at Coal City, Ind., with three additions to date. He goes next to Borden, Ind.

Attention is called again to Brother Larimore's meeting at Cookeville, Tenn., beginning on the first Lord's day in August.

J. O. Barnes has just closed a tent meeting in Miami, Fla. He will begin another soon. Aruna Clark led the singing.

William P. Walker closed a meeting at Philippi Church, in Stewart County, Tenn. This was his fourth meeting at this place.

C. H. Smithson has just closed a good meeting at his home, Hatfield, Ark., with ten confessions and two reclaimed. He is now at Dierks, Ark.

H. R. Daniel, Elkton, Ky., has some time for protracted meetings. He commends "Hardeman's Tabernacle Sermons" very highly.

C. Petty, Pineapple, Ala., is visiting his aged mother at Belfast, Tenn. She is in feeble health. He expects to be busy preaching soon.

George W. Bowles, Hopkinsville, Ky., says: "I wish for the Gospel Advocate a wide circulation. We look for it with pleasure every week."

C. H. Woodroof closed a good meeting at Berea, Warren County, Tenn., with ten baptisms. He is now in a meeting at Burnett's Chapel, near Una, Tenn.

John H. Arms reports an interesting meeting at Eminence, Tenn., where there is fine interest among the young people. One baptized and one restored.

J. H. Morris preached at Morning Star Schoolhouse on July 21, and at Tusculumbia on July 23, morning and evening, and at Melrose Schoolhouse in the afternoon.

J. W. Brents, Springfield, Mo., reports about forty additions to the church there since Christmas. He is now in a tent meeting. He will be in Tennessee in August.

R. E. L. Taylor has just closed a good meeting at Summitville, Tenn., with forty-eight baptized and three restored. He is now at Finley, White County, Tenn.

Leslie Thomas, who has been doing the work of an evangelist in Flint, Mich., and vicinity, under direction of brethren in Detroit, is changing his field to Speaker.

There is a good opening for a high-grade physician at Dayton, Tenn. Write Will J. Cullum, Box 38, Dayton, Tenn., or the elders of the church of Christ at Dayton.

E. Gaston Collins closed a thirteen-days' tent meeting at Lafayette, Ga., with one restored and eight baptized. He is now at Corder's Cross Roads, in Lincoln County, Tenn.

C. A. Wheeler, Jasper, Ala., a faithful old soldier of the cross, has just closed two meetings in and near Cardwell, Mo., with nine additions. Song service led by C. A. Summitt.

Leland H. Knight will begin a meeting at Vardaman, Miss., next Lord's day. He reports his home congregation at Fort Smith, Ark., as doing well, with two baptisms recently.

A. B. Lipscomb closed a successful meeting at McHenry, Ky. Two were baptized and one gave up the Baptist name. He will begin a meeting at old Salem Church, in Franklin County, Tenn., next Sunday.

W. T. Beasley began a meeting at Pegram, Tenn., on the fourth Lord's day in July, and continued it at night until the following Friday, with one baptism. He is now at Cedar Dell, Marshall County.

A Correction.—F. W. Smith writes: "In my article on 'A Confusion of Terms,' in the Gospel Advocate of July 20, the last sentence should have been 'the feelings of one' instead of 'the feelings of love.'"

A. B. Gunter began a meeting at Shipp's Bend, Hickman County, Tenn., on Sunday, July 23, which continued until the following Friday night. Five were baptized. He is now at Brushy, near Aetna, Tenn.

J. W. Dunn closed at Cherokee, Texas, on July 26, with thirteen baptisms and five restorations. Four young men in the congregation are preparing to preach, and one of the elders is kept busy in the mission field.

The church at Jericho, Warren County, Tenn., wants some one to teach a singing class for twenty nights. Write Perry A. Gribble, Rowland, Tenn., Route 1. F. C. Sowell will begin a meeting there on August 6.

E. D. Martin has just closed a meeting at Eureka Church, Warren County, Tenn., with seventeen additions. This congregation is a result of the good work of L. T. Hutchinson. He is now in a mission meeting near McMinnville, Tenn.

H. F. Mathis closed a meeting on July 23 at Benton, Ill., which was begun by L. E. Jones, of Metropolis, resulting in twenty-eight additions—six by baptism. They will meet in private homes. Brother Mathis is now at Christopher, Ill.

Mrs. W. A. Rappolee, Dexter, Ky., writes: "I have been a subscriber for the Gospel Advocate only six months, and it has been such a help and comfort to me. Each copy is a jewel. I send them around among the brethren after reading every article."

Any one desiring the services of a sister as governess, waitress in dining room, or clerical work, should correspond with Mrs. S. S. Fulmer, 235 Equator Street, Florence, Ala. She is a widow with five children. B. F. Harding is her reference. Other references if necessary.

"Religion is not a luxury; it is a necessity."

The reckless man is sure to be wrecked.—John Plato.

M. V. Showalter preached at Belmont Avenue, this city, last Lord's day.

Fred M. Little is in a meeting at Anniston, Ala., with one baptism to date.

Vernon Rozar closed on July 30 at Grant, Tenn. They are beginning to work in their new house.

E. O. Coffman recently closed at Nolensville, Tenn., with eight baptisms. Bob Locke led the singing.

L. B. Douthitt closed at Leachville, Ark., on July 2, with twenty-four additions. He is now at Hearn's Chapel.

The man of sense does not whet his scythe all day; he cuts grass.—Dean Charles R. Brown.

N. B. Hardeman has just closed at Baldwin, Miss., with seventeen additions, four of which were from the Christian Church.

H. M. Phillips closed at Mount Juliet, Tenn., on July 28, with seven baptisms. He is now at Southall Church, near Franklin, Tenn.

F. C. Sowell closed a fine meeting with the church at Dibrell, Tenn., on July 29. There were three baptisms and one restoration.

Allen Phy recently held a meeting at Sulphur, Overton County, Tenn. He also preached five sermons at Linary, Cumberland County.

R. P. Cuff closed at Fairfield, near Wartrace, Tenn., on July 28, with nineteen baptisms. Tommie Nicks, of Nashville, led the singing.

Living forever is no tax on faith. Could we but think at all, living at all is the tax on faith and the humbler of conceit.—W. A. Quayle.

Charles Tidwell closed a fifteen-days' meeting at Dunn's Chapel, Dickson County, Tenn., on July 16, with two baptisms. He is now at Jackson Temple, near Burns, Tenn.

D. D. Woody's meetings at Kenton and Christian Chapel, two Tennessee churches, resulted in seven baptized and one reclaimed at Kenton and seven baptized at Christian Chapel.

H. D. Jeffcoat closed a meeting at Hamilton, Miss., on July 21, with one addition; also closed at a schoolhouse at Deemer, Miss., on July 28, with three additions. He is now at Holly Ridge.

F. B. Srygley closed at Silver Point, Tenn., with three baptisms. They have a small house, but there is strong talk of building a larger one. He will begin next Sunday at Glass, Tenn.

H. W. Wrye has just closed a meeting at Yell, with ten additions, and one at Hardin Chapel, with three. Both these points are in Marshall County. He is now at Smyrna Church, in Maury County.

Faith is not a way of talking, but a way of walking. It is not a problem to answer, but a path to follow. It is the habitual loyalty of a disciplined life to a living and loving God.—Francis Greenwood Peabody.

Earnest C. Love closed at Antioch, Van Buren County, near Quebec, Tenn., on July 28, with five baptized and one reclaimed. They had a basket dinner and two sermons at Old South Point, in Maury County, on July 30.

S. Houston Proffitt, of Chattanooga, Tenn., preached at Twenty-second Avenue, North, this city, last Lord's day. This was a memorial service for N. W. Proffitt, of Paris, Texas, who was greatly loved by this congregation.

S. E. Templeton reports one addition from the "First Christian Church." He closed a mission meeting at Martha, Okla., which was supported by the church at Altus, Okla. Two were baptized and one restored. He is now in a meeting near Altus.

N. W. Ware, San Augustine, Texas, writes: "I am in my ninety-second year and am getting feeble and my eyes are failing, but I still want the Gospel Advocate. I was a subscriber when Lipscomb and Fanning were editors. After reading it, I give it away."

J. W. Beasley has just closed a meeting at Boston, Tenn., with four baptisms and three restorations. Good interest and attendance throughout. He has time during September in which he could hold meetings. Address him at 1413 Cahal Avenue, Nashville, Tenn.

W. Claude Hall is in a fine meeting at Little River, near Hopkinsville, Ky. A. B. Reavis is leading the songs. Brother Hall states that he finds many leaders in church activities in that State who were once students in David Lipscomb College. He goes next to Macon, Texas.

W. M. Oakley closed a meeting at Pleasant View, Tenn., on July 12, in which one was baptized and one restored. On July 27 he closed at Bethel Church, near Joelton, Tenn., with five baptized and one reclaimed. He begins at Chapel Hill Church, in Cheatham County, Tenn., on August 6.

Willie Hunter closed an interesting meeting at Bethlehem, Putnam County, Tenn., with twenty additions. He is now at Zion, in Jackson County. He desires to locate near a school and railroad, where he can spend all his time preaching the gospel. Write him at Livingston, Tenn., Route 1.

Van. A. Bradley recently held a ten-days' meeting at Dozier, Ala., resulting in one baptism. He also preached four days for the church at Esto, Fla., and is now at Christian Home Church, in Houston County, Ala. G. C. Brewer is to hold the annual meeting at Mount Hope Church, beginning on the second Lord's day in August.

A. H. Smith held a meeting at Spring Hill Church, in Benton County, Miss., beginning on the third Lord's day in July and resulting in five baptisms. On the fourth Lord's day he began a meeting at Union Church, in Tippah County, which closed on the following Thursday, with one baptism. He is now at Crockett, in Tate County. He goes next to Grenada, Miss., then back to Tippah County.

S. W. Bell, Sedalia, Mo., July 13, writes: "Sister Willie Shepherd, Glasgow, Mo., is very much interested in the Lord's work. She and one man, C. W. Ballew, seem to be all the 'Christians only' in that part of the country. A man is needed to spend all his time in this field. This I could do, if the support were sufficient. It would be a great sacrifice on the part of the few in Central Missouri. I pray that the faith and zeal of these few may grow."

A. A. Bunner, 7808 Hope Avenue, Cleveland, Ohio, writes: "I rejoice to note that the Gospel Advocate is growing stronger with each issue. I used to think there could be no improvement, but in looking over recent issues I have given that idea up. It should be in the hands of all lovers of the truth. It makes my heart sick that I cannot work for its circulation as I once did. I sent in subscribers by the score then. Brother McQuiddy well remembers my work for the Advocate then. All that I can now hope to do will be confined to the narrow limits of this city. Brethren, help me to circulate both it and Brother Kurfees' great review of O. E. Payne. I am now sending sample copies of the Advocate to the preachers of this city who use instruments in the worship. If I can get money enough with which to purchase Kurfees' review, I will travel from house to house, by the help of the Lord, and distribute them together with the Advocate."

Morgan H. Carter sends in the following: "The following note is being mailed to a few individuals and congregations with whom I am personally acquainted; and as others may be interested in coöperating to help us continue one of the best pieces of mission work with which we are acquainted, we publish this letter to lay the situation before them clearly: 'One of the greatest mission fields of America is New York City. Over six million people are in Greater New York and the Jerseys just across the Hudson. We are not doing our duty as Christ commanded in his great commission unless we take a profound interest in winning men to Christ. I hope that you, as a congregation, are laboring in some worthy field or fields as well as in your own community. All Christlike efforts to serve and to save are commendable. But New York is one of those really great places that needs our immediate attention. The small congregation which God blessed us in establishing there two years ago this month is working for Christ. E. E. Shoulders and wife are coöperating with them. The outside support for Brother Shoulders is not sufficient. Some one must come to the rescue, if Brother Shoulders is to continue his labors on the present plan. Brother McKee, of Atlanta, Ga., Brethren Johnson, and others are giving more liberally than the average church member by far. We must have more financial support, prayers, and cheering words for this field. We are coöperating, and we invite the church to assist to the extent of at least five or ten dollars per month. Please lay this before your local congregation as soon as possible, and communicate with G. M. McKee, Station N, Box 15, New York, N. Y. He is the treasurer of the congregation, and acknowledges receipt of all money for the support of Brother Shoulders.'"

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Editorial

Rationalism.

BY J. C. M'Q.

There are those who claim to believe the Bible, yet they deny the deity of Christ, his miraculous birth, his atoning death, and his resurrection. Such men represent Christ as a great and superior person, as were Socrates, Plato, and Shakespeare, but that he was not divine. Advocates of rationalism deny the story of creation as recorded in the Bible and claim that the law of evolution is as sure and fixed as is the law of gravitation. They regard the Bible narrative that a sea monster swallowed Jonah as a fable or a myth. Briefly, rationalists deny all supernatural teaching, and in the same breath assert their faith in and loyalty to the New Testament. If Christ is not divine and is not the equal of God, as he claimed to be, then he is an impostor, and instead of being a great moral Teacher, he is the greatest deceiver and falsifier ever known. I cannot believe in the New Testament and at the same time deny the deity of Jesus Christ and every supernatural event in his life on earth as recorded in the New Testament. Neither can I reject the story of the ark and of Jonah as narrated in the Old Testament and at the same time believe the New Testament, for they are so linked together that to reject one means to reject both and to accept one means to accept both. The New Testament is a fulfillment of the Old. Things that happened under the old covenant were written as warnings to us. "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." (1 Cor. 10: 11.)

Christ fulfilled and indorsed the Old Testament. Christ indorsed the inspiration of Moses when he said: "For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 46, 47.) Thus Christ reasons that the man who does not believe the writings of Moses cannot be-

lieve his words. It is as impossible for a man to reject the inspiration of the Old Testament and at the same time believe in Christ as it is for him to destroy God. Again, we read: "And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." (Luke 16: 31.) Jesus indorsed the psalms when he quoted from David: "And Jesus saith unto them, Yea: did ye never read, out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21: 16.) Probably the most comprehensive indorsement of all the Old Testament Scriptures by Christ is found in Luke 24: 27-44: "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. . . . And he said unto them, These are my words which I spoke unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." The rationalist, Jehoiakimlike, thinks he can cut the Scriptures to pieces with his penknife, but our Lord Jesus Christ accepted them as a whole as a revelation of his Father to a sin-cursed and sin-burdened race. Making even stronger, if possible, his approval and indorsement of the Old Testament, he says: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." (Matt. 5: 17, 18.) Then, to reject any part of the Bible is to reject Christ. But Christ, evidently knowing that some men who are wise in their own conceits would be ready to cut all the supernatural out of the Bible, indorses the story of Jonah and the sea monster. He says: "For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12: 40.) To reject the whale story is to reject the resurrection of Christ, for they are inseparably joined together. To deny that the whale swallowed Jonah also denies that Christ was in the heart of the earth. He who accepts one miracle accepts all miracles, and he who rejects one miracle rejects all miracles. The man who rejects the supernatural and superhuman thereby rejects Christianity, for it is both supernatural and superhuman. Christianity is opposed to human nature and is distasteful to wicked men. It is not a plant that sprang up naturally from the soil of human nature. Christianity, which is destructive of all that is peculiarly Jewish, could not be the product of Jewish thought. The Jews were narrow, bigoted, and illiberal in the highest degree. How could they have become the authors of a religion the most comprehensive and liberal possible? To assign to them the authorship of Christianity is to make them supernatural.

The account of creation as given by Moses is superhuman. The unity of the Bible and the self-restraint of Bible writers are superhuman.

The worldly-wise and self-conceited have never been fit vessels for carrying out the purposes of God. He has never chosen such to do his bidding. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I bring to naught. . . . For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (1 Cor. 1: 18-29.)

In the light of inspiration and the clear teaching of the last-quoted scripture, we should not be surprised that Prof.

Edwin Mims, of Vanderbilt University, recently said in effect to a large number of teachers in a public address on Peabody campus: "The story of Noah and the ark was intended for children, not for intelligent people to believe. If the time comes when I have to believe that story, I will say farewell to my mind." If that story is not to be believed by adults, why does he say it was intended for guileless children to believe? Why palm off the false on them? The Professor evidently has no sense of justice. It is blasphemous even to think that God intended for children to believe what only an insane man should believe! This is about as well as any man in Professor Mims' class can do. When a man dethrones Jehovah and attacks his word, he is sure to run amuck. But I am wondering if Vanderbilt will indorse a teacher who teaches such infidelity, and if those who believe the Bible will continue to patronize the institution if it does indorse the rationalism of the Professor. I have seen a letter from the Professor to H. Leo Boles in which he admits he has not been misrepresented. He is another living example of the statement of Jeremiah that "it is not in man that walketh to direct his steps."

It is time for Christians to act. Such an utterance is opposed to the Bible. Do we want our children taught to repudiate the word of God? If he is correct, then Jesus Christ was not a great moral Teacher; he was not divine, but the greatest deceiver the world has ever known. If rationalists are right, Christians are without hope. If they are right, God has made no revelation of himself to the human family. If they are right, the word "Christian" is a falsehood and Christianity has not advanced one whit beyond the point reached by Socrates and Plato. If they are right, Christ has not been raised, our faith is vain, we are yet in our sins, and they also that have fallen asleep in Christ have perished. "If we have only hoped in Christ in this life, we are of all men most pitiable." (1 Cor. 15: 19.)

Inspiration of the New Testament Scriptures.

BY H. LEO B.

No theory has been espoused in the writing of this series of articles on the inspiration of the Scriptures, neither is claim made of having presented all that can be given on this subject. A few suggestions and arguments have been presented with the hope that some one may be encouraged and strengthened in the hope of the gospel.

It has been proved that the New Testament Scriptures testify to the inspiration of the Old Testament Scriptures; it is equally certain that the New Testament Scriptures claim the seal of inspiration. The inspiration of the Old Testament Scriptures is a strong argument in favor of the inspiration of the New Testament, because the two Testaments stand so related to each other that each becomes an argument in favor of the other. The Old Testament is incomplete without the New Testament; the New Testament is the complement of the Old. Much of the Old Testament would be meaningless if it were not for the New; the promises, prophecies, types, and symbols must have the New Testament for their fulfillment; they point unerringly to the New Testament, and the New Testament very minutely and exactly becomes their supplement. Indeed, if the Old Testament is inspired, the New Testament is also inspired; they stand or fall together.

That the New Testament Scriptures claim to come from God, and are therefore inspired, is clear and emphatic. Paul wrote thirteen, probably fourteen, of the twenty-seven books of the New Testament, and in each of these books he proceeds upon the fact that he is speaking for God—that he is being used of Jehovah in revealing and declaring God's will to men. He says to the church at Corinth: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but

in the power of God." (1 Cor. 2: 4, 5.) Again, he declares: "That we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (Verses 12, 13.) Paul in these quotations includes with himself all the other apostles and teachers. Again, in writing to the churches of Galatia, he says: "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1: 11, 12.) Again, he emphasizes this claim to the church at Ephesus: "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." (Eph. 3: 5.) Again, he declares with equal clearness to the church at Thessalonica: "When ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe." (1 Thess. 2: 13.) These quotations could be greatly multiplied.

Peter bears like testimony and includes some of the writings of Paul in the holy Scriptures. He says: "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3: 15, 16.) Here Peter says that Paul wrote, not out of his own wisdom, but "according to the wisdom given to him." He says that Paul wrote some things "hard to be understood," and that "the ignorant and unsteadfast" pervert or wrest the things which Paul had written as "they do also the other scriptures." Thus we clearly see that Peter classes Paul's writings along with the "other scriptures." Peter had already declared that "no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 20, 21.) He includes Paul as one who "spoke from God," as one who was "moved by the Holy Spirit," as one who had "the word of prophecy made more sure."

John makes equally as strong claim in the following language: "We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the Spirit of truth, and the spirit of error." (1 John 4: 6.) Again, John declares that he "was in the Spirit on the Lord's day," and that he was delegated to "bear witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw." (Rev. 1: 2.) John wrote five books of the New Testament Scriptures; Peter wrote two, and probably dictated another one of the New Testament books; Paul wrote at least thirteen of the books of the New Testament. These three writers wrote at least twenty of the twenty-seven books of the New Testament Scriptures. The other writers of the New Testament make equally as strong claim upon inspiration as do Peter, Paul, and John.

Sometimes the charge is made that Paul did not always claim to write by inspiration, and, as proof of this charge, we are referred to the first Corinthian letter. The passage quoted usually is: "But unto the married I give charge, yea, not I, but the Lord, That the wife depart not from her husband. . . . But to the rest say I, not the Lord," etc. (1 Cor. 7: 10-12.) Again, this passage is quoted: "Now concerning virgins I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy." (Verse 25.) These quotations do not sustain the charge that Paul was not inspired. Paul means to teach that he had no direct "command" from

the Lord for what he was saying upon that particular point; that he had no word of Jesus spoken while on earth, such as he had upon the subject of marriage. Paul did claim that he had "the Spirit of God" in giving his instruction or his judgment in this matter. He even goes further and declares: "If any thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord," (1 Cor. 14: 37.)

In conclusion, the Bible as a book has the source of inspiration in its influence on the lives of those who put their trust in it. This is a very forcible argument for inspiration. The Bible leads men unto God and to Christ; it makes men wise unto salvation; it gives instruction in all the departments of life, furnishing the man of God completely for every good work; it teaches how to live soberly, righteously, and godly in this present world, and to look "for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ."

"Don'ts" for Writers.

BY H. LEO E.

The following list of "Don'ts" for all who write for publication, clipped from the Christian Standard, expresses so well the sentiment of all who handle the subject-matter of religious papers that we are giving it to our readers. Please read them with care and help us make the Gospel Advocate the best paper published.

Don't prepare your manuscript hurriedly. The essay written before breakfast or while waiting for dinner or in any fragment of time "snatched" out of a busy day is usually narrow and shallow and ill planned. Now and then one may have a "flash" and "just dash off" a readable article, but it is the exception and not the rule.

Don't write with pencil. If you have a typewriter, use it. If you have no typewriter, write with pen and good ink and on good paper, and write every word in well-formed letters. Remember that if your article goes in to the printers, it must be read by editor, linotype men, and proof-readers—men who also want to go to heaven and must therefore not be provoked beyond what their religion will stand.

Don't make your article too long—the majority of manuscripts that never find their way into print are rendered unavailable by their length.

Don't say in the letter which accompanies your manuscript: "Print this in your next issue." As a usual thing, compliance with such a request is impossible—the average journal is blocked out at least a week or two ahead. And it is quite frequently the case that a good essay must await its opportunity weeks or months—occasionally longer.

Don't send copies of your manuscript to all our papers, unless it be news you are conveying to the brotherhood; and even when writing news, it is better to send each paper a specially prepared item. When an essay is sent to two or more papers, one is likely to use it before the other, or others, can, and no journal wishes to yield space to something that has already been given the public.

Don't conclude that your article is delayed because the editors see no merit in it. There are a hundred and one reasons why articles of merit do not always immediately find their way into print.

Don't get it into your head that the editors are "fresh" simply because your articles appear in print cut down a little or it may be with a few sentences added. Space in a paper is very exacting and must be obeyed. If an article is a few lines or words too long, it has to be shortened; and if it lacks a few lines or words, it must be lengthened.

Don't forget that editors are made of flesh and blood, that they have nerves, that they put in long hours, that they have a multiplicity of things to think about and do and worry over, and that the last straw can break the camel's back even in an editorial office.

Don't get mad at an editor and consign him to perdition, unless he steals a horse!

The present is the time of the earth's finest and biggest and most inspiring opportunities. Get in the path of one. Take it. Make it your own.—William E. Barton.

The Gospel Advocate Company.

BY H. LEO E.

I believe it was Disraeli who said: "A book may be as great a thing as a battle." But sometimes a book is a battle—a conflict between two giant intellects, or a combat between two great lines of thought, or the expression of a contest between truth and error.

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"Why the Baptist Name." This discussion was between F. W. Smith and Dr. George A. Lofton. In this book Dr. Lofton presents the strongest arguments that can be given in defense of the Baptist position, and Brother Smith presents the scriptural arguments in a clear and convincing way in behalf of the truth. The book is not marred by a single unpleasant line. It is a very readable book. It contains 320 pages. Price, \$1.50.

"Cayce-Srygley Discussion." This debate is on the question, "Is salvation conditional or unconditional?" C. H. Cayce is an editor and leader of the Primitive Baptist faith. He affirmed: "God gives eternal life to an alien sinner without a condition upon his (the sinner's) part, and the Scriptures so teach." Brother F. B. Srygley affirmed: "Faith, repentance, and water baptism are conditions of pardon to an alien sinner." The book contains 352 pages. Price, \$1.50.

"Brents-Herod Debate." This debate is between that clear logician, T. W. Brents, and E. D. Herod, of the Primitive Baptist Church. Dr. Brents affirmed: "The Scriptures teach that salvation from sin is conditional, the condition or conditions to be performed by the sinner in order to salvation or freedom from sin." Mr. Herod affirmed: "The Scriptures teach the unconditional election and salvation from sin by Jesus Christ of all his seed or generation." This book is paper-bound. Price, 25 cents.

"Stark-Warlick Debate." This is a discussion between J. Carroll Stark and Joe S. Warlick. Stark affirmed: "The word of God authorizes the use of instruments of music for praise in the church of Jesus Christ." This is a live subject. Every member of the church should be acquainted with the arguments presented in favor of the use of musical instruments in the worship and the teachings of the New Testament, so that he be not deceived by the sophistry of the admirers of instruments in the worship. It is paper-bound. Price, 50 cents.

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The Overbey-Crawford Debate.

BY DAVID THOMPSON.

This discussion between Brother Coleman Overbey, of Murray, Ky., Christian, and E. C. Crawford, of Mayfield, Ky., Missionary Baptist, was held in a tent two and one-half miles north of Murray, beginning on June 27 and ending on June 30. Each man affirmed his side of the apostasy and baptism questions, using one day each, thus making two days' work to each question. The usual arguments on these questions were used, together with some new ones, each man laboring earnestly to prove the proposition to which he had committed himself. Mr. Crawford made a hard fight to prove Missionary Baptist doctrine from the teaching of the Bible; and while I think all appreciated the sincerity of the effort he made, yet I am sure that the unprejudiced and thoughtful saw clearly the unscripturalness of the positions he was endeavoring to prove. Brother Overbey made a clean, earnest, and able fight for truth, showing clearly the teaching of the Bible and exposing error without mercy.

The spirit of the debate was excellent from start to finish. Each speaker conducted himself as a Christian gentleman should. The discussion was almost entirely free from personalities and other things that so often mar religious discussions. I am sure that all had an opportunity to learn the truth and also to see that religious discussions can be carried on in the name of Christ.

The audiences were exceptionally good, considering the very busy season of the year. Farmers were as busy as they get any time of the year, yet the large tent in which the debate was held was well filled at all times. There were about fifteen or sixteen preachers of the church of Christ present at times during the debate, and a number of Baptist preachers also. Mr. Dennington, of Sedalia, Ky., moderated for Mr. Crawford, while I moderated for Brother Overbey.

An Appeal from Summit, Ga.

Emanuel County's first church of Christ was established on November 20, 1921, at Summit, Ga., by Brother J. Bedford Beck, and now has twelve members meeting every Lord's day in the Knights of Pythias Hall to take the Lord's Supper and study the Scriptures, using the Gospel Quartermen. McGregor, the nearest loyal church, is forty miles from us and has twelve members. Brunswick is one hundred and fifty miles from us and has eighteen members. These two churches joined the faithful few at Summit in supporting Brother Beck in this field. We are doing everything we can, and

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Brother Beck is making a great sacrifice to stay with the work. He has done his work well, and we feel that he is truly the right man in the right place. We have a good town, a splendid school, and three well-established sectarian churches, and we are compelled to buy a tent to hold our meeting in, since the hall in which we meet will not seat more than seventy-five people. Brother Price Billingsley is to hold our meeting, beginning on August 13, and we are making an earnest appeal for help through this crisis. "Come over and help us." The field is white unto the harvest, but the laborers are few, and we are so anxious to plant the Master's cause in its simplicity and truth in this vast field. All donations will be appreciated and promptly acknowledged.

MRS. R. T. CHANCE,

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Read What Mrs. Lucas Writes Concerning Her Troubles, Which May be Just Like Yours

St. Louis, Mo. — "I had troubles that all women are apt to have, with pains in my back, weak, tired, nervous feelings and a weak stomach. I had been this way about a year and was unable to work or stand on my feet for any length of time. My husband's aunt told me how much good Lydia E. Pinkham's Vegetable Compound had done her and begged me to try it, so I did. All my pains and weakness are gone, my stomach is all right and I do my work at home and also work for Swift's Packing Company. I recommend your Vegetable Compound to my friends and you may publish my letter as a testimonial."—Mrs. LULU LUCAS, 719A Vandeventer St., St. Louis, Mo.

Again and again one woman tells another of the merit of Lydia E. Pinkham's Vegetable Compound.

You who work must keep yourself strong and well. You can't work if you are suffering from such troubles. Mrs. Lucas couldn't. She tried our Vegetable Compound and her letter tells you what it did for her. Give Lydia E. Pinkham's Vegetable Compound a fair trial now.



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

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

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

Piedmont Laboratories, Inc.,
Clinton, S. C.

Fannie Stout Jean.

BY W. W. FREEMAN.

Fannie Stout was attractive in personal charm, dress, and conversation. In early life she became a Christian. She was married to Foree C. Jean, both of Jeffersonton, Ky. No preacher ever had a more pleasant place to stay than in the home of Brother and Sister Jean. Cedar Springs, their home church, has stood for almost a century. It was the first place Brother James A. Harding ever held a meeting away from home. Sister Jean in recent years was a leading spirit in having the house moved from an inaccessible place and put in a new location near by, where it was surrounded ideally for modern conditions and was refinished and equipped inside. At present the church, always her first concern, is in a prosperous condition, John L. Rainey being the minister.

After about seven months of illness, Sister Jean, on May 30, 1922, went to her reward. Brother Jean was left heartbroken; but he has a daughter and two sons, all Christians, to comfort him. The memories of a congenial companion and a happy home bring real satisfaction. Such homes and lives are few. A good woman is priceless. A Christian woman is the crown of God's creation. While relatives and friends sympathize with the family in their loss, all who knew Sister Jean feel the power and challenge of her pure, quiet, industrious example. Such a sainted mother must be a source of inspiration and an object of pardonable pride.

If younger women would pattern their lives after such home makers as Sister Jean, the future would be safe. Her house was kept clean and orderly. Few as good cooks ever lived. Her children were trained in the way they should go. She worked hard, but was always cheerful and ready to help any good work. A sad loss to all is her departure; but, rather than call her from the Savior's prepared place, we should all imitate her beautiful life, that our going may be one of similar triumph.

Competing with Denominations.

BY H. M. PHILLIPS.

In one way it is almost if not altogether impossible for the church of Christ to make a success in trying to compete with denominations. They can build finer houses, have more music, make use of societies, get money by more ways, and in general outstrip the church of Christ, mainly because the church cannot do all such and still be the church of Christ. About the only thing in which the church can compete with the denominations is teaching and living as the

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Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms, and hands each day; then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach, because it doesn't irritate.

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FOR INDIGESTION

word of God directs. In this we can well make an effort, with the assurance that God will be with us and we with him. In worldliness, the denominations can outstrip the church, for the crowd is larger and more outside relation; so in that there is no need to try. When it comes to shows and entertainments, the church is far behind, if it is to attract the people that way. They can all join in and have a great occasion, and the church cannot join with them because of questionable things. There are many denominations that have a baseball team, and I feel sure the church could not take part in a match game and hold close to the purity of the ideal given in the Word. I might go on mentioning things in which the church of our Lord could not compete with the denominations, but these are enough to clearly prove the issue.

Now the question comes, Does the church want to compete with the denominations? Israel tried to be like the nations around, and soon separated from God. Many a good congregation has done likewise, and many are now not profiting by the lesson.

There is such a mixture of the religionists to-day that it is hard to tell where some stand. Calling on one another to help out in the public service is no doubt a compromise by the church. When a member of the church of Christ calls on one to take a public part, and this one has only been sprinkled, who is ready to say that all is well? In this you may compete with the denominations, yet I am sure you will not be pleasing to God. We ought to be able to say, as once it was, that the church of Christ can do its own work without calling on outsiders, and be ready to quote the word, and so live as to impress all that we have been with Jesus. Some, it seems, have tried to compete in sin, division, fuss, worldliness, and a host of other things, which only causes Christ to grieve. There are but few things in which the church of Christ can compete with the denominations, and I fear they are neglected because of an effort to engage in that which is not pleasing to God. In what can the church compete with the denominations?

Admonitions to Churchgoers.

Don't visit; worship.

Don't hurry away; speak and be spoken to.

Don't wait for introductions; introduce yourself.

Don't choose the back seat; leave it for late comers.—Selected.

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GOSPEL ADVOCATE COMPANY,
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Obituaries

McClellan.

Sister Sarah Jane McClellan fell asleep in Jesus on July 18, 1922. She was seventy-eight years old. She obeyed the gospel fifty-eight years ago, and was a faithful Christian until death. She was the mother of eleven children. Six of them are still living, and, with their children and grandchildren, mourn her death. The writer conducted the funeral in the presence of a large audience. She was laid to rest in the Pleasant Grove Cemetery.

G. B. LAMBRIGHT.

Morgan.

Brother W. O. Morgan was born about seventy years ago, and for a goodly part of that time was a member of the church. He was a man of kindly disposition, leading a quiet, unpretentious life. He was the father of several children, having been married twice. He made his home with his daughter, Mrs. M. Young, 2610 Felicia Avenue, Nashville, Tenn. Brother Morgan passed away recently at the City Hospital, as a result of the after effects of pneumonia, from which he suffered considerably. Brother Morgan believed that Jesus was able and willing to save those who put their trust in him, and was not ashamed to confess it before men. May the loving Father above comfort the sad hearts left behind.

LYTTON ALLEY.

Davis.

Brother John C. Davis was born on November 24, 1864, and died on June 7, 1922. He became obedient to the gospel in August, 1907, and, so far as one can tell, he was faithful unto death. He suffered much, but through it all he was resigned to the will of Him who doeth all things well. There are many things that perplex us here. Why it is pain and suffering, toil and care, instead of ease and rest, for God's servants, we may not know; but the Father knows, and cares for us. Brother Davis is survived by his wife, two sons, and three daughters. I would say to them: Weep not as for them that have no hope. The funeral was held at the residence, Brother F. O. Howell making a good talk. He was laid to rest in the family cemetery at Refuge Chapel.

W. A. HARDY.

Scott.

Sister Jane Scott was born on July 19, 1854; was baptized into Christ in October, 1873; was married to John Scott in November, 1876; and departed this life on June 3, 1922. She leaves a husband, two sisters, and a host of relatives and friends to mourn her departure. She lived a consistent Christian life till she was called to go. She bore her afflictions with patience till the end came. She was laid to rest in the Obion burying ground after a good talk made by J. B. Brown, who had known Sister Scott all his life. She was better known as "Aunt Jane." To know her was to love her. She was ever ready to help them that needed her help, and ready to speak a word of comfort to those

that were downhearted. I would say to husband, relatives, and friends: Weep not as for them that have no hope, for we know that "Aunt Jane" is in the hand of One that doeth all things well.

W. A. HARDY.

Jones.

On June 22, 1922, at his home in Columbia, Tenn., Thomas M. Jones passed into the higher life. In his passing his wife lost a true, devoted husband; his children, a fond, indulgent father; many friends, one whom they could always trust; the church, a conscientious follower of Jesus; and his community, a public-spirited, Christian citizen. He was charitable to a fault, and even the colored race found in him a true friend and adviser. He leaves his family the rich heritage of a good name and the influence of a noble life. He was born in Hickman County, Tenn., on November 13, 1847, and his early life was spent on his father's farm. He was associated with the Phillips & Buttorff Manufacturing Company as traveling salesman for thirty-five years. He was a devoted member of the church for more than thirty years, and was a member of the congregation at Columbia at the time of his death. He married Mattie G. Smith in the summer of 1887. She and three children—Claude M., Herman L., and Ruby Jones, all of Columbia—survive him. The funeral was conducted at the Rose Hill Cemetery in Columbia, where he was laid to rest, by Elder H. H. Adamson, of Lewisburg, Tenn., and was attended by a large assembly of sorrowing friends.

CHARLEY MAY SELPH.

Comer.

It was my happy lot to associate with T. W. Comer for more than thirty years in the varied relationships of life. He was born near a little village in Monroe County, Ky., seventy and odd years ago, and spent a large portion of his life in his home county. He engaged in different occupations, farmer, teacher, banker, and representative (one term) for Monroe and Metcalfe counties. He filled these stations with credit. His people were noted for their honesty, integrity, and strict adherence to the principles of Christianity. It was in the work of the Master where I was most intimately associated with him. He was a man of more than ordinary ability, which he used to the glory of God and the uplift of humanity. He was a positive character, a man of convictions and courage of the same. He was, considering his talents, a very unpretentious and reserved character, willing for others to take the lead, and would follow if they adhered strictly

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Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-439, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once, before you forget.

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to the old paths. To his bereaved ones I would say: He left to you a rich inheritance, not in gold, but a good name. He died a tragic death because of an unbalanced mind; but he died in the Lord, where he lived so long.

J. D. SMITH.

Karnes.

Eula, the daughter of Joe S. and Mollie Frazier McCorkle, was born at Yorkville, Tenn., on July 27, 1872; was baptized into Christ by Elder T. E. Scott, in August, 1886; was married to T. M. Karnes on December 13, 1894; died on May 18, 1922. She leaves a husband, four sons, one daughter, an aged father, a sister, and two brothers, besides a host of friends, to mourn her departure. Brother Fred Blanchard conducted the funeral services. While we shall see her sunny smile no more here, her example and influence for good will live in the hearts of those who knew her. Her faith in Christ was implicit, and her greatest desire was to walk in the footsteps of Jesus and to let her light so shine that others seeing it might glorify God. Her prayer was that her children might be Christians, and she lived to see the three oldest obey the Lord. She suffered much, but fought a good fight, and we believe she was fully prepared to answer the summons to leave all earthly cares and enter that richer and fuller life with the Christ she loved. To the bereaved ones I would say: We share with you in this great trial, and earnestly pray that God may lighten the dreadful burden now resting upon your sorrowing hearts by giving you Christian courage and resignation.

KATIE PEARL FOX.

Blasphemy Against the Holy Ghost.

BY A. H. SMITH.

Nearly every writer and speaker who says anything about the unpardonable sin speaks of it as "the sin against the Holy Ghost." This implies that there are sins which are not against the Holy Spirit. Will some one please mention a sin or two that is not against the Spirit of God?

The expression, "the sin against the Holy Ghost," is not found in the Bible, but is found only in the writings and sayings of uninspired men. *Every sin that man commits is against the Holy Spirit*, but there is one particular sin that is unpardonable. That is the sin of "blasphemy against the Holy Ghost." (Matt. 12: 31.) It seems that some of the Pharisees committed that sin in charging that the Spirit by which Christ cast out devils was the spirit of Beelzebub, the prince of the devils, instead of the Spirit of God. The reason Jesus gave the lesson on blasphemy against the Holy Ghost was "because they said, He hath an unclean spirit." (Mark 3: 30.) On this and all other subjects let us speak as the oracles of God speak.

Renew your subscription to the Gospel Advocate.

First Aid to the Injured.

A little girl whose rôle in the nursery game was that of nurse rang an imaginary telephone on the wall to talk to her companion at the further end of the room, who was playing the part of doctor.

"Hello!" said the nurse. "Is that the doctor?"

"Yes," said her companion, in a deep voice, "this is the doctor."

"This lady is very sick," he was informed.

"What is the matter?"

"She has swallowed a bottle of ink," said the nurse.

The doctor, with great gravity, inquired what had been done for the patient.

"I gave her two pads of blotting paper," said the nurse.—Public Ledger.

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AN OPEN LETTER

To the Disciples of Christ Everywhere:

We are sure you have been impressed with the perils which are about us. Old faiths, old conventions, and old standards are being rapidly forsaken. Infidelity, skepticism, sin, loose living, lack of reverence for things sacred are all about us. There is economic, academic, moral, and spiritual chaos. The people are unsettled and dissatisfied as perhaps they never were before.

This means that there is a special need for an unyielding, progressive, aggressive, intelligent fight for the inspiration of the Scriptures, the divinity of Christ, and for his authority in all things spiritual.

We believe the times have never been as opportune as now for our great plea for the restoration of the original faith, spirit, and practice of the New Testament church. That grand old slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," and all it stands for, should be shouted from the housetops. The people must be pointed to the "old paths" and shown how to walk in them. The only thing that can move them is the light that is in God's word. We are the only people in the world who are free from human authority to keep our Bibles open and to search out and give them that light without human intervention. All of us should remember that this is no time for letting up in the preaching and teaching of the great fundamentals of our holy religion. It is no time for temporizing and compromising and popularizing. We must "preach the word" with all the power we possess. The people must be shown the truth as it is in Christ Jesus. Nothing else can save the world.

All of these things are especially true of our young people. In many of the educational institutions our children are in the midst of every conceivable evil teaching and influence. We are giving our lives here to maintaining an institution that is academically sound and at the same time spiritually sound. Not only the Bible classes, but all other classes, are taught by people committed to the principles outlined in this letter. All social life and recreation are directed and supervised by people whose hearts are devoted to the same principles.

We are asking you to cooperate with us in our effort to save as many young people as possible. We can't teach them and influence them without having them here. You can send them to us. In doing so you will save many of them. We are depending on you.

Sincerely and fraternally,

ABILENE CHRISTIAN COLLEGE.

H. E. Speck, Dean.

By J. P. Sewell, President.

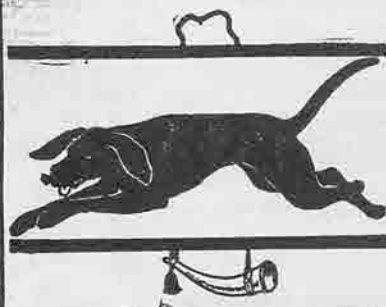
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He states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the lifelong rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters" extending from a President of the United States to a fox hound, the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase. THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

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In answering advertisements, please mention the Gospel Advocate.

Among the Colored Folks

I am now (July 12) in a tent meeting at Tullahoma, Tenn. The attendance is excellent. Opposition is strong, but I am sowing the seed. The meeting is being supported by the white congregation of Tullahoma. I have had three discussions with Methodist and Baptist preachers, but the interest is growing. I shall begin a ten-days' meeting in Widener, Ark., on July 17. Widener is a destitute place.

ALONZO JONES.

On Wednesday night after the third Lord's day in June I began a meeting at Martin, Tenn. This meeting was supported by the white church of Christ at Martin. This was my second meeting for them, and they have engaged me for thirty days next year. This meeting was held under a tent that had never been used before. The white church bought it to do mission work. I spent nearly three weeks here. Interest was good from the beginning. People came for miles every night. The white brethren told me that I had preached to white people that would not come to the white church, and one white man was baptized by one of the white brethren. I am glad that God can use me to preach to all nations. When I heard of this white man obeying the gospel, I thought of a meeting that I held several years ago at Henderson, Tenn., when thirty-five white persons obeyed Christ after hearing the gospel preached by me. Brother N. B. Harde-man baptized them. In this meeting a Methodist preacher attacked the doctrine I taught, and I did my best for him, with the result that two of his members were baptized for the remission of sins, which made a total of six that were added to the church of Christ, and two were restored. One old lady who was baptized about forty-three years ago had gone into the Methodist Church, but, upon hearing the pure gospel, again took her stand with the people of God. The colored brethren and sisters who live at Latham, about fourteen miles from Martin, came nearly every night and helped greatly in the song service. I shall never forget the encouraging words of Brethren Winstead, Smith, and Paisley. These brethren will never know how they strengthened me in my work. There were other white brethren, also, who gave every encouragement possible. I thank God for the privilege of working with such Christians as the church at Martin has in it, and I hope other white churches will take up mission work among the negroes. I thank God for

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Services: 2:30 P.M., Bible Study; 3:15 P.M., Preaching and Communion.

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Unless the church is growing, it is dying.—Charles K. Brown.

what little I am able to do, and pray that I may continue to work in his vineyard until death. Brethren, let us work while it is day; for the night will soon come, when no man can work.

M. KEEBLE.

The white churches of Christ at Antoine and Delight, Ark., engaged me to hold a meeting for the colored people at a point one and a half miles west of Antoine. The meeting began on May 20 and continued over five nights. We had much opposition, this being the first time the gospel of Christ has had an opening among members of my race. They were hindered much by the white denominations. However, some of them attended well. Brother J. T. Wingfield did his best to make the meeting a success.

T. H. MERCHANT.

Notes from Florida.

BY S. W. COLSON.

Brother D. A. Martin recently baptized one person at Citronelle and seven at Lacota.

Brother William Rucker has been assisting the Oxford congregation in a meeting for the past ten days. The interest is growing.

Brother W. A. Cameron is to begin a mission meeting at De Leon on Saturday night before the fifth Sunday in July. This meeting was planned and arranged for by the congregation at the Clifton Schoolhouse, which is only about fifteen months old. Shame on some older congregations! They have rented a furnished cottage, and Brother Cameron will have his family with him to assist in the meeting. I am sure that they will render valuable aid. Who wants to fellowship them in this meeting?

The congregation in Ocala is moving its house of worship, and we hope to soon have it located on our lot, with the needed repairs.

Fraternal Manifestations.

BY CARL BARNETTE.

Yesterday (July 9) I filled my regular appointment at Berea. Just numbers of children and young people were present. I began preaching for them two years ago and was to continue until they got a better preacher. Some of them are steadfast, and some drifted away a few years ago. When the evil one appears, some one is sure to get in the net. When I began there, I was told how much enmity existed between them. I just kept going, and have missed only twice; once I was sick, and once on account of rain. Dear old Brother Woodruff was there the day I was sick.

As I have previously stated, Brother T. M. Brown's house burned in March. The brethren and neighbors went to work, and in twenty-seven days he moved into his new house, and a much better one. From reports, I was surprised to see so much brotherly love manifested in this.

In April, Brother F. C. Thomas' son was taken seriously ill. It was just eleven weeks yesterday. Brother and Sister Thomas remarked yesterday that they had not suffered for one bit of help. They are very grateful to the good people of Rocky Creek and the brethren at Berea. There is hope now of their son's recovery.

Some years since Brother Raymond Hicks was undermined and deceived by those who hated the true gospel, and with the fickle mind it had its effect. The church almost went to pieces. My effort to rebuild is a hard pull, but it is very encouraging to see the children so attentive to the lessons we present.

Our summer meeting will begin on the second Sunday in August. We hope to have a successful meeting with the help of the Lord.

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Field Reports

Waverly, Tenn., July 24.—Having given up work on the farm and arranged to devote my entire time to evangelistic work, I am now doing mission work under direction of the Twelfth Avenue Church, of Nashville, Tenn. This engagement ends the middle of September, and after that time I shall be ready for new engagements, unless they should see fit to continue to use me. Brethren, I must keep busy, and prefer to continuously engage in preaching the gospel; but, if I am not kept busy at that, I shall do like scores of others are doing—look for some secular employment. If you need my services after September 15, address me at Madison, Tenn.—Andy T. Ritchie.

Avon Park, Fla., July 25.—Since my last report I have met with and preached for the brethren at Antioch, Plant City, Zolfo, and Sweetwater. Antioch is one of the oldest congregations in Hillsborough County. They have had many ups and downs, and are in a measure down now. I agreed to return in September and try to help them up at Plant City. The brethren own a nice, comfortable house of worship, and should accomplish great things for the Master. Since I began preaching at Zolfo and Sweetwater, more than twelve years ago, they have had many strong men visit them and preach for them, and at each place they have a few true, faithful men and women who will not give up the fight. We need a tent to use in preaching the gospel in this country.—John B. Peden.

Hopkinsville, Ky., July 25.—Our meeting at McBroom's Chapel continued eight days. Fine crowds, the largest they ever had at that place; excellent singing; good interest. I was asked to save a date for another meeting in 1923. There were four confessions and baptisms. This was my third meeting at that point. I visited the church at Cookeville and preached one time. I found Brother Ezell just in from the field, but he began on Sunday afternoon at a nearby point. Brother Hall is in a meeting near here (Little River) that will continue over the first Lord's day in August. At that time I shall begin a meeting at Philippi, in Todd County, Ky.; on the third Lord's day in August, at Antioch, in Jackson County, Tenn. We are now putting the roof on our new meetinghouse here in Hopkinsville, in which we hope to be able to hold a meeting soon.—Charles L. Talley.

Crandall, Texas, July 23.—A party, consisting of Sister Edith Hutcheson; my son, Paul, and grandson, George, Jr.; and wife and myself, left our

home at Cleveland, Tenn., in a car on July 6, at 2:25 P.M., for Texas. We came by way of Atlanta, Ga., and Montgomery, Ala., arriving at the latter place at 9 P.M., Saturday, and staying with our good Brother and Sister Little over Lord's day. Here we had the privilege of meeting with the Catoma Street Church on Lord's day, and for which I preached at 11 A.M. and 7:45 P.M. We enjoyed our visit with Brother Little's family very much. I got a fine impression of the Catoma Street congregation. They have a fine congregation. Brother Little is wide-awake and is doing a great work for them there. At 3:30 P.M., Monday, we started on our journey, coming by way of Selma, Ala.; Meridian, Jackson, and Vicksburg, Miss.; Shreveport, La.; Dallas, Texas; and on to Crandall, arriving at this place at 10 P.M., Saturday. Our meeting here began at 11 A.M., Lord's day, with fine audiences and good prospects. My son, Paul, is leading the singing. I go from here to Scurry, Texas, for a meeting, beginning about the first of August, after which I shall go back for work in Tennessee.—George W. Farmer.

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Gospel Advocate

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THE IMMORTALITY OF A GIFT.

BY JAMES E. CHESSOR.

A WONDERFUL CONTRIBUTION.

It was "contribution day" at Jerusalem, and Jesus and his disciples were in the temple. The Master sat over against the treasury and watched the multitudes cast in their gifts. He noted that many rich men cast in much. And then he was strangely impressed with a gift that was deposited by some unknown somebody. It was the widow of whom you have so often heard, she of immortal renown, but at that moment obscure and unknown. Like the nameless soldier whose body rests in Arlington at Washington, the representative of all the unknown American dead sacrificed in the World War, so this nameless widow is known throughout the Christian world because of her sacrifice. It may have been the widow Isaacs, who gathered olives for rich Jews for a living, or some Ruth, bereft of her husband, who went gleanings after the reapers. The Master saw her make her way to the treasury and cast in her gift. It is not likely that anybody else saw the coins, so modest and unpretentious was she; but the Master knew the coin value as well as the real worth of her contribution, and it was marvelous in his eyes. It was only two mites, "which make a farthing," which amounts to about one-fourth of a cent in our money. But, behold, the hand cannot hold the abundance of her alms, and the Teacher immediately called his disciples and said: "This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had." A wonderful contribution indeed, to be greater than all those lavish gifts of the rich!

A HOMELY ON A FAMILIAR SUBJECT.

The Savior's sermon was brief and occasioned by an incident that appeared trivial enough, but it was a marvelous lesson that he drew. His theme—*giving*—may have appeared distasteful to his disciples and his talk intolerably long—if human nature then was what it is to-day. At any rate, a question asked by one of the disciples shifted the discourse to the magnificent temple, and Jesus told of its

impending ruin—talk that must have set their hearts burning and their imagination aglow with forebodings. But as for this lesson on giving, it may have occurred to the disciples that our Lord was giving an unnecessary homily on a familiar subject. Did they not know by heart the command of the law as to giving? Was not tithing a lesson that had been taught to them from childhood? Why, then, emphasize the matter, especially with such an object lesson? A poor widow whose contribution must of necessity be small and, as they thought, relatively insignificant. They, too, may have seen her as she quietly dropped her gift into the treasury, but a second glance was hardly demanded by the occasion until the Savior called their attention to his living text now disappearing from sight in the throng. They lacked interest. If, by some strange chance, they were told that she had dropped in a gold coin of great value, then, at once, there would be good cause for great astonishment, every tongue would be loosed, and various speculations indulged in. Perhaps she was some wealthy person in mask. But there is no disguise and no such dénouement. She is only a poor widow; her dress tells the story. She cast in only two mites, as the Master said. And he was talking so strangely about her gift! Why, he declared that it was greater than the aggregate of all the other gifts, some of which were munificent!

WHAT THE LORD SAW IN THE GIFT.

But what was it the Lord saw in the widow's humble act—he of the eyes like a flame of fire (Rev 1: 14), from whose searching scrutiny nothing was, or is, or shall be hid? First, the *devotion* of a sincere heart to what she esteemed the cause of God; then, that this devotion involved the very extreme of *self-denial*; finally, the same being saturated with a *love* that gave all. Yes, she went the limit—for there is nothing more than *all*. Hence, her action could endure the searching gaze of Christ, to whose scrutiny there are few human deeds that are without flaw and that meet his unqualified approval. It is true that the gift was bestowed upon a system that had been corrupted and was nigh to passing, but it came from a sincere heart, and our Lord shows that it is the motive that he judges. He looketh on the heart, and not on the outward appearance. And the poor widow's heart was perfect before him, and hence he could accept her gift and bestow upon her his unstinted praise. She gave of her deep poverty, even all her living, and not to be seen of men; whereas the rich gave of their superfluity, and in many instances, no doubt, to draw attention to themselves. She gave until it *hurt*—until she felt the pinch of sacrifice; whereas they felt no loss and made no sacrifice. She was blessed and commended; they received no true blessing and were disapproved. They would not be mentioned to-day had not the poor widow given more than they all. The immortality of her gift casts eternal shame upon their pretense.

HOW THE LORD VALUES GIFTS.

We have thus learned how the Lord values our gifts—how he counts money. The worth of a gift is reckoned by the *motive* and the *sacrifice*. The money itself is of no value to the Lord, and this regardless of whether the gift be great or small. He is not poor that he should need money. All our earthly possessions are the borrowed goods of the Lord; and no matter what the State may do,

God gives us no title deed to our property. It is left to us as to whether we will give that it may increase to our account. And the Lord looks on our hearts to know whether we be cheerful givers, and how much we purpose to give, whether we will return him sure interest of all we have. In proportion as our gift is genuine and adequate sacrifice does the gift become precious in his sight. He counts the sacrifice; and thus it was that the widow gave more than all the other donors, because she sacrificed more than they. We see, too, that a very small gift may be acceptable. The Master will accept even our pennies if they represent our proper sacrifice. He will count the penny more than the rich man's dollar if it be given at a greater sacrifice. Hence, let us not be discouraged because our means are limited. It is for us to see to it that we do not rob God; that we purpose to give, and give, not grudgingly, nor of necessity, but of a cheerful heart, as we have been prospered of the Lord. If we have been prospered much, we should give much, or we, like the rich men, giving of our superfluity, shall receive to ourselves condemnation. Better the gift of the widow with the Lord's approbation than lavish gifts that gain only the empty praise of the world.

LAYING UP TREASURE IN HEAVEN.

Let it be remembered that the eyes that noted the poor widow's deed are still noticing all that is done in his name and passing judgment on it. Still do "the eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." The great gifts of to-day prompted by worldly consideration and pride will avail no more than those of the rich men who at Jerusalem cast in of their superfluity; while heaven's blessing will attend those donors, whether obscure or of fame, whose unheralded alms are done in humility and sacrifice to please God. Gifts that miscarry, like those of the rich at Jerusalem, are doomed to forgetfulness; while those prompted by a perfect heart toward God, like that of the widow, are treasures laid up in heaven. The story of the poor widow's gift has become immortal. As was said of the woman who anointed the Savior with precious ointment, so may it be said of this humble, nameless donor in the temple: "Whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

Every man, for the love of his own mother, should handle all womankind gently, and hold them in all honor.—Alfred Tennyson.

SPECIAL OFFER.

We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you cooperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: *If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons."* This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Our Contributors

"The Harm in It."

BY EARNEST C. LOVE.

Just now there is some little interest in the instrumental-music question in Tennessee and adjoining States. The "digressives" have been working long and hard to get a foothold in the old Volunteer State. So far they have made little headway. They have, perhaps, forty or fifty congregations in the State. Now they are proposing to debate the issues. If the "digressives" had allowed free discussion of this question, the chances are that we never would have divided. They have always opposed debates before, and I strongly suspect now that they will be willing to debate only where they have nothing to lose. But I started out to show a few places where instrumental music is sinful.

1. It is either a commandment of men or a commandment of God. It is not a commandment of God, or it would be authorized in the New Testament. Therefore, it is a commandment of men. Being a commandment of men, it is vain worship—a plant not planted by the Heavenly Father. (Matt. 15: 7-14.) Vain worship is sinful.

2. All worship originates either in the will of man or of God. Worship originating in the will of man is sinful—displeasing to God. (Col. 2: 18-23.) Instrumental music in worship originated in the will of man—God's word does not authorize it; therefore, it is "will worship," and is sinful.

3. It is a violation of the motto, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," and is a compromise of our plea for the unity of all Christians upon the Bible as a basis. It hinders union. It makes unnecessary division. Whatever makes division is sinful. Even those causing division contrary to the doctrine must be marked and avoided. (Rom. 16: 17, 18.) Not only is it sinful to use instrumental music in worship, but those who help to put it into churches are to be marked and avoided as above.

4. It is sinful because it is added by man to the appointments of God. It is a violation of Rev. 22: 18. No one can put instrumental music into the worship without adding something to the appointments of the Lord. Some may say Rev. 22: 18 does not cover this case, as it deals with adding to the word of the Lord. That is only a technicality. There is no principle of reasoning by which one could justify adding items of worship while condemning the adding of mere words. Hence, those who add instrumental music to the worship may expect to have added to them "the plagues that are written in this book."

5. Trying to worship God with an instrument is like offering "strange fire before the Lord." (Lev. 10: 1, 2.) There were two kinds of fire; common or "strange" fire and sacred fire. The sacred fire was taken from the brazen altar. (Lev. 16: 12.) The only difference between "strange" fire and sacred fire is that God commanded the use of the sacred fire and said nothing at all about the other. Nadab and Abihu "offered strange fire before the Lord, which he commanded them not." He had not yet given the commandment concerning the fire. (See Lev. 16: 12.) They did something without a command and died before the altar.

There are two kinds of music—vocal and instrumental. One of these (vocal music) has been commanded of the Lord; the other he has said nothing about. The one God selected and approved is sacred and the other is "strange." Now, Cowden and Myhr take each his own organ and offer strange music before the Lord. May they expect a fate

different from that of Nadab and Abihu? The only difference is that their punishment will be deferred till the judgment.

6. To place instrumental music in the worship is to impeach the wisdom of God. The ordinary acts of worship, such as singing, praying, breaking bread, giving, preaching, and teaching, are all authorized in the New Testament, either by command, approved example, or necessary inference. None of these things can be neglected by a church without displeasing God. God wants all these things in the church because he put them there. We have assurance that having done those things we have pleased our God. Nothing has been left out that should be put in. (2 Tim. 3: 16, 17.) Once we allow ourselves to think that anything has been left out that should be put in, and we have no assurance that any of us ever have or ever can please God, for we have no means of knowing when we have pleased him.

There can be only two reasons for God leaving instrumental music out of the worship—(a) he forgot it or (b) he did not want it in. Now, our digressive friends tell us they are sure God wants it in the worship; so they believe in a God that wanted instrumental music in the worship, but forgot it! They here fall under the condemnation of Uzzah. (2 Sam. 6: 6, 7.) I warn the "digressives" right now that a greater thing than the ark is here. The God that smote Uzzah dead for touching the ark is living yet, and it is he with whom we have to do. Woe unto those who lay unholy hands on sacred things! Beware of the second death! (Rev. 20: 12-15.)

7. Wherever an instrument is put into a meetinghouse, there are three classes of people—(a) those who want the instrument and will have it or die; (b) those who know it is wrong and who will go some other place to worship when it is put in over their protest; and (c) those who believe it is wrong, but, being weak in the faith, they go on and worship with it against their conscience, rather than make a fight against it. They are thus led to sin against their conscience. The man who so sins against the brethren, and wounds their weak conscience, sins against Christ. (1 Cor. 8: 7-13.) No organ can be placed in a church without sinning against Christ in that sense. Christ will say to those who sin against him: "Depart from me, ye accursed, into everlasting fire prepared for the devil and his angels." (Matt. 25: 41.)

There is no way of excusing this sin. It is not a matter of taste, or what one likes or dislikes, as so many seem to think. To put instrumental music in the worship is to give up Christ and the Bible, and the history of our digressive friends shows this to be true.

Annual Visit to Bethlehem Church.

BY JAMES E. SCOBEE.

On the first Sunday in July I had the pleasure of preaching for the congregation at Bethlehem, six miles east of Lebanon, Tenn. For several years past I have preached there once a year. My first remembrance of attending a church service and to hear preaching was at Bethlehem. The church house then stood about two miles nearer to the town. It consisted of a large barnlike building of hewn poplar logs. There was no chinking or jointing between the logs. The cracks had boards nailed over them. The man I heard preach on that occasion was old Brother Bomar. There was a large shelter standing hard by, and a few dilapidated and falling-down cabins partially surrounding the shelter. It had been a Presbyterian camp ground. My grandfather, James Scobey, was a Presbyterian, and I have heard him say that he had often camped there during the meetings. There was great religious excitement at some of these meetings, and he had witnessed men and women affected by the "jerks." Young women

with disheveled hair would jerk their heads back and forth with such suddenness and force as to make their hair pop like a wagon whip, and men would go to trees and howl like a dog would do when he had treed a "varmint." He said he then thought it was all the work of the Holy Ghost. But Barton W. Stone came into that part of the country and preached the gospel and converted nearly all the members of the Presbyterian Church to the way of the Lord. They used the house no longer as Presbyterians, but as disciples. They were called by others "schismatics." In a few years they wanted and needed a better house in which to worship. They concluded they would build on the bank of Jennings Fork Creek. The location is not attractive, but I suppose they made the choice because there was "much water" there. They built a good frame house, in which I have heard nearly all the old pioneers preach. I do not think they called on any church to help them build. Bethlehem is the mother church in Wilson County and, so far as I am advised, of the State of Tennessee. The house in which I had heard so many of the old soldiers preach, and where I had heard my grandfather, Edward Sweatt, preach after his conversion by Barton W. Stone, and where I confessed my Lord under the preaching of Sandy E. Jones, became old and weatherbeaten, and the congregation has built a larger and better one, in which they meet on the first day of the week and worship "as it is written." I preached in the old house fifty years ago. I taught school in the neighborhood for five years before the Civil War. All the children around there were my pupils. There are but two of them living there now. On the Sunday that I preached there only one old pupil was present, but their gray-headed children and grandchildren were largely in evidence. I was greatly gratified to observe that these young people were interested in the work. The Lord's Supper was attended to by the young brethren decently and in order.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THE CALL FROM BROTHERS ALEXANDER AND SMITH.

While holding the meeting in Troy, Brethren J. S. Alexander and G. W. Smith (both dead) came with an earnest and urgent call for me to go into No. 7 District of Obion County and help them. Brother Smith was the father of G. Dallas, Robert D., and John T. Smith, all good preachers. Brother G. Dallas has gone to his reward; the other two are doing good work for the Master in Texas.

When they told me what they wanted, I told them I had no time to give to that place then, as all my time was promised. I shall never forget how earnestly they pleaded with me. Looking over my engagements, I found that there was one week I had not promised, intending to spend it at home, sweet home, with wife and children, resting. "We must have that week. You must go." I promised and went.

On Sunday evening I went as far as Brother G. F. Botts', near Rives, for supper. After supper, Brother Botts, wife and children led the way, and we started for Critten's Grove Schoolhouse in No. 7. A big rain came up, and we spent some time on the covered bridge across Obion River. For a while it seemed that we would have to spend the night on that bridge. About dark the rain ceased, and we returned to Brother Botts' for the night. On Monday morning we started again, and reached the schoolhouse in time to begin the meeting at eleven o'clock. Quite a crowd had assembled to hear "that Campbellite preacher from Reelfoot Lake that held a meeting in Troy."

I had read from the pen of Brother D. Lipscomb "that there was no room in the mind of man for the truth until the error was removed." So I started in to remove the error and replace it with the word of God. Brother Alex-

ander got scared in the beginning and, I think, was sorry he had called me. "You are preaching it too hard. They will not hear you—get mad and quit. You must ease up a little. I am not expecting any additions this meeting—just want to get our plea before the people and reap afterwards." He begged me to be easy and give it to them in sugar-coated doses. I told him that if he had said at Troy what he was saying then, I sure would not have gone to No. 7. "If my manner of preaching does not suit you, I will quit and go elsewhere." "Your preaching suits me all right—it's the truth—but I am afraid the people will quit coming." But they did not quit. They came. Brother Smith led in song service, and the singing was fine. The meeting continued from Monday morning to Sunday night following, which was my week to rest. Twenty-five were baptized—three of Brother Smith's sons and one of Brother Alexander's.

In the spring following I was called back to preach on Sunday and Sunday night. Then I met Brother G. Dallas Smith for the first time. From that night to the day of his death we were great friends. Brother J. C. Shipp and wife were baptized at that appointment, which ended my preaching in the schoolhouse at Critten's Grove. The fight had to be kept up. A lot was purchased, a tent secured, and the work started in real earnest.

On putting up the tent for the first time, the brethren stretched it over a nest of yellow jackets. When we met, it was full of jackets. "You certainly aim for me to fight, and have given me a big job—the devil and yellow jackets." The jackets were killed out and the meeting went on, but the devil still remains, but slowed up a little.

I related this to a Methodist preacher. He told me of a similar circumstance with the Methodists. A large brush arbor was erected. At one corner was a nest of yellow jackets. On Sunday a negro woman took her seat over the nest. In moving her feet about she uncovered the jackets, and they proceeded at once to remove the negro by stinging and biting. She began to jump, clap her hands, and holler, "Good God," "Jesus Christ," etc. People thought she was happy, and soon all the shouters were engaged, which started the meeting off in good order. So you see a shout can be started by yellow jackets as well as by the Holy Spirit. The spirit that moved that audience was the negro spirit operated on by the yellow jackets by biting and stinging. So the beginning of my tent work in No. 7 was a fight with the devil and yellow jackets, with the influence of one and the sting of the other not all gone yet. Both still at work. For a number of years the tent meetings in No. 7 were feeders for Harmony, Mount Pelia, and Rives.

Next, "No. 7 Work," continued.

A Call to the Thoughtful and Unprejudiced.

BY S. H. HALL.

As our readers will remember, in last week's issue I republished in full my article under the above heading and stated that our friend Moore, of the Baptist Flag, undoubtedly misunderstood it, as under the heading, "Is the Church School Essential?" he has the following to say in his issue of July 20. Read carefully what he has to say, then note the comments:

"I want some one to show me how we can ever, as a church, carry out the great commission without some thought given to school work." (S. H. Hall, in Gospel Advocate, March 2, 1922.)

The Hardshells are the only people we know of in this country who do not have the school thought, and they do not have anything to do with this great commission. There are three great duties set forth in this great commission to the churches. First, make disciples in all nations; second, baptizing these disciples; and third, teaching the baptized disciples to "observe all things whatsoever I have commanded."

Christ is its author, and these three things named are to be carried out till he returns. Jesus did not build or recommend the establishment of a school while on earth. He gave the commission to his churches; and if they carry out his command, the churches cannot have time nor money for anything else.

Church schools are not in the great commission. But one says: "Teaching is in the great commission, and church schools teach; therefore, church schools are included in the great commission." But teach who, and what? Teaching disciples only, to observe "all things commanded thee." Church schools teach saint and sinner, and teach all things taught by literary schools and some theology. There is not an institution under the sun, save churches of our Lord, commissioned to teach the "all things" commanded by Christ.

Why not hear our Lord and not try to improve his methods by violating his commission and farming it out to boards and schools?

"You, then, don't believe in Christian education?" I don't believe in any other kind of teaching but Christian. Even our free schools should not teach unchristian principles. Things true are Christian; things false are unchristian.

If I am wrong, some good theologian put me right.

Upon the above I submit the following:

1. From reading the above and not seeing the article from which the quotation is taken, you would judge that I am an advocate of what our friend Moore calls "church schools." In this he is sadly mistaken, as those who read carefully the article republished in last issue can see.

2. My position was and is that, in many instances, the church cannot carry out the great commission without doing some school work. I know better than to advocate that the church has the right to establish a school for the purpose of teaching all branches of learning commonly taught in our schools. But I contended in that article, and now contend, that she is duty-bound to do any amount of school work necessary to the carrying out of the great commission. Christ's command to the apostles was to *teach all the nations, preach the gospel to every creature*. I said this could not be done without communicating to the nations by means of language; hence, that we either had to learn their languages, else teach them our own; that we are duty-bound to give all the nations the Bible in their own native tongue. Will Moore deny this? The apostles did not have to learn these languages, for they could speak in any tongue by the power of the Spirit and were not dependent on having to learn the different languages as we to-day. We cannot do this, hence must recognize the fact that the great commission *demands* some school work. The church does not have to teach astronomy, botany, calculus, and the many other branches taught in our schools and colleges. But this fact is before us—viz., the church of our Lord can never carry out the great commission without grappling with the languages of the nations of the earth. This is a part of the school work, and it is this part for which I contend.

3. It is a very significant fact that our "Hardshell Baptist" friends "have no school thought," as Moore admits, and along with this "they do not have anything to do with the great commission." But he is mistaken when he says they are the only ones "who do not have the school thought," for I know some who believe in the great commission, as they claim, who make eternal war on those schools in which the Bible is taught. But they, like our "Hardshell" friends, have not a missionary in any foreign field on earth.

4. He is right in saying "church schools are not in the great commission," and I am delighted to hear him plead for the people to "hear our Lord and not try to improve his methods by violating his commission and farming it out to boards and schools." One of the greatest lessons in the New Testament is the all-sufficiency of the church of our Lord to do everything under the sun that is essential to carrying out the great commission. Her only officers, if you may call them such, are the elders and deacons. (See Phil. 1:

2.) But I contend that these men can arrange for the education of those members who desire to teach those of other nations the pure word of God. Take places like New York, Los Angeles, San Francisco, Chicago, etc., and imagine a local church existing there and striving to give each nation the Bible in their own tongue. Cannot the elders scripturally take that interest in school work that is indispensable to their meeting the demands of the great commission? If not, why not? And may I say it again: those people who call themselves the "church of Christ" cannot defend their practice here. Let more and more congregations learn what the great commission comprehends and do enough school work, to say the least, to meet the demands in their own locality. But if there should be but one nationality in her community she still must give thought to other nations, encourage those whom she finds hungering to give others what they themselves are enjoying—viz., the pure teaching of our Lord and the hope of endless life—and do enough school work to equip those desiring to go to foreign fields with that which is indispensable to their giving the nation to whom they are sent the word of God in their own tongue by word of mouth and on the printed page. And God bless those of our number who have chosen the profession of teaching as their calling in life for desiring to teach only in those schools and colleges where the word of God can have its rightful place in the education of our boys and girls, our young men and women.

5. But our friend Moore is badly off when he claims "church schools" are wrong because they teach both "saint and sinner." This is not why a "church school" is wrong. He says the great commission says teach. But he asks: "Teach who, and what?" His answer is: "Teaching disciples only, to observe 'all things commanded thee.'" He seems to think that the church must teach disciples *only*, and not teach the world. Here it would be well to say that I have heard of a few who claim to be identified with the church of Christ who take this position.

It is certainly true that *the church* must teach disciples. But in teaching the disciples to observe all things Christ commanded the apostles, she teaches these disciples to "go teach all the nations," for this is exactly what Christ had commanded them to do. I hardly think the church has the right to teach her members to "go teach all the nations," but has no right herself, as such, to have a part in this teaching. Paul declares that it is God's "eternal purpose" that the "manifold wisdom of God" "be made known through the church." (Eph. 3: 10.) Christ had it right, therefore, when he said: "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 45.) "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51: 13.) I hope that our friend Moore does not take the position that the alien is converted independent of teaching. But he has left no place for teaching aliens in what he has said above.

The Debate Is Over.

BY F. B. SRYGLEY.

I am in receipt of a long, irrelevant communication from John B. Cowden, declining to defend in public discussion the position maintained by O. E. Payne's book, "Instrumental Music Is Scriptural." He says: "Payne is abundantly able to defend his own book, if it needs any defense." Well, if he is, perhaps the Commission on Unity had better select him to hold this discussion, for I am sure it needs defending. Brother Cowden knows, and the readers of the Gospel Advocate know, that all this correspondence between us came up over the fact that he and his Commis-

sion on Unity were circulating the Payne book. Is it possible that they have quit circulating the worthless book and are now trying to get out of it without admitting they were wrong in doing it? Why did not the brother just write to me at the start that they had changed their minds about the Payne book; that they thought at first that he had proved that the word "psallo" meant to sing and play an instrument, but now they know it just means to sing, and they expect to play the instrument in their worship "on their own hook?" Brother Cowden says the reason his committee would not agree to discuss the proposition with the phrase in it, "in the worship," is because this phrase makes instrumental music an integral part of the worship, which no church believes. This is perhaps the reason he is not willing to undertake to defend the position maintained by O. E. Payne's book. Well, this ends the matter with me. If Brother Cowden's committee and the one I named can agree on something else, they may be able to have a debate, but this one is over. His committee can call the one I named at any time. But I have never had any other question up with the Commission on Unity, except the position maintained by O. E. Payne, and I shall go on as before trying to show that his position needs defense.

The Fight Is On.

BY A. G. FREED.

Many interesting articles in the Gospel Advocate of late have impressed me. Among them are the timely writings of Brethren Srygley, Kurfees, and Barret. Our "fiddling crowd" has taken a new stand. O. E. Payne's book has given them new light. Only a few years ago H. L. Calhoun, as their champion, contended through the columns of the Advocate that instrumental music in the worship was only an expedient; that no scholar would contend for more; that "psallo" did not contain the idea of instrumental music. Now O. E. Payne gives the latest stand: "The New Testament teaches the use of instrumental music in the worship of God." Where does Calhoun now stand?

As their campaign of education is to begin soon, and their preachers are instructed by "the power" "to speak out plainly," we feel like the fight is on. Since their first attack at planting a "denominational church" where they have none is to be in West Tennessee, we come with the challenge to them to meet a square issue. We propose for this challenge to be placed before them at Covington and kept there as long as they hold to their policy of "education."

The challenge: "The New Testament teaches the use of instruments of music in the worship of God." Is there a man among them who will affirm it? If so, we will have "a program of education" adopted all over West Tennessee, beginning at Covington, the like of which was never heard before.

"Finally brethren, put on the whole armor of God."

INSTRUMENTAL MUSIC IN THE WORSHIP

By M. C. Kurfees

Cloth. 300 pages. Price, postpaid.....\$1.50

This is the most comprehensive book on this important subject now before the public. In it the Greek verb "psallo" is philologically and historically examined, together with a full discussion of kindred matters relating to music in Christian worship. The book is the result of a lifetime of critical study and research, and has become the standard of information on the music question. It has been highly recommended by scholarly brethren in the church of Christ and in the religious world.

GOSPEL ADVOCATE COMPANY
Nashville, Tenn.

Settling Our Troubles at Home.

BY W. F. LEMMONS.

Our Savior, in Matt. 18: 15-20, teaches us how to settle our troubles that arise between individual members of the church, and the language is so plain that the simplest among us may understand it. It neither needs an interpreter nor interpretation. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

The Common Practice. The first thing we do when offenses come is to "tell it to everybody," the world included. The news is spread, and the first two principles of this injunction are violated. The matter is carried to the church first. In many instances a scandal or a near scandal is spread, and the church is injured to the extent that it will take many years of hard work to get back to normality.

1. If I offend my brother or sister, his or her first duty is to come to me privately; and if I am really dominated by the spirit of Christ, we will settle the matter at once by my making the necessary apology and the offended party forgiving me. With this case settled here, it should never reach the third party. Here it should be laid to rest forever in the grave in which the church buries its troubles.

2. In case we differ on the question and cannot settle it between ourselves, we should call "one or two"—no more—to assist us as witnesses. If it can be settled with this move, the matter should be buried here, and never mentioned either by the offender, the offended, or the witnesses. In this way publicity is eliminated, the church as such is not affected, and no one stands in the way of sinners. If it should be published, even after it has been satisfactorily and scripturally settled, it is more than likely that some long-tongued member would magnify the incident, get it started again, and the same offense would become a greater one than it was in the beginning. I know of just such a case—a case that was settled under this very rule—that was resurrected and resulted in the destruction of a church that had a bright future before it. Hundreds, possibly, that might have been converted in the community are robbed even of the opportunity of hearing the gospel.

3. Last of all, when every other scriptural means and method has been used and the matter cannot even be settled with a jury, the case must be appealed to the supreme court—the church. If it cannot be settled by the church, then the case is to be turned over to the devil, and the party or parties guilty are to become to us as heathens—Gentiles—who were not recognized by the Jews. That is the attitude the church is to hold toward such parties after every scriptural effort has been put forth under these three rules. But, if the church can settle it, it is better for it to be settled in a public assembly than not settled at all. How can we violate all these rules and get out and tell everything among ourselves and to the world and escape the judgment of God? Those who publish these offenses that arise between us are as great sinners as are those who commit the actual offense or violate any other law of God.

"It Ought to Be Published." This is one of our common statements. I can remember a few years ago when I thought that everything ought to be published. I looked at it from a one-sided view. I was acting on the principle of applying the third rule first, and thus reversing God's law. About one pass at this method some years ago opened my eyes, and I realized that the wrong thing had been done. For the past eighteen or twenty years I have looked

the truth squarely in the face and have tried to settle everything right. The result has been that I have seldom undertaken the settlement of a case so hard that I have failed. Success generally crowns my efforts. My confidence is that there is no case so complicated that it may not be settled if the Lord's remedy is applied in the spirit of Christ.

Taking Sides. The reason some preachers and elders of the church do not get things settled is that they go into it with their minds made up. They accept the task with the view that it is next to impossible for one side to be wrong. They seem to forget that all men are human; that good men do wrong, and that our best friend might be the one that is in the wrong. Even in case we have our opinion as to which side or party to a difficulty is wrong, we should not act upon that principle, remembering that even a criminal has a right to the doubt until he is proven guilty. "But if ye have respect to persons, ye commit sin, and are convinced [convicted] of the law as transgressors." (James 2: 9.) I have never seen the truth fail yet, and I have tried it and been tried on every inch of the ground. It is my intention to write another article on another phase of the question later.

A Letter from Brother Lee Jackson.

Oakland, Miss., June 16, 1922.—To Elder M. C. Kurfess, Louisville, Ky.—Dear Brother in Christ: I have just finished reading your good article on the "loyal Christian" and the "loyal church." There appears to be so much confusion among brethren in regard to the meaning and use of the term "church," including certain qualifying terms that are used in connection with it, that some of us would like to have you express your ideas as to the scripture teaching on this particular point a little further than you have gone. There are some few of us who are convinced that many of the issues that are being discussed, and which are taking up space for no profit in our papers, causing alienation among brethren, are issues that grow out of this general misunderstanding of the meaning and use of the word "church" in the New Testament. Some twenty-five years ago Brother David Lipscomb took me to task for my unscriptural manner of applying the word "church," and this led me to begin a restudy of the subject. As a result of this restudy, I have adopted the rule of telling my hearers that, as a Christian, I am a citizen of the kingdom of Christ and of God; but, as a member of a church of Christ, I belong to nothing that is larger than the local congregation with which I am associated in worship and work. Is not this a safer teaching than that which leads persons to erroneously believe themselves to be members of something as a general institution, thinking this general institution to be the "church of Christ" as restored by Alexander Campbell? If the work of Campbell has given origin to a "church of Christ" as a general body of people scattered over a State, a nation, or as scattered over the world, is not the name "church of Christ" thus unscripturally applied? And if the work of Campbell has thus given origin to such a general body of people, calling itself the "church of Christ," is not this one general "church of Christ" as much an ecclesiastical denomination as if it had called itself by some other name? With your well-recognized scholarship, it will help some of us to read your answers to these questions. There now appears to be preachers and teachers among us who hold the idea that Alexander Campbell restored to the world the "church of Christ" as a general institution, and that we as a people are that institution. These questions are asked on the basis of the accepted understanding that the word "ecclesia," as used by Christ and his apostles in the hearing of the common people, simply meant a congregation or assembly of persons.

Is there in existence a standard Greek lexicon, defining Greek words as used when the New Testament was written, that defines the word for "kingdom" and the word for "church" as meaning the same thing? I am not a great scholar, but I think that I know enough to at least reach a correct conclusion occasionally, and to me it seems strange that men who are scholars will write so loosely as to speak of "Christ's church or kingdom," thus making the two words precisely equivalent to each other in meaning. Is it not true that the work of Campbell did not restore the kingdom of Christ and of God, for this kingdom had not been destroyed? And is it not equally true that he did restore some congregations to the ancient order of teaching and worship? These congregations, if there be any such, are the churches of Christ, modeled after the New Testament ideal. As a "church" member, I belong to only one of these; but as a loyal Christian, I am a loyal subject of the kingdom, being under the sovereign authority of Christ as my King. "The head of every man is Christ." (1 Cor. 11: 3.)

Yours in Christ,

LEE JACKSON.

A Dangerous Practice.

BY C. E. HOLT.

[Brother Holt has pointed out a very ugly feature of some brethren who use such terms. We are determined to close the columns of the Gospel Advocate against all who use unkind and unchristian language. Let each article be a model in Christian courtesy and breathe the Spirit of Christ.—H. Leo B.]

Every evil among us is hurtful, and, when discovered, should be pointed out and corrected. The church of Jesus Christ is made up of human beings—men and women beset with human imperfections. One chief object of the Christian religion is to combat and destroy the evils which are imbedded in, and which grow out of, our sinful nature.

The practice of circulating unsavory and slanderous reports about preachers is alarming and threatens the cause of our Lord and Master with direful results. To hear some people talk, one would be impressed with the idea that preachers—the majority of them—are very corrupt in morals and are very unreliable in the affairs of life. Preachers, like all the rest of humanity, have fleshly weaknesses, and have to struggle against such things.

Occasionally a preacher goes wrong in some way. This is conceded. But such is an exception and not the rule. Sometimes a wife will prove untrue to her husband, and a husband proves untrue to his wife. Because this is true, would it be fair and honest and right to bring a wholesale charge of infidelity against all husbands and wives? Sometimes a banker will steal the money deposited in his bank. Are all other bankers to be regarded as thieves? Men in all departments of life go wrong.

It has become a business, almost, with many "church members," to defame, malign, and slander preachers. They stand with open minds to catch every ugly and hurtful rumor upon every passing breeze against preachers. They welcome with avidity and satisfaction and real pleasure every unsavory tale against a preacher. With every passing breeze there is some insinuation or intimation that a certain preacher is bad and should not be recognized. As already stated, some preachers go wrong; but I am strongly of the conviction that the vile habit of circulating unsavory things about preachers of the gospel is a work inspired by the devil, and in this way we are rapidly destroying ourselves. I do not believe in encouraging any man in a sin, whether preacher or "layman," if you please, but we should never condemn any man upon mere rumor.

"They say" is one of the greatest and one of the basest liars in the world. He is a liar that cannot be found. Like the treasure at the end of a rainbow, he is always just beyond one's grasp.

But how to correct this evil is a serious question. The fault lies chiefly at our own doors. Are preachers themselves, in a large measure, responsible for this evil? Do they help, and that willingly, to damage the reputation of each other? Do preachers become envious or jealous of each other in regard to being great among the best and strongest churches? Do they allow some difference of opinion about some policy or polity or "politics" to influence them? Do they sometimes use their special friends and admirers to help them, in a surreptitious or underhanded way, to "push" other preachers into the background or into utter oblivion, to make a place for themselves? Do they, when some preacher's good name is being damaged by some evil report the origin of which is "apocryphal," assume a significant silence? Do they often speak kindly of each other, but "punctuate" with that significant and suspicious "but—?" Do they sometimes reluctantly admit that certain other preachers do actually preach the gospel, but at heart they are not sound on certain points of polity or expediency, etc.? Especially are they not sound on etc., etc., etc.

Of course, that charity that suffereth long and is kind would say that gospel preachers would not be guilty of such things; and we all know they should not. No preacher ever tried to hurt another preacher that he did not hurt himself and the cause which he represents.

Another fruitful cause of this evil is traceable to the discussions between preachers in our "religious" journals. Two brethren differ in regard to some question. It may or it may not be of much importance. But the spirit and method of conducting the controversy becomes the most hurtful feature in the matter. Common ethics would restrain them from the use of the word "lie," but they do not hesitate to accuse each other of dealing in things that are "absolutely false." Now, if a man tells me that I have said a thing that is "absolutely false," I take it that he has accused me of lying. Now, my brethren, do you realize that we are destroying ourselves in this unchristian practice? Do you realize that when you malign or mistreat a gospel preacher, or any Christian, so far as that is concerned, you are hurting the church of God? Let us go to work and, with the help of God, correct this gigantic evil that is being fed by the fires of hell, and which will sooner or later bring utter ruin upon our own heads. May we be filled with the Spirit of Christ and "do unto others as we would have them do unto us."

Pronouns.

The Lord said:

"Say, 'We.'"

But I shook my head,

Hid my hands tight behind my back, and said,

Stubbornly:

"I."

The Lord said:

"Say, 'We.'"

But I looked upon them, grimy and all awry—

Myself in all those twisted shapes? Ah, no!

Distastefully I turned my head away,

Persisting:

"They."

The Lord said:

"Say, 'We.'"

And I,

At last,

Richer by a hoard

Of years and tears,

Looked in their eyes and found the heavy word

That bent my neck and bowed my head.

Like a shamed schoolboy then I mumbled low:

"We, Lord."

—Karie Wilson Baker.

Evangelistic Notes

F. W. Smith is in a meeting at Hurricane Mills, Tenn.

O. C. Lambert will preach at Reid Avenue, this city, next Lord's day.

C. B. Douthitt recently closed an eight-days' meeting at Sharpe, Ky.

W. A. Sevedge is in a meeting in St. Louis, Mo., with two additions.

R. L. Ludlam is in a meeting at Ottumwa, Iowa, with a well-filled house.

Hugh E. Garrett recently closed a fine meeting at Union, Ga., with eight confessions.

Noel B. Cuff has just closed at Baxter, Tenn., with twelve baptisms and one restoration.

A. R. Hill is in a good meeting at Central Academy, Miss., with seven restorations to date.

J. T. Harris has just closed a meeting at County Line, Tenn., with three baptisms.

A. L. Dixon, Delrose, Tenn., is available as song leader or singing-class teacher after September 1.

William P. Walker has just closed at Hickory Plains, in Carroll County, Tenn., with nine additions.

Jesse Love is in a mission meeting at Henderson, Ky. He hopes to establish a congregation there.

Warren E. Starnes changes his address from Dallas, Texas, to 703 Omer Street, Houston, Texas.

T. B. Larimore is in a meeting at Cookeville, Tenn., and the Cookeville brethren will be glad to have visitors.

W. S. Long, Sr., Union City, Tenn., writes: "Success to the Gospel Advocate, the best paper in the brotherhood."

S. M. Spears changes his address from Tuberculosis Hospital to 1705 Twelfth Avenue, North, Nashville, Tenn.

Eugene L. Pearson changes his address from Monticello, Ky., to Halls, Tenn., where he will be engaged in teaching.

L. E. Pryor has just closed at Poplar Hill Church, in Kentucky, with two baptisms. He began last Lord's day at Minton.

H. I. Copeland, Ripley, Tenn., closed a good meeting at Bakerville, Tenn., resulting in seven baptisms and one restoration.

A. Y. Howell was recently at Red Hill Church, near Sweatman, Miss., in a meeting, with seven baptisms when last reported.

L. R. Wilson recently closed at Friendship, near Searcy, Ark., with two baptisms. He is now at Webber's Chapel, near Bethesda, Ark.

W. S. Moody preached for the Twelfth Avenue congregation, this city, last Lord's day. H. Leo Boles will preach there next Lord's day.

B. C. Goodpasture closed at Lynnville, Tenn., on July 28, with eight baptisms and increasing interest to the end. He is now at New Providence.

E. Gaston Collins has just closed at Corder's Cross Roads, in Lincoln County, Tenn., with eight by baptism and three who gave up unscriptural names.

A. T. Hamiter, Avon Park, Fla., has just closed at Pryorsburg, Ky. If you desire his services in that territory next year, address him at Avon Park.

J. D. Jones closed at Ivy Bluff, near Morrison, Tenn., on July 29. Seventeen were baptized and two reclaimed. He is now at Elkins, near Woodbury, Tenn.

William F. Etheridge has just closed a meeting at Hickory Grove, near Murray, Ky., resulting in fourteen baptisms. He is now at Hohenwald, Tenn.

Sister Essie Mae Vaughn and Brother Hugh Tucker were united in matrimony by Charles F. Hardin on July 12. The Gospel Advocate extends hearty congratulations.

L. L. Brigrance recently held a meeting at Caruthersville, Mo., with three baptisms. There are only five or six members there. Leonidas Holland led the song service.

G. B. Lambright, Jasper, Ala., Route 5, Box 31, is in a meeting at Big Ridge, near his home, with twelve additions to date. He can hold one more meeting in September.

C. M. Gleaves recently closed at Grissom's Corner, near Lebanon, Tenn., with two baptisms and one restoration. He is now at Flat Rock, in Smith County, with three baptisms to date.

R. P. Cuff preached on the fifth Sunday in July at Harts-ville, Tenn. C. R. Nichol began a meeting there last Tuesday night. Brother Cuff is now at Beech Grove, in Coffee County, Tenn.

L. L. Yeagley has just closed at Bell's Branch Church, in Hickman County, near Graham, Tenn., with five baptisms and three restorations. He is at Union Schoolhouse, near Gallatin, Tenn.

George W. Farmer, Cleveland, Tenn., assisted by Will J. Cullum, will begin a meeting at Reid Avenue, this city, on August 20, to continue indefinitely. All are cordially invited to attend.

H. C. Harris, West Point, Miss., recently closed at Cross Roads, near Tupelo, with one addition. He lives at Tupelo and would like to have other meetings near home. He is now at Houston, Miss.

J. A. Jenkins is in a meeting at Hazel Green, Ala. He goes next to a point near Lynchburg, Tenn. He could hold a meeting the first of September. His address is 13 Main Street, Huntsville, Ala.

Willis G. Jernigan has just closed a meeting at Lebanon, Col., with five baptisms and two restorations and a congregation established. This makes three new congregations in Colorado since June 1.

O. W. Rawlins, Savannah, Ga., writes: "Work at this place moves along nicely. We expect to be in our new church house on August 6. I think the Gospel Advocate improves with each issue."

A. S. Landis closed an eight-days' meeting at Pleasant Grove, Tenn., on July 23, with five baptized and two reclaimed. On July 30 he closed at Pine Branch, with three baptized and three restored.

E. E. Shoulders, 699 Flatbush Avenue, Brooklyn, N. Y., writes that Brother and Sister Larimore were with them for four days, during which time Brother Larimore gave them some very inspiring lessons.

H. H. Adamson closed at Laurel Hill, near Snowden, Va., with eight baptized and one restored. There were only ten or twelve members there before the meeting. He is now at New Salem, near Snowden.

Will J. Cullum is in a good meeting near Carrollton, Miss. This is the only congregation within thirty miles of Carrollton. He is to return to Nashville to assist George W. Farmer in a meeting at Reid Avenue.

J. H. McBroom has just closed at Hilham, Tenn., with seventeen baptisms and three restorations. J. V. A. Traylor began the meeting and did the singing. Brother McBroom is now at Flat Creek, in Overton County.

Harry Hayes, of Hornbeak, Tenn., is giving up teaching and devoting his time to singing and preaching. He can be secured after August 26. He is now singing for A. B. Barret at Troy, Tenn., with one baptism to date.

A. A. Bunner, Cleveland, Ohio, preached on the fifth Sunday in July to his home congregation on "Church Government" and was requested to continue the subject last Lord's day. He is now in West Virginia for a few weeks.

W. F. Etheridge is now laboring permanently with the Dodson Avenue Church, Fort Smith, Ark., with the work improving. He could hold some meetings in August or September. Address 1319 South Eleventh Street, Fort Smith, Ark.

George W. Graves recently held a meeting at Stewart, near McMinnville, Tenn. Next he was at Bloomington Springs, near Cookeville, Tenn., with one restoration. He is now at Smyrna Church, near Cookeville, with one restored to date.

A. G. Freed writes: "The meeting with the Green Plains Church, near Hazel, Ky., continues. The audiences both day and night are large. The interest is great. Nine have been baptized. I am making headquarters at Brother and Sister R. L. Cannon's. The home is all the name implies. From here I go to Pottsville, Ky., then to Henry, Tenn. The coming session of Freed-Hardeman College will be great. Write for catalogue."

F. B. Srygley is in a meeting at Obion, Tenn.

T. Q. Martin is in a meeting at Shelbyville, Tenn.

R. N. Gardner is at Gainesboro, Tenn., in a meeting.

Noel B. Cuff began last Lord's day near McMinnville, Tenn.

E. A. Elam is in a meeting at Bethany, Wilson County, Tenn.

James E. Chessor changes his address from Centerville to Spencer, Tenn.

Morgan H. Carter is in a meeting at Bethlehem, in Wilson County, Tenn.

W. R. Essex closed a mission meeting at Wayland, Tenn., with very fine interest.

J. A. Hines, Woodsfield, Ohio, is in a meeting at Liberty Valley, near Belfast, Tenn.

H. H. Ussery is in feeble health just now and is not able to hold any meetings at present.

R. L. Colley has just closed a meeting near Booneville, Miss., with one baptism. He goes next to Millville, Ark.

W. H. Owen is home from a good meeting at Haleyville, Ala. Good interest throughout, but no visible results.

H. M. Phillips has just closed at Southall, Tenn., with three baptisms and one restoration. He is now at Alamo, Tenn.

E. P. Smith has just closed a meeting at Thompson's Station, Tenn. He will begin next Lord's day at Union City, Tenn.

I. B. Bradley closed a meeting at Clearview, in Sumner County, Tenn., with fine interest. He is now at Auburn, Tenn.

John W. Beasley preached for the Neeley's Bend congregation, near Nashville, last Lord's day. One young lady was baptized.

H. E. Winkler has just closed a meeting at Pasquo, near Bellview, Tenn., with nine baptisms. He is now at Fairview, Ky.

H. W. Jones has just closed a meeting at Glade, in Marshall County, Ky., resulting in two baptisms and five restorations.

F. L. Paisley has just closed a fine meeting at Blood River, near Buchanan, Tenn., with twenty-one baptized and three restored.

David Thompson closed a meeting recently at Mount Pleasant, near Mayfield, Ky. He is now at Poplar Springs, Stewart County, Tenn.

J. H. Hines, of Montgomery, Ala., paid this office a pleasant call and reported his meeting just closed at Greenville, Ala., with one addition.

C. H. Baker recently closed a meeting at Sharp, Tenn., with two baptisms. He is now at Mount Vernon. He can hold a meeting after October 8.

There is a little congregation of Christians worshipping at 5491 Blackstone Avenue, Chicago, Ill. This is near the corner of Fifty-fifth and Blackstone.

W. N. Carter, McGregor, Texas, is at Bishop in his fifth protracted meeting at that place. He says: "I have never had as many baptisms as I have had this year."

C. H. Smithson is in a fine meeting at Dierks, Ark., with two additions to date. He goes next to Ben Lomond, Ark. He can hold a meeting in September. His address is Hatfield, Ark.

J. Clifford Murphy has just closed near Lineville, Ala., with eleven baptized and one reclaimed. Last year at the same place there were twenty-seven baptisms and four restorations.

Smith Chambers, Booneville, Miss., preached on the fifth Lord's-day morning and night for the Harbert Avenue congregation, Memphis, Tenn., and in the afternoon at Highland Heights.

M. S. Mason closed at Shiloh, near Dexter, Mo., on July 14, with four additions. He closed at Rector, Ark., with two additions, and is now at Cash, Ark. He goes next to Wad-dill, near Stella, Mo.

M. L. Moore and B. M. Taylor recently closed a fine meeting at Files Valley. Twelve were baptized and five

restored. The orphans from the Presbyterian Home came to the meeting. He also preached in their chapel.

F. L. Paisley recently held a tent meeting near Sharon, Tenn., with two additions. He is at present conducting a meeting at Blood River. This congregation has begun a meeting on this same date for more than seventy years.

J. C. Moseley recently closed at Athens, near Sparta, Tenn., with fourteen baptisms, and practically the whole church confessed their faults. He preached at Cookeville, Tenn., on August 4, and is now in a meeting at Newbern, Tenn.

A. J. Bachman, Mentone, Ind., writes: "The sixth annual grove meeting of the church will be held in Brother Miller's grove, five miles southwest of Mentone, on Sunday, August 20. All are cordially invited to come and enjoy the day with us."

J. E. Green, Winston-Salem, N. C., reports three meetings. First, at Winston-Salem, resulting in three baptisms; next, at Corinth, near Statesville, with seven additions; and at Jericho, near Mocksville. He is now at Haw Pond, near Germanton.

W. Wilford Heflin reports the following meetings: One week at Leedy, Miss., beginning on the first Lord's day in July, with one baptism; in Bemis, Tenn., for one week, with four baptisms; Christian Chapel, Carroll County, with four baptisms; Lynn Grove, with twelve baptisms.

R. A. Craig, Shelbyville, Ky., on account of ill health, has been advised to cancel his engagements for protracted meetings. He expects to be able to resume evangelistic work next year, and also intends to continue his monthly appointments, and requests the prayers of Christians for his recovery. He reports work progressing nicely at Shelbyville, but asks for a contribution to enable them to complete their house of worship.

The Central Church in Los Angeles, Cal., held an annual all-day meeting on the fifth Lord's day in July. Visitors were present from Ontario, Riverside, Pomona, Pasadena, Downey, Huntington Beach, Alhambra, Sierra Madre, and perhaps other places. The following preachers were present: D. W. Nay, J. J. Wyatt, J. H. Moore, S. H. Dally, H. E. Bartlett, Orlie Badders, Russell King, and R. E. Wright. Excellent talks were made by Brethren Nay and Hoffman.

F. P. Fonner writes: "During recent months I have received from Gospel Advocate readers and other friends something over one hundred dollars to help me to get well, if it be at all possible. I heartily thank all the donors. Please address me at Box 81, Buffalo, W. Va. If I should pass away suddenly, I do not know what my poor wife would do. She has not been well since she hurt herself two years ago. In any event, even if I get better, it will likely take all the money I can get to put us through the winter."

George W. Farmer, Scurry, Texas, August 5: "The Crandall meeting closed last Lord's-day evening after running fifteen days. Six persons obeyed the gospel and the church seemed to be encouraged and built up very much. The attendance and interest, notwithstanding the extremely hot weather and very busy time for the men in that community, was fine. Some seem to think it was the best meeting, in point of deepening and far-reaching effect, that has been held in Crandall for a long while. After spending three days with our sick daughter and family at Italy, Texas, my son, Paul, and I came here and began the meeting on August 3. The audiences are very large and prospects are fine. After this I shall go back to Tennessee to begin with the Reid Avenue Church, in Nashville, on August 20."

There will be a debate at Womack, La., beginning on September 4 and continuing three days, between Jesse F. Love (Christian) and Isaiah Watson (Missionary Baptist). Brother Love affirms the following propositions: (1) "The church of which I, Jesse F. Love, am a member, known by me and my brethren as the church of Christ, is identical with the church of Christ described in the New Testament in origin, organization, doctrine, faith, name, and practice." (2) "Baptism of a believing penitent is for (in order to) the remission of (past) sins." (3) "A saved person, or a child of God, may so fall away and apostatize as to be finally lost in hell." Watson affirms the following: (1) "The Missionary Baptist Church, with which I stand identified, is identical with the church described in the New Testament in origin, organization, doctrine, faith, name, and practice." (2) "In conversion the Holy Spirit operates on the sinner's heart directly and independent of hearing the word of God."

Query Department

Mrs. Ella C. Whitfield, Columbia, Tenn., says: "Please give an explanation of Luke 7: 28; 18: 25."

The passages in the order named are: "I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he." "For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God."

1. It is clear (1) that John the Baptist was not in the kingdom of God; (2) that, as no greater than John had been born of women, no one had yet entered the kingdom; (3) that, therefore, it had not been established, but, as John, Jesus, and the twelve under the first commission preached, was at hand; and (4) that all in the kingdom are superior to John because they enjoy superior privileges and blessings.

2. It is easier for a camel to go through the eye of a needle than for those who trust in riches to be saved. Mark (10: 23, 24) explains this: "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! A man who has only five hundred dollars may *trust* in riches, as well as the man who has five hundred thousand dollars. The man who *trusts* in his riches cannot be saved.

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Daisy L. Taylor, Beech Grove, Ky., says: "I wish to have a clear explanation of 1 Cor. 11: 3-16, concerning the covering of the head. It seems to me that this covering may refer to the hair or apparel, and not, as some contend, to the hair only."

The teaching is that a woman must have her head covered. If her hair is long, and not cropped or shaven, this is sufficient covering. If cropped or shaven, she should wear a veil or covering on her head. I quote David Lipscomb's answer to the same query, found on pages 114, 115 of "Queries and Answers," compiled by Shepherd:

The women wore very much the same clothing as men, frequently only with a kerchief of cloth tied over their heads. The chief difference was her long hair. There were three styles to wear the hair: (1) To have the hair long; (2) to have the hair cropped, as is common with men; (3) to have it closely shorn, as with lewd women. Paul required that a woman should have her head covered with her long hair; or, if her hair was not long, she must have a veil or kerchief as a covering. For her to have short hair like a man's and to be without covering was the same as to be shaven like a lewd woman. The men and women in the days of the Savior, in going out, wore large, loose coverings. The women frequently drew these up over the head as a covering to the head. The Jewish women, from the days of Abraham, through the period of the Savior, down to the present time, have never veiled themselves in the presence of men, either of their own family or that of strangers. Sarah did not go veiled when among strangers, nor Rebekah (Gen. 24: 15), nor Rachel (Gen. 29: 11). The women that journeyed around with Jesus and the apostles, that ministered to them, were not veiled. The facts mentioned by the Scriptures and the employment of these women prove they were not. They went very much as our women do. Paul was not telling them how they should appear before men, but before God. When they came before God to pray or to prophesy, they were to come with their heads covered in token of their subjection to men. Jesus was the head of the man; so he cannot approach God save in subjection to his head, Christ. Man is the head of the woman, and the woman cannot approach God save in subjection to her husband, or man. The token of her subjection to man is her covered head. The head must be covered by having the hair long or having a veil over her head. The covering is for the head, not the face.

Then a man must not have his head covered when he comes before God, either with long hair or with a hat, veil, or cloth of any kind. This would be a shame to him. He may have it covered at other times, but not when he approaches God to pray or prophesy in his name. The woman, when she comes before God in prayer or in prophesying, must do it with her head covered either with long hair or with a veil or covering of some kind. Paul is telling how she must appear before God, not before men; and this applies to her appearance before God in the closet as well as in the public assembly. In the public assembly she may not lead in prayer or prophesy in public. There were spiritually gifted women who did prophesy or teach by inspiration. The four daughters of Philip, the evangelist (Acts 21: 9), did prophesy, but they did it at home. I do not doubt that Priscilla was a spiritually gifted woman; but when she taught, she took them to themselves to do it. The women commanded to be silent in the church (1 Cor. 14: 34) were inspired women. The whole chapter is about those possessed of spiritual gifts. Many women in the days of the apostles possessed these gifts. They exercised them in the private circle, never in the public assembly. The veiling of the face in the East is a Mohammedan custom, not a Jewish or Christian custom. To cover the head in the presence of God is both Jewish and Christian.

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Miss Georgia Hancock asks the following questions: "(1) If the ark is a type of the church of Christ, how were unclean animals permitted to go in? Can any unclean thing get into Christ? (2) Please explain Matt. 18: 17. What church is referred to in the passage? Can it be the church of Christ before Pentecost? (3) Explain verses 18, 19 of the same chapter. Does this give man the right to bind and to loose in the church of to-day?"

1. It is dangerous to stress the analogy between the type and the antitype. The Bible nowhere says that the ark built by Noah is a type of the church of Christ. It may be taught by men that the ark is a type of the church; but one thing is sure, the church is not intended for animals, clean or unclean. Christ did not die to save or redeem animals. This is true. Eight souls were saved through water, which also in the antitype doth now save us, even baptism. As they entered the ark, we are baptized into Christ. (Gal. 3: 27.) Alford says: "Water saved them, bearing up the ark; it saves us, becoming to us baptism." (See 1 Pet. 3: 20, 21.)

2. Matt. 18: 17 reads: "And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." The marginal reading for "church" here is "congregation." We read of the church in the wilderness, which means the congregation in the wilderness. A church is a called-out and separated band. The personal followers of Christ were the only such in his day. They were to tell it to them. Since then the church was set up on Pentecost, local churches have been planted, and the church of which the parties are members is the one to which to tell it.

3. "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." (Matt. 18: 18, 19.) What was first said to Peter is now said to all the apostles. It is spoken to all the second time. (John 20: 23.) The apostles were all inspired of God. They were commissioned to announce the conditions of salvation by the gospel and to make known the rules of church discipline. These conditions and rules as found in Acts and the Epistles bind and loose men. As they were to speak and write as moved by the Holy Spirit, what they announced would be ratified in heaven. Two shall constitute a Christian fellowship. The united prayers of this fellowship in faith and according to God's will would be heard. The assurance of this is found in the fact that where two or three are gathered in the name of Christ, he will be present.

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Editorial

The Term "Church" as Used in the New Testament.

BY M. C. K.

On page 750 of this issue of the Gospel Advocate may be found a thoughtful and timely communication from Brother Lee Jackson, of Oakland, Miss. I am sorry we could not publish it sooner, but the delay could not be well avoided. I ask the reader to give it a careful examination before reading these comments. In view of the denominational environment confronting and confusing the people of the present age, it is of the first importance that the term "church" be studied strictly in the light of its New Testament usage. The denominational usage of the term is almost wholly misleading. Some of the principal erroneous usages to which our brother calls attention have grown out of denominationalism. But it is impracticable in the present study to enter into an exhaustive treatment of the question, though such a treatment is not necessary in order to a correct idea of the term as it is generally used in the New Testament. To simplify the investigation, I shall first invite attention to its different uses in the New Testament, and then to a consideration of our brother's questions.

Let it be noted, first of all, that the term *ecclesia*—the New Testament Greek word for our word "church"—literally means "called out," or "a called-out assembly." Its common signification among the Greeks of the time of Herodotus, Thucydides, and Xenophon, the fourth and fifth centuries B.C., was "an assembly of the citizens," and it meant this regardless of the purpose for which the assembly was called. It was sometimes applied to a mob, and is one time so used in the New Testament. (Acts 19: 41.) Its first occurrence in the New Testament is Matt. 16: 18—"Upon this rock I will build my church." This meant the people whom Christ would call to be his followers, and

there was a peculiar fitness in designating them as an *ecclesia*, a called-out people, for he distinctly says of them: "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15: 18, 19.) Again, referring to his disciples, he says: "They are not of the world, even as I am not of the world." (John 17: 14.) Hence, in all religious usages of the term in the New Testament, this idea, that it means *the called-out people of God*, appears and is common to them all. Let us now consider:

I. ITS DIFFERENT USAGES IN THE NEW TESTAMENT.

1. *The general sense.* By "the general sense" is meant its use to denote God's people anywhere and everywhere without regard to any particular locality. It is thus used in Matt. 16: 18—"Upon this rock I will build my church." Of course he did not mean his people at any particular place, but at all places wherever they might exist, and, therefore, in this place, it means his church or people in all the world. In all occurrences and all usages of the term in the New Testament it included all the people of God in the territory to which it was applied. It is used in the general sense in 1 Cor. 12: 28; Eph. 1: 22; Phil. 3: 6; Col. 1: 18, 24; and other passages.

2. *The local sense.* By this is meant the church or people of God at a particular place. For example, "the church of God which is at Corinth" (1 Cor. 1: 2; 2 Cor. 1: 1), "at Colosse" (Col. 1: 1); "the church of the Thessalonians" (1 Thess. 1: 1). Here it included all the people of God in any one of these places to which it was applied.

3. *The provincial sense.* It is used one time in this sense as found in Acts 9: 31: "So the church throughout all Judea and Galilee and Samaria had peace, being edified." This usage justifies applying it to any similar district, as, for example, the church in Kentucky or the church in Tennessee.

4. *The house church sense.* This means where the Christians or people of God composing a household were called the church in the said house. For example: "Salute Frisca and Aquila, my fellow workers in Christ Jesus: . . . and salute the church that is in their house." (Rom. 16: 3-5.) "Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house." (Col. 4: 15.) And Paul says to Philemon: "To the church in thy house." (Phile 2.)

Hence, we see, as illustrated in all four senses in which the word is used in the New Testament, that it always, without exception, included all the people of God in the territory to which it was applied, and, therefore, when it is used to-day to include only a part of God's people in a given territory, the sense is purely denominational.

II. BROTHER JACKSON'S QUESTIONS.

1. Our brother says: "As a Christian, I am a citizen of the kingdom of Christ and of God; but as a member of a church of Christ, I belong to nothing that is larger than the local congregation with which I am associated in worship and work." And he asks: "Is not this a safer teaching than that which leads persons to erroneously believe themselves to be members of something as a general institution, thinking this general institution to be the 'church of Christ' as restored by Alexander Campbell?" While the idea is correct that, outside of denominationalism, one does not "belong to" any "general institution" in the sense in which one belongs to "the local congregation with which" one is "associated in worship and work," nevertheless it is true that, since the church, as we have seen, exists in the general sense, meaning the people of God throughout a province or throughout the world, it must inevitably follow that every individual Christian, in addition to belong-

ing to a local congregation, is also an integral part of the church in this general sense. But those who designate as "the church of Christ" the people identified with what is called "the Campbell Restoration Movement" are using the term "church of Christ" in a purely denominational sense. When they thus use it, they do not include in it all the people of God in the territory to which they apply it, which, as we have seen, is clearly a violation of New Testament usage; or, as our brother puts it, "the name 'church of Christ'" is "thus unscripturally used," and "this one general 'church of Christ'" is "as much an ecclesiastical denomination as if it had called itself by some other name," such as Baptist, Methodist, or Presbyterian.

2. Those "preachers and teachers among us who hold the idea that Alexander Campbell restored to the world the 'church of Christ' as a general institution, and that we as a people are that institution," are also as completely denominational in their conception of the church and their phraseology as are those who designate themselves as Baptists, Methodists, or Presbyterians. The term "church" in New Testament usage is never restricted to a part of the people of God to the exclusion of others in any territory to which it is applied.

3. Finally, as to "the word for 'kingdom' and the word for 'church'" *basileia* being the former and *ecclesia* being the latter, there is no "standard Greek lexicon" which defines these two words in their radical import "as meaning the same thing." As mere words, they do not mean the same thing. In Herodotus, *basileia* means "a kingdom, dominion," "a king's reign," and the same idea, in the general sense, is transferred to the New Testament; whereas *ecclesia*, as we have seen, meant during the same period "as assembly of the citizens," "a called-out assembly." But, in their practical application, the two terms, nevertheless, are used in the New Testament to designate the same people, God's people, or Christians. Even here, however, though the same people are thus designated, they are contemplated under different aspects by the use of the two terms. God's people are *in* the kingdom, and, in a sense, they *are* the kingdom. Paul says: "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1: 13.) And John says of himself and other Christians: "He made us to be a kingdom." (Rev. 1: 6.) And the same people are called "the church." Paul identifies "the church of God which is at Corinth" with "them that are sanctified in Christ Jesus, called to be saints." (1 Cor. 1: 2.) Thus, from one point of view and conveying a special idea, God's people are called a "church;" and from another point of view and conveying a different idea, they are called a "kingdom." Possibly those who "speak of Christ's church or kingdom" mean nothing more than this. If by their usage they mean that "church" and "kingdom" convey the same idea, they are mistaken. Moreover, it is true that "the work of Campbell did not restore the kingdom," and it is equally true that it did not restore "the church." It called the attention of a divided Christendom to the word of God and to the one church revealed therein and urged these divided people to return to the primitive order. It is true also that he led "some congregations to the ancient order of teaching and worship." I, too, would join our brother in saying that "these" and all other such "congregations, if there be any such, are the churches of Christ modeled after the New Testament ideal." Assuredly it is not correct to designate as "the church of Christ" those Christians constituting what is called "the Campbell Restoration." They are only a part of that general institution, the whole of it consisting of all Christians or children of God wherever any exist in all the world.

When we make nearer approaches to God, we have more use of ourselves.—Benjamin Whichcote.

Strikes.

BY J. C. M'Q.

No one thinks that strikes are pleasing either to God or the people. It is not held that they are best for the employers, strikers, or the public. I recently saw a cartoon representing three men. The man representing the public was down, and a man representing the strikers was standing on his back and another representing employers was standing on his legs, struggling with the man representing the strikers. Certain it is that the public suffers from strikes. Because strikes, sin, and wickedness are prevalent in the world, many people claim that Christianity is a failure. It is not Christianity that they are condemning, but the lack of Christianity. The religion of Christ has not been given a trial. There is nothing wrong with Christianity, but the wrong is with those professing the religion of Christ. They do not apply it to the ills that afflict the human family. Micah prescribed a remedy for the terrible ills that afflicted the people in his time. He says: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.) This passage applied by all concerned to the coal and railroad strikes will terminate them immediately. "To do justly" is positive and not negative. Confucius about seven hundred years before Christ stated this great law in a negative form, while it was being stated by Isaiah and other prophets in an affirmative way. It was left for Christ, the meek and lowly, to give emphasis to the Golden Rule in the Sermon on the Mount. The law as announced and emphasized by Christ is not to be treated as a beautiful expression of an impracticable idealism, as something to be admired, but never attained. This law was given to control us in all our dealings with our fellow creatures. It is worthy our best thought and most devoted practice. Read it: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 12.) The man who practices this law treats his fellow creatures justly. No fault has been or will be found with the law. Our failure to practice it is bad and leads to many and grievous ills. Arthur Nash has truly said: "The Golden Rule is the divine law governing human relationships, accepted by all religions and proclaimed by all prophets and teachers of every creed. It is the only infallible, workable, industrial and economic law in the universe to-day." While all religionists theoretically accept the Golden Rule, they do not practice it. The difficulty is to get the people to do what they know is right. We all know that somebody's practice is terribly out of joint when thousands of people are refusing to work and the whole country is suffering from their idleness. Either one or the other, but more probably both operators and strikers are actually refusing to practice the Golden Rule, or it would not have been necessary for President Harding to make the following proclamation:

Whereas, the United States Railroad Labor Board has recently handed down decisions, one affecting the wage of the shop-craft employees, the other declaring the contract system of shop-craft work with outside agencies to be contrary to the intent of the Transportation Act, and, therefore, that such practice must be discontinued; and

Whereas, the shop-craft employees have elected to discontinue their work, rather than abide by the decision rendered, and certain operators have ignored the decision ordering abandonment of the contract shop practice; and,

Whereas, the peaceful settlement of controversies in accordance with law and due respect for the established agencies of such settlement are essential to the security and well-being of our people;

Now, therefore, I, Warren G. Harding, President of the United States, do hereby make proclamation, directing all persons to refrain from all interference with the lawful effort to maintain interstate transportation and the carrying of the United States mails.

By issuing this proclamation the President assumed full charge of the situation. But conditions did not improve. May I ask why? Simply because there is a growing sentiment in our country to obey neither the law of God nor of man. Men who have little or no respect for God do not hesitate to disobey the law of the country. Men who worship and love God with all their hearts are slow to transgress the law of our land. Our growing ills are due to a growing disposition to disobey God. When Satan tempted Christ to fall down and worship him, Jesus said unto him: "Thou shalt worship the Lord thy God, and him only shalt thou serve." A perfect worship of God would be a perfect panacea for all our ills. To stop strikes and horrible massacres such as recently occurred at Herrin, Ill., we must lead the people to accept and obey the word of God. Men who belittle obedience to God will also belittle obedience to the government of the United States. Those who are indifferent to the law of God will also be indifferent to the laws of the land. Those who obey God make good citizens. We cannot work out a perfect human system for controlling our existing industrial relations; but where all human systems fail, the divine law is still infinitely adequate. The teaching of Christ is as sound in practice as it is beautiful in ideals. If this nation is not to go down in ruin, then it must be guided by the word of God in solving its labor and industrial problems, as well as in everything else.

Church Discipline.

BY H. LEO B.

There exists to-day very much confusion in the minds of church people on this subject. This confusion is due in a large measure to a failure to study the Bible on this subject. Another source of confusion is a lack of willingness to do what God requires. We may expect any church to suffer that ignores any part of divine instruction or rebels against divine authority.

The church, in its local application, means a group of Christians worshipping at a certain place; it includes all the people of God in that locality. In this congregational capacity, it is independent of all other groups or churches. It is vested with all the authority that any church can have on earth. It is vested with all the authority of the Lord Jesus Christ on earth, without the aid or coöperation of any other church. There is no ecclesiastical body that can interfere with the independence and full and free activities of the church. The church in this local sense is, like the family, a self-governing body, and its government is a divine government.

The church is composed of members. Each Christian is a member, and is to function fully and freely as a member of the body. Each member is entitled to the sympathy, encouragement, and coöperation of all the other members. While each member is functioning in the God-ordained work, it has a right to claim the support and help of the other members. Each member working as God ordained that it should constitutes the work of the church. Each member is also responsible to the other members and to the whole body. Each member must walk orderly or else the work of the whole church is hindered. Just as when one member suffers, the whole body suffers, so when one or more of the members are unfaithful, every other member suffers. This calls for an invested power to correct all evils and wrongdoings among the members. This correction is discipline.

The church should exercise discipline for its own sake and also for the sake of the sinner. Each member should see that the welfare and mission of the whole body is affected by sins of one member. Each member must understand that if the sin is not corrected the whole will be leavened. This shows that each member must be interested in the dis-

FROM PROF. H. L. CALHOUN

The author of the Review of the Payne book on "psallo" has received and highly appreciates the following note of commendation from Brother Calhoun, of Bethany College:

Mr. M. C. Kurfes.—My Dear Brother: I write this to thank you for the very excellent and scholarly piece of work which you have done in reviewing Brother Payne's book on "psallo." In the interest of truth and scholarship, I think your review is all that could be desired.

In Christian love, your brother,

HALL LAURIE CALHOUN.

Bethany, W. Va., July 20, 1922.

cipline. In every case of discipline the welfare of every member is involved and at stake. So often members fail to appreciate this point. Again, every member should understand that the welfare and destiny of the sinner is involved, and every member should be prayerfully interested in the salvation of the sinner. If these two phases of discipline were understood and fully appreciated by all the members, it would help to make discipline more effective. The aim of discipline should not be lost sight of. It should be administered with humility and love.

The authority invested in the church for disciplining is directed by the elders or overseers. The authority of God and the spirit of Christ must control the church. The test of fidelity to God is to let his authority control the body of Christ. The test of loyalty of each member is to submit to the authority of God and see that God's authority is obeyed in the church. The elders have no authority except that which is given them of God; they are the leaders and spokesmen for Jehovah; they are the agents of Christ, the head of the body. If they act according to the law of God, it is God's authority enforced; it is God's discipline. If they do not act according to the law of God, they have no authority whatever. No elder or leader has any authority, save that which comes from God.

When the authority of God expressed by his faithful agents is obeyed, it is obedience to God; when it is disobeyed, it is disobedience to God. A failure on the part of any member to give full and frank encouragement to this authority is to rebel against God. The whole body must act in unison or else the spirit of Christ is violated. The elders or leaders should never become partisan in any discipline. The moment this spirit is breathed, that moment they cease to represent God's authority. All discipline must be exercised with patience, prayer, kindness, and love for the one who is being disciplined. The true aim of discipline must be kept in mind—the welfare of the church and the salvation of the sinner. The discipline may be painful, yet it must be done. No one should shrink from carrying out fully and freely God's authority in the affair. Each must remember that in church discipline the honor and the authority of Christ are exalted. He who lets fleshly feeling or family relations hinder his giving full encouragement to the discipline shows that he loves man more than he loves Christ. Even the love of parents for the child should not stand in the way of the father and the mother in enforcing the discipline according to God's will. Just here many of the cases of church discipline prove futile. Sometimes the leaders show favor and act upon impulse rather than being guided by the teachings of God; often passion and prejudice rule the leaders instead of the law of God. Such discipline is a farce and degrades the church of the Lord Jesus Christ. It is a most serious crime for the leaders of a congregation to attempt any discipline that is not carrying out the mind, purpose, authority, mercy, and love of God. It is a crime against the

church and a crime against the sinner. It cannot result in good.

When the elders and all the other members have followed the spirit and the teaching of Christ and discipline has been administered, then the one disciplined must submit to it because it is submitting to God's authority. To stubbornly refuse to recognize it is further rebellion against God. Any other church that does not recognize the discipline that has been administered by the authority of Christ becomes a party to sin; it encourages the sinner in a perverse and rebellious way. Churches should be slow and patient in dealing with the disorderly, and then they should recognize and honor the authority of Christ in all matters of discipline. May the Lord help his people to honor his authority on all occasions of discipline.

Brother Briney's Reply.

BY F. W. SMITH.

While I am disappointed at the turn matters have taken regarding my request that Brother Briney have my answer to his question published in the Christian Standard, and in view of this fact feel under no obligation whatever to publish his present communication, I shall, nevertheless, let our readers see what our brother has said:

Holden, Mo., July 14, 1922.—My Dear Brother Smith: I have read your reply to my request that you cite me to the passage of scripture that "clearly forbids" the use of instrumental music in worship, with interest, but with utter disappointment. I asked you not to refer me to a passage from which you *infer* that such music is "clearly forbidden," but to give chapter and verse in which it is "clearly forbidden." Instead of doing this, you refer me to illogical inferences that J. B. Briney drew from certain scriptures more than fifty years ago, which inferences J. B. Briney repudiated not long after he drew them! Was J. B. Briney any more authoritative in 1869 than he is in 1922? Brother Smith, does this method of argumentation satisfy you? The question is, "What do the Scriptures actually and plainly teach on the subject?" and not, "What did J. B. Briney infer from the Scriptures in the days of his less mature thinking?"

According to your admission, I could, if I were disposed to beg the question, cite arguments from F. W. Smith in favor of instrumental music in worship, but that would not get us anywhere. You changed your mind on the subject, and so did I, as we both had a right to do; but these changes do not affect the merits of the question at issue. I have not said that I am ashamed of those old arguments, as you have said in regard to yours, for I am not. Indeed, I am rather glad that I made them, for they have furnished a kind of refuge for the opponents of instrumental music in the worship when they found themselves unable to find support in the Scriptures!—It is rather a source of pleasure to me that some of my brethren, whom I love, can find some comfort in my cast-off clothes! "A little fun now and then," etc. Again I call for the chapter and verse in which instrumental music in worship is "clearly forbidden."

You ask what has become of those scriptures from which I inferred a half century ago that instrumental music in worship is disallowed. They are still in the Book, thank the Lord; but my mind has changed its attitude to them, and I have come to see them in their true light. In turn, I might ask what has become of the scriptures from which once you inferred that instrumental music in worship is allowable, but that would be child's play. If we are to have a discussion on the subject, let it be upon the merits of the question. However, in addressing you my note, I did not expect to provoke a newspaper discussion. My thought was that possibly two brethren loving each other as we do, and having the utmost confidence in each other's integrity, as we have, might possibly, through a private investigation, reach common ground—a consummation devoutly to be desired. Kindly permit me to say that your suggestion that the matter appear in the Christian Standard is out of order for two reasons. In the first place, the question was not raised in the Standard and that journal is in no way responsible for it. In the second place, I am not in the office of the Standard and have no voice in shaping its policy, and I am quite sure it would not consent under the circumstances to carry the discussion.

As a friend, I admire the adroitness of your attempt to put me in the affirmative on the question. You positively asserted that instrumental music in worship is "plainly forbidden" in the Scriptures. To that assertion I took exception, and that is the only issue between us at present. If we thresh that out, and you then desire to discuss my affirmative position on the music problem, well and good. But in the present issue you are in the affirmative, and I again call for the passage in the word of God that "plainly forbids" the use of instrumental music in the worship.

In view of the fact that you published my private note without my consent, and offered criticisms upon it, I am satisfied that your sense of fairness will prompt you to let the readers of the Gospel Advocate see this communication.

Thanking you for your kind words concerning myself, and for the Christian spirit in which you wrote, I remain,

Most fraternally yours,

J. B. BRINEY.

With all due respect to my brother, I am wholly unable to see that my request was "out of order," as he says, for any reason at all, much less for "two reasons." The question to which I replied was "raised" by one of the editors of the Standard; and while it was not done through the columns of the Standard, it comes in bad grace, it seems to me, for that same editor to say, "I am quite sure it would not consent under the circumstances to carry the discussion." Why not? The Standard charges the opponents of instrumental music in Christian worship with not being willing to investigate the subject, but our brother here shows that the alleged unwillingness to investigate the subject is on the other side. Brother Briney complains of my publishing what he calls his "private" note without his consent; but the note was not marked "private," and as it pertained to a published statement of mine, I thought he wished a public reply to his question. I shall now attend to our brother's reply.

1. As I before conceded, the New Testament does not contain a single passage that says in so many words, "Thou shalt not have instrumental music in Christian worship," and neither does it contain a single passage that says in so many words, "Thou shalt not baptize an infant," and yet Brother Briney has been teaching all his ministerial life that infant baptism is "clearly forbidden" by the New Testament. Now, in all candor and fairness, I ask him to give us "chapter and verse" where it is "clearly forbidden," or to tell us *how* it is otherwise clearly forbidden, and I kindly, yet firmly, remind our brother that he must either meet this demand or show by his refusal that there was no point in his demand for "chapter and verse" forbidding instrumental music. Which horn of the dilemma will he take? I maintain that when the New Testament tells us what *kind* of people to baptize—viz., *believers*—that all other kinds are "clearly forbidden." I also maintain that when a Jew was told to offer a *sheep* to God, that any other kind of an animal was "clearly forbidden," and that, too, by the very *passage* of scripture that told him to offer a *sheep*. Now, let Brother Briney tell us how he makes it out that infant baptism is "forbidden," and how the command to offer a sheep would forbid offering any other kind of an animal. *I respectfully insist that he tell us.* Brother Briney has shown us in what has been published that to add "water" to the bread and wine in the Lord's Supper would vitiate and make void that holy institution, and he *will not* now dissent from that position. Why? Is it because he finds "chapter and verse" with a clearly expressed "Thou shalt not add water to the bread and wine?" *Not if his life depended upon it;* and yet he holds that the New Testament "clearly forbids" such a practice. I insist that he tell us *how* the New Testament "clearly forbids" adding water to the bread and wine. Is our brother's position against the adding of "water" to the bread and wine one of the "illogical inferences" that J. B. Briney drew from certain scriptures more than fifty years ago? If not, why contend that precisely the same

law of interpretation and course of reasoning regarding the kind of music to be offered to God in praise is an "illogical inference drawn from certain passages of scriptures?"

2. There is the width of the heavens between the sources of the former arguments that Brother Briney and I made on the instrumental-music question. I argued for it without any scriptures to support my contention other than the Old Testament, not having any proper conception of the difference between the old and the new covenants and the relation of the blood of Christ to Christian worship, while Brother Briney supported his contention against such music in Christian worship with what thousands of clear-thinking people regard as one of the most *scriptural* and *logical* arrays of facts and arguments ever drawn from the New Testament on any subject. If he could produce *one-tenth* of as clear, strong, and scriptural arguments in favor of such music in the worship of God as he did fifty years ago *against* it, I would cease my opposition to it. It was such facts and arguments as Brother Briney produced fifty years ago that opened my eyes and converted me to my present position, and I frankly say that I much prefer his "cast-off clothes" to the *new suit* he now wears. Brother Briney tells us that his "mind has changed its attitude to" those scriptures in which he once saw "with the clearness of a sunbeam" that instrumental music in Christian worship was "*sinful per se*." Now, he will confer an everlasting favor on multiplied thousands of people by showing that those same scriptures or any other scriptures *authorize* instrumental music in Christian worship. Brother Briney wrote fifty years ago the following: "Now, the New Testament Scriptures are just as silent upon the 'accompaniment' as upon infant baptism." Now, what I, with many others, wish to know from him is, since he claims that the New Testament has broken its silence regarding the "instrumental accompaniment" and now clearly *authorizes* it in Christian worship, *where* and *how* does it do so?

3. I regret that Brother Briney failed to answer the questions I put to him, and I respectfully *insist* that he give them attention. Here they are: (1) When God commanded a Jew to offer a *sheep*, did that forbid offering a cow? (2) Is the burning of incense in Christian worship forbidden? If so, *how*? (3) Is not everything not *included* in Christian worship *excluded*? Brother Briney himself has opened the way for these questions, and he must answer them, or I think we shall not be at a loss to know the reason why he does not. As a controversialist, Brother Briney, when on the right side of a question, has, in my judgment, few equals and no superiors. I have followed his pen for more than thirty years, and that pen has been of great help to me. I love him for much that he has done, and pray that his last days may be peaceful and undisturbed.

[We think that the Christian Standard should give the above space in its columns, as Brother Briney is one of its editors.—H. Leo. B.]

The Gospel Advocate Company.

BY H. LEO B.

Attention is called again to the Gospel Advocate Company. The company publishes the Gospel Advocate, Bible-school helps, song books, religious books, tracts, etc.

The Gospel Advocate should be in every Christian home. Its influence for good cannot be estimated. It is free from all unpleasant personalities and full of good, wholesome instruction. It is a benediction to a family and a source of inspiration to every member who will read it. There are homes that it has visited weekly for more than forty years. The fathers and mothers of these homes will tell you that it has helped them train their children "in the chastening and admonition of the Lord." The sons and daughters of these homes, who are now fathers and moth-

ers, will testify that the Gospel Advocate, next to the Bible, has impressed them with many lessons of piety and reverence for God's word. What a mistake to refuse to let it visit your home and bless your family!

"Select Notes on the International Sunday-school Lessons" can be had from this office now at \$1.25; the former cost was \$2. Every teacher should have one.

All kinds of Bibles and Testaments are handled by this company. Each member of the family ought to have a Bible. There is personal responsibility on each member of the family; each must study God's word for himself. Each member owning his own Bible is like each one owning his own clothes—it develops individuality.

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Many splendid books are published and handled at this office. Good, religious books should be kept in each home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books to your library. "Evenings with the Bible" is a fine book to develop piety and spirituality, as well as very instructive. "The People's New Testament with Notes" is very helpful to Bible students. Here is a list that should be in every home. How many of them have you?

"Gospel Sermons," by T. W. Brents.

"Sermons," by J. W. McGarvey.

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"Larimore and His Boys," by Srygley.

"The Gospel Preacher," by B. Franklin.

"Bible Reading," by Isaac Errett.

"The Querist's Drawer," by Errett.

"The Glorious Gospel," by Adeock.

"Patriotic Illustrations for Public Speakers," by Brown.

Many others too numerous to mention can be had by writing the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Honesty.

BY J. C. M'Q.

I am glad to have the following from S. R. Drake:

Columbus Junction, Iowa, July 31, 1922.—Dear Brother McQuiddy: In your editorial on "Honesty," in the last issue of the Gospel Advocate, the last two sentences of third paragraph, you state: "The difference is not in the word, but in the soil. God himself does not expect to make saints out of dishonest people." Don't you think that the nature of the soil can be changed by the preaching of the gospel? Or, to put the question in another form, don't you think that the New Testament teaches that dishonest people can be made honest and become Christians by preaching and teaching the gospel? Does not the great apostle say: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek?" (Rom. 1: 16.)

Yours sincerely, S. R. DRAKE.

I preach the gospel to people who are dishonest to make them honest. When they become honest, they may soon be led to Christ; but so long as they remain dishonest, there is no hope for them.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Taking the Measure.

By M. O. DALEY.

"Measure the temple of God, and the altar, and them that worship therein." (Rev. 11: 1.)

In making measurements when accuracy is necessary, we select a measure both reliable and standard. When the measuring is faithfully performed with this kind of a measure, a remeasurement of the same kind will not be dangerous.

That "the temple" and "the altar" are the church and the worship will, I think, be freely admitted by all. That being so, there can be no trouble in identifying the "worshippers." Then, in view of the perilous times to come, indicated by the "holy city being trodden down by the Gentiles forty and two months," the command to "measure" is both timely and fortunate. This is further evidenced by the fact that the "witnesses" were to be assaulted, overcome, and killed. When this is done, it is but natural that the "pattern" be lost and bogus claims set up in which various standards of measurements are brought forward.

When I was a boy, I was the proud possessor of a five-dollar gold coin. There came a fake fortune hunter to our community claiming to be able to locate lost treasure by the use of a "divining rod," and to prove his claims my gold coin was substituted for the supposed lost treasure. It was placed on the ground a few feet away and the "rod" set to work. It was a success. Then it was moved further away and in a different direction. Again it was a success. I was told to move it again, and to move it away off. By this time my youthful credulity was beginning to grow cloudy and visions of more lost treasures began to appear; so, instead of placing the coin at the indicated place, I slipped it in my pocket and returned to near the operator to await developments. This time, as before, it was a success. It worked perfectly toward the spot where the coin was supposed to be; but not once did it "point" toward my pocket, where the coin really was. Since then I have looked on "fakers" with a bit of suspicion.

The Lord took time by the forelock, by pocketing the coin, knowing that when the witnesses were killed there would come a swarm of religious fakers, who with their theological divining rods would locate the "treasure" wherever fancy or imagination dictated.

Every denomination in the land has measured itself and has proved to its entire satisfaction its claims of divine origin, and all using different measuring reeds, different methods of measuring, but all succeed in establishing their identity. They set their "rods" to work, and back through the theological jungles of human speculation they go, "feeling" that they know exactly where the coin is. On they go, "wattling twigs of every kind together," proving their identity by the "succession reed." After they emerge from the jungles, they locate the "spot"—some during the personal ministry of Christ (no definite time), some in the days of John the Baptist, some in Abraham's day, and some in Adam's time. No wonder there is confusion in the world. Well has Dr. Robinson said: "Uninterrupted succession is a specious lure, a snare set by sophistry into which all religious parties have fallen. They have wattled twigs of every kind to fill up remote chasms. It is of service only to those who regulate their

faith and practice by tradition, and for their use was first invented." And as truly as Dr. Vedder declared: "If every church of Christ on earth were destroyed to-day, a body of believers could to-morrow establish a true church of Christ by regulating their faith and practice by the word of God, and they would have the only succession worth having." The church of Christ is an established institution, with fixed principles and a definite time of beginning, or else John could not have made it. Its worship is clearly defined and divinely arranged. Its membership is composed of men and women who stand for a principle and know it. Had the work of "measuring" been delayed till now and the effort made to measure modern Christendom, it would prove as difficult as measuring a family of mosquitos in a Florida swamp, because it possesses as much tangibility and stability as they.

There are to-day only two classes of men on earth that are denied the privilege of church fellowship by modern Christendom, if they will, after their own notion, profess to love God. They are the atheist and the idiot. Pity should open the door to the idiot, for policy will sooner or later open to the atheist.

"Arise, and measure the temple"—modern Christendom! Impossible! "Measure the temple of God" in its entirety. Why? In order that we may recognize it. There are many contenders. Regardless of that, we can, and must, locate the true church.

The church had a definite beginning. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." You cannot safely build a house on a foundation that has not strength enough to sustain it. If it is weak or "sandy," the whole effort results in failure. (Matt. 7.)

You cannot build, fix firmly, establish, an institution "on" a man or men unless these men have the power to enforce the principles or teachings upon which the institution is builded. The church was not built on the apostles as irresponsible or powerless men, but on men of power and authority. "Jesus Christ himself being the chief corner stone"—chiefest in power and authority, giving strength to both apostles and prophets, and cementing into one harmonious whole an age-lasting foundation for the church.

"Christ was declared to be the Son of God with power by his resurrection from the dead." His Sonship and power were not established until he arose from the grave.

To the apostles he said: "Ye shall receive power after that the Holy Ghost has come upon you." This was after his resurrection, and after he had declared that "all power in heaven and on earth" had been given to him. During his personal ministry he did not have this power, but submitted to the dictation of others. This was also true of the apostles. Therefore, no institution could have been "built" (fixed firmly) on them. But when his claims were thoroughly established, and the apostles received power to "bind on earth," which they did on Pentecost, then, and not till then, could they uphold and maintain the church as its foundation.

This tried and tested foundation was presented to the world for the first time in the world's history on the day of Pentecost, and we find the church on it. This church has the power within itself to grow, to perpetuate itself, through the seed of the kingdom, which is the word of God. These facts are clearly "pointed" out by the "measuring reed," but the united witness of the whole fake divining rod fraternity declare it to be untrue. How fortunate it is that John measured the "temple of God!"

In the perpetuating power of the church of Christ we see it standing out in bold contrast to the churches of men. There is not a man-made church on earth that has the power within itself to perpetuate itself. Proof? Here it is: As a whole, they declare that you have to be a member

of God's family before you can enter the church. All in the family of God belongs to him. All in the church also belongs to him. When you take of his own and add it to his own, you end just where you began, and nothing is accomplished unless you increase the church at the expense of the family, and in that event the family would in time become exhausted, and there the perpetuity would cease. In either case, the reign of Christ is not extended. Right here the whole sectarian world has been "milling" round with their fake "rods" for ages, and many honest people believe they are locating the coin! I declare to you that in the matter of church perpetuation the fraternal orders of the day stand head and shoulders above all the man-made churches in the world.

Brother, the "temple of God" stands foursquare to the world. God had it measured and has given us the measurements, and will not modify or revise them. Men have added humanly devised "shed rooms" all around without and made it a "den of thieves" within. But "be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Dissatisfaction with the Lord's measurements brought "the man of sin" into the temple, where he exalted himself above God and laid claim to the power that belongs to God (2 Thess. 2), and made measurements of his own and changed the laws of God (Dan. 8). He changed the law of induction into the church, as well as the worship of the church. Perhaps the greatest crime in the whole catalogue of religious crimes has been committed by those who have declared that only God's measuring reed can be used in measuring the church, and then have pronounced it wholly inadequate when it comes to measuring the worship and the worshipers.

"They that worship him must worship in spirit and in truth"—must be done honestly and as the truth directs. The truth never directed that instruments of music be brought into the worship, nor filled the house of God with fairs, festivals, and shows. As well might you do penance or count beads. Neither does it permit us to substitute a humanly devised baptism—be it sprinkling, pouring, or immersion—for the divinely appointed baptism which puts us into Christ and is "for the remission of sins;" nor does it allow infants to be brought where believers only are permitted. Obedience from the heart brings us to the blessing. So declares the divine "reed."

The worship is continuing "in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," with the heart attuned with the melodies of "spiritual songs" sung, not played.

John measured the church—not the "outer court"—and gave us the measurements, and Heaven has declared them perfect. "The man of sin" published from one end of the world to the other that the job was not completed, and proceeded to measure the court of the Gentiles—get all the world in the church—and then defied Heaven by holding that the dimensions of the church were incorrect, and changed them. His descendants are claiming hereditary powers and are carrying on in the same old way.

Brother, use the measuring reed freely on yourself. It will "point" you to the right church, and the right way into this church, and will lead you to worship aright. Do not allow yourself to think you can get into the right church in the wrong way, or stay in the right church and worship in the wrong way. Those that offend will be gathered out. Everything is measured—the temple, the worship, and the worshipers—and will be measured again, and by the same "reed."

Measure yourself while corrections can be made. "To-day is the day of salvation." The Judge of the quick and the dead, in the long, long ago, hung over the door of the great judgment hall this sign, "No alterations made here," and it still hangs there.

Personal Notes.

C. R. Nichol baptized three in Winfield, Ala.

F. L. Young closed a great meeting in Roxton, Texas.

F. L. Berry closed at Elkhart, Texas, with six baptized.

Hulon Briley closed in Swift, Texas, with eight baptisms.

T. W. Phillips closed in Bynum, Texas, with eleven baptized.

J. B. Nelson baptized one in a meeting in De Leon, Texas.

Lee P. Mansfield closed in Hickory, Okla., without visible results.

W. E. Morgan closed in Weldon, Texas, with seventeen baptisms.

J. E. Weims closed a meeting in Martinsville, Texas, with six baptisms.

F. J. Berry closed a meeting in Huntsville, Texas, with fifteen baptisms.

J. Will Henley has within the past few weeks baptized fifty-one persons.

L. S. White baptized six at the regular service in Sherman, Texas, recently.

C. W. Ing closed in Prairie Hill, Texas, with seven baptisms and one restoration.

Foy E. Wallace closed a meeting in Killeen, Texas, with twenty-seven additions—seventeen baptisms.

Cled E. Wallace closed in Cedar Hill, Texas, with eight baptized. In a recent meeting in Lancaster, Texas, he baptized two.

Tice Elkins closed a mission meeting at the end of Lakeview car line, Fort Worth, Texas. He is now at Hamilton, Texas.

Ira Y. Rice and his brother, John M. Rice, are in an interesting meeting at Sweetwater, Texas, with three baptisms to date.

Elbert L. Cochran, Pilot Point, Texas, has identified himself with the "progressives." I am pained to learn of this departure on his part.

Clyde Utley closed in McComb, Okla., with twenty-five baptisms and seven restorations. McComb is the home of W. Hammit, a faithful preacher.

It is with regret we learn of the death of E. H. Rogers. He was one of the most fruitful men in the early work in Texas, loved for his faithfulness as well as ability in the work of the Lord. Thousands were taught the truth by him.

Thomas E. Milholland, supported by the church at Vernon, Texas, closed a meeting at Guyer, Texas, near Vernon, with twenty baptisms. He reports that the seed had been sown by Tillet S. Teddlie while teaching a school at that place.

M. L. Vaughn reports a debate in Abilene, Texas, between A. R. Lawrence and Noah Cowan. Noah Cowan is opposed to the use of literature and the arranging of those who attend Bible study on Sunday into groups according to their ability to understand, and teaches that all who thus teach should be withdrawn from. He is willing to make an oral comment and let the people study his statement; but to make a written comment, and have the people examine his written statement—no, no, such must not be!

Batsell Baxter, Abilene, Texas: "On the first Lord's day in September I am to begin a meeting with the church at Berea, in Sumner County, Tenn. This is my first visit to Tennessee since I graduated from the Nashville Bible School in 1911. The meeting at Berea touches a tender chord in my heart. It was here and at the Berea south of Franklin, and some other places, that I began to preach as a schoolboy. I remember the names and the faces of many in these congregations. Some of the scenes are almost as vivid now as they were eleven years ago when I left Tennessee. I remember with gratitude New Shops and Twelfth Avenue, in Nashville, also Lancaster and Lynchburg and others. I hope some time to visit them all."

Commending the Young People.

"I have examined The Young People with care, and find it to be just such a paper as is truly needed all over the country among the churches of Christ. You have my best wishes and fervent prayer for a wide circulation." (P. B. May.)

Current Comment

Union or Disunion.

The strenuous efforts of late years on the part of a radical element in our church for Christian union, on nearly any old terms, opposed by another element of the church who must dictate all of the terms of union, have up to date resulted in more disunion than union.

It is to be noticed that none of the other great denominations are rending their garments, or falling apart, over the question of Christian union. In fact, no one of them is making any serious efforts toward union, but each pursuing the even tenor of its way, careful to preserve its own autonomy. Now, this brings the question of union down to "brass tacks." Suppose, for the sake of discussion, that should we as a church agree unanimously on Christian union (which is rather a rank supposition just now), who are we to unite with? Where are we to go? And what are we to do when we get there? None of the other denominations would take us except on their own confession of faith. We would be like the fellow that was all dressed up and no place to go.—A Layman, Webster Grove, Mo.

The above excerpt is taken from the Christian-Evangelist. It presents the obstacles which are in the way of uniting all the churches from a "layman's" point of view. This writer claims that the efforts toward union have "resulted in more disunion than union." What is the matter? There seems to be no "adhesion" between the churches of denominationalism, and even the "cohesion" in the different religious bodies is greatly disturbed by every effort to federate the churches. Yet division is sinful. So long as the churches press their separate claims division will be fostered; so long as each denomination fills its mission and functions as a denomination the unholy strife of the present age will continue. The very spirit and nature of denominationalism is divisive. Take away the party spirit, and the churches cease to function. "The body apart from the spirit is dead."

The emphasis of the New Testament teaching is placed on the union of God's people. There is no uncertain sound in the voice of the Holy Spirit as expressed through the New Testament. All of God's people are closely united by virtue of a common birth; all have the "one God" as "Father of all." All of his people have been "born anew," "born of water and the Spirit," and belong "to the general assembly and church of the first-born." They have been "called in one hope" into "one body" with "one faith," animated with "one Spirit," and have "one Lord" to rule in and over them. "Whom are we to unite with?" Let all be united with Christ, and then the union of the Lord's people will be effected. Submission to the authority of the "one Lord" unites all, and then each must give "diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.)

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Baptists Help Us—We Help Them.

We need the Baptist Church very much, and do not see how we could get along without it. They are not only helped by the Methodists, but they help the Methodists. We have no objection to their mode of baptism, if we could only set them straight on the theory of baptism. They really magnify it above the sacrament of the Lord's Supper. They make no fetish of the Lord's Supper as to form or method. The laymen distribute the elements. But in baptism the method is regarded as vital, and even baptizers must be in an imaginary line of succession of immersionists. We are convinced that the Baptist peculiarity in this respect is not necessary either to their usefulness or strength.—Wesleyan Christian Advocate.

A denominational reciprocity; a coöperation between two very distinct religious bodies; a mutual interchange of pious influences. This is the situation described in the above quotation.

It is strange that two denominational churches differing so widely and fundamentally as the Methodist Church and the Baptist Church could be worth very much to each other. They differ in name, in church polity, in claims to church origin, and in their relation to baptism—its mode, subject of, and design of the same. There is a wide difference between them on the doctrine of apostasy. In fact, there are very few things upon which they agree. Yet the Wesleyan Christian Advocate says: "We need the Baptist Church very much, and do not see how we could get along without it." Well, why does the Methodist Church need the Baptist Church? If the claims of each are true, each got along fine for many centuries without the other. Why cannot each get along now without the other? What has brought about a federation of interests? When did this interdependence arise?

They may need each other, but one thing is sure—the church of our Lord does not need them. How do I know that it does not? The church of God, whose description and function we have given in the New Testament, existed for many centuries before any of the present-day denominations were organized. The church of God filled its mission and functioned in the redemption of the human race long before man organized any church. It filled its mission then *without* denominations, and could fill its mission to-day better if society were not afflicted with so many man-made churches. Let us return to New Testament order and have "one body, and one Spirit, even as also ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (Eph. 4: 4-6.)

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Respect for Law.

Everybody is ready to sustain the law he likes. That is not in the proper sense respect for law and order. The test of respect for law is where the law is upheld even though it hurts.—Charles E. Hughes, Secretary of State.

Mr. Hughes is a profound statesman; he has been a close student of law and its application for many years. He has a legal mind, and his varied experience has given him a training that abundantly prepares him to be a judge of law and obedience to it. He correctly states a truth not well recognized by the average citizen when he says "the test of respect for law is where the law is upheld *even though it hurts*." It should be impressed upon all that *obedience* to a law or a command is proper respect for it.

This is not only true in respect to the laws of state, but it is also true in regard to God's law and commands. The test of loyalty to God and respect for his commands is *obedience*, prompt and faithful. Jesus gave this test of love: "If ye love me, ye will keep my commandments." (John 14: 15.) No one can claim to respect God or his law and at the same time refuse or neglect to do his will. Mr. Hughes expresses a general principle. It belongs to all constituted authority. Law is the expression of the will and authority of the person or body that expresses it. Respect for God's law is respect for God; disrespect for God's word or law is disrespect for God. Even church people in general need to learn the lesson that "to obey is better" than to profess, and "to hearken" to God's commandments is better than to pose as a church member.

"Everybody is ready to sustain the law *he likes*" in religion—that is, everybody is ready to do that which pleases himself in religious activities. All things in the Bible which do not please the average person are rejected or ignored. All must learn "to please God" and not man. "The test of respect" for God and the principles of Christianity may be expressed in the language of the prophet: "To do justly, and to love kindness, and to walk humbly with thy God." (Mic. 6: 8.)

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A Council of War Regarding Your Mission.

BY E. S. JELLEY.

Last night I dreamed I was in the great World War, doing exploits against the Germans. Then I awoke to the fact that I am engaged in a greater world war, in which, in place of killing men, we help them to secure eternal life.

There are many points of similarity between physical and spiritual warfare. For instance, until Britain awoke to the fact that it must make sacrifices and send supplies to its army in the field, it was able to do little. Then Lloyd George said that they "must rain shells forty days and forty nights" on the enemy, and the next news was that the British troops had cheered for Lloyd George from trenches which they had captured with the aid of his new munitions.

Let us, however, drop military language and look at some plain facts in regard to the work in India. Considerable time, money, energy, and even precious life has been spent by the churches for this work, and the results have been remarkable indeed (some twenty-four hundred baptisms in ten years). The results have been the cause of wonder, surprise, and even envy upon the part of other missions—missions which spend money by the thousands without securing such results. Still, after all, energy and self-devotion cannot do everything, and wise men realize that it is wisest and best to provide something in the way of equipment.

A word to the loyal supporters of the great commission is sufficient; so I shall not make an appeal, but just a suggestion that the brethren in America could economize in time, energy, health, and even in life itself, by providing their missionaries with a sanitary place in which to dwell.

I do not wish to add one cent to the burden of the churches who are so nobly supporting us; but there are hundreds of individuals and churches who have thought best in times past to go to the expense of sending us to India, or to contribute considerably to the work before my support was taken over by Nashville congregations. Now, if each one of these should send us ten dollars for the mission house, it would supply us with a place for us and our children, where we could hope to be reasonably free from epidemics, etc., and have a school and meetinghouse. One such contribution, I say, would do all this. However, many are not able, and some, owing to the defection of certain other missionaries, may not be so inclined; so those who are able and willing might do a little more.

Remember, we are, I greatly regret

to say, the sole representatives of the "loyal" churches in America among India's 317,000,000. There are hundreds of Indians now thanking God for you, that you have led them into the light. It is always best, when you have invested money in an enterprise, to try to make it a success.

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Four Interesting Letters

Cortland, N. Y.—"I took Lydia E. Pinkham's Vegetable Compound because I was weak and wanted to become strong and have a child. My husband read about it in the 'Cortland Standard' and thought it might help me. It certainly did for I now have a lovely boy fifteen months old who weighs forty pounds. I recommend Lydia E. Pinkham's Vegetable Compound to my friends and you can certainly use my testimonial in your little books and in the newspapers, as it might help to make some other childless home happy by the presence of little ones as it has done mine."—**Mrs. CLAUDE P. CANFIELD**, 10 Salisbury St., Cortland, N. Y.

Married Three Years

Brooklyn, N. Y.—"I am certainly very thankful to you for your Vegetable Compound. I was married three years and did not have a child. My husband had often heard of Lydia E. Pinkham's Vegetable Compound and he made me take it and I became the mother of the healthiest little boy I know. When my friends tell me their bad feelings the first thing I say is, 'Take the Vegetable Compound.' I am willing for you to use these facts as a testimonial."—**Mrs. ANTOINETTE MARANO**, 113 Nostrand Ave., Brooklyn, N. Y.

St. Louis, Mo.—"I want to tell you what Lydia E. Pinkham's Vegetable Compound did for me seven years ago. I was run down and had a weakness such as women often have. I took Lydia E. Pinkham's Vegetable Compound and after being married sixteen years became the mother of a sweet little girl. I now have four lovely children—three fine boys and the little girl six years old. I had longed for children all the while and wept many a day and envied every woman with a child. I was 36 years old when my first baby was born. I recommend Lydia E. Pinkham's Vegetable Compound to any woman who is ailing with female weakness."—**Mrs. J. NAUMANN**, 1517 Benton St., St. Louis, Mo.

Was Weak and Run Down

St. Louis, Mo.—"My mother took Lydia E. Pinkham's Vegetable Compound when I was a girl, and when I was troubled with cramps I took it, and later when I married I again took it to make me strong as the doctor said I was weak and run down and could not have children. I took it and got along fine and now I have three girls. So you know why I keep the Compound in the house. I am a well woman and do my work and sewing too."—**Mrs. JULIUS HARTMAN**, 2501 W. Dodier St., St. Louis, Mo.

Field Reports

Miami, Fla., August 1.—Showers of blessings came our way on the night of July 25. The brethren and sisters of the Miami church gave us a delightful surprise shower of flowers, money, and good things to eat—a token of esteem and appreciation for my work in evangelization of the city and suburbs. These expressions, together with the many words of encouragement, inspire me to press on. Churches like the one in Miami will never die. After a prayer and a presentation address by Brother Aruna Clark and words of appreciation by the writer, and the refreshments served by the ladies, all went to their homes happy.—**J. O. Barnes**.

McMinnville, Tenn., August 1.—I have had the pleasure of assisting at four different places in meetings in July. My first meeting was at Theta, in Maury County, with two baptisms. My second meeting was at Water Valley, in the same county, with four baptisms and one reclaimed, and closed with a fine interest and a promise to hold the meeting next year. My third meeting, at Dibrell, in Warren County, resulted in three baptisms and one reclaimed, and closed with a great interest and with a promise to hold the annual meeting next year. My fourth meeting, at Arlington, in the same county, is two days old, with four confessions and a houseful of people.—**F. C. Sowell**.

Springfield, Mo., July 30.—I am closing one of the best tent meetings the brethren have ever held in Springfield. There have been eighteen additions to date. Five of this number came out of the apostate Christian Church, three or four from the First Baptist Church, and the others from the world. I am glad to see the fight continue against digression. It has gone to seed in this country. I met a lady recently, who is a member of one of the Christian churches here, who was "accepted on her sprinkling." From what I can see, these people here in Springfield are at the head of the procession when it comes to departures from the word of God; and yet, with all these abominations practiced by this people, some preachers in Tennessee want such seed sown, "which will interpret to the world the idea and principles of the Restoration Movement." These people, from a political standpoint, would be "high-handed traitors." Brethren, keep up the fight. The work here with the Broadway and Madison Church is fine. There have been near fifty added since our coming last Christmas.—**J. W. Brents**.

Jackson, Miss., August 1.—The meeting at Duck Hill, Miss., closed on July 28. The meeting in many respects was one of the best meetings I ever held. There were no additions to the little band at Duck Hill, but four women who had been worshipping with the Adventists were shown

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing better for it than Hood's Sarsaparilla—a good tonic medicine.

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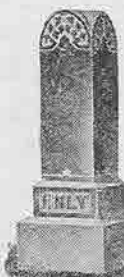
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the error of that connection, and, as they moved to Memphis, Tenn., during the meeting, made the necessary arrangements to become identified with the church of Christ there. I preached to the largest crowds in this meeting we have had at any place since I came to take this work. The other religious peoples of the town came almost every service, and there was some very significant comment on my preaching by them and their preachers. I feel that a great amount of good was done and that another meeting there will mean many additions to the one body. We had a good service in Jackson last Lord's day. The brethren here are awake and willing to do all they can, and they are to be commended. Many good meetings have been held in the Mississippi field this season, and we hope and pray for many more. I have been asked why I do not report more often to the papers. I am so busy with meetings, both day and night, with visits and correspondence, that I do not take time to do it. Please note the change of my address from 1268 North West Street to 520 North President Street.—Charles P. Hardin.

Pine Heights Sanitarium, 707 Georgia Avenue, North Augusta, S. C., August 1.—I have been thrown in a place where I have been unable to find any brethren with whom to meet on the first day of the week. I have been in this place since April 22, 1922. I met with the digressive people a few times only. I wrote through the Gospel Advocate for help in getting some one to preach the gospel here, but failed to get any response. I have rented a building in which to meet. We meet on the first day of the week to worship at 3 P.M. We are having preaching at this time also at 8 P.M. each evening. I am doing the preaching to the best of my ability. I have written to Brother Playl Hall, in Atlanta, Ga., to come and help us, if it is possible for him to get here at this time. I mean to battle on until I get help. My wife and I are the only members we know of thus far. We meet in the name of the Lord, and we are assured that he meets with us, because it is two meeting in his name. Our crowds have been small so far, but seem to be increasing each evening. We just got started last Lord's day. If any Christian feels it is his or her duty to send an offering to help pay the expenses of this work, we will appreciate it if you will do so at once. I hope Brother Hall will be with us soon. I hope with his help we will be able to get a little band to meeting here on the first day of each week to worship according to Christ's teachings. I ordered one dozen song books from the Gospel Advocate Company, which I received promptly, but still owe for them. I hope and pray that the followers of Christ throughout the country will help us in this work, that we may be able to do a great and lasting good. The devil has a very strong hold here. I felt the need of work being done here until I could not lie idle any more, so I stepped out and went to work. Interest seems to be growing as rapidly as could be expected. I have a box in the building where we meet for questions to be dropped in, and I have announced that any one

has the privilege of asking any scriptural question he may wish to ask, and I will try to answer it with the Bible. It causes me to feel that some one is interested when they begin to make suggestions and ask questions. I will write more of the meeting later. I wish to ask all who send donations to send them to James O. Rail, 707 Georgia Avenue, North Augusta, S. C. The meeting is being conducted in Augusta, Ga., which is the larger part of the city. I ask the prayers of every Christian.—James O. Rail.

Not Feeling Much Better.

Many are not being benefited by the summer vacation as they should be. Notwithstanding much outdoor life, they are little, if any, stronger now than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat nor sleep well.

What they need is what tones the nerves, perfects digestion, creates an appetite, and makes sleep refreshing; in other words, they should take Hood's Sarsaparilla. Pupils, teachers, and others generally will find the chief purpose of the vacation best subserved by this great medicine which "builds up the whole system."

If a cathartic or laxative is needed, Hood's Pills will give entire satisfaction. It is difficult to conceive of anything better for biliousness or constipation.

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Obituaries

Certain.

Sister Certain was to be laid to rest at the cemetery near Bethlehem Church, in Wilson County, on the day of my appointment at that place; so I was requested to attend to the funeral exercises at the church at 4 P.M. There were many at the funeral. These are memoranda handed me: "Tommie May Swift died on July 2, 1922, aged twenty-eight years, ten months, and twenty-nine days. She obeyed the gospel on August 26, 1908, when fifteen years old. She was married to Robert Certain on July 27, 1913." I was told that she was a faithful, true Christian. Her father, mother, husband, and three small children, with other near relatives, survive her. May they all have the comforts of the gospel of Christ.

JAMES E. SCOBAY.

Ray.

The writer of this knew R. C. Ray for more than a half century, and has seen him under pressure of the burdens of life many times and in many ways. Brother Ray met these tests with unwavering courage, true to the principles of righteousness. He made no compromise with error, yet was charitable toward those who differed with him in opinion. In about the year 1876 Brother Ray enlisted as a teacher in the cause of his Savior, following it at intervals for a number of years, at the same time rearing a large family of devoted children. For a number of years he had been an invalid and partially blind. In sadness and grief we take leave of our dear brother, and realize that he is safe from the burdens of life. Brother Ray died on June 12, 1922, aged seventy-eight years.

E. B. CURD.

Lamb.

Little Charleine, infant daughter of Mr. and Mrs. A. B. Lamb, departed this life on Sunday afternoon, June 25, 1922. Her stay on earth was brief, but long enough to endear her to all those who knew her. She was a few days past thirteen months old when the Lord saw fit to clip the brittle thread of life. We all loved her dearly; and while loving hands could keep her here no longer, we rejoice in the words of the apostle: "All things work together for good to them that love God. I would say to the broken-hearted father and mother: Take courage; remember, you have a precious darling in heaven, where the chain will never again be broken. In the presence of a large gathering of friends and loved ones, Brother J. S. Westbrook delivered a splendid talk, after which the little body was laid to rest in the family burying ground at Link, Tenn.

MABEL BUEBIS.

Royse.

Mary Jane, daughter of William and Susanna Blakeney, was born in Vermillion County, Ill., on February 9, 1853. She was married to A. J. Royse on March 26, 1871. To this union

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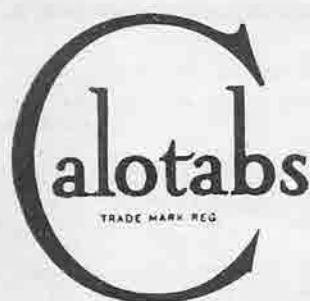
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were born eleven children, four of
which preceded her in death. The re-
maining children and faithful husband
cared for her every want during her
lingering illness, which she so patient-
ly bore. On July 6, 1922, she peace-
fully fell asleep at her home in Cov-
ington, Ind., at the age of sixty-nine
years. She leaves a broken-hearted
husband and seven loving children.
She obeyed the gospel call early in
life, being baptized by Raleigh Mar-
tin. She was a noble Christian, a
faithful wife, a loving mother, and a
kind friend and neighbor, always
ready to aid in any possible way she
could, and was loved by all who knew
her. The funeral services were to her
liking—brief and simple, devoid of
show. The scripture was read by
Charles T. Cook, of Clinton, Ind., and
the sermon was delivered by William
Ellmore. Burial took place in the
Upper Mound, or Rogers cemetery.

ADA ROMB.

Callen.

Brother J. R. Callen was born near
Fort Deposit, Ala., on September 11,
1860; was married to Miss Emma V.
Cates on January 25, 1883; obeyed the
gospel on July 14, 1883, being baptized
by Brother Tom Butler; and his spirit
returned to God on July 23, 1922, at
8:30 P.M. He leaves, to mourn his
loss, a wife, three sons, four daugh-
ters, nine grandchildren, a mother, six
sisters, two brothers, many nieces and
nephews, and a multitude of friends.
In the presence of a large crowd with
sorrowing hearts and tear-dimmed
eyes, Brother C. A. Buffington spoke
words of comfort and exhortation to
the bereaved ones, after which the
body was laid to rest in the family
burying ground. Brother Callen was
a useful citizen, a true Christian, and
for thirty-nine years a faithful soldier
of the cross. His last day on this
earth was the first day of the week.
He was present to worship God as it
is written in his word, after which he
returned home and spent the remain-
der of the day with his family. His
death was a great shock to the entire
community. Surely by his godly life
seed was sown that will bear the
peaceable fruits of righteousness.

R. C. TAYLOR.

Benard.

The death of Mary E. Benard, oldest
member of the church of Christ at
San Angelo, Texas, marks the passing
of a pioneer wife and mother and a
saintly character. She was born in
North Carolina on September 16, 1838,
and was partially reared in Virginia,
and came to Texas in her early girl-
hood. She was married to Thomas
Benard on March 18, 1862. She was
the mother of seven children and
reared two stepsons. All survive her
but one stepson. Sister Benard
obeyed the gospel in 1862, being bap-
tized by Brother Polly. She and her
husband were among the charter mem-
bers of the church of Christ at Rollins,
Dallas County. She had a sweet
smile at all times and was ever ready
with words of comfort when needed,
ready to share our pleasures and never
shirking duty. As long as strength
would permit, she was faithfully in her
place at the church. She had been a
constant reader of the Gospel Advoca-
te since the first issue was published.

She never really grew old in heart
and spirit. She died on April 16, 1922.
Services at home were conducted by
Brother T. M. Carney, after which her
remains were taken to Rollins and
tenderly laid to rest. The funeral
was conducted by Brother J. B. Nelson.

JOSEPHINE MCGLOSSON.

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Life insurance not only protects widows and orphans, but it may be used as a savings system with which to accumulate funds for education, as in our Thrift Policies for Children and Young People.

It is used by business women to build up endowments or annuities for old age.

The cash value on any policy may be used by the insured for old-age protection, in the event he outlives the period of his family's dependence upon him.

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30	88.40	1,255.00	25.65
35	102.75	1,510.00	27.25
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WHY WAS THE CHRISTIAN RELIGION ESTABLISHED IN THE WORLD?

[The following is an extract from a sermon preached by P. S. Fall at Frankfort, Ky., in 1842. It was "delivered at the opening of the house of worship erected by the Disciples of Jesus Christ in Frankfort, Ky."—H. Leo B.]

Keeping in view the principle on which the Christian revelation has proceeded, and on which it has been established—namely, that *an example is necessary to the comprehension of its truths*—we can have no difficulty in understanding this point.

What, for example, is the primary idea of the Christian religion respecting the divine Being? "To us there is but *one God*." The unity of God, then, is the first lesson taught us respecting him in this religion. This idea it is necessary to impress on the hearts of our fellow beings, for a correct knowledge of God is essential to their piety and humanity. It will not do to teach them that there are "gods many, and lords many." The God whom the world long tried to find is revealed by the Christian religion.

Now, how is this to be done? By the church, of course. But by what means? By *telling* the world that there is but one God? This is not enough. No general or primary truth can be, by any means, so well impressed on the mind of a learner as by permitting that truth to *force itself* upon him as the result of previous observation. The most natural way—God's way of teaching—is to present to man a number of particular facts that, from the study of them, may infer the law that governs them. And thus we arrive at the primary truth.

Precisely on this plan is the world to be taught that there is but *one God*, and it is to be taught by a contemplation of the church. No man has seen God at any time; but we have seen, and felt, and handled, and listened to the Word of Life; and we can now see the church which, it is declared, partakes of the divine nature.

Still we are not at the point. It may be asked: "How is the church to impress this idea upon the world, if not by what it says? Can it do this in any other way?" Certainly; By its own unity.

Suppose an individual to have heard that a religion has been introduced into a part of the world, that is destined to make all who yield to it happy, in the only true sense of that word, in this world, and in another, which that religion alone describes. He cannot but feel great interest in this communication, both because he has found that he never yet was happy, and because he is ignorant of what follows that event which all men dread—namely, death.

He starts in search of some one who can give him information on the subject. He arrives at a city, and inquires where he can learn what he desires to know. He finds the people apparently unconcerned about the matter, but is carelessly directed to some "house of worship," which he accordingly enters. He beholds a man who calls himself the servant of God—the minister of Heaven; who tells his hearers that God has sent to the world a message by him, and that he has qualified him to deliver that message, which he proceeds to unfold. In doing this a certain number of "essential doctrines," say five, are propounded, and reference is made to a small book which he has sworn to teach, as embodying the system of truth contained in the Bible.

Not only does the inquirer learn this, but he sees a certain routine performed, and hears that Book called the Bible extolled; but he is told that the book the minister has sworn to teach contains an epitome of what the Bible teaches.

Not feeling perfectly satisfied, he makes further inquiries, and is pointed to another "place of worship," where he can learn *all* he wishes. He enters. There, likewise, he is told that the speaker is "called, qualified, commissioned, and sent forth" by God to teach what he hears. But the very doctrines that were taught in the other house are flatly denied in this, and are opposed by five other "essential doctrines." The Bible is still extolled; but another book, quite different from the former, is said to contain "*views of what the Bible teaches*." He observes, too, that the rites in this house differ from those in the other.

His mind is now more unsettled than ever, and he approaches a third place of worship. What now does he see and hear? While the leader professes still to be sent of God, he declares another set of doctrines, performs another set of rites, and claims for both the homage of all men, as did the others.

Suppose that, in like manner, this inquirer were to enter the houses of all the religious denominations, and were to witness all the rites, to listen to all the doctrines, and to examine all the claims, made upon all men, for submission to each system in its turn. What would be his conclusion? Could he possibly decide that all those teachers were sent by *one God*—that all the people worshiped the same God? I do not see how he could. And yet the impressions made on his mind, if any, are not what the religious world, in its present state, would make. He certainly would decide that there are "gods many, and lords many," and that he would be no better off by embracing any one of these systems than he is under the influence of his own.

But suppose him to enter an assembly and to hear the Bible read; its truths permitted to make their own impression—its writers to speak for themselves. Were he to see those truths exemplified in the deportment of the worshippers and to behold the spirit by which all were ani-

mated, to be the spirit of that book; were he to enter any number of places of worship, and to witness in all the same acts, to see in all the same spirit, and to hear in all the same truths; were he all over the land to pursue his inquiries, to find things everywhere the same—would he not exclaim: "The unity of these people in word, in actions, and in feeling, convinces me that there is but one God; that he speaks by them, and that here am I to find what I have long sought!"

I shall not now dilate upon that system of unities, if I may so speak, of which Christianity consists. I only intend to show that if the church would convince the world that there is but one God, she must herself be one. She is left on earth to propagate the knowledge of the Lord—the responsibility of it is thrown upon her; and how can she answer for the impression she makes upon those who behold her unhallowed schisms? Is it possible to persuade a thinking man that the God of the Calvinist is the God of the Arminian? In character, in sentiment, in government, in practice, in feeling, they differ wide as the poles. One loves all men; the other, only a part. One gave his Son to die for the human race; the other, for the elect. One sends his Spirit into the heart of every rational creature; the other confines it to those whom he selected in eternity as the bride of his Son. Their differences are endless, and wholly and irreconcilably separate them, as the revelations they have made have done the two great schools of divinity.

Now I do not undertake to say which of these is the God the Bible reveals. I neither approve nor condemn either Calvinism or Arminianism or the advocates of either. But one thing must be clear to all thinking persons. These two Gods, so different in every point, cannot be one and the same. These systems, therefore, present to the world two Gods; and the same remark will apply to all the variant systems of the day. Each one describes and defends a separate God.

Another feature of the God of the Bible is *love*. Now, how can the church declare this divine perfection to the world? It will not do even to mention this attribute of the divine Being, while the members of the church do not love one another. By the church, it must not be forgotten, is intended the religious mass, and not any denomination exclusively.

Does the church, then, now declare to the world that "God is love?" It cannot be by its conduct that it teaches this; for the members of the church seem to try how far they can separate themselves, and to work themselves up to the highest possible degree of difference and animosity.

In the prayer the Messiah offered before his crucifixion, he asked the Father that the disciples might be *one*, that the world might believe on him; and he likewise said to them: "By this shall all men know that ye are my disciples, if ye have love one to another."

But it is not my object to dwell on this theme. Let me say only, if the church would exhibit the love of God, it must be by its own love.

The Bible reveals the *justice* of God. Now, how is the church to teach this? Of course, by being perfectly just itself, in all things, in all relations. And does any one "branch" of it treat another justly?

The *mercy* of God is also everywhere displayed in the Bible. And the church must not only "do justice," but it must "love mercy."

The *truthfulness* of the church is to convince the world that God speaks the truth. And thus every moral attribute of the divine Being may be presented to the contemplation of our associates.

It has already been seen that our own characters are formed by the views we take of the character of God. We cannot study his character, under the influence of his fear, without being assimilated to him. If, therefore, we are in

all things the opposite of what we ought to be, we certainly do not know God or think upon him. If divisions, hatred, strife, emulation, injustice, falsehood, unmercifulness, instead of their opposites, distinguish the church, how can the church exhibit the perfections of God to mankind?

We have now ascertained the ends had in view in giving the Christian religion to man, and have seen that it was intended to exhibit the character of God and of human nature, under proper influences, to the world. We have shown that the religion was introduced to give this knowledge, and was established that the church might propagate it.

It now becomes proper to inquire if Christianity, as it is now beheld by an impartial inquirer, answers these ends. And if this does not, what will?

God in Nature.

Pluck not the flower in meadow or bower,
Growing so sweetly in rainfall and dew;
Let it bloom on, where perchance it has grown.
God, through its beauty, is smiling to you.

Harm not the birds that in pairs and in herds
Are mating and nesting the whole summer through;
In the music that floats from their delicate throats,
God, through their gladness, is singing to you.

Disturb not the quiet that comes with the night
As evening descends, and day bids adieu.
In the hush and the still, the weird and the thrill,
God, through the twilight, is whispering to you.

Observe, then, all nature, each plant and each creature,
Voicing a language so simple and true;
Requiring no learning, but just the discerning
That God, through all nature, is speaking to you.

—J. D. Karns, in Exchange.

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Address Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Our Contributors

Not a Hoof Left Behind.

[The following sermon was delivered by N. B. Hardeman at Dickson, Tenn., June 29, and was reported by Miss Grace Dawson.]

I want to express to the people especially to-night my appreciation in general for their response to this engagement, and especially on behalf of the congregation of Dickson to those of you that have come from Nashville by special train. I am sure that I can speak the sentiment of all this congregation in extending to you a most hearty welcome and in having made the best preparations possible for your comfort and for your pleasure. Personally, I cannot begin to express the appreciation that I have for the kindness and the courtesy and the very fine compliment that your special trip and and visit implies.

In Ex. 10: 26 there is found this statement: "Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither." Gathering from that verse the subject in its shortest form to-night would be this: "There shall not a hoof be left behind." Bible students will recall that this is the language of Moses addressed to Pharaoh. It embodies some interesting history that I think serves as a setting and a background from which there may be a splendid lesson drawn.

God Almighty called unto Abraham 1921 years before Christ, bidding him to leave Ur of Chaldea, loose himself from his country and from his kindred, and to march out unto a land concerning which he would afterwards show him. There was demonstrated wonderful faith on the part of Abraham in that he responded to the Lord's call. For two hundred and fifteen years he, together with Isaac and with Jacob, journeyed about from place to place in the land of promise, down into the land of Egypt, back up to Mesopotamia, and so on; and in the year 1706 B.C., the posterity of Jacob, about seventy and five souls in number, descended into the land of Egypt, there to dwell for another two hundred and fifteen years, bringing the chronology down to 1491, just four hundred and thirty years from the call to Abraham and from the promise of God to him. During that time this seventy and five people had increased to between two and three million souls.

Every student of God's word appreciates, I think, the servitude and the hardships to which they were subjected. They served under taskmasters and overseers of the Egyptians, and by their servitude the coffers of the great nation of Egypt overflowed with the richest treasures known to any people on earth. It has been said that these Israelites engaged largely in the building of the pyramids along the great river Nile; that the masterpieces of architecture that are there still found are but evidences of the gigantic work wrought by them while in captivity and in bondage.

During the latter part of their stay the record tells us that Moses was born. He was seen to be a goodly child, and, as you know, was hid away for three months, after which time spent in concealment his mother and his sister set him adrift in a little ark that had been made. Pharaoh's daughter, having gone down to the river, as an act of worship, largely, discovered this vessel floating among the flags there, had it brought unto herself, and adopted Moses as her son, with his mother to be the nurse thereof. Moses grew and developed, became trained and learned, equipped in all manner of literature and Egyptian lore, until by and by, at the age of forty years, it came into his mind, he having already decided to suffer affliction with the people of God, rather than enjoy the pleasures of sin for

a season, that he should be the leader and deliverer of his people from bondage; and hence, you remember, under a mistaken idea, Moses started out by physical warfare to put the matter to a test and to extricate his people from the servitude to which they had long since been subjected. When finally his rash act was known unto the authorities, and a decree went forth that was contrary to him, Moses fled eastward, and dwelt in the land of Midian, and there stayed, securing greater schooling, greater education, and greater preparation for the wonderful task that was still before him. In that country he married Zipporah, the daughter of Reuel, unto whom various sons were born; and when he stood fourscore years old—namely, eighty—he decided that he would go back from watching his father-in-law's flock and see how it was with his people. And as he journeyed on toward the land of Egypt he came unto the wilderness country, and there was a strange thing that attracted his attention. In passing along he saw a bush on fire, and yet, by careful observation, it was not consumed. Moses decided he would turn aside to see what all that meant, and the Lord told him to put off his shoes from his feet, "for the ground whereon thou standest is holy ground;" and then he made known himself unto Moses, and gave him a wonderful charge, that he should go back and deliver that mighty host of people out of the bondage to which they had been long since subjected. At first Moses made all manner of complaint. The Lord said: "As an evidence of the genuineness of my appearance, it shall be that when you bring them out of bondage, I will appear unto thee in this very mount and communicate there with you." But Moses said: "If I go back unto the Israelites, and especially unto the Egyptians, and tell them I am thus authorized, the first question they ask me will be: 'Who was it, Moses, that thus spake unto thee and gave you this authority?' What, then, Lord, shall I say to them?" And Jehovah thundered down to Moses in these terms: "You tell them that I AM hath sent you." I take it that the reason God thus said and so describes himself was because he knew that the Egyptians called their god "I Am;" and, "if you can tell them that that character has authorized you, it will give more prestige and more force to your demand."

As Moses thus was convinced on that point, he next thought about this objection. "Now," he said, "Lord, when I go to tell them that the great I AM hath sent me, why, they won't believe it, and they will question all about it. Now, what evidence shall I have to convince them?" And the Lord said: "Moses, what is that in thine hand?" And he said: "It is a rod." "Now cast it on the ground." Moses did so, and it became a serpent, and he fled from before it. Then the Lord said: "Moses, put forth thine hand and take it by the tail." There is a wonderful test of Moses' faith again. I have often wondered what some of us would have done under a crisis like unto that, and we ought to be grateful, I think, as I am sure Moses was, that the Lord told him to take it by the tail rather than by the head; for, if I had been there, and had had to obey that commandment, I would have been thankful it was put in the mildest form possible. Moses then did so, and the serpent became a rod back in his hand.

Now the Lord said: "Moses, if they will not believe after that, then do this—put your hand in your bosom." Moses did so, and upon taking it out it was as leprous as the snow. "Now put it back into your bosom," he said. Having done it the second time, he took it out, and—lo!—it was as his flesh aforetime.

"Now," he said, "if they will not believe that, then here is a third thing, and the third miracle—you take water up out of the river and pour it upon the dry land, and it shall become blood."

Well, Moses thought that surely those three miracles would be convincing in their nature; and now bear it in

mind that the purpose of these miraculous performances was that people might be led to believe that God had sent Moses and that a supernatural power was back of him.

Having been thoroughly satisfied in that line, Moses serves as a model for many of us. He was not without excuse still, and he said: "Now, Lord, I never was much of a speaker. I have always been slow of speech and dull of presentation of the thoughts that may come into my mind; hence, I just cannot go and tell the people of the things that are required." And the Lord rebuked Moses. "Who made thy mouth, and the giver of thy tongue?" That objection was finally overcome by saying: "Aaron, thy brother, three years thy senior, may be your speaker. Now, I shall be a God to thee, thou shalt be a mouth to Aaron, and he shall speak unto the people." Thus were all difficulties removed and all objections finally overcome. Moses and Aaron were ready to hear the charge, and here was the commandment: "Now both of you go into the presence of Pharaoh, one of you eighty years old and the other eighty and three, and you make of Pharaoh this request—namely: 'Let these people go three days' journey in the wilderness, that they may worship God and serve him.' And the Lord said: "I am sure that Pharaoh will not agree to do this; but you make the request, and I will show him wonders in heaven above, signs on the earth beneath, and I will get me glory and honor out of Pharaoh because of this request."

Now, as a further setting, I might just as well suggest it now. I think, without any question, friends, that Pharaoh in this wonderful type and glorious picture represents the devil; that the land of Egypt and bondage to which they were subjected represents the bondage of sin; that the Red Sea separating Egypt from the Sinaitic peninsula represents the line of separation between sin and entrance into the family of God; that Moses, their great leader, represents Jesus the Christ; that Aaron, the speaker of the occasion, represents none other than the apostles; and that they were headed toward the land that overflowed with milk and honey, as you and I to-night, followers of the Lord, are looking toward the heavenly Canaan in the paradise of God beyond. Now, with all that before us, get the picture as it is. Moses and Aaron stand in the presence of Pharaoh, the king of the greatest country on earth, and they make a very simple request of him in these words: "Let these people, I pray thee, go three days' journey into the wilderness, that we may worship God and serve him."

When that was first presented, Pharaoh said: "Who is thy God that hath made such a request? I know him not." And instead of yielding in the least part to the proposition, his heart was hardened, and he sent word to his taskmasters, saying: "These people are idle: they are out of employment; and, therefore, they are talking about worshipping and serving some other god. So, then, you impose upon them extra duties and inflict upon them greater burdens. Instead of furnishing the straw out of which their bricks have been made, withhold that; reduce not the number per day, but make them, in addition, go and gather their own straw with which to perform their daily task." And when the lash was cracked over their backs, so to speak, and thus the added burden was imposed, the Israelites, likewise Moses, grew a little bit skeptical and doubtful regarding the God of their being. Instead of their burdens being lightened and deliverance smiling upon them, salvation coming their way, their burdens were heavier. They went to Moses and told him that all that had resulted was that their burdens had been made heavier, their work harder, and, therefore, to take the matter unto the Lord. Moses went to God in prayer and interceded in behalf of the people. The Lord met it by suggesting: "I will bring to pass certain plagues and demonstrations that will ultimately condemn Pharaoh and make him glad to let you go from him."

I want to submit to you, ladies and gentlemen, that I am not wholly a critic of Pharaoh, either, for from every standard on earth he had his grounds. In the first place, I can appreciate his refusal, for that request was against Pharaoh's financial interest. For a king to let go three million people that were bringing day by day into his coffers, already overflowing, immense treasures, is against the ambition and the cupidity of any king on earth; and not only that, but it does not look well, from the king's point of view, for three million slaves to march out from under his authority and to reduce the population of his country over which he reigned. It is against his pride, it is against his politics, it is against his financial interest, the financial interest of the Egyptian monarchy, to yield unto this demand, and no reason for it outside the recognition of the power of God divine, and a consciousness that a higher thing is back of the request and of the demand.

Moses pressed the matter, and said: "Let us go three days' journey, that we may worship God on the other side of the Red Sea, out into the midst of the wilderness." Pharaoh objected, and then it was that God inflicted the first four plagues. The waters of the river, of the pools, and of the ponds all about were turned to blood. There was no water for the people to drink, short of their digging new wells and slaking their thirst therefrom.

After that Moses was commanded by Jehovah to wave his wand out over the waters of the river Nile, and, as the result, frogs came forth galore, so much so that they covered all the land; they entered into all the homes of the Egyptians; the frogs got not only in their sitting rooms, but the Bible says in their bedchambers. They were so thick that they got into their ovens, and when they went to make up biscuits they were therein—frogs on every hand; and these frogs galore ran over the land of Egypt, until by and by Pharaoh sent to Moses, and said: "Entreat the Lord in our behalf, that all these be removed." And thus as Pharaoh would relent, and show evidences somewhat of penitence, God's hand stayed the plague, and thus the remedy was brought about. The record shows that they gathered up the frogs, they piled them up in heaps, and the land fairly stank with the stench and the effluvia thereof.

After that there was a great plague of lice that came from the dust of the earth, until every home in all the land of Egypt throughout the length and breadth thereof was filled therewith; and when Pharaoh still hardened his heart and refused to let the Israelites go, swarms of flies were sent upon the Egyptians, such a swarm as Egypt had never seen before, nor should ever see thereafter.

When these four plagues were visited out, one following in direct track of the other, old Pharaoh, with all of his magicians, sorcerers, enchanters, and his soothsayers having failed on the last of these to make any kind of a show, because the record says they could not duplicate them, finally thought that he had better give some recognition.

(To be continued.)

The Supreme Gift.

BY LOULA MAY ADRISSON.

Paul in his great symphony clearly portrays in all its beauty and simplicity the greatest Christian attribute—love.

The greatest thing in earth below is love;
The greatest thing the angels know is love;
The greatest grace in God's own heart is love;
In earth and sky, all things above, is love, wonderful love.

It matters not if one "speak with the tongues of men and of angels," if he can utter prophecies and understand all mysteries; it matters not if he is wise as the wisest philosopher, if he has the greatest faith possible, and if he gives freely of his substance, frequents the house of the Lord,

and makes the supreme sacrifice; yet, if he has not love, it shall profit him nothing.

And what are the constituents of this important and desirable attribute? "Love suffereth long, and is kind." Love is not critical; it does not "use a microscope to detect the faults of others," or delight in their discovery. It bears with and forgives others. It has been said that one is not required to forgive unless his forgiveness is asked, but the tenor of the Bible refutes this idea. Jesus said: "Love your enemies, and pray for them that persecute you." There are things one could not forgive for any human's sake, yet, when we think of Jesus' sublime utterance on the cross, "Father, forgive them," we are enabled to forgive for his sake. Life is too brief and uncertain, too full of beauty and poetry, yet too full of sorrow and sadness, for us to nurse anger or harbor malice in our hearts. Sometimes the sense of an injury looms so big before our mental vision when viewed from the human side; but just turn to the spiritual side, view the affair in the light of God's word, in the light of eternity—look at it from every side—and oftentimes its littleness will become so apparent that our only desire is just to turn the thought of it loose and let the stream of time bear it swiftly away. One who is dominated by love can truly echo the sentiments of these lines:

I can good for evil give,
Though 'tis hard to human heart.
I can love as Jesus says,
Those who unloving art;
Love, and o'er and o'er forgive,
Freely, all for Jesus.

Kindness is benevolence and sympathy. A great writer says: "No debtor is so superbly honorable as kindness; no debtor so abundantly repays us." Love does not find displeasure in the excellence of others. There are a few rare, beautiful souls who seem to know not envy, but with the majority of people this is a weak link in the golden chain of love. Many, too, have suffered from the ill effects of other people's envy. Love is not boastful or egotistical, knowing that through the valley of humility the mount of exaltation is reached. We are told: "In lowliness of mind let each esteem others better than themselves." I do not think the service rendered by a proud heart—one of the "big I and little you" type—could be acceptable to God. He who hates a proud look would surely be displeased with a proud heart. And "why should the spirit of mortal be proud?" God created man and made him all that he is, and has given him all that he has, even to the breath of life.

Love is not rude or boisterous; it is polite and courteous to every one; it is truly refined. Love respects the rights of others; it does not greedily seek all for itself, unwilling for others to have an equal amount. It is not wrong to seek what is rightfully ours, but love "seeketh not its own" at the expense of another. Love "is not provoked." Situations that are vexatious will arise where it seems impossible not to be provoked, but we should guard against the tendency to become vexed too easily. Love looks for and finds the good in all; it magnifies their virtues and minimizes their faults. It thinks as little evil as possible.

Love finds no pleasure in the wrongdoings of others, but its delight is in righteousness and in the truth. Love is not spiteful and does not seek retaliation; it leaves vengeance in the hands of the Lord. It bears troubles and trials with a stout heart and courageous spirit, knowing that "whom the Lord loveth he chasteneth," and knowing that his way ultimately leads into the green pastures of plenty, beside the still waters of peace. Love, believing all that God has spoken, waits and hopes for the fulfillment of his words. Love endures temptations, also persecutions if necessary, for Christ's sake; it endures to the end.

"Love therefore is the fulfillment of the law." Love is

the essence of Christianity; it is the passport into that city of gold; it is the breath of Heaven.

Many of us have read and meditated upon Henry Drummond's great work on this subject. Therein he portrays love in its broadest and deepest analysis. Perhaps many of us have laid the book aside with a sigh of longing and regret—of longing to attain the heights depicted there; of regret because we feel it is impossible to do so. But, as the poet says:

There are no noble heights thou canst not climb,
Nor triumphs win in time's futurity,
If only thou wilt not halt nor faint,
But lean upon the staff of God's security.

This kind of love is not perfected in a day or a year; but if it requires a lifetime to achieve this crowning glory of the Christian's character, it is well worth the effort. We shall be the happier here, and shall be prepared to enter that haven of love that lies beyond life's transient days.

"Studies in Christian Stewardship."

BY H. LEO B.

This is a small treatise by Traverce Harrison on Christian giving. It places special emphasis on the scriptural principle that God holds the title of ownership to all things; that "the earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." (Ps. 24: 1.) The author very clearly shows that Christians are only trustees or stewards over the things of God; that all are to render "unto God the things that are God's." (Matt. 22: 21.) He stresses the system of "tithing" as the way to render unto God the things of God. "Setting aside one-tenth of our income to sustain his cause was evidently God's original plan," says the author, and that it "has never been abrogated." This statement is too dogmatic. The New Testament does not give any command or sanction to the "tithing system," but encourages all to cultivate a liberal heart and to give as they have been prospered. (See 1 Cor. 16: 1, 2.) The giving should not be "grudgingly, or of necessity; for God loveth a cheerful giver." (2 Cor. 9: 7.) There is much in the book to be commended. It is especially adapted for use in Bible classes. Suggestive questions are placed at the close of each chapter.

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A Call to the Thoughtful and Unprejudiced.

BY S. H. HALL.

It is a genuine pleasure to me to continue these articles concerning the Bible's place in the education of our children, our young men and women, and the fact that no child of God who has chosen school-teaching as his calling in life can establish a school of his own without giving the Bible a place in that school. I have asked some one to show me how a Christian could do this, and up to this date *not one* has even attempted to do so.

In a friendly discussion of this question with a most excellent man who is very much opposed to Bible schools and colleges as they now exist, and who is one of my best friends, in answering me on this point, he had the following to say: "There is nothing wrong in you or in any other Christian establishing a school of *your own* for the purpose of making a living out of your profession; and should you do this, you would be *compelled* [italics mine.—S. H. H.] to teach the Bible as one of the studies of that (your) school." And he admitted that I could have other Christians to coöperate with me in this good work. And perhaps one of the strongest in opposition to schools in which the Bible is taught says: "He proves a point about which there is little dispute." I am glad for men who oppose existing schools in which the Bible is taught to admit my point is *established*, is *proven*. But I am accused of fixing up some *ideal school* that does not exist in the universe and defending it, instead of taking some college with which I have no connection and defending that. Here I state again my position—viz.: Let it be understood now that I am not defending any school known to me in which the Bible is taught except that school with which I am personally connected, and just now I am not personally connected with any school commonly known as "Bible school" or "Bible college." Those who establish such schools must defend them, as they know better what they are doing than those not connected with them. I am granting the right to establish schools for the purpose of allowing the Bible its rightful place in the education of our sons and daughters. But I am defending only what I am doing as a Christian and would do were I out making school-teaching my calling in life. I would defend no local church of Christ except the one with which I stand personally connected, and, hence, for the scripturalness of which God will hold me to account, and even then I would not defend all the local church does unless I could succeed in getting it to do as I understand the Scriptures to teach. Many local churches go wrong, do things the Bible forbids, and fail to do what our Lord expects of them. This was true of local churches even in the days of the apostles. Some went very far wrong. But this does not prove it wrong to establish local churches. I think it has been said that some of the schools in which the Bible is taught are doing things they cannot defend. This may be true. But pointing to the mistake some school has made falls short the width of the heavens of proving it wrong to have schools in which the Bible is taught.

Now, I cannot see how any "thoughtful" and "unprejudiced" soul can fail to see my position as to existing schools in which the Bible is taught, some of which by name I have been challenged to defend. Such challenges sound "noisy" and "big." But follow me, as I am, with my whole soul, striving to point out a sore evil among us. And the "thoughtful" and "unprejudiced" will follow me and help me, and not strive to pull this study into something wholly unprofitable. Please get the following questions and facts:

1. My question was this: "*Show me how a Christian who has chosen teaching as his calling in life can establish a school or college over which he has absolute control and leave the Bible out.*" A "thoughtful" and "unprejudiced"

brother whom I love and who is opposed to what is commonly known as "Bible schools" says: "You would be compelled to teach the Bible as one of the studies" in that school. Another whom I do not know so well says: "He proves a point about which there is little dispute." But I am accused of "fixing up some ideal school that does not exist under the heavens." Since it is conceded that my point is proven, I judge that "ideal" here is used with the following thought which is given as one of its meanings: "Conceived as perfect, supremely excellent, or very desirable; as, *ideal* conduct, *ideal* home."

Now, look at the above squarely in the face and think a bit. Most certainly I have presented an *ideal*, and a scriptural ideal, by which those who have chosen teaching as their calling in life should be governed. Now, whether such a school exists in the universe or not is not the question. The question is this: *Should not every school and college owned by Christians be just such a school or college?* If not, why not? And if they do not exist, it is just because some of God's people living "under the sun" are not doing their duty. But among those who have so much to say against schools and colleges that now exist, I would judge there are some, at least, who have chosen teaching as their calling in life. Would it not be a greater blessing to the cause of Christ if they would bring into existence one of these *ideal* schools which it is admitted I have proven to be right, and in which to make it *ideal* the Bible would be *compelled* to go, than to do so much challenging for debates over some school to which you object? If Christ's cause you love, some constructive work we will see you doing.

2. But I have another question: *Show me how any man who claims to be a Christian can consistently send his boy or girl away from home to some school or college without giving some thought to that boy's or girl's studying the Bible while in that school or college.* It has been admitted over and over again that God has but two organizations on earth—viz., *the home and the church*. Am I right when I say that the education of our boys and girls stands vitally connected with the home life, and that the responsibility of the education of the children rests on the father and mother, except in those cases where the parents are taken by death and it falls upon the church to take the place of the father and mother? Am I right in saying that *the Bible* must take the lead, so far as books are concerned, in this education? What does the following mean? "Hear, O Israel: Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 4-9.) I say again: What does this command mean to fathers and mothers? What does "bring them up in the nurture and admonition of the Lord" mean? (Eph. 6: 4.) Does the Bible have an indispensable place in the education of our children? Most certainly it has.

Now tell me, I pray, how any soul who claims to be a Christian, and who is making Bible teaching a part of the home training while the child is at home, can consistently send that child to some school or college to finish his or her education and make no provision for a continuation of this Bible study? Is it not true that one of the greatest dangers that now confronts us is (to use a good word from our friend Moore) our "farming" our boys and girls out to schools in which infidelity is taught and where their faith in God and the Bible is ruined? Tell me again, I say:

How can we consistently turn a part of our work as parents into the hands of others, unless these others are Christians and will continue the Bible training that belongs to the home? The education of our children is a home duty, if you please.

If the point which it is admitted that I have proven and this one in addition that I have introduced will be taken hold of by our people and lived up to, the school question will take care of itself. But more later.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THE ALEXANDER-SMITH CALL. (Continued).

For several years tent meetings were held in an effort to build up a congregation in No. 7. In the beginning we got rid of the yellow jackets, but to this good day we have not got rid of the efforts of the devil to overthrow and destroy all the good that has been done. During one of the meetings a man told that he heard me say in the pulpit that my mother was in hell because she had never been immersed. Soon every one was talking it, and some of the brethren were just about ready to send me back to the lake, while others said: "Brother Williams said no such a thing." I told the brethren if they at any time saw the man under the tent that started the report, to let me know it.

One night a brother came to me and said, "That fellow is here," and told me where he was seated under the tent. I called attention to the report that was circulating in that neighborhood, and said further: "I am informed that the man that said he heard me say that my mother is in hell because she had never been immersed is under the tent." I asked for the time and place that I said it. No response. "Christ said the devil is the father of lies; and as this is a lie, we know the father of it. My mother still lives, and has been immersed for a long time." I told him he should be more careful in his selection of lies and tell one that had a little resemblance of truth in it.

In a short time some who were enthusiastic over the work in No. 7 began to grow tired of it and wanted to abandon the work. Brother Alexander and Brother J. C. Shipp greatly desired the work to continue and begged me not to quit them. I promised to stay with them until the victory was won or the efforts completely lost. A few changes were made by calling another preacher for a meeting and the fall back on me. You see, I was held in reserve—when a big preacher could not be secured, then the little preacher from the lake was called back.

During my first meeting in No. 7 I baptized Robert D. Smith, now a great preacher in Texas, and later, at one of the tent meetings, I baptized John T. Smith, a brother of Robert D., and both of them brothers of G. Dallas Smith, now dead. God has spared me to live to see some of the great results of the tent meetings in No. 7. God also spared the life of Brother George W. Smith, the father of these three preachers, to see three of them grow into good, loyal, strong preachers of the gospel, and only one of them had obeyed the gospel when I went into No. 7.

In 1908 a good, neat, substantial meetinghouse was erected and ready for service on Thanksgiving of that year. I preached at eleven o'clock and Brother George W. Smith preached at 2:30 P.M. A great crowd was present at the opening, and a great dinner was spread on the ground. A congregation was set in order, and I have never witnessed a happier and more devoted congregation than was Berea in the beginning and for several years afterwards. For quite a while I preached for the congregation monthly and conducted a meeting each year. There, as elsewhere, the sects were very bitter against me for the reason that I broke into their ranks at nearly every meeting. So they devised a scheme by which they could get rid of me, and it worked. They would go to some members who were not

very "strong in the faith" and say: "Why do you keep Williams so long? You have better preachers than he is, and we do not intend to hear him any more. If you expect us to attend your meeting, you must get another man." The heaven began to work and some members began to say: "Brother Williams is too hard on the sects, and we think it time for a change." The change came after the victory was won, and let us hope that the change was best for all concerned. Berea is still on the map as evidence of the hard fight and many hardships endured to plant the church of God in No. 7. As I think of those days and the many true and faithful brethren and sisters that stood by the work so faithfully, a feeling of joy fills my heart which time can never remove.

Next, "Swapped for an Organ."

"The Golden Rule."

BY EDWARD S. HARRIS.

Surely there is no principle that should characterize a young man as much as the one of which I write.

I am sorry indeed to say it, but, from experience and observation, I am forced to believe that the majority of the young people are growing ignorant of the fact that "whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) Now, young man (and I am one), let us learn a lesson from this great exhortation. For the call upon us boys who claim to be Christians is imperative, because the world (the wicked) is watching every step that we take. We are the light of the world; and if we claim to be this, let us not be so little when so much is at stake.

Now, you may think I have gone to the extreme, but I trust you will not think so when you read further, because I believe if we take these great principles and fathom the depths of the meaning thereof, and live them out in our lives, our time will certainly not be spent in vain.

With these thoughts before us, let us center our minds upon one great principle. First, let me ask a question: Am I, or can I be, a Christian, if I do not treat the other boy's sister as I would have him treat mine? I say no. Surely there are none that will differ with me on this. Granting now that we all agree, why do some of us transgress that which we believe to be right? We know it is right to treat the other boy's sister with all respect; we know he would like to have his sister treated as we do ours. Then, why do some of us seek to rob some boy's pure, noble-minded, Christian sister of all that she has in this world, and to cause her hopes to be blasted?

Now, boys, I believe it is in our power to maintain as true a type of Christian girls as our mothers were, and by doing this we make it possible for the future generations to live a Christian life. But if we are determined to do that which is not pleasing to Jehovah, then we will be overtaken by the devil, and then woe be unto us on that great day when the Lord will say unto us, "Thou wicked and slothful servant," and then he will say to his angels: "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

But now let us turn to the bright side and see if we can picture the future happiness that is to be ours in the years that are to come, if we act and live as Jehovah our God would have us live. Yes, there awaits us peace, happiness, and joy in this life, and perfect peace in that home beyond.

Boys, hurry, let us write now, not to-morrow, these words in golden letters across the high heavens above: "I will treat the other boy's sister as I would have him treat mine." There is everything to gain and nothing to lose.

Some men preach a sermon, and some men preach Christ. The people can get along without the sermons, if they can find in the spoken word the Christ.—Selected.

Evangelistic Notes

J. O. Barnes is in a tent meeting in Alapattah, Fla.

F. J. Berry is in a good meeting at San Marcos, Texas.

Thomas C. King is now at Hanceville, Ala., in a good meeting.

T. G. Curd closed at Viewpoint, near Milan, Tenn., with one addition.

L. B. Jones has just closed at Rock Springs, near Smyrna, Tenn., with six baptized.

John T. Lewis recently held a brush-arbor meeting at Gayosa, Ala., with four baptized.

Frank Baker, Berry, Ala., recently closed a good meeting at Cloverport, near Toone, Tenn.

T. Q. Martin is starting off well at Shelbyville, Tenn. Brother Nix is leading the singing.

Charles F. Hardin is in an excellent meeting at Coldwater, Miss. One reclaimed to date.

J. Clifford Murphy is in a meeting at Cherry Creek, White County, Tenn., with good interest.

John Hayes is in a good meeting at Jennings Chapel, near Athens, Ala., with two baptisms to date.

A. T. Hamiter has just closed at Sweet Gum Head Church, in Alabama, and is now at Lecanto, Fla.

Charles R. Nichol has just closed a meeting at Winfield, Ala., with three additions. He is now at Hartsville, Tenn.

H. A. Rogers recently closed a short meeting at Wood End, Canada, resulting in one baptism. He is now at Harp-tree.

Mrs. L. R. Hutchison, Enterprise, Ala., writes: "I have just read 'Hardeman's Tabernacle Sermons,' and think they are fine."

L. R. Wilson recently closed at Webb's Chapel, near Bethesda, Ark., with twelve baptisms. He is now at Pangburn, Ark.

J. S. White recently closed at Unity Schoolhouse, near Hardin, Ky., with one baptism, and, later, at Aurora, with fine interest.

G. B. Lambright, Jasper, Ala., Route 5, closed at Big Ridge, near his home, with twelve baptisms. He is now at Corinth, near Cordova, Ala.

J. F. Chambers closed at Antioch, in Union County, Miss., with five baptisms, and three discarded the Baptist name. T. M. Anglin led the songs.

T. B. Thompson closed at Calvert, Ky., with eight baptized and three restored. This was his second meeting there, and he will be back next year.

J. C. Pendergrass has just closed at Lick Fork, near Livingston, Tenn., with twelve baptized and six restored. He is now at Andrews, and goes next to Liberty.

E. D. Shelton and Grace M. Hooper were united in holy wedlock at the home of the bride's parents, near Pegram, Tenn. Brother R. C. White performed the ceremony.

J. W. Brents, Springfield, Mo., has just closed a fine meeting in that city. It continued one month and resulted in twenty-five baptisms. Richard Mobley led the singing.

Aruna Clark, Miami, Fla., reports the work progressing nicely there. J. P. Prevatt, of Dasher Bible School, preached some very helpful sermons for them recently.

W. A. Record, Paducah, Ky., has just closed a fine meeting at Bluff Springs, Ky., resulting in forty-three baptisms and several restorations. This was his third meeting there.

J. E. Wainwright preached six days at Boyd, Ark. Thirteen were baptized, six dropped human names, and three were restored. He is to begin at Haworth, Okla., on August 16.

W. F. Lemmons closed recently at Casa, Ark., with six additions, and is now at Swifton. He will be at Elbright, Tenn., July 19-30. Write him there or at Little Rock, Ark., general delivery.

Willie Hunter closed at Zion, in Jackson County, Tenn., on July 30, with fine interest. He is now at Neverfail, in

Cumberland County. He goes next to Big Branch, in Jackson County, then to Big Bottom.

H. L. Kirby, Albany, Ala., closed a meeting at Oneal, near Athens, Ala., on August 5, with six baptisms and three restorations. He is now in a mission meeting at Harris, near Albany, with one baptism to date.

William P. Walker has decided to remain in Tennessee. He has some time in 1923 for meetings. Address him at Dover, Tenn. He is to be in Florida in January, and would be glad to have other meetings while there.

H. M. Phillips reports two good services at St. Elmo, Tenn., with two baptized and one restored. One baptism at Tyner in the afternoon. He is now at Alamo, Tenn. He says: "The Gospel Advocate is excellent."

It was gratifying to have a visit from S. M. Spears. He has been very ill for some time, but is improving rapidly. He deeply appreciates the prayers of the saints and attributes his improvement to Him "who doeth all things well."

G. F. Gibbs is in a fine meeting at Greenville, S. C., with eleven baptisms to date. They have bargained for a lot and expect to build. Twenty-six members were present last Sunday, and twenty-eight others. Four have been baptized since.

R. E. L. Taylor became ill and closed his meeting at Finley, Tenn., after one week's duration. Four were baptized and one confessed his wrongs. He will hold meetings in the following order: At Viola, Tenn.; one in Illinois; and two in Kentucky.

R. D. Smith recently closed a meeting at Huckabay, Texas, with seven baptisms. He also preached at Mount Vernon, Texas. He expects to return soon to Wichita Falls, Texas, where he expects to spend another year laboring for the church there.

J. C. Coffman recently held a meeting at Lexington, Ala., resulting in two baptisms and one restoration. He closed on August 5 at Antioch, Lauderdale County, Ala., with nine baptisms and seventeen restorations. He is now at Kilburn, near Florence, Ala.

J. Paul Slayden held a meeting recently at Trenton, Tenn., with two baptisms and one reclaimed. He preached at McMinnville, Tenn., one day, with two confessions at the night service. He also held a meeting at Fosterville, Tenn., with seven baptisms and two reclaimed.

The new house at Clarksville, Tenn., is now completed, and H. H. Adamson, of Lewisburg, Tenn., will begin a meeting there on September 10. The Lewisburg church is supporting Brother Adamson. September 10 will be their initial service in their new house, and Christians everywhere are cordially invited.

L. E. Pryor closed on August 6 at Pasear Hill, near Mintonville, Ky., with five baptisms and three restorations, and one took membership. This was his fourth annual meeting there, and he will be there again next year. He is now at Mintonville, Ky. He will go to Mount Pleasant, Ill., on the fourth Sunday in August.

Charles R. Brewer writes as follows: "In the meeting at Smyrna there were seven baptisms. I was assisted in the song service by Jack Meyer, Armstrong Traylor, and Samson Lester, all promising young men in the ministry of the word. At Greenfield three were baptized and two took membership with the congregation. Leonidas Holland and Bennie G. Swinney are excellent song leaders. I am now at Guntersville, Ala."

J. D. Jones, Huntsville, Ala., closed a meeting at Short Mountain, near Woodbury, Tenn., on July 15, which resulted in five baptisms and one restoration. He closed at Ivy Bluff, near Morrison, Tenn., on July 29, with seventeen baptized and two reclaimed. His next meeting closed at Elkins, near Woodbury, Tenn., on August 6, with four baptized and two reclaimed. He then began at Iconium, near Woodbury. He has four more meetings in Tennessee, then will return to Alabama.

Sister A. M. Bibb, 17 East Marshall Street, Charleston, Mo., writes: "I am thinking of having a meeting here this fall. There is only one other sister here, and I am the only one to support the meeting. There is a small digressive church here, but they have no preacher. It seems to me an opportune time for a meeting. Will the churches elsewhere help us to have this meeting? I can take care of preacher and singer and get the place to preach, and also do some toward their support. R. C. White, of Nashville, Tenn., once held a meeting here; so I refer you to him. Will the churches not help this sister in this heroic effort?"

"Have a care, but do not have a fear."

W. F. Etheridge is in a meeting at Hohenwald, Tenn.

Flavil Hall is in a good meeting near Hornbeak, Tenn.

"The worst mistake is to be discouraged by a mistake."

J. N. Armstrong is in a good meeting at Paul's Valley, Okla.

H. N. Mann is busy doing missionary work around Riverside, Tenn.

A. B. Barret closed at Troy, Tenn., on August 6, with seven baptisms.

S. H. Hall is in a fine meeting at Altus, Okla., with three baptisms to date.

C. E. Holt is in a meeting at Moore's Springs Church, near Paris, Texas.

T. B. Larimore is in a meeting at Cookeville, Tenn., with increasing interest.

W. L. Reeves is in a good meeting at Humboldt, Tenn., with two baptized to date.

"Big things are crowding us to-day, and only little souls desire to have no part in them."

J. L. Hines closed a good meeting at College, Tenn., on August 9, and is now at Gilstrap, Ky.

Lee Sanders recently closed at Om, Texas, with eight baptisms. He is now at Crowell, Texas.

Harry Hays, of Hornbeak, Tenn., can arrange to sing for a meeting from August 23 to September 9.

W. E. Morgan is in a meeting at Gen, Ark. He goes from that place to Tennessee for three meetings.

A. B. Gunter has just closed on Brushy, near Aetna, Tenn., with seven baptized. He will return next year.

"Keep on trying keys; after while you will find one that will open the door into boundless opportunity."

"Lot's wife lost because she did not keep moving on. The soldiers used to say: 'Let's go.' They won."

Russell S. King preached for the Central Church, Los Angeles, Cal., on August 6. One confession is reported.

Tim Walker, Haleyville, Ala., closed at Pleasant Valley, near New Site, Ala., on August 6, with twelve baptisms.

Harvey W. Riggs has just closed at Beech Grove, near Tompkinsville, Ky., with twelve baptized and five restored.

J. T. Harris has just closed at Bold Springs, with four baptisms. He is now at Stayton, in Dickson County, Tenn.

F. L. Young closed in Roxton, Texas, with sixteen baptisms. This was his third meeting with that congregation.

F. L. Young closed at Pattonville, Texas, with twenty-four confessions and four reclaimed. He is now at Lawson, Okla.

J. W. Dunn closed at Charlie, Texas, on August 10, with fifteen baptisms and four restorations. He is now at Fargo, Texas.

H. C. Harris, West Point, Miss., has just closed at a point near Houston, Miss., and will return next year. He is now at Stewart, Miss.

J. V. Armstrong Traylor began a fine meeting at Willow Grove, Tenn., which has resulted in eight baptisms to date. J. H. McBroom will continue there.

I. A. Douthitt and A. J. Veteto recently held a good meeting at Scott's Hill, Tenn. They have since closed a meeting at Lexington, Tenn., with five baptisms.

W. P. Jones has closed a meeting at Cameron, Okla., which had resulted in twelve baptisms and six restorations when last heard from. He is now at Hackett, Okla.

Charles Tidwell closed at Jackson Temple on August 3, with one baptism. He preached at Centerville, Tenn., on August 6-8, and is now at Antioch, in Hickman County.

George W. Farmer, Cleveland, Tenn., assisted by Will J. Cullum, will begin a series of meetings at Reid Avenue Church, this city, next Lord's day, to which all are cordially invited.

W. W. Freeman recently held a meeting at Harville, Ga., with one baptism; next, at Williams, with four added. He is now at Day's Cross Roads, where the meeting started in

the Baptist house, but they were turned out in the grove; but the meeting continues with interest.

W. L. Reeves is in a good meeting at Humboldt, Tenn. A. B. Gunter is leading the singing. On August 22 he is to begin near Brownsville, Tenn. This is a mission meeting. If any should desire to assist him to stay long enough to accomplish something, address H. V. Hood, Route 5, Brownsville, Tenn.

J. C. Hollis closed a meeting on Second Creek, in Lawrence County, Tenn., on July 29, with one baptism. On August 6 he closed a very successful meeting at Appleton, Tenn., with thirty-three confessions and one restoration. The brethren at this place made him a present of a nice baptismal suit, for which he is very thankful.

H. I. Copeland has just closed at Huntsburg, Tenn., with two baptisms. He says: "They are going to build a house of worship. Their property is protected by the 'restrictive' deed. They are poor and will need help. Send contributions to J. C. Crockett, Denver, Tenn. The church is at peace and working eagerly to promote the cause."

W. T. Beasley began a meeting at Cedar Dell, near Caney Spring, Tenn., on the fifth Sunday in July and continued it day and night throughout the week, with no visible results. From there he went to Chapel Hill, August 6, and continued to August 13, with three baptisms and three restored. He begins next Sunday at Oak Ridge, in Obion County, Tenn.

A. O. Colley, 5728 Junius Street, Dallas, Texas, makes the following announcement: "The 'Colley-Tyndall Debate' is now ready for delivery. If any one fails to receive a copy that has already been paid for, please drop me a card. Some orders may have been lost. The price is twenty-five cents the copy or two dollars a dozen. Special prices for fifty or one hundred lots."

C. C. McQuiddy reports five additions at Alco, La., on regular preaching days recently; a meeting at Maxie, La., with one addition; and at Turkey Creek, with thirteen additions. Of this number, two came from the Baptists, two from the United Brethren, one from the Holiness, and three from the Catholics. One man, eighty-eight, and his wife, seventy-two, and granddaughter, thirteen, were all baptized together.

E. C. Fuqua writes from Pasadena, Cal., August 7: "About two weeks ago the meeting at Santa Ana, Cal., came to a close after a three-weeks' campaign under the tent. G. W. Riggs and I were together in the Santa Ana meeting. If I remember correctly, there were nine accessions and considerable good otherwise done. The Santa Ana Church is noted for good works, and I found there most excellent brethren and sisters. The meeting was a great pleasure to me. Brother Riggs is now in a meeting with C. C. Condra at Santa Paula, and I am preaching at Sichel Street Church, Los Angeles."

Will J. Cullum, Rockwood, Tenn., writes: "After continuing thirteen days, the meeting at Old Union, in Carroll County, Miss., closed on Friday night, August 11. This was in every way a most interesting meeting. The attendance and attention were good all along, and the church co-operated with me in every way. Twenty-two were baptized and seven were restored, all of whom were grown people but two, twelve being heads of families. Of those baptized, seven were Baptists, three were Methodists, and one was a Presbyterian. My next work will be with the Reid Avenue Church, in Nashville, Tenn., assisting George W. Farmer in a meeting; next, to Owen's Cross Roads, Ala.; and then I will return to Rockwood and Dayton, Tenn., to my regular work. I will move to Rockwood about October 1."

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Home Reading

It Is All Because of You.

Dear old Bob: I have your letter,
And I'm glad to hear from you;
Glad to know you're well and busy,
But I fear you're feeling blue!
For you write of folk immoral
And of times so out of joint,
That you're thinking of removing
To some more "uplifting" point!
That your neighbors are ungodly,
Slaves to narrow, selfish pride,
Giving all their time to pleasure,
Swept away on sin's dark tide!
That your land is but a Sodom,
Steeped in greed of gold and lust!
That the people are but heathen,
Leaving naught to God in trust!
But the words that most impress me
Is the statement you have made,
That "the place is God-forsaken,"
And that you are quite dismayed!
Now, I trust you'll pardon briefness—
I am busy here to-day—
But I pondered o'er that statement
And have naught but this to say:
If your land is God-forsaken,
And you do not like the sin,
Tell me, friend, why don't you let Him—
Let that very God come in?
It is up to *you*, good knocker,
Just a matter of *your* heart;
For that God is not a slacker,
And he never will depart
From the heart that doth awaken
To its duty, loyal, true.
If your town is *God-forsaken*,
It is all because of you!

P.S.—Quit your knocking; do your duty;
God is in each passing breeze;
If your land is God-forsaken,
Get you down upon your knees.

—Henri Fortesquire.

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Thoughts.

BY MRS. J. DUDLEY TAYLOR.

Some learned man has said: "Thoughts are real forces, living messages of power. Love thoughts even, when brought to bear upon our pains and trials, transform them and make them educational."

We mothers should be so careful to help our children think beautiful thoughts, educational thoughts, thoughts that give strength and power.

So often I have thought, when one of our little ones burst out with an ugly sentence or a bad word, that I was not teaching them to think right, and then sometimes so pleased I have been to hear a sweet sentence and words of love come forth from their precious lips. Then I knew they were thinking sweet thoughts, and maybe their mother had helped them in the right way to these thoughts. Their mother had been "about my [her] Father's business," the work God had given her to do—the blessed work of training right a living plant—a plant with a soul and "made after God's own image." Is there any grander, greater work than this? And often I have heard such dear little mothers say: "I wish I could do some work for God." And what greater work can we do than train the minds and souls of little children?

The child's surroundings have much to do with his thoughts. In a dirty, unkept house, with no sunshine and very little fresh air, sweet, pure thoughts come "few and far between." In a clean, sweet home, where flowers bloom, and sunshine is allowed to come, and fresh air has full sway, and where good books are read, clean songs are sung,

it is easier to rise above poverty and pain, and trials of all kinds, and think pure thoughts; and it is more possible for pure, sweet thoughts to come to a well-trained mind, a mind full of God's own love and sunshine, faith and hope, learned from the study of his word. So often I have seen a little white Narcissus blooming bravely and sweetly under the most adverse circumstances—by the hard roadside, among rocks and gravel, in the blazing sun, and in dark places, surrounded by weeds and bushes—and the little white flower was just as sweet and white and pure as were the ones in our own flower garden; and this was because the little brown bulbs are full of food for leaves, flowers, and roots, for colorings and fragrance. So, with all this nourishment, it is well able to resist weeds and rocks, hard dirt and gravel, and bloom out sweet and beautiful. So it is up to us, mothers, to fill to overflowing the minds of our little ones with sweet, pure thoughts of strength and resistance. Then, through the storms of passion and weeds of sin they can so easily live on the stored-up nourishment of faith, hope, and love; with their minds filled to overflowing with sweet, pure thoughts of strength and resistance, they can keep on blooming out sweet and pure and beautiful, and make a little of the big world around them better and purer by their presence, and by their sweet thoughts and words, their kind deeds, their helpful, hopeful lives.

You are pure, you say; are your thoughts as white
As the snow that falls with the midnight hush?
Could you see them blazoned in letters of light
For the world to read, and feel no blush?

If you stood in the court of Heaven 'mid swift,
Glad greetings of loved ones who knew no wrong,
Could you bare your heart to them all and lift
Unshrinking eyes to that spotless throng?

If you can do this, man, woman, boy, girl, then your thoughts are what they should be—pure.

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Tongue Twisters.

Do you want some very good tongue exercise? You can get it by reading, or attempting to read, rapidly the following sentences. For those who may have in future life to read or speak in public there is more in such exercise than mere fun:

Six little thistle sticks.

Flesh of freshly dried fish.

Two toads, totally tired, tried to trot to Tedbury.

The sea ceaseth, but sufficeth us.

Give Grimes Jim's great gilt gig whip.

Strict, strong Stephen Stringer snared slickly six sickly silky snakes.

She stood at the door of Mrs. Smith's fish-sauce shop welcoming him in.

Swan swam over the sea; swim, swan, swim; swan swam back again; well swam, swan.

A haddock, a haddock, a black-spotted haddock: a black spot on the black back of the black haddock.

Susan shineth shoes and socks, socks and shoes shineth Susan; she ceaseth shining shoes and socks, for socks and shoes shock Susan.

You know the tongue twister, "Peter Piper;" but there are others which are harder. One of the worst is "Mixed biscuits." Try saying that rapidly, and if you succeed, say: "Stop at the shop at the top of Sloane Street."

Then try saying over and over again, just as fast as you can, "Six slender slick saplings," and see if your tongue does not get nicely twisted.—The Presbyterian.

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I owe to my mother's loving wisdom all that was bright and good in my long night.—Helen Keller.

Current Comment

Reading the Bible.

A Southern Baptist lady tells in the Christian Index of a recent adventure in rapid reading of the word of God: "I have read the Bible through several times, covering a year each time. I have studied it by books and by subjects. On May 8 I began this last and fast method, reading no other books in the meantime; but, being a housekeeper, wife, and mother, I have many duties. I averaged three and one twenty-ninth hours a day for twenty-nine days. Total hours reading from Gen. 1 to Rev. 22: 21, eighty-eight hours. It has been a wonderful reading and a blessed experience to me."—The Baptist.

The above furnishes an occasion to emphasize the importance of regularly and prayerfully studying the Bible. There is a dearth now of Bible knowledge. People are not reading the Bible; even church members are not interested in studying the word of God. Christians cannot grow without a knowledge of the truths of the gospel. We are commanded to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3: 18.) No one can hope to become "strong in the Lord and the strength of his might" without earnest, prayerful study of the Bible.

When Israel obeyed God, it was a strong nation; but when the people ignored God's law, and forgot it, Israel became a very weak nation. When the children of Israel followed this command of Jehovah, "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 6-9.) A daily drill in the law of Jehovah made a strong nation of God's people. A father in Israel could not *teach* "the words" which Jehovah commanded without studying the law of Moses daily. The ability to teach and aptness to instruct the young in the law implied a study of it.

"Knowledge is power." The wise, prudent, and powerful people were those who had been faithfully trained in the principles of righteousness as set forth in the law. If knowledge is power, ignorance is weakness.

The decline of Israel began with its failure to follow God's will in studying and teaching the law. The darkest period of Israel's history is when the leaders lost or destroyed all the copies of the law and the people groped in dense ignorance of God's law. The prophet Hosea laments with the following language: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children." (Hos. 4: 6.)

The church may well take warning from the decline and fall of Israel. The hope of the church is to be found in an educated membership, a membership that lets "the word of Christ dwell in" them "richly." Let all encourage the reading of the Bible. ❖ ❖ ❖

The Churches and War.

Whereas, we believe the spirit of war to be contrary and antagonistic to the spirit of our Lord, as expressed in his prayer recorded in the seventeenth chapter of John: and to the prophetic description of conditions which shall obtain in the kingdom of Christ, as recorded in the eleventh chapter of Isaiah; and

Whereas, we believe it to be the duty of all Christian people to strive to bring to realization, in the hearts and lives of man individually and internationally, this prayer of our Lord and this prophecy of his servant:

Therefore, be it resolved, That we, the Committee on Church Coöperation, approve the observance of Sunday, July 30, as "No More War" Day; and recommend to the pastors of our city and State that on this day they speak in condemnation of war as a means for the settlement of international disputes.—The Christian Council of Atlanta.

One great lesson from the World War was impressed again on the public mind—the horrors of war. Many who were opposed to Christians' engaging in carnal warfare tried to impress this lesson during the late war, but the bloody scenes on battle field and death-dealing equipments of the recent war have indelibly stamped the lesson on the present generation as never before. It is to be hoped that the lesson will never be forgotten.

It is encouraging to learn that the "Committee on Church Coöperation" has gone on record as approving "no more war," and that this committee urges the preachers to "speak in condemnation of war as a means for the settlement of international disputes." All that the preachers will have to do is to *preach the Bible*; preach Christ as the "Prince of Peace" and the King of Righteousness; preach that Jesus, the King, said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.) Surely, if denominational churches see the evils of carnal war and teach and preach against it, the church of our Lord should teach his attitude toward, and condemnation of, every evil way.

The spirit of war and the waging of it are so contrary to the spirit of Christianity that one cannot have both spirits at the same time, neither can one practice war and Christianity at the same time. Some one has truly said: "Without the help of the devil, we could not make warriors of men to-day." We need to weigh our present social order in the scales of New Testament ethics and adjust our standard of civic righteousness by the principles of the "Prince of peace," if we lay claim to the title of a "Christian nation." Now is the time to teach members of the church; now is the time to impress the public mind with the principles of peace as taught by Christ and the Holy Spirit. This is the time for the church, the body of Christ, to emphasize the things that make for peace.

The department of "Current Comment" commends most earnestly the above resolution and trusts that "the pastors of our city and State" and all others may carry out the spirit of the resolution in all their activities.

"Learning could be more easily disseminated without a school than Christianity without the church."

SPECIAL OFFER.

We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you coöperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: *If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons."* This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Great Needs.

BY W. P. SKAGGS.

There is always something needed in this imperfect world, but it seems that the needs of to-day are greater and more varied than ever before. Perhaps this condition is more apparent than real. Perhaps as age comes and we increase in experience and observation, we come to see more clearly the frail nature of humanity, and we become more anxious about the needs of mankind, and so we come to think the needs greater, when, in fact, it is our vision that has been quickened. But whether it is our vision or the great increase in the needs, they are here, and it becomes us to do our part in the great work of giving relief.

The beginning of the great World War seemed to open the very pits of destruction and to turn loose all the elements of sin and destruction on this old world. Every evil passion of the heart seemed to be fully aroused, and, breaking the bounds of needful restraints, they surged upon society, and at the close of that awful conflict they threatened the whole world with a reign of anarchy and ruin. Civilization seemed to be tottering to its death. But, thank God, the forces of righteousness and civilization have been partially aroused, at least, and are struggling hard to lead the world back to a higher plane of peace and righteousness. The tide is turning toward "normalcy;" the victory is coming. The day will dawn when men "shall beat their swords into plowshares, and their spears into pruning hooks." But that this much-desired and long-looked-for day shall come, we have some great needs.

1. We need a great revival—a revival of the "old-time religion." We need a revival of the religion of the fathers, a revival of religion as it was given to us by Christ and his apostles. Indeed, we need a revival of New Testament religion—a religion that warms the heart in divine love for God and man; a religion that gives an abiding and energetic interest in the welfare of all mankind; a religion that will banish jealousies, bickerings, and evil seekings, and make us hunt for the good and seek to implant only good in every heart; a religion that will give us such an abiding confidence in the ways of Jehovah that we will trust him in all the things of life, and that will give us a joy to see all things moving in obedience to his word.

"O for the faith that will not shrink
From any earthly foe;
That will not tremble on the brink
Of any earthly woe."

2. But that this religion may be revived, we need men—*real men*. We need men of heroic character, who are willing to bare their breasts to the storm; men who are not afraid to stand before the advancing avalanche of destruction and ruin and stem its awful tide. We need men who are not afraid to trust the Lord; who realize that he will bring good from all this evil, and that our God will part the clouds, dispel the gloom, and cause the sunlight of peace and good will to shine in this old world again. God uses the sun to warm this old world and make it to give life to the vegetable and animal kingdoms; and God has given his Son to dispel the dark clouds of superstition and error, and warm the human heart, fill it with love divine, and give eternal life to all who will accept its divine influence.

We need men of great ideals. I am persuaded that the height to which we attain in this life is something near the

height of our ideals. We must grasp ideals of life that are high above the cesspools of war and bloodshed. Offensive war is but the tearing up of international law and a brutal attempt to override the rights of others. We need the great ideal of the Golden Rule to be firmly intrenched in every human heart. When the Golden Rule becomes the standard of individual conduct, then it will be the standard of national conduct; for the national conduct is but the sum of the conduct of its individuals. The Golden Rule is the ideal of Christian citizenship, and God grant that it may become the ideal of all citizenship. We need men to lead us into the light of the glorious day when the word of God shall indeed be a "lamp unto our feet, and a light unto our path." When this glad day is come, then will come to pass the saying that is written: "The wolf and the lamb shall feed together."

We need men at the head of every congregation of the church of Christ who will make each congregation a great light to lighten the whole community, and to be a unit in the great light that is to fill this world with light. When each congregation is keeping its light burning brightly and each member is filled with that enthusiasm that should characterize the children of God, we will see sin vanishing as the clouds before the morning sun, and we will behold sinners falling down and giving glory to God.

We need more men on the firing line—men to tell the good news to a lost and ruined world. We sometimes wonder why more boys do not consecrate themselves to the ministry of the word. The field is so ripe, the harvest so rich and wide, the labor so great, and the reward so abundant and glorious, why this dearth of preachers? Of course, I think I see some of the causes that have led to this condition. (1) The dearth of these real men to take this real place in life is because there is a dearth of real Christians. The dearth of preachers is no greater than the dearth of Christians. As Christians increase, preachers increase; and as preachers increase, Christians increase; the one is dependent on the other. (2) Perhaps this is another cause that stands in the way of young men's engaging in this greatest of all works. (a) Other fields of labor offer greater opportunities of renown and greater remuneration for labor bestowed. They see in other avocations a better opportunity of preparing for old age. When the preacher gets old so he is no more in demand as a preacher, he is turned over to "cold charity" to be cared for. Perhaps they ought to be willing to make the sacrifice, and many, many are making it every year; but why should this demand be made upon them? The preacher has the same right to comfort in old age that any one else has. We certainly need some way to prevent old preachers from being turned out to "root, hog, or die," in their old age. (b) They know that only a few preachers can own their homes; they must live from "pillar to post" all the time. A few preachers have succeeded in living at one place long enough to own homes, and I thank God for them; but the majority must move every year or so and cannot afford to own a home. "Why move?" Because so many brethren think preachers wear out. The elder doesn't, the farmer doesn't, the "lay member" doesn't, and I don't think that even the preacher will wear out in heaven, but down here in this old world the preacher is made to realize that he must move on. Or he may own a home if he will spend his time away from it traveling and doing missionary work. I have no complaints to make; the brethren have been good to me, and I have done my best for the cause of Christ. But we need to realize that preachers must have the backing of the church "e'en down to old age," or the dearth will not be relieved.

These great needs will be supplied when Christians spend more of their time on their knees, wearing the knees of their pants out praying to the Lord, instead of wearing their pockets out trying to tie the pocketbook tighter. God help us all to do our whole duty and to be *men—real men*.

Corsicana, Texas, and the Lot in Japan.

BY C. R. N.

The Corsicana church of Christ, through Brother C. G. Vincent, correspondent and treasurer, makes the following statement relative to the Kamitimizaka work in Japan:

The mission in Tokyo, Japan, known as the Kamitimizaka work, was started by Brother Eugene Snodgrass, deceased, and continued several years by Brother W. J. Bishop, who went to his reward on April 4, 1913. Brother C. G. Vincent was connected with this mission a little more than three years. The efficient native evangelist is Brother Y. Hiratsuka, whom to know is to love. The lot contracted for in 1919 is situated at 73 Myogadani Street, a few blocks from the present meeting place at 15 Kamitimizaka Street. There is a nice American-style missionary's home occupying a part of the Myogadani lot. Owing to the high cost of real estate in Japan, the custom of building on rented land is quite common; but it is very far better to own the land, as landlords can demand high rent, and they raise the rent at every opportunity. Hence, the Japanese brethren and others on the field thought it wise to purchase this lot. There is room enough on it to put up a church house later. The old meetinghouse now at 15 Kamitimizaka, which also stands on a rented lot, will be sold for old lumber or used in the construction of the new house. The lot cost \$6,750. Total paid, \$4,997, including \$815 remitted on July 5. Balance to be paid, \$1,753. Amount already pledged, \$756. Cash in bank, \$28.45. Total in cash and pledges, \$784.45. Assuming that these pledges will be paid, we yet need to raise \$968.55. The plan so far followed is to get Christians to give so much monthly. Some are giving 25 cents; some, 50 cents; some, \$1; and one sister, \$1.50 a month. The final payment must be made on December 31, this year. This final remittance should leave here by December 1, as it takes from three to four weeks for mail to reach Tokyo.

In addition to this fund, another need is a devoted and qualified couple to go out and give all their time and effort to this mission. Who will help to finish paying off the indebtedness, and who will volunteer to go? Remittance should be made to C. G. Vincent, Corsicana, Texas.

I am very glad to know that the church in Corsicana is undertaking to see that the lot in Japan is paid for, and in their inability, in connection with other work they are doing, that they ask sister congregations to have fellowship with them in this work. I have no encouragement for a missionary society composed of one man, who is often self-constituted to receive and forward funds to some mission field or for his own support. Each congregation should have, in connection with other work, her missionary program. The church in Corsicana asks that you assist her in paying for this lot.

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Multum in Parvo.

BY R. L. WHITESIDE.

We worry about our children, and forget that our parents used to worry about us.

Any religious body in the wrong is less harmful as an enemy than as an ally.

A person is never richly endowed with a virtue of which he boasts.

When humility says, "Look at me," it ceases to be humility and becomes arrogant self-righteousness. Obtrusive humility is only a cloak worn to be seen of men.

It is sometimes hard to tell whether a man is full of enthusiasm or simply so full of egotism that he thinks nothing will be done right unless he looks after it.

There is a marked difference between swelling and growing; but the egotistical bombast thinks he has grown immensely, when he is only afflicted with the swell-head.

And we also conjure with the words "firmness" and "stubbornness." If I refuse to be turned from my course, it is firmness; if the other fellow does the same, it is stubbornness.

Another strange thing. Rich men talk about what a blessing youthful poverty was to them, and in the next breath express a determination that their children shall not be hampered by poverty as they were.

It is said that some women sleep with their gloves on to make their hands soft. That reminds me that perhaps some men sleep with their hats on.

A crank is a useful thing if kept under proper control, but many a Ford owner knows how dangerous a crank is if the explosion comes too soon.

And, too, every congregation needs a crank, if it hasn't a self-starter.

Brethren frequently say they do not believe in making a preacher rich, and they practice what they preach.

If the devil had any self-respect, he would not associate with some of his children.

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Personal Notes.

C. W. Holley baptized one in Hogansport, Texas.

T. W. Phillips closed at Bynum, Texas, with eleven baptisms.

C. G. Vincent closed at Montford, Texas, with eleven baptisms.

J. B. Nelson closed in Florence, Texas, with twelve baptisms.

R. L. Whiteside, Denton, Texas, may be had for some meetings this fall.

W. P. Skaggs closed at "String," near Temple, Texas, with fifteen baptisms.

Tice Elkins closed a meeting in Fort Worth, Texas, at a mission point, with three baptisms.

D. S. Ligon is again in the field, after an operation which kept him in the sanitarium for some days.

Liff Sanders closed in Clovis, N. M., with six baptized, and in Idalou, Texas, with twelve baptisms.

J. I. Reagan closed at Rattan, near Cooper, Texas, with eighteen baptisms. This was his third meeting with that congregation.

Ira Womack recently held a meeting at Sulphur, Okla., in the community where he was teaching. He began last Sunday at Wirt, Okla.

Charles H. Roberson, Austin, Texas, closed at Patrick's Chapel, near Waxahachie, Texas, on August 6, with twelve by baptism and two by membership.

Coleman D. Nichols reports that though he has recently been elected County Treasurer of Erath County, Texas, and will move to Stephenville, Texas, he will do much work preaching in reach of his home.

Ben West reports another addition to the South Side congregation at Fort Worth, Texas. He will change his location on September 1, and is undecided where he will locate. Does your congregation need him?

T. W. Phillips will, on September 1, move to San Antonio, Texas, and begin with the new congregation recently formed in that city on Beacon Hill. He cancels all promises for protracted meetings after that date.

C. E. Wooldridge baptized four at "Antioch," near Hillsboro, Texas. In a meeting in Dawson, with Brother Scott, of McKinney, directing the song work, he baptized eighteen. Brother Scott is a successful director of songs.

J. D. Matthews, Maysville, Okla., has just closed a short meeting at home, resulting in one baptism and one restoration. He is now at Brock, Okla. From Brock he goes to Rody Schoolhouse, near Wynne Wood, Okla. He could hold a meeting somewhere after the second Lord's day in September.

L. S. White writes from Itasca, Texas, August 9: "A few days ago I closed a good meeting at Whitewright, Texas. J. A. Dickey led the singing. Three were baptized and three took membership—all grown people. The church there determined to enlarge her usefulness; so on the last day of the meeting they arranged with Brother Dickey to move there and work all the time under the direction of the church. He is a splendid young preacher and a fine song leader. I am now in a fine meeting in Itasca. Brother Dickey is song leader. He will move to Whitewright at the close of this meeting. The church in Itasca is a good one. W. P. Skaggs has done a good work here for the past three years."

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Editorial

The Victory Over Self.

BY J. C. M'Q.

In one sense a person should be selfish. He should be more concerned about his own weakness and frailty than about the shortcomings of other people. It is far worse for a man to tell a lie, in so far as he is concerned, than it is for others to misrepresent him. What others do cannot shut us out of heaven, but it is what we do ourselves that may bar the pearly gates against us. God would not have us surmise evil, but wise unto that which is good and simple unto that which is evil. To think evil, surmise evil, and dwell upon the evil sours our nature and unfits us for usefulness.

God requires us to control ourselves. He nowhere tells us to magnify the shortcomings of others and to feast our souls upon what we imagine to be the frailties of others. He demands of us self-control. Temperance, or self-control, is one of the Christian virtues: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love." (2 Pet. 1: 5-7.) We are not admonished to give all diligence to control others, but to practice self-control. If some people were just as zealous in governing themselves as they are in pointing out the defects of others, what towers of strength they would be! We can only commend the ignorant egotist to the mercy of God.

The man who practices self-control is great. He is strong, for it requires great effort to govern self. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.) Men must put down their evil thoughts, must be slow to anger, and must control themselves, if they would be good. It is better to be good than powerful. Paul, great,

good, and mighty as he was, found it necessary to subdue self. It is only upon a subdued nature that one rises out of the mire and filth of this world to the sunlight of God. "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (1 Cor. 9: 27.) It must be a constant warfare with self from the cradle to the grave. Paul fought the evil until in his weariness, but not despair, he cried: "Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7: 24.) The clouds did not long hang as a pall over him, for the sunlight from God's throne penetrated them, and we hear him say: "I thank God through Jesus Christ our Lord."

The mastery of self is not to be attained in our own strength. We must implore God's strength and fight the battle in the strength he gives us. That Paul should not be unduly exalted, a thorn in the flesh, a messenger of Satan, was given to buffet him. He besought the Lord thrice that it might depart from him. The thorn in the flesh was not taken away, but God gave him strength to endure it. "And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness." (2 Cor. 12: 9.) God does not use the self-righteous and the self-strong. The self-righteous, pharisaical mote hunter is a stench in the nostrils of Jehovah. God cannot and will not justify such. These mote hunters trust in their own righteousness and set all others at naught. For their benefit Jesus gives us this parable: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." (Luke 18: 10-14.) Those who go down exalt themselves; those who go up humble themselves. Humility is not natural, but must be cultivated. It is much admired, but little practiced. It is becoming to all. Without it, the Christian is weak. The man who knows he is sinful, who pleads no worth or merit of his own, who pleads for mercy because he is a sinner, is justified rather than the Pharisee who magnifies his defects and proclaims his own virtues (?) on the housetop. The man who delights to feed on the carcasses of others is terribly depraved. "There are six things which Jehovah hateth; Yea, seven which are an abomination unto him: Haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6: 16-19.) It is hard to conceive of any good that the haughty, self-righteous Pharisee expects to attain by sowing discord among brethren. Such devisers of wicked purposes should be ignored as a blot on humanity. Such a life is so out of joint with the spirit and purpose of Christianity that it is unpleasant to dwell upon it. "Love taketh not account of evil." In humility, considering our own weakness, let us press forward to nobler and better things. Let us repent of the evil we have done, forget the good already done, and, with Paul, "press on toward the goal unto the prize of the high calling of God in Christ Jesus." "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18: 3, 4.) Feeding the hungry, winning souls to Christ, and helping them bear their burdens should so consume our time that none is left for wrangling with one another.

The First Epistle to the Thessalonians.

BY F. W. SMITH.

Pursuing the notice of this epistle, I call attention to the following verses: "Knowing, brethren beloved of God, your election, how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake." (1 Thess. 1: 4, 5.)

REFERENCE TO THEIR ELECTION.

The Bible, beyond any question, teaches the doctrine of election, both *conditional* and *unconditional*. As examples of an unconditional election, I submit the following: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing." (Gen. 12: 1, 2.) Here is a man elected to be the head of a great nation, and, so far as he was concerned, it was entirely unconditional. "For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth." (Rom. 9: 17.) Pharaoh was a wicked ruler, and God elected him as a vessel through whom he might demonstrate his power and glory. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure." (Isa. 44: 28.) This was another heathen king elected of God, and that, too, hundreds of years before he was born. He was elected for a specific purpose, as were the others mentioned. "And not only so; but Rebecca also having conceived by one, even by our father Isaac—for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated." (Rom. 9: 10-13.) Here was an individual elected before he was born, who formed a link in the purposes of God. These were all unconditional elections, and *not one* of them pertained to the salvation of the person elected, and neither is there such an election in the Bible that had direct reference to the salvation of the person, family, tribe, or nation so elected. Now the election to which reference is made in this epistle to the Thessalonians is *conditional*, and depended upon their obedience to the gospel. Hence, this election pertained to the salvation of the Thessalonians. The gospel requires a certain *character* to be eligible to election unto salvation; and when one by faith and obedience fills the requirements of that character, he or she is elected to salvation from past sins. But, to be saved in heaven, there are other conditions. Hence, Peter says: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 10, 11.)

HOW THE GOSPEL CAME UNTO THEM.

It did not come unto them simply by "word of mouth," but also in the confirmation of the Holy Spirit. The apostles and evangelists performed miracles to prove their mission. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracle he did." (Acts 8: 5, 6.) "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to

his own will." (Heb. 2: 3, 4.) The gospel came not only to them in word and miraculous power, but in "much assurance" also. There was no room for doubt concerning the message brought to them, and it challenged the fullest investigation then as it does now.

HOW THE GOSPEL CAME TO US.

It came to us in *precisely* the same way, and producing the same results. It is true that there are no living apostles and Spirit-gifted evangelists to give ocular demonstrations of miraculous power, but these miracles are recorded. John says, that we might believe. (John 20: 30, 31.) Jesus said to Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20: 29.) The word is all-sufficient, having been fully attested by miraculous power.

Diotrephes, Ancient and Modern.

BY H. LEO B.

Diotrephes, like many others of to-day, finds a place in the affairs of the church, not because of his consecrated service and real merit, but because of his ambition to have the preëminence. Many think that Diotrephes was an elder or bishop of a church to which the apostle John wrote in his third epistle. This epistle is addressed to Gaius. It is supposed that this epistle was written to Gaius to be read to the church. It is not known where the church was located. Diotrephes lorded over this church with a false ambition and an ungodly motive. The beloved apostle John, in this third epistle, refers to him in the following: "I wrote somewhat unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words; and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church." (Verses 9, 10.) This shows that Diotrephes was contentiously resisting John's authority as an apostle and inspired teacher; and he not only resisted the truth as taught by John, but he also forbade other members of the church doing that which the spirit of Christ taught them to do. He would not obey the authority of God himself, and used the power that he had in his official position to keep others from extending a Christian hospitality to those who needed it. He was so domineering that he even cast "them out of the church" who would not submit to his authority. He was of the class of those who "rule or ruin," "boss or bust." He "loveth to have the preëminence among them." He loved to rule everything in the church according to his own pleasure. He did not consult or acknowledge the will of the Lord. His own will was the only law he acknowledged. Everything and everybody must submit to him or there was trouble. He was ambitious for authority, and used that authority haughtily in the church. It is small wonder if that church had peace. No church can have peace with such a leader tyrannizing over its members.

An ungodly ambition has been productive of great evil to the human family. Such an ambition may be designated as "supreme selfishness." It may be manifested in many ways and given different names to deceive. When a false ambition strives for mastery in the political world, it calls itself "patriotism." The demagogue eloquently pleads for the interest of "the dear people" and the honor of his country. He always denounces with bitter terms his opponent and tries to show him up as an enemy of the country. They have the same spirit in worldly affairs that Diotrephes had in the church.

In fact, the modern Diotrephes, who loves the preëminence in the church, always pleads that whatever he does is for the good of the cause of Christ. This modern

Diotrephes is very zealous for the church and for the simple teaching of the Bible and the supreme authority (?) of Christ. He is always "prating against us with wicked words," at the same time assuming the attitude of a righteous man. He often deceives himself into a notion that his motives are pure, that he is working for the glory of God, when, in truth, pride, envy, and jealousy are the real motives of what he says and does. Of course, he always knows what is best to be done, and is stubborn about his own way of doing it. He belongs in the class of Job's friends of whom he said: "No doubt but ye are the people, and wisdom shall die with you." (Job 12: 2.) The modern Diotrephes may be able with his hypocritical pretenses to deceive some, and even deceive himself, but is unable to deceive many of the people of God or even of the world.

His pride, envy, hatred, jealousy, and revenge cannot be covered up by his prating about "the good of the cause" or "the welfare of the church." The vanity of the world and all of its ambitions and pomp, with its empty titles and foolish dignities, have great attraction for him; his heart loveth these things. He cares naught for the piety and humility that adorn the Christ life when they are in the way of his gaining preëminence. He is more interested in guarding his "sacred honor" than he is the honor and glory of God. Selfishness and the love of preëminence have blinded him to all the real things of life. He is kept busy extolling his pride, ambition, and preëminence.

The sin of loving "the preëminence" is almost as old as the human race; it is at least as old as the church. The little band of disciples as they followed the Master around in Galilee and Judea were disturbed by this sin. We are told that "there arose also a contention among them, which of them was accounted to be greatest." (Luke 22: 24.) Jesus taught that true greatness was measured by the service that one did: "Whosoever would be first among you, shall be servant of all." (Mark 10: 44.) The modern Diotrephes ignores this fundamental principle of greatness; his ambition and love for preëminence blinds him to it; his false standard of greatness excludes it.

The modern Diotrephes, like the ancient one, wants to exclude every one from the church who does not bow with grace and humility to his authority. He considers every one who does not acknowledge his preëminence an enemy. He so identifies himself, in his own estimation, with the cause of Christ that to oppose his self-appointed preëminence is to oppose the cause of Christ. His authority, in his own judgment, is the authority of Christ, and to fail to submit to his authority is to antagonize Christ. His blindness and self-conceit and bigotry have caused him to substitute his own notion, pleasure, and will for the authority of Christ. It is a high crime to dispute his authority. No one can be loyal to the church who opposes him in his conceited judgment.

What is to be done with the modern Diotrephes? Truly, "his work which he doeth" must be rebuked in the spirit of Christ and the positiveness of truth. He must be deposed before the church can prosper.

Hill Hunger.

I want to stride the hills! My feet cry out
For hills! O, I am sick to death of streets:
The nausea of pavements and people always about;
The savagery of mortar and steel that beats
Me under, hedges me in; the iron shiver
Of traffic!—I want to stride the hills, I want
Hills toned frantic silver or a quiver
Of scarlet; hills that hunger and grow gaunt!

I am tired of steps and steps, and a thousand flights
Of stairs resounding, shuffling, quarrelling
With shoes. I want a hill on windy nights,
When April pauses with me, clambering
Over the purple side to the top, until
We pull ourselves up by a star—the hill! the hill!

—Joseph Auslander, in the Atlantic Monthly.

Publishers' Items.

Many splendid books are published and handled at this office. Good, religious books should be kept in each home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books to your library. "Evenings with the Bible" is a fine book to develop piety and spirituality, as well as very instructive. "The People's New Testament with Notes" is very helpful to Bible students. Here is a list that should be in every home. How many of them have you?

"Sermons," by J. W. McGarvey.

"Eunice Loyd," by R. N. Moody.

"Bible Reading," by Isaac Errett.

"The Glorious Gospel," by Adcock.

"The Querist's Drawer," by Errett.

"Lands of the Bible," by McGarvey.

"Gospel Sermons," by T. W. Brents.

"Cruden's Concordance" (complete).

"Larimore and His Boys," by Srygley.

"Salvation from Sin," by D. Lipscomb.

"The Gospel Preacher," by B. Franklin.

"Letters and Sermons of T. B. Larimore."

"Travels in Bible Lands," by A. T. Ritchie.

"Seventy Years in Dixie," by F. D. Srygley.

"Patriotic Illustrations for Public Speakers," by Brown.

"A New Commentary on Acts of the Apostles," by McGarvey.

Send us a new subscriber to-day for the Gospel Advocate. Price, \$2 a year, in advance.

Write us to-day for sample copies of The Young People for boys and girls. The price is in reach of all.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

"Select Notes on the International Sunday-school Lessons" can be had from this office now at \$1.25; the former cost was \$2. Every teacher should have one.

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

Have you read "Sunshine; or, Uncle Miner's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories.

All kinds of Bibles and Testaments are handled by this company. Each member of the family ought to have a Bible. There is personal responsibility on each member of the family; each must study God's word for himself. Each member owning his own Bible is like each one owning his own clothes—it develops individuality.

This company publishes a number of good song books. The "Christian Hymns" both new and old is a standard. Other song books are compared to it and their merits rated by the "Christian Hymns." Every congregation should have enough song books to give each member one, and especially each visitor one. It increases interest in the song service. Try it, and watch the results.

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Old Rock Creek Church.

BY JOHN C. GRAHAM.

In the summer of 1921 I held a meeting at old Rock Creek Church, in the southwestern part of Colbert County, Ala., which resulted in eleven baptisms. This summer I held another meeting for them, with two baptisms. The singing in both meetings was led by Brother Jim Daniel.

Among the active members of this congregation are Brethren High Denton, John Hill, Mont E. Smelser, and Jim Daniel.

One custom of this congregation is singular, and that is that they have no night services. The services are held at eleven o'clock and two in the afternoon. There are well-filled baskets, and everybody is expected to eat and enjoy the social hour as well as the services. Most of the audience are on the grounds by nine o'clock in the morning. The song service starts some twenty or thirty minutes before the sermon and there is a season of praise in song.

It is refreshing to worship with people who are not in such a hurry to get away from the church. In most places we rush to the place of meeting, usually some minutes late, sing three or four songs, have one prayer (two or three would get on our nerves), a short scripture reading, and a short sermon. If the preacher runs over the twelve-o'clock mark, we all turn and look at the clock almost every minute. The clock is on a side wall so that the preacher will get the full benefit of our looking at it. We get through with the breaking of bread as soon as possible and rush home without stopping to inquire about the welfare of our brethren in the Lord. The assembly at Rock Creek is quite a contrast to the picture just given.

This congregation is one of the oldest in Northern Alabama. The present meetinghouse was built about 1870, and there was an older house near the same spot. Age does not seem to affect their interest in the work. Although the roads are bad in winter, they never miss the assembly on the first day of the week. They train the young people to sing and the young men to take part in the public part of the worship.

One of the most interesting things about this congregation and community to me is that it is the home of the lamented Fletcher Srygley and our esteemed brother, Filo Srygley. The people of that community esteem them very highly and enjoy telling incidents in the lives of their ancestors and how the "boys" use to come back and hold meetings. While there I spent some time in the home of

GIRLS! LEMONS

BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents; shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms, and hands each day; then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach, because it doesn't irritate.

Brother John Hill, who lives in the house where the "boys" were reared.

It is said that the country in which a people are reared stamps itself in the character of that people. The Greeks are a product of a country with blue skies, fertile valleys, verdure-clad valleys, and cloud-capped mountains. No part of their country was out of the sound of booming of the serf as it dashed against the foot of a cliff. Their moods were a reflection of the moods of the sea and the seasons. The Egyptians, on the other hand, were a moodless, unimaginative, changeless people. They lived under a sky that was forever dull and gray and in which no howling storm cloud or gorgeous waves of sunset ever floated. They were never moved by the beauty of the changing seasons, for they had no seasons. When I think of these things, I am not surprised that that "old war horse," F. B. Srygley, should be such a fighter; for no boy could be reared among those hills, rocks, and trees and not be by nature a fighter. He would have to fight for his existence; and when he got to be a man, he would be trained to fight in a good cause or a bad one, depending on the way his energies were directed. May the Lord continue to produce boys in the back districts among the hills so that the world may always have such men as Abraham Lincoln, T. B. Larimore, and F. B. Srygley; and may the Lord continue to bless old Rock Creek Church, with all those who meet to worship him in his appointed way.

Dare to do right,
Dare to be true,
You have a work
That none other can do.
Do it so bravely,
Do it so well,
That angels will hasten
The story to tell. —Selected.

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Emporia, Kansas.—"I began using Lydia E. Pinkham's medicines years ago when I was a girl. For several years I had severe pains at menstrual periods, making me very weak and interfering with my regular duties. I tried several remedies without obtaining relief. I was induced to try Lydia E. Pinkham's Vegetable Compound by friends and it re-

stored me to normal health. I often have occasion and do recommend your Vegetable Compound to my friends who have troubles similar to my own. You may use these facts as a testimonial."—EVA ALDRICH, 218 Union St., Emporia, Kansas.

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Reply to O. E. Payne's Open Letter to A. O. Colley, "Instrumental Music Again."

BY A. O. COLLEY.

The letter, under the above title, appeared in the Christian Standard of July 8, 1922.

In this letter my erring Brother Payne tries to "air" much of his troubles in a pretense to be replying to something I had published concerning a debate with him.

Hear him: "As you began our correspondence by a virtual challenge to me through the public press to discuss the question of musical instruments, and as you have kept the matter before your followers by publishing the progress we are making, I am more than justified in striving to thus reach as many opponents of such music as possible by publishing an open reply to yours of June 2."

When a man wants to do a thing, good or bad, he can usually find an excuse for doing it. My letter to him of June 2, as referred to by him, was a private letter, in answer to one of the same nature from him concerning Brother Floyd M. Edwards, of Unionville, Mo., taking his place in oral debate with me.

Since he has written the above, just enough to make it appear that we are treating him awfully, I think it well for me to go briefly over the items as I have them.

1. In June of 1921 I ordered one of his music books direct from him, and he judged from my letterhead that I was one of his kind of preachers.

2. He wrote me the following in a letter of June 17, 1921: "This book is perfectly equipped to win all truth seekers; it affords the means of doing the most profitable evangelistic work possible. Take my advice. Don't dispute privately or publicly. Don't try to unhorse somebody. Teach the facts of the book publicly and study it privately, not to offend, not to defeat, but to win." Other glaring statements were: "In my State it has won in one afternoon some of the elders of the noncoöperative churches," etc. This, as I viewed it, needed some attention. I promptly wrote him my anxiety to meet him in oral debate, denying plainly the truthfulness of his title-page, "Instrumental Music Is Scriptural." This has so upset him he has been turning and twisting in every way possible to get out of defending his book in oral debate.

3. He wrote me that he would furnish Brother Floyd M. Edwards, one of his recent converts to the music theory, converted by his book. I promptly wrote Brother Edwards to know: "(1) Do you indorse in full the O. E. Payne book on this subject? (2) Will you defend it in debate?" His

reply was: "I think it is good literature to circulate, but would not agree to defend any uninspired writing." Good literature, but can't defend it! Well, now, there is your witness and substitute debater. I aim to meet Brother Edwards in debate as soon as time and place can be agreed upon, with the hope of showing him that he has been deceived by this artful dodger in his book; but, as I wrote Brother Payne on June 2, the letter that seemed to stir him up to go into the papers, I shall not accept him in lieu of O. E. Payne unless he will agree to defend O. E. Payne's book in full.

Now, Brother Payne, as to your complaints about the way you are treated through the papers. I am not in control nor a side partner of any of the papers. The editors and owners of such papers have a right, as I view it, to say what shall go through their columns. I have complained at times at the Standard's not letting things go into its columns that were written in my behalf, especially concerning a report of the Colley-Tyndall debate that we thought needed correction. They did not let the correction in. I did not like it, but it was all the same.

The brethren think that the O. E. Payne book has had more press notice already than it deserves and do not care to keep on writing about it.

I have at no time expressed a desire to meet you in written debate. I believe the review of your book as given by M. C. Kurfess through the Gospel Advocate, and now printed in tract form, all that is necessary through such avenues. I want to see you face an audience while you make those arguments. If you do not aim to meet me in oral debate, the matter is closed, so far as I am concerned.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

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Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—Annie Johnson Flint.

An Interesting Report.

BY PAUL C. WITT.

As bursar of Abilene Christian College, I am submitting to the disciples everywhere the appended report. I am doing this because Abilene Christian College is your institution, and I believe you will be interested in the service this report will reveal to you. From it you will see that it is not only serving and blessing those who are able to pay, but that it is doing much to assist those who are not. Please bear in mind that the college has no endowment and that every cent of the money given by the brethren and the city of Abilene has been invested in permanent improvements.

This service is made possible by our president, his wife, and the other faculty members, all of whom are serving here for far less than they are frequently offered elsewhere. The more buildings you give us and the more students you send us who can pay, the more of the kind of service indicated by this report we can give.

And please remember that it costs the student who pays in full less to attend Abilene Christian College than to attend any other standard college in the country.

REPORT.

The following table shows the total enrollment, with number of students given financial assistance, for a period of ten years.

Year.	Enrollment.	Students Assisted.	Percentage of Enrollment.
1912-13	163	27	16 per cent
1913-14	134	20	14 per cent
1914-15	142	25	16 per cent
1915-16	145	16	11 per cent
1916-17	147	26	17 per cent
1917-18	136	23	16 per cent
1918-19	267	54	20 per cent
1919-20	486	62	12 per cent
1920-21	637	83	13 per cent
1921-22	728	110	15 per cent

Total enrollment for ten years, 2,985; total number of students assisted, 446, or 15 per cent of total enrollment.

Tuition given to preacher students, preacher's children, and preacher's wives (including summer school): Year 1919-20, \$2,956; year 1920-21, \$2,541; year 1921-22, \$5,300. Total for three years, \$10,797.50.

Wages allowed students for work on campus, in kitchen, and on buildings and grounds owned by the college (including summer school): Year 1919-20, \$4,134.35; year 1920-21, \$5,523.45; year 1921-22, \$8,135.05. Total for three years, \$17,792.85.

Total for work and free tuition for three years, \$28,590.35.

The Bounty of God.

How came this creation so magically woven that nothing can do me mischief but myself—that an invisible fence surrounds my being which screens me from all harm that I will to resist? If I will stand upright, the creation cannot bend me; but if I violate myself, if I commit a crime, the lightning loiters by the speed of retribution, and every act is not hereafter, but instantaneously, rewarded according to its quality. Virtue is the adopting of this dictate of the universal mind by the individual will. Character is the habit of this obedience, and religion is the accompanying emotion, the emotion of reverence which the presence of the universal mind ever excites in the individual. —Emerson.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

Sore Feet?

Don't Worry. Here's a Remedy!

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

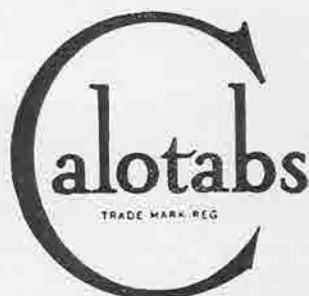
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Is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula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

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Field Reports

Ackerman, Miss., August 8.—Brother J. Roy Vaughan, of Jackson, Miss., now at Kitchener, recently held two successful meetings in this county—one at Friendship, four miles north of Ackerman, and one at Reform. There were fourteen additions in all—four at Friendship and eleven at Reform. These churches were greatly benefited by his strong, scriptural lessons, and we think much prejudice was removed. We thank God that this young man is doing such splendid work. Having been intimately associated with Brother M. C. Cayce, it seems that he has picked up his mantle. May he ever remain humble and true to the Lord.—Mrs. H. D. Jeffcoat.

Natchez, Miss., August 8.—I have just closed my work near Utica, Miss. For ten days I preached at Carpenter, where we have a small congregation of loyal members. Brother R. L. Sweeney, formerly of Hillsboro, Tenn., has the oversight of this work. He has lived in this community for the past eleven years and has never given up the fight, notwithstanding his many discouragements. This meeting was well attended, the attention was fine, and one was baptized. At the close of this meeting I went to preach for a few nights to the people living on Brother Sweeney's plantation. Brother Sweeney, together with his good wife, has been meeting with and teaching these people each Sunday afternoon for some time. We had good crowds at this place. Three were baptized, and the wife of one of those baptized came from the Baptists. I will begin at Whiteapple, Miss., next Sunday; next, at Ridgeland, near Jackson, Miss.—T. C. Fox.

Elmdale, Montana, August 1.—I have been too busy for the past few months to make a report. I have been preaching all that I could and care for my sick boy, who has undergone two operations in the last three months. During the past three months I received two hundred and fifty-six dollars and sixty-five cents. I have paid out fifty dollars for my own expenses while preaching the gospel; my family had to be fed, and my boy is now in the hospital, with about three hundred dollars expenses. I am now going to the harvest field and work to catch up. My wife will cook for harvest hands while I am in the fields. Brethren, we have nothing about which to complain. We are no better than Paul, who labored with his own hands to supply his needs. We appreciate the love that has been shown us, and we will try to live to be worthy of that love. Whether we are abased or made to abound, it matters but little; for, as Paul says, when we are weak, then are we strong. I will be "blowing my gospel horn" again as soon as my obligations are met. Please do not forget that I am one of the building committee trying to build the first house belonging to God in this State. If I could find ten brethren who are willing to sacrifice as much as myself, this house would be built.—J. O. Golphenee

Among the Colored Folks

North Georgia Negro Mission Meeting.

BY W. U. BENTON.

Last July that grand, good man, Brother J. A. Perdue, held a meeting in Texas Valley, near Holland, Ga., under a brush arbor, for the colored people. He baptized me. Since then I have been devoting my time to Bible study and trying to prepare myself for usefulness among my neglected people.

During last winter Brother E. W. Moon assisted me at night in my studies, being kind and patient always, seeming glad to instruct me. For ten years he taught me at intervals through his depot ticket window as I would chance by for a ticket, handing me something good to read, and always manifesting an unusual interest in my behalf. Finally it was hard to give up the church of my dear old mother, but truth demanded it. While time shall come and go, I shall not forget the kindly interest of Brethren Perdue, Moon, Meers, and others, in my struggles to extricate myself from the bondage of sectarianism.

I thank and praise God for the gift of his Son, who washed me in his own blood, making me a son of God. "My heart's desire and prayer to God" is that my people, the unfortunate and neglected colored race, may begin to hear the glad story of the cross of my Redeemer. To this end, Brother A. J. Gilmer (colored), of Morrilton, Ark., has agreed to come here for some meetings in August and September. Brethren, you can make this possible by a contribution, and I feel sure that you will do it. Let us start a colored mission in Georgia and keep it going.

Things We Can't Afford.

We can't afford to win the gain
That means another's loss;
We can't afford to miss the crown
By stumbling at the cross.

We can't afford the heedless jest
That robs us of a friend;
We can't afford the laugh that finds
In bitter tears an end.

We can't afford for hate to give
Like hatred in return;
We can't afford to feed such flame
And make it fiercer burn.

We can't afford to lose the soul
For this world's fleeting breath;
We can't afford to barter life
In mad exchange for death.

But blind to good are we apart
From thee, all-seeing Lord;
O, grant us light that we may know
The things we can't afford!

—The Christian.



"A Hundred to the Good Already!"

"What a cinch it is to save once you get going. The big thing though, fellows, is to stick!"

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Back Home from Japan.

BY LILLIE CYPERT.

It has been a little over two weeks since I landed at mother's. I did not mean to be so long about thanking the brethren for this privilege, but that time has been so full. Every minute has been taken.

I had as nice a trip over as one could expect. I was not seasick, and had only one day and part of one night that could be called rough.

We were in Honolulu from Sunday morning until Monday morning. I was met at the ship by Brethren Langpaap and Bowman and was very hospitably entertained by the two families while there. I also had the privilege of meeting with the brethren on Sunday.

I was met at the pier by Sister McRae in San Francisco, Cal., and very kindly entertained in her home over two nights. I was also met by one of our Japanese brethren who is in San Francisco. I went from there to visit my brother, near Porterville, Cal.; and while at Porterville I visited one of the congregations in Fresno, and met several brethren that I had long read and heard of. My next stop was in Los Angeles. I was there over Sunday, and heard Brother Fuqua preach two mighty good sermons. I was entertained in the hospitable home of Brother and Sister McIntosh while there. After that I visited in order the following places: Abilene, Brownwood, Fort Worth, Cleburne, Mansfield, and Windom, Texas. I was given a brotherly welcome at each of these places.

I was glad to find a summer school in session at Abilene. I spent the night there with Sister Bishop. It was interesting to talk over things of mutual interest to us. I lived in their old home in Japan. It was also interesting to meet and talk with Brother Ishiguro (our Japanese brother) again.

The church at Brownwood was so enthusiastic, and the courtesy of the brethren—the Clardys, for instance, where I spent two nights—made me love those people more and more. They have had a great part in the work in Japan almost ever since I have been over there, and perhaps longer.

At Fort Worth, Miss Nellie Straiton was waiting for me at the station gate. It is enough to say that her mother knows as well how to be a mother to strangers as she does to her own family. I was there from Saturday until Tuesday evening. I visited two congregations in Fort Worth, also Cleburne and Mansfield, while there.

The Cleburne brethren are indeed a wide-awake congregation. May God

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direct them to do what they really can do.

It being July 4, I met only two sisters at Mansfield. That church has been faithful in holding up my hands while "over there."

I believe the most enthusiastic church I met with was at Windom. The congregation there is mostly women, but there are some faithful men. They are carrying on their work without a preacher, because they do not feel financially able to support one. But they always have a part in the missionary work.

The most troublesome part of my trip was from there on home. I visited my other brother, near Okmulgee, Okla. From there I had to spend two nights in hotels and two with friends before I could get home, the cause being the uncertainty of trains and rain.

Mother met me at Leslie, Ark. I was glad to find her much improved in health over what I had expected. In fact, I think she is stronger and looks better than she did when I went away.

I desire to express my gratitude to each one who is responsible for this great pleasure of being with friends and loved ones again, and sincerely thank all concerned for their contribu-

tions for my traveling expenses—a total of five hundred dollars. This was sufficient to have come home first-class all the way. But I knew the brethren had sacrificed to supply this, and I knew the needs in Japan. Therefore, I secured a second-class steamship ticket, which cost only half what a first-class ticket would have cost. The ticket cost one hundred and fifty dollars, and with the rest I put all of my part of the work over there on a three-months' financial basis and had enough left for my railroad fare home. I got clergy rates to Porterville, Cal. From there I got a round-trip tourist ticket, which cost less than a straight ticket at clergy rates and gave me all the stop overs I wanted. I arrived home with a little more than twenty-six dollars. I received at Brownwood, Texas, \$7.85; at Windom, Texas, \$8.95. My railroad expenses home were about one hundred and twenty dollars; total expenses home, about two hundred and seventy dollars.

"To the Friends of the Gospel Advocate."

BY S. F. MORROW.

I noticed some weeks since what Brother McQuiddy said in regard to Brother H. Leo Boles' connection with the Gospel Advocate Company; also Brother Hall's article, "To the Friends of the Gospel Advocate." I want to commend everything Brother Hall said. I note also the statements of Brother Boles in a recent issue on "The Mission of the Gospel Advocate." It appears to me that upon that platform every Christian could go to work for the success of the Gospel Advocate and double the subscription list within twelve months. Every preacher and elder should speak publicly in its behalf, and an active person should be selected in each congregation to take subscriptions.

Reading what Brother Boles had to say of the mission of the paper carried my mind back to his statement upon becoming president of the Nashville Bible School. He said he felt his littleness for such an undertaking, but, by the help of God and with the prayers of the brethren, he would do his best. It goes without saying that he kept his pledge. The lamented David Lipscomb said to me time and again that he had never had a helper so prompt as Brother Boles. I hope and pray that he may be as successful in his present undertaking.

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The Way of the Cross.

BY L. T. RIGHTSELL.

Jesus told, in his talks to the people who thronged him, that it is futile to think about being a Christian without taking up one's cross and following him. It is not merely futile; it is wicked. Nothing is more contemptible and reprehensible than "joining the church" to better one's social position or to have the church carry one along without much self-help or self-denial.

Thoughtless people censure the Bible because it reveals and approves of this self-denial and self-sacrifice involved in the plan of salvation. But it is the real and logical factor in all achievement. The tool wears itself out in shaping the wood or metal required in the construction of anything whatever. The man wears out in the task of amassing a fortune or in acquiring great scholarship. The woman who rears a beautiful, well-respected family, "her jewels," becomes faded and worn and frail in the exercise of her strenuous task. All must lose themselves in order to find themselves.

The physician who saves the lives of thousands loses himself through his great task. He denies himself joy and self-indulgence in the days of youth and elasticity. He spends in his laboratory in toilsome research the days and hours that he really needs for rest and recreation. He often engages in experiments that expose him to contagion and danger of death, that he may continue his services to mankind. He attains his end, but he is a worn-out and used-up human being. So a Christian becomes great in the kingdom of heaven by being the servant of all.

Mission Meeting at Quitman, Ark.

BY J. D. TANT.

I have just closed our mission meeting at my home in Quitman. The churches were kind enough to send me help to pay my singers, Brother Phillips, of Tennessee, and Brother Waldrip, of Arkansas. Buying sixty song books for the meeting and paying all incidental expenses, as well as my time, the meeting cost me about one hundred dollars. Yet I have held few meetings that I believe reached as many people as this one did. There were only four confessions, yet hundreds of people heard the gospel for fifteen days. As this has been a Methodist stronghold for fifty years, I am greatly pleased with our hearing and look forward to a time when we will have a strong church here. If I can persuade some strong church to send me a preacher and singer for ten days this fall, and follow with another meeting next

summer, we hope to build a strong church here. This is not only a beautiful country, but a fine farming country. A man can buy a far better home here for three thousand dollars than he can for ten thousand in the black lands of Texas. I would be glad to locate from ten to twenty Christian families here. We have a good school and mean soon to have a good church. If any are interested, write me. Many of the sects are get-

ting restless on account of my Bible teaching, and see nothing but the downfall of their churches if the Bible is taught here, and are anxious to sell and leave. I know of some extra good farms for sale. To all the churches and individuals who had fellowship in this meeting I give my love and thanks.

Unless the church is growing, it is dying.—Charles K. Brown.

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and not only fools learn in no other. All of us learn by "trying"—by doing. Abilene Christian College, for these reasons, seeks not only to impart theoretical knowledge and implant principles, though these aims are doubtless fundamental—she strives also to provide for her students ways and means of really learning by doing. Hence,

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Gospel Advocate

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CREEDS.

[We are glad to give our readers a vigorous article from the pen of Jacob Creath on "Creeds." This is a reprint from an essay published in 1845 by Brother Creath. He lived in St. Louis, Mo., at the time he published his essay on "Creeds."—H. Leo B.]

We shall use the word "creed" in its usual and popular acceptance. Judge Blackstone says it is the usual or common signification of a word that determines its meaning. Words are the stipulated signs of ideas; these are clothed with words as our bodies are with garments. Webster defines the word "creed" to be a brief summary of the articles of Christian faith. The Popish Manual contains a brief summary of the Catholic faith. The Episcopal Prayer Book contains a brief summary of the faith of the Church of England. The Westminster Confession of Faith contains a brief summary of the Presbyterian faith; it is styled, "The Constitution of the Presbyterian Church in the United States." The London and Philadelphia Confessions of Faith contain a brief summary of the Baptist faith; and the Discipline contains a brief summary of the faith of the Methodist Episcopal Church, according to the above great names of Blackstone and Webster. A creed, according to them and the above illustrations, is a *visible, tangible, written and printed book*, set forth to the world by each of the above-named and highly respectable and numerous denominations, as a brief summary of their respective faiths.

The English word "creed" is derived from the Latin verb "*credo*" (I believe) and from the Saxon word "*creda*" (I believe). According to the above popular use of the word "creed," a man's writings are not his creed—his sermon is not his creed—his views are not a creed. Calvin's Institutes are not the creed of the Presbyterian Church, but the longer and shorter catechisms. Wesley's sermons and writings are not the creed of the Methodists, but a book called "the Discipline." Gill's and Fuller's writings are not the creed of the Baptists, but the London and Philadelphia Confessions of Faith. We do not call the sermons, nor the discourses, nor the writings of one man, the creed of a denomination; but a brief summary put forth by the whole fraternity. According to Webster, these denominations have not their creeds in their heads, nor in their pockets, but in a printed book. This is a fair and common-sense meaning of the word "creed." There was no Hume's History of England, nor Gibbon's History of the

Fall of Rome, before they were written, printed, and circulated. They were not called *histories* while they were in their authors' heads, but when they became *visible and tangible*. A man cannot carry Hume's History in his head. The word "creed" is a definite and clearly defined word, as much as the word "history," "chair," "table," or "house." A person cannot carry a creed, nor any of the above-named things, in his head. A creed must be written, printed, visible, and tangible, so that it may be examined and appealed to by the denomination who set it forth, and by the public. So much, therefore, for the popular meaning of the word "creed." And, according to this broad and popular meaning of the word "creed," the denomination to which the author of this essay belongs has no creed. If it has, he has not seen it nor heard of it; and if our denomination had a written and printed creed, that would not prove that it was right to have creeds; two wrongs cannot make one right—two blacks cannot make one white.

The next question is, Are the above creeds authorized by the word of God—the Bible—or are they made by human authority? We say they were made by poor fallible man. Let him that says they are authorized by the sacred writings point us to "Thus saith the Lord, You shall have a brief summary of faith." This, the advocates of creeds are bound to do. Protestants, in their discussions with Catholics about the utility of the mass, the cross, and the Pope's supremacy, say: "Give us apostolic precept or example for these things, and we will have them, too." James, the apostle, says, there is one Lawgiver, who is able to save the obedient and to destroy the disobedient. Reader, how many do you say there are—one or four—one or fifty? Is the Pope the one lawgiver? or is it Luther, or Calvin, or Wesley? We say, it is Jesus Christ, the Son of God.

To all persons who believe that uninspired men have power to make laws to bind the consciences of men, we submit the following interrogatories: (1) Have the Pope and his cardinals a right to make a creed for the Protestants? (2) Has the Pope a right to make a creed for all the world? (3) Who gave him such authority? (4) Has one Protestant a right to make a creed for all the other Protestant denominations? (5) And will all of them agree to be bound by the creed of one? (6) Can any one sect in Christendom renounce their creed and submit to that of any other and maintain its own separate existence afterwards? (7) For example, can the Baptists adopt the creed of the Methodists and remain Baptists afterwards? (8) Can the Catholics adopt the creed of any one of the Protestant sects and maintain the separate identity of the Catholic institution afterwards? (9) Can America adopt the British constitution and maintain her republican institutions afterwards? (10) Can the European States adopt the American constitution and maintain their kingly governments afterwards? (11) Can two constitutions be obligatory upon one people or nation at the same time? (12) Can America be bound by the British constitution and the Bill of Rights at once? (13) Can any denomination of Christians be bound by a creed and the Bible at the same time? (14) Can all the European governments be *grouped* under the American constitution and support their separate identity? (15) Can the Catholics and Protestants be grouped under the New Testament and still remain Catholics and Protestants? (16) Can all the Protestant sets be *couched* under the New Testament and remain as they now are?

We subscribe, most heartily, to the following quotation from the twentieth page of the Presbyterian Confession of Faith: "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writings, doctrines of men and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scriptures." And on page 150: "The Scriptures of the Old and New Testaments are the word of God—the only rule of faith and obedience." They are not simply a rule of faith, or the rule of faith and obedience, but the *only* rule of faith and obedience. Therefore, it is wrong to have any other rule than the *only* rule of faith and obedience.

Thus we have demonstrated—fully demonstrated, I trust, to the entire satisfaction of the reader—our first proposition—to wit: "That human creeds are unauthorized by God; that they are human productions; that they were made by fallible men; that they are human opinions, inferences, and deductions of the human mind from the Scriptures; that they are traditions of men; that they are not binding upon the human conscience; that they are unscriptural and unnecessary."

The Bible is the Christian's creed. The Old Testament contains the Jews' religion; the New Testament contains the religion of Jesus Christ. If these two religions are false, then there is no true religion; then Mohammedanism is false, paganism is false, and all other religions are false. The attributes of the Christian's creed are seven. (1) The Christian's creed is inspired; for Peter says: "Holy men of God spake as they were moved by the Holy Spirit." All Christians agree to this; but they do not agree that any human creed is inspired. (2) The Christian's creed is authoritative: "The words that I speak to you shall judge you in the last day," says the Lord from heaven. (3) The Christian's creed is intelligible. Paul says: "When you read, you may understand my knowledge in the mystery of Christ." (4) The Christian's creed is moral in its tendency: "The word of the Lord is pure." (Ps. 19: 119.) (5) The Christian's creed is perpetual: "The word of the Lord endures forever, and this is the word which has been announced as glad tidings to you." (Peter.) (6) The Christian's creed is catholic: "He that is of God hears God's word; "Preach the word;" "Preach the gospel to every creature." (7) The Christian's creed is perfect: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation;" "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

If the creeds agree with the Bible, then they are as useless as a fifth wheel to a wagon; if they disagree with the Bible, then they are pernicious and impious, and should be burned, as the Ephesians did their magical books. (Acts 19.) This one argument sets them aside forever."

INSTRUMENTAL MUSIC IN THE WORSHIP

By M. C. Kurfess

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GOSPEL ADVOCATE COMPANY
Nashville, Tenn.

Our Contributors

Free Literature.

BY C. E. HOLT.

"Free literature" means books, tracts, and papers for free distribution among the reading public. Every religious body holding to one or more points of doctrine peculiar to itself, and which it regards essential to the salvation of men and women, seeks through every available channel to get such point or points of doctrine before the people. Books and tracts which lay especial emphasis upon such peculiar points are written and sold and given away with the hope of interesting others in such teaching.

Of course, every religious body founded upon, and nourished by, such peculiar tenets or doctrines peculiar to itself regards such doctrines as constituting the only remedy for all the errors in religion and the infallible cure for every ill. Their object is to convince others that they have found the "pearl of great price" in the religious field, and their zeal for, and loyalty to, such a propaganda often awakens in the minds of their readers or hearers a feeling of interest which sometimes leads to an acceptance of their peculiar tenets.

The Adventists, Russellites, Mormons, Christian Scientists, and some others, each has what it regards the greatest and most valuable doctrines for man's good in this world and the surest guarantee of eternal life in the world to come. There is one fact about such peculiar things that is often overlooked by superficial minds—and most minds are superficial—and that is that the things which are peculiar to each religious body are found somewhere in the Bible. The peculiarity consists, then, not that their teaching is not found in the Bible, but in the use to which it is put and the application that is made in reference thereto.

For example, we take the doctrine of Sabbath observance as taught by the Adventists. There are many very plain statements in the Bible in regard to Sabbath observance. The seventh day of the week, hallowed by Jehovah at the conclusion of creation, and which stood as a day of rest in commemoration thereof, was incorporated into, and became a part of, the fundamental law of the Jewish nation. But it belonged to, and was an essential part of, the national law to Israel. That law was a pedagogue (schoolmaster) to lead to Christ. That law was not abrogated nor repudiated, but was fulfilled—filled full—by Jesus, whose death upon the cross marked its cessation, its demise, and the legal divorcement of Israel therefrom, and the opening up of the "new and living way" through which all men can come to God through Christ Jesus. It is no trouble to find where God required Israel—old Israel—to observe the seventh day of the week, but no Christian was ever commanded to observe it. When the Sabbath became a part of the law to Israel, a new meaning was attached thereto. It became a "sign" between God and the children of Israel—a day to be observed in memory of their deliverance from the bondage of Egypt.

The second coming of Christ is not peculiar, so far as the New Testament is concerned, for its pages just sparkle with the promise that he will come to earth again. But Mr. Russell took this precious truth and trimmed it up to suit his visionary kingdom, the coming of which was not only imminent, but which is to bring about conditions which are purely Russellistic or some other kind of an "istic."

In view of these facts and other facts to which attention might be called, I ask, have we any doctrine or tenet that could be properly styled "peculiar?" If not, then I would suggest that the best literature that we could distribute, free or otherwise, is the twenty-seven books called the "New

Testament." Does the New Testament contain the entire and complete will of God to man? But is it safe to put the New Testament without notes or comments or explanations into the hands of the "common" people—the masses? This question fifty years ago would have been answered in the affirmative. Should it be so answered now? But we may be told that peculiar conditions have arisen within the last few decades which make it unsafe, or, at least, inadvisable, to advise the people to read the New Testament without note or comment or explanation. Granted that new conditions have arisen, are they of such a nature that the New Testament does not cover the ground? What are some of these conditions? Is it a fact that some of our congregations, or congregations that were once identified with us, use instruments of music in worship? This is true, and this has made a division which, from all we can see and know, is permanent. But the question is now in order, did this practice of using instruments in divine worship grow out of, and is it really based upon, anything either in precept or example found in the New Testament? When instruments were first introduced among us, no one claimed even the shade of a shadow of authority in the New Testament for their use. They were brought in and defended upon the ground of "expediency." They were classed with song books, blackboards, tuning forks, and other accessories and expedients. Later some have undertaken to argue that the Greek verb "psallo," translated in every authoritative English version under heaven by the English verb "sing," contains authority for the use of instruments in the song service. Neither the ordinary mind nor any other mind, whether weak or strong, not prepossessed by a wish or desire to use instruments in worship, would ever get such an idea or suggestion from reading the New Testament Scriptures. If people would read the New Testament more and human literature less, it would be much better for them.

Now, I am not seeking to make the impression that good papers and good books on Bible subjects should not be published and distributed and read. The printing press can and should be used in preaching the gospel to the people. Every book and tract and religious paper should have one object in view, and that one object should be to induce the people to accept and follow the New Testament Scriptures in everything connected with their salvation. It is unwise and unsafe to exalt one truth or doctrine to a degree of prominence that would lead people to make that truth paramount to all other truths with which it is connected and of which it is a part. This is the great mistake of all the sects in Christendom.

If I had a million dollars to use in the publication and distribution of "free literature," I would spend the greater part in printing copies of the New Testament in large type, accompanied with a small tract containing instructions how to read the word of God to the best advantage. A tract on the all-sufficiency of the word would be valuable in this age of the world.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The last two or three Lord's days at the Central congregation, 1720 South Flower Street, have been among the very best we have had since the beginning, the first of the year. Both the numbers and the contributions have been on the increase.

Sunday, July 31, was the day of our first annual all-day meeting. The invitation to attend had been scattered broadcast and had been well received. As the hour approached for the services to begin, the visitors began to come in from all points of the compass and continued until we had an audience of two hundred and eighty-four. This made it necessary for us to throw open the double doors and allow

the hall adjoining to receive the overflow. Nearly all the congregations in this section were represented, and there were seven visiting preachers, each of whom made a short address on the subject of "Working Together." Each address contained a good lesson and was well received. There were also three visiting song leaders, each of whom took turn in leading a number of the good old songs. At the close of the services the congregation adjourned to Sycamore Grove, where a basket dinner was spread and enjoyed by all. At the grove we were joined by a number from the different congregations who had attended services at their home congregation and had come to enjoy the afternoon with us. It was the largest basket dinner we have had in the history of the work in Los Angeles, and many lingered until late in the afternoon to visit and get better acquainted with each other. These meetings tend to better fellowship and coöperation, and the wish was expressed by a number that there might be more of them, as there doubtless will be.

Immediately after the dinner Brother R. E. Wright, who has labored with us for the past five months, left for a visit to his home in Tennessee, expecting to be gone about thirty days. Brother Wright has greatly endeared himself to us all in the few months he has been with us, and we only let him go back on condition that he would "hurry back." He has a little farm back in the Tennessee hills, and he intimated quite audibly that it would not be safe for any one to offer him too much for it while he was there, or they might find they had "bought a ranch." Well, that would suit us all right, as Wright suits us.

Now, while we shall miss Brother Wright, we consider ourselves very fortunate in having another good man to take his place during his absence, in the person of Brother Russell King, of Nashville, Tenn., who is sojourning in Los Angeles for a few weeks on business. Brother King is one of those quiet, modest, unassuming men that one would hardly suspect of being a preacher; but when he unlimbers himself in the pulpit, we find that he can shoot hard and straight. He is a fearless and able proclaimer of the word and ought to be kept busy preaching all the time instead of having to "make tents" for a living. Quite a number have expressed a wish that he might come to California to stay, and I believe Brother King is beginning to feel a little that way himself.

There is not a greater field in the whole wide world than this coast; but whoever comes here will find that the devil has to be contended with here just the same as anywhere else, if not a little more so than in some places. But the greater the victory, the greater the joy and satisfaction of having won it.

Not a Hoof Left Behind.

(Continued from last week.)

Now watch the transition and the change. At first it was stubborn rebellion, absolute refusal. Pharaoh proposed not to go into any kind of a conference with them; but when the matter began to get a little bit serious, due to the fact that plagues, four in number, had been visited out upon the Egyptians, and not upon the Israelites over in the land of Goshen, Pharaoh began to think: "Maybe I had better consult with them and see if we can adjust the matter." So he came to Moses and proposed a compromise on the question, and I would have you get it as found in Ex. 8. "Now," he said, "Moses, if you Israelites want to worship God, there is no use of your going clear across the Red Sea and three days' journey into the wilderness; worship God in the land with us. You don't have to leave Egypt in order to worship God. Just stay right where you are. And if you are determined to worship some other than the Egyptian god, you don't have to run away to do it, but do so right here in the land of Egypt." And Moses said: "Really, we can't do that." "Now, why?" "Be-

cause we worship our God by the sacrifice of the sheep and of the lambs, and that to the Egyptians is a sacred animal. Now, shall we offer the abomination right in the presence of the Egyptians? We could not do it. I will have to turn your proposition down and insist upon the original—namely, that we go out of the land of Egypt, that we cross the Red Sea, that we go three days' journey into the wilderness, and there worship the God of our being."

Well, Pharaoh presented another proposition, compromise number two, immediately following that, and said: "If you are determined to worship God, and determined to cross the Red Sea, I will agree to that on one condition." "Now, what is it?" "On the condition that you go not far away, but just go over on the other shore thereof, and we can look and play back and forth, and carry on a flirtation, and I will not especially object." Well, Moses, just deliberately, and speaking as egotistically, apparently, as if he had been the superior of Pharaoh, absolutely and positively rejected the proposition and the terms thus made, and said: "Not so, Pharaoh, but my original request must be granted. We will go out into the wilderness three days' journey."

After that, Pharaoh hardened his heart, stiffened his neck, took more courage and more zeal, more tenacity and determination, and positively said: "You cannot go at all." Then what? The Lord said: "Moses, I am going to send upon the cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, a very grievous murrain, so that all the cattle of the land of Egypt will die; but regarding the cattle of the Israelites just across the border, up in the land of Goshen, there shall be no ailment, no murrain or disease among them." And by and by the time came, and this plague was visited upon the Egyptians, so that all of their cattle died; hence, there was a general destruction or devastation of the cattle of all the people of Egypt.

Following that, Moses took some ashes out of the furnace, and threw it up into the air, and it settled down upon all the Egyptians, and all things connected therewith, and broke out in boils with blains—that is, with little white blisters in the midst thereof—until all Egypt was sorely distressed because of the terrible plague of boils that had been visited out upon them.

After that, and scarcely before its passing, God said: "Moses, I will send such a destruction upon the land, and upon the vegetation, as has never been." Then a terrible plague of hail came down and destroyed all of their vegetation that was then growing and ripening until there was scarcely anything left. The record says that thunders came, and hail came, and lightnings, and fires played along the ground until a terrible scene was characteristic of the land of Egypt.

After that was past, Pharaoh said: "Moses, let me see you a minute. I have another proposition to make to you. I certainly want us to arrange some terms, and now let us have a compromise, and both of us yield. Moses, I want to know who it is that wants to go, anyhow, to worship God. Now, I will tell you what: you that are men go—I will agree to that, I will go that far. I will agree for all the men folks and the older folks to go to worship God—but just leave your little ones here with me." Be it remembered, my friends, that the devil is mean and wily, cunning, exceedingly scheming in all of his doings, but you never have yet even thought of charging him with lacking ability and intelligence. I want to say to you that he has never been charged with being a fool in the common acceptance of the term. He had an eye to business, and he knew as well then as you and I know now that if just the older people would go and leave the young ones back in Egypt, they would not go very far until they would be coming back and forth, and it would be but a question of time until all were again in servitude under the authority of Pharaoh.

Well, that proposition was likewise turned down; and it does seem that Moses is unrelenting, absolutely unyielding, in all the propositions and compromises made him.

After that, Pharaoh hardened his heart, and said, "Well, sir, the thing is all off," or words equivalent thereto. Then what? The Lord said: "Moses, stretch your wand over the sea." Moses did so, and it brought forth such a host of locusts as the world had never before seen, and every particle of vegetation, the last vestige of it that was left from the hail, was utterly devoured by that terrible company of locusts that poured forth upon the land of Egypt until it looked like death and destruction and starvation was evidenced upon every hand.

That having passed, God says: "Next I will cause a great darkness to come over all the land of Egypt, a darkness so thick that it may be felt, until every man is shut up in his home, and that he cannot see another inmate thereof." And all Egypt sat in the very midst of darkness, thick enough, figuratively speaking, that it might be felt, for a period of three days. Then, when Pharaoh relented and became apparently penitent again, God withdrew the plague and the proposition was again put up to Moses, compromise number four, and he said: "Now, Moses, I first agreed for you to worship God—I yielded that much—but I wanted you to do it in the land of Egypt. Upon your refusal to accede to that, I went a step further: I offered compromise number two, that you might go across the Red Sea, if you would not go far, but just stay in sight on the further shore. You refused that. Then I came with terms again, and with conciliation. I proposed the next time that all of you that were men, and all the older ones, could go, only that you leave your little ones behind. Now, I have come with my last proposition, and I want you to act on it." He said: "Moses, if you are determined, and if these plagues are to continue upon us, I am ready to make the final suggestion." Now note. "All of you go. Take your older men, likewise your women, and take your little ones, your children, your infants—all of you—and go to worship God. Just one request. Leave behind your flocks and herds." Then Moses gave the sentiment that I chose as my text, without stopping to quarrel about it or to take the matter under advisement. He had already decided. "Why," he said, "Pharaoh, there shall not a hoof be left behind, for thereof must we serve and worship the God of our being. Without our flocks and our herds, what could we offer in sacrifice unto God?" And when that last statement was made, they started out toward the waters of the Red Sea, with the positive understanding and agreement that they would burn the bridges, that all of their possessions should be gathered; not even so much as one hoof should be left behind of their horses, their cattle, their asses, but all of them should go across the Red Sea, three days' journey into the wilderness, that they might worship the God of their being.

(To be continued.)

Some Questions from K. C. Moser.

"WHAT MUST I DO TO BE SAVED?"—WHY THE CONFUSION OF ANSWERS?

Divisions have existed so long that many pass them by as indifferent, and a few strangely attempt to justify them. We are accustomed to divisions on vital matters. It is even true that the greatest disagreement is found in answer to the question, "What must I do to be saved?"

Think of it. Did Christ procure the salvation of man and then fail to tell him plainly how to be saved? If so, is he not mocking man? Would such a failure be consistent with the love that caused him to die? Would I fail to tell plainly my own brother how to escape death? Nothing could possibly be more absurd than for Christ to die for the world, then to darken his teaching so that no one could

certainly know what he must do to be saved. If the Bible, when correctly translated, is not plain at this point above all others, is it the word of God?

Peter was not asked by any of the great multitude present on Pentecost to explain his answer to the question: "Brethren, what shall we do?" Three thousand by their prompt obedience bear evidence of its simplicity. The simplicity of the answer is further realized when it is remembered that this was the first time the gospel in its completeness was ever preached, and certainly the first time that Peter's answer was ever given. Does the inspired explanation of things to man need an explanation by man?

When the eunuch, puzzled over the prophecies of Isaiah, had Christ preached to him, did he fail to understand? His prompt obedience again argues the simplicity of the divine message.

The jailer, too, asked the question: "What must I do to be saved?" "The same hour of the night" found him in the possession of an intelligible answer. Likewise Paul, Cornelius, Lydia, and hundreds of others found no difficulty in understanding their duty. The Lord said: "I will tell you plainly of the Father."

Whence, then, the present trouble? "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4: 3, 4.) Peter wrote that false teachers would "privily bring in destructive heresies." (2 Pet. 2: 1.) Paul warned the Ephesian church that out of their own number some would arise, "speaking perverse things." (Acts 20: 30.) And, finally, the Galatians were troubled with a perverted gospel.

Yet these false doctrines are not said to be the result of a misunderstanding, but of willful perversion. Sound doctrine could not be endured. Destructive heresies were "brought in." The sin was premeditated. "Perverse things" were spoken by those already in the church. Now, question: Do these perverted gospels, willful departures from the truth, find their parallels in the false teachings of to-day?

Was Luther dishonest? Did he know the truth, but could not "endure the sound doctrine?" Or, if honest, was it impossible for him to learn the truth? Did Calvin practice deception? Did he willingly "bring in destructive heresies?" Or, if honest, was it impossible for him to learn the truth? And were the Campbells simply false teachers after the lusts of men who turned away their ears from the truth and turned aside unto fables? How can the acknowledged simplicity of the answer to the query, "What must I do to be saved?" be harmonized with the disagreement among the learned and pious? What strange things happened unto them that honest, learned, and pious men must differ on such a vital point? Or did these men, in spite of their differences, learn enough truth to be saved?

A Placard.

BY A. B. BARRETT.

There hangs upon the wall of the room in which I happen to be making my home at this writing a placard that speaks volumes to me. It is only a piece of white cardboard with a dark-pink border and would mean nothing, perhaps, to any one, save a preacher. In fact, it is not so much the significance of the placard itself as it is the inscription thereupon. The legend inscribed by thoughtful and loving hands is a most unusual one, as it is the first that I have observed after a ministry among the people of twenty-five years' duration. But there is no wonder that such a placard should be found in this home when you come to know the husband and wife who dwell herein. I formed their acquaintance twenty-three years ago, and I have never heard nor known anything but good of them

for all these years. And now I am thinking of a certain Shunammite and his wife of Old Testament times. All preachers, Elishalike, do love to meet these Shunammites, for they so often long for just such a place, where they can find genuine hospitality and relaxation. No wonder God says in his holy Book that this was a great woman!

The legend of the placard is as follows:

OUR PREACHERS' HOME.

LIST OF THOSE THAT HAVE USED IT.

Brethren, there is a world of meaning in these words, and a big lesson for every one of us. "Our Preachers' Home"—think of it! They are our preachers, and, of course, our homes ought to be theirs; but I fear that in the mad rush of this materialistic day we are letting the search for fleshly entertainment crowd all such nobility of heart out of us in too many instances. I find some people, however, who yet appreciate the privilege of entertaining a "holy man of God" in their homes. "Given to hospitality" is language that ought to characterize not only elders, but all Christians.

Of course, brethren are sometimes imposed upon by so-called "gospel preachers;" but, taken all in all, our preachers are a noble band of men who are sacrificing much for the Master's sake, as witness the list of those that have used it: A. G. Freed, Henderson, Tenn.; J. L. Holland, Greenfield, Tenn.; John R. Williams, Hornbeak, Tenn.; W. S. Long, Washington, D. C.; C. S. Austin, Mount Pleasant, Tenn.; W. H. Trice, Fresno, Cal.; W. C. Hall, Nashville, Tenn.; R. C. White, Nashville, Tenn.; E. P. Smith, Martin, Tenn.; N. B. Hardeman, Henderson, Tenn.; W. S. Long, Sr., Union City, Tenn.; F. O. Howell, Obion (Jackson), Tenn.; J. C. Taylor, Obion, Tenn.; I. A. Doughitt, Sedalia, Ky.; C. E. Holt, Iron City, Tenn. (1901, 1902); Earnest C. Love, Fresno, Cal.

What a grand galaxy of talent these men represent! You would have to travel a long way and a long time to find their superiors. And it is befitting that Elder A. G. Freed should stand at the head of the roll, for he is the preceptor of Long, Austin, Trice, Hardeman, Howell, Taylor, Doughitt, and possibly one or two others of the list. It is a great honor to have trained such men for the ministry of the word. And now think of the work these men have accomplished; try to imagine the ultimate results of their efforts! Eternity alone can tell the good they shall have done when they all get home to heaven. Take John R. Williams, the senior of them all, perhaps. His name is a veritable fire-side word in all this wonderful country, and those he has led into the service of the Lord must be numbered by the thousands, I am sure. I have never met him face to face; but I am just now in his own "diocese," and it is with great love and respect that every one mentions this hero of many a battle for the Lord God Almighty. Thousands upon thousands will rise up in eternity and call this man blessed.

And see where these men have gone in their labors of love! From the east to the west you will find them, going up and down in the earth, proclaiming "the acceptable year of the Lord." Think of the sacrifices they are making to press the fight! Who begrudges them the fellowship that has been extended to them, the hospitality, the coöperation? It is an honor to have part in the life work of a man of God.

And there stand back of these soldiers of the cross noble companions in love, who remain behind to bear the burden of home duties all but single-handed and alone. I am sure the angels will joyously gather themselves together in the home of the soul and rejoice at the coming of every preacher's wife when she goes home to be with the redeemed of the earth.

Then back of these companions we see another gathering; these are fathers and mothers in Israel, like this doctor and his wife, himself an elder and she a helper in Zion. All praise to them for their devotion to the Master's house!

Cookeville, Tenn.

BY H. LEO B.

It was my pleasure recently to visit this thriving little town and renew my acquaintance with many old friends and form new acquaintances. I had held a meeting there some fifteen years ago and had preached many times during the first few years after my meeting there, but of recent years it had not been my privilege to visit the church. I was greatly surprised to see the wonderful growth of the town as well as of the church.

The church has a beautiful house, with modern conveniences. Brother Larimore was in a meeting there at the time of my visit. He was having large audiences, which showed that the church was in a good spiritual condition. Brother Larimore was preaching simple gospel lessons in his own peculiar and impressive way. Brother Elam Derryberry was leading the song service, to the delight and pleasure of the entire congregation.

Brother J. Pettet Ezell is their local preacher. He is an enthusiastic and energetic worker. The church has taken on new life since he began working with it. There is no better worker than Brother Ezell. He is devoting much time toward developing the young men of the congregation. He has a number of boys and young men who are taking part in the public exercises of the church. The church holds him in very high esteem, and the young people respond promptly to his suggestions as a leader.

With the help of Brother Ezell, I secured a large number of subscribers for the Gospel Advocate. Brother Ezell was of great assistance to me in locating and visiting the different members of the church. I appreciated very much the encouragement given me by the church. Our slogan was, "Put the Gospel Advocate in every Christian home in Cookeville." Very few homes that we visited refused to subscribe for the Advocate, and these promised to subscribe a little later. The Advocate now has a long list of readers in Cookeville, and we sincerely hope that the paper will help the church in filling its mission. May the Lord bless his people in Cookeville.

The Annual Convention.

BY F. B. SRYGLEY.

The following quotation is from the report of the annual convention of our erring brethren who delight to be called "progressive Christians." This report was made by H. L. Patterson, of Paris, Tenn., who signs his name to it as official reporter; so the report comes to us as an official document. The first paragraph of the report reads as follows:

The annual convention of the churches of Christ in Tennessee that met at Ovoca Park, near Tullahoma, June 12-16, stands in the history of our work in Tennessee as the greatest convention to date. Ovoca, the home of the orphans of the Knights of Pythias, by its cottages built under the shade of the trees, overlooking a beautiful lake where delegates enjoy delightful bathing privileges, is coming to be recognized as the choice convention location of our Southland.

It will be noted that one of the chief attractions of Ovoca as a convention location is the beautiful lake where the delegates can have bathing privileges. Now, it is granted that all delegates to such a convention need bathing, but a tub and a bathroom are sufficient for such overworked, perspiring delegates. I have an idea that this beautiful lake is not so inviting to these young people as a necessary bathing place, but that its chief attraction is found in the fact that it is a swimming hole for men and women. It will be noticed that the brother mentions but one lake, and from the report there were many women present at the convention as well as men. You may call this "bathing privileges" if you want to, but the bathing part of it is the least attraction. It is not swimming or bathing alone, but it is the association of the men and women together in such

delightful "privileges;" and the sad part of it all is, it is done in the name of religion.

In this same report our brother says: "There was a very good attendance of young people at the convention, and they enjoyed every moment of the five days." I do not doubt this statement in the least. A nice outing in the cool shade of trees, with such a lake where they could all swim together, is very enjoyable to certain classes of young people. Some of us have believed for some time that these conventions are kept up largely by the railroads that are paid to handle the traffic and the fun-loving delegates that want an outing at little expense.

I have recently had the opportunity of seeing some of the evil effects of men and women bathing together. Stone River for many miles above Nashville is one continuous "bathing beach," and I take this opportunity of informing our convention brethren that the best element of society along that river is becoming disgusted with it. I believe the time will soon come when the practice will be outlawed by the best people. If I were a believer in such conventions, I would never recommend a location for a convention on the ground that there was a beautiful swimming lake near by. I would advocate moving the lake or the convention. It would be more like the Scriptures to turn the convention into a protracted meeting and the swimming lake into a baptizing pool.

I could not tell from the report just how many preachers attended this convention, but I take it there were above twenty. Each one of them spent five days at the convention besides the time for going and returning. Each preacher lost a week and railroad fare. They could have held twenty meetings in that time; and if these meetings had averaged only ten additions to the meeting, it would have resulted in two hundred souls saved. Why cannot these brethren see that they are wasting their time and money in a frolic over a swimming hole? These young people do not need encouragement on such lines. They will do enough of these frivolous things—not to say wicked things—without the encouragement of these twenty or more preachers.

These conventions furnish good opportunities for preachers to distinguish themselves with great speeches and the older ladies to pass resolutions while the young people frolic in the lake. How long will it take people to see through such a thin covering? The convention is an unscriptural meeting, and it leads to more ungodliness.

Singing.

BY "UNCLE BILLIE."

What is singing? Singing is making musical sounds with the voice. According to this, people and birds can sing, but only human beings can sing intelligently.

Why do we sing? For several reasons. In the first place, it is the Lord's will that his people shall sing to praise him and to magnify his name and to edify themselves. Then we sing not only because it is a duty, but because it is a great privilege, and because we feel like it and enjoy it and are benefited by it. We sing also because it is a forceful way of presenting a thought, more so than to simply read or speak a thing.

There are two important things connected with songs and singing. One is the music or tune, and the other is the sentiment or the words and their meaning. The music by itself may be nice and pleasing to the ear, but the edifying comes from the sentiment; but the words and the tune together make the thoughts more impressive and edifying.

Then, what should we sing. Paul says psalms, hymns, and spiritual songs—that is, religious songs that have sentiments that are in harmony with the teachings of the Scriptures on the subjects upon which the songs are written. Our songs are, or ought to be, based upon some passages or

expressions or thoughts contained in the Scriptures; and if they do not do this, we cannot consistently sing them and should not do so.

How shall we sing? Paul says "with the spirit" and "with the understanding." How is this done? To sing with the understanding, we need to know what the words of the songs are, and know what they mean, and realize what we are doing when we sing them; and in order to benefit others, we must sing in a way that we can reach their understanding. Then, to sing with the spirit, we must indorse the sentiment of the song and mean what those words mean when we sing them. In singing, we are liable to fail to fully understand the meaning of the songs and are apt to place too much stress upon the music or tune and too little importance upon the sentiment or meaning of the words where the edifying comes from. It would be well for our leaders, when a song is announced, to interpret or explain it by telling what part of the Scriptures suggested the idea of that song being written, so we who are less informed could comprehend it and sing it more intelligently. When we sing a song we do not understand, we fail to get the food there is in it; and while our singing it may be an effort to praise the Lord, it may be a failure. Some say they cannot sing, and this is true in some cases, but it is difficult to see how any one can fail to like music and fail to sing when he can. If they cannot sing, they can get some benefit by looking on and listening while others sing. If we will only read and meditate upon the hymns without singing them or even knowing the tune or time, we can to some extent imbibe the spirit of the song and be benefited.

We have various kinds of songs for different occasions. We have songs of praise, songs of rejoicing, songs of encouragement, songs of invitation, and some which seem to be simply prayer set to music, and so on, and it is important that we know just what the occasion demands and sing it.

Very many songs have been written, and there is no end to the making of new ones, and quite a number of them are sound and wholesome, but none better than the good old songs our parents and grandparents sang years ago when all the congregation could and did sing. We sing more scientifically now and more according to the principles of music, but our singing does not have any more life and feeling or any more effect than the singing used to when there was less formality and precision about it. Our songs were not written by inspired writers, but most of them have the sentiment of inspiration because the thoughts in them originated from that fount—the Bible—from which all wisdom comes.

Gospel Advocate Company.

BY H. LEO B.

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Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Apropos the Waxahachie Meeting.

BY C. R. N.

Following is a letter which Brother Dunn feels should be given the readers of the Gospel Advocate. I submitted the letter to Brother Sewell for such comments as he might feel that in justice to himself and in the interest of the truth he might wish to make.

I regret that there have been some false reports about the meeting. Some of the reports referred to by Brother Sewell came to me, but I declined to publish them, and on investigation found some statements being made which were not in keeping with the facts.

I wish to commend the frank, free, and open statement made by Brother Sewell.

I trust that good has come, and will continue to come, from the exchange of views about the course followed in this meeting.

It has been my wish to do all parties right in the exchange of views, and my effort has been to confine my remarks to the facts. With this the discussion closes, unless there are facts which have not been brought to the attention of the readers.

BROTHER DUNN'S LETTER.

Dear Brother Nichol: Since seeing Brother Sewell's letter of May 17 in the Gospel Advocate of June 15, I am sending you this letter, which you will please publish.

I feel that justice to all parties concerned demands that the following facts be given to our readers of these articles. Brother Sewell says: "I frankly say I saw things all the way through [meaning the meeting.—J. E. D.] that were objectionable." I wrote Brother Sewell and also told him after he came that he was absolutely free under God to preach whatever he wanted to preach. He had the free privilege of telling us or any of us publicly and privately of any things he saw that were objectionable. Brother Sewell was with us fifteen days, talking twice each week day and three times on Sundays to very large audiences of representative people from all the churches of Waxahachie, and especially the members of "the Main Street Christian Church" and "the College Street church of Christ." He had the favor of the people. The people of Waxahachie love Brother Sewell and he has great influence over them. I believe he had one of the finest opportunities a man ever had to present, clear cut, the teaching of the New Testament on all things that pertain to life and godliness. I doubt if another such opportunity shall be offered in a generation in Waxahachie.

I hold that a man can go anywhere people are to preach the gospel to them. I can think of but two conditions. One is that he behave himself as a Christian should, and the other, that he preach the truth, the whole truth, and nothing but the truth. I have been the preacher in three similar meetings. In each of these meetings I selected the best time to get the largest audience. I advertised it through the daily papers and preached a sermon each on "Why We Do Not Use Instrumental Music in Our Song Service in Worship unto God" and "How the Churches in New Testament Times Did Missionary Work."

Most sincerely,

JOHN E. DUNN.

BROTHER SEWELL'S STATEMENT.

Abilene, Texas, August 3, 1922.—Dear Brother Nichol: I think far too much has been said about the Waxahachie meeting; but if Brother Dunn insists on the publication of his letter, I desire to submit a few observations.

I have no desire to escape my part of the responsibility. I think we made a mistake in holding the meeting. Brother Dunn does not. This is a matter of judgment. He may be right. I refrained from any public statement until I felt compelled to make one, and then said just as little as I could. I am not criticizing Brother Dunn, the Waxahachie church, or myself. I simply think we made a mistake, and I do not intend to make the same kind again.

Here are the things which to me seem objectionable. It was daily advertised in the paper that the "Main Street Christian Church" and the "College Street church of Christ" were coöperating in a meeting. Thousands of people read these announcements who did not hear one of the sermons. I think they could not escape the impression that the "College Street church of Christ" was coöperating with the "Main Street Christian Church" on the basis of equal Christian doctrine and practice. In that I think we made a false impression on Waxahachie.

I believe the Main Street people have obeyed the gospel, and on an average may be just as good people in their daily lives as the College Street people or any of the balance of us; but I believe they are, as a church, teaching and practicing things which are unscriptural and antiscritural to the extent that they are apostate. I preached on the principles involved as my judgment dictated all during our meeting, but I doubt if it did them or any one else any good, because we recognized and fellowshipped them. People do not take our preaching against anything very seriously as long as we fellowship those who practice it. For instance, there are members in the church who dance. I preach against it. But before doing so I invite them, with full knowledge of their practice, to come, and not simply *attend*, but to *co-operate* with me in my meeting (of course we will not have any dancing during the meeting), and before and after the preaching I invite the ones who dance to take a leading part in the meeting, to lead the singing and prayers, serve at the Lord's table, etc. Do you think they would take my preaching very seriously? I think not. In fact, I do not think I could maintain my consistency and keep within the bounds of gentlemanly conduct and say so very much about dancing under such circumstances. The dancers would say something about like this: "Brother Sewell is a dandy good fellow. He believes dancing is wrong, but he is broad-minded and liberal and does not condemn us who dance. He is true to his convictions and preaches against it, but he doesn't disfellowship us." I imagine that is about the way the Main Street people of Waxahachie feel about Brother Dunn, the College Street Church, and me now, as to their innovations. "Brother Dunn, Brother Sewell, and the College Street Church believe instrumental music in the worship, our societies, etc., to be wrong, but they fellowship us and recognize us on an equal church basis with themselves." I don't. I think there is less excuse for their existence than for the existence of any other religious body on earth that calls itself "Christian." They do not offer the world one thing they cannot get just as well elsewhere.

Brother Dunn repeatedly told me of the three meetings to which he refers in his letter. They were not "similar" at all. Two of them were for straight-out digressive churches. The other was for a loyal church, when the Christian Church invited him and his brethren to use their house. Neither is "similar" to a meeting where a digressive and a loyal church "coöperate" on an equal basis. I could feel far freer under either circumstance in preaching.

I hope Brother Dunn and all others concerned will understand that all I am saying is that I think we made a

mistake. We were all sincere. We did what we thought was right. We did our best to bring good out of it. I am convinced we made a mistake. I have given my reasons. I hope they will be convinced.

Since it has seemed necessary for me to say this much, I feel that I should say a little more. There have been a lot of things circulated and published about the Waxahachie meeting that are pure falsehood and slander. Those of us who were in that meeting did not intentionally compromise truth and right at any point. But if we had, our sin would be no greater than the sin that has been committed in circulating and publishing the slanders that have gone out about it.

The fact that certain brethren make a mistake does not prove that they are rebels against God and disloyal to his truth. And it certainly does not justify rushing into the papers, to be read by thousands of people, statements that are absolutely false through and through, as has been done in this case. I believe Brother Dunn and the College Street church of Christ love the Lord and are just as loyal to his will as any of those who have criticized them. I believe those who have criticized had a perfect right to do so. None of us are too perfect and too good to be criticized. The papers had a right to publish the criticisms. But no one had a right to write absolute falsehoods about what was done, and no paper had a right to publish them.

There was no contest held between the choirs of the two churches to decide whether they would sing with organ or without it. It was distinctly understood from the first informal conversation that no instrumental music would be used.

There was no agreement, implied or otherwise, that the College Street Church would return the courtesy by co-operating with the Main Street Church in a meeting at their place. Brother Dunn tells me that, to save any possible misunderstanding or hard feelings, he explained that this could not be done; that the Main Street people could come and coöperate with the College Street people without any compromise of conscience, but that the College Street people could not thus go and coöperate with the Main Street people.

There was not *one* addition to the Main Street Church as a result of Brother Sewell's preaching, and certainly not "about thirty."

The Main Street Church offered the College Street Church a check at the close of the meeting, and it was refused; so Brother Hardeman in his commendable conduct at Nashville has nothing on the College Street Church in this respect.

Brethren, let me insist that all should do as Brother Nichol has done—criticize the mistake that was made, and not circulate a lot of slander about the people who made the mistake.

Sincerely and fraternally,
J. P. SEWELL.

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Notes of Colley-Tyndall Debate.

BY C. R. N.

Often do we see manifested the trite saying: "A drowning man will catch at a straw." Some years ago A. O. Colley met D. A. Leak in debate in Clarendon, Texas, on the use of instrumental music in the worship of the church of Christ. At the close of the debate, before Brother Colley left the town, there was formed in Clarendon a congregation of Christians who refused to use instrumental music in the worship. This congregation has prospered.

Last summer Dr. Tyndall, of the Christian Church, while in a series of meetings in Clarendon, delivered rather a novel sermon on the use of instrumental music in the worship, contending that its use was scriptural. Those who use the instruments were "carried off their feet" by the

"new discovery" and declared that Dr. Tyndall was "unanswerable." Brother Colley was secured to meet in debate this new champion. It was my pleasure to hear the debate. At the close of the debate I said to Brother Colley: "The people are disillusioned. Mr. Tyndall is not so strong as they thought, and his so-called 'arguments' are no more than figments of his own mind. The people thought he made strong arguments because it was a new position. As a debater on this subject, Tyndall is done for; you will never have the opportunity to meet him again; nor will his people put him forth as a defender of his position."

Brother Colley has published in tract form a synopsis of the debate, giving briefly the arguments pro and con as made in the debate. Read the tract. Order from A. O. Colley, 5728 Junius Street, Dallas, Texas. Twenty-five cents per copy.

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Hardeman's Tabernacle Sermons.

BY C. R. N.

This book contains the sermons delivered by Brother N. B. Hardeman in the Nashville (Tenn.) meeting a few months ago. We are, and have the right to be, justly proud that this series of sermons has been published in book form, that they may be read by many who could not attend the meeting, as well as bless coming generations. The sermons are interesting, instructive, and scriptural. Brother Hardeman has a firm grasp on the great fundamentals of New Testament teaching, a pleasing style in recitation, and fearlessly presents the truth.

The net proceeds from the sale of this book will be used to assist worthy students to attend the Freed-Hardeman College, Henderson, Tenn. You should have a copy of the book in your library, and by securing a copy you will also be assisting some worthy student.

Cloth binding; 287 pages; \$1.50 per copy. Order from N. B. Hardeman, Henderson, Tenn.

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Personal Notes.

Lee P. Mansfield closed at Maud, Okla., with twenty baptisms.

C. A. Buchanan closed a mission meeting five miles from Cleburne, Texas, with twenty-nine baptisms, and one at Blum, Texas, with two baptisms.

C. W. Ing closed in Reagor Springs, Texas, with eleven baptisms, two restorations, and the congregation reconsecrating herself to the work of the Master and a pure life.

J. S. Daugherty closed a well-attended meeting at Hope, Ark., with several baptized and one taking membership. He is now in a meeting at Newark, Texas, with bright prospects.

J. K. Bentley has recently held meetings as follows: At Argyle, Texas, with two baptized; Santo, Texas, seven baptized; near Lamesa, Texas, twenty baptized, six restored. Mount View, Okla., nine baptized and the meeting continuing.

W. D. Bills closed in Quanah, Texas, with thirty-eight additions to the congregation, most of them by primary obedience, though several were from the Christian Church. U. R. Forest labors with the Quanah church regularly, and is doing a splendid work.

D. F. Draper is in a fine tabernacle meeting at Neches, Texas. Wendell Bedichek, of Abilene Christian College, is visiting and leading the singing. Brother Draper is to be in Tennessee during September and October, and has time for another meeting while here. Address him at Georgetown, Texas.

Flavil L. Colley, who is a student of Abilene Christian College, has been spending his vacation with the church in Terrell, Texas. He reports the work there doing well. Two baptisms recently, one of the number having been a member of the Baptist Church. Brother Colley will return to Abilene for the coming school year.

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Editorial

The Second Great Commission.

BY J. C. M'Q.

The first great commission is: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Mark records the same commission: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) The second great commission is given to all who have heard, believed, and obeyed the gospel, and reads as follows: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." (Rev. 22: 17.)

It is not enough for men to be baptized and fail to grow in grace and in the knowledge of the truth. When a man becomes a Christian, he commits himself to the greatest work the world has ever known. Christ is the hope of the world. Christians must reflect the light borrowed from him. It is the duty of every Christian to evangelize the world. He who hears and obeys the gospel is obligated to say "Come" to the alien sinner with the full strength of his manhood. His must not be a half-hearted service. "Thou shalt love the Lord thy God with all thy heart." An indifferent service God will not accept. The value of souls is too great, the horrors of hell are too awful, and life is too short for a Christian to waste his time on entertaining himself.

God never told his church to sow the seed of the kingdom all in one place, but to scatter it broadcast. The gospel is God's power to save, but it must be proclaimed to the

world. It is not designed to save a soul in ignorance. The church of God that spends the time in idleness is not the pillar and ground of the truth. It is the active, praying, and working church that is "the light of the world," "the salt of the earth," "the pillar and ground of the truth." Too many churches are like the church at Sardis, of which the Spirit says: "I know thy works, that thou hast a name that thou livest, and thou art dead." (Rev. 3: 1.) The churches everywhere should make an invoice of what they are doing from year to year. How many conversions has each to its credit? To how many people has each church said, "Come?" What sacrifices has each made for evangelizing the world? Let each church honestly inquire: How can the world be converted without the evangelization of the world? Who will evangelize the world if the church does not do it?

In this age of strikes, Bolshevism, and social upheavals, the gospel is our only hope. If it is not preached to the people and they are permitted to remain in ignorance, it will not save them. Paul demonstrated his faith in the power of the gospel to save by realizing his indebtedness to preach it to all and by doing so with all the earnestness of his soul. He declares: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) Yes, it is the power of God to save, but only as it is used. Water is God's power to slake the thirst, but it must be drunk to slake thirst. Food is God's means to satisfy hunger, but it must be eaten and assimilated in order to satisfy hunger. Then, can we permit the gospel to lie dormant and convert the world? Nay, verily.

Like Paul, Christians must give their time, talents, and means for the conversion of sinners. To be a Christian is to be a missionary. It is a misnomer to say a Christian is an antimissionary. The man who realizes the blessedness of salvation is hungering and thirsting to tell others of the love of God and of Love's wonderful redemption. Paul expresses the same thought when he says: "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) Every pulsation of the heart of Christianity is for the salvation of the lost. Christians cannot be happy so long as they know they are not really working for the salvation of sinners.

The churches should hold up the light to the world. "He that heareth, let him say, Come." This does not mean for all to be public proclaimers of the gospel, but that all should say, "Come," using whatever talent God may have given them. If you know how to make money, use your money to spread the gospel. If you cannot go yourself in person to the heathen, go with your prayers and with your means with those who do go. Don't simply find fault with the workers while you do nothing.

The church should be positive and aggressive. It should wage war upon sin everywhere. They should plant the seed in new fields, feed the babes until they are strong enough to stand and teach others, and then move on to other fields.

Questions Growing Out of Denominational Confusion.

BY M. C. K.

On page 796 of this issue of the Gospel Advocate the reader will find a letter from Brother K. C. Moser, of Wewoka, Okla., for which I solicit a careful reading. I am requested to answer the questions which this letter propounds. Let it be observed, first of all, that the matters which it contains are only one of the numerous proofs that the general denominational hotchpotch of to-day is not only not the simple order of things found in the New Testament, but it is a system which, while teaching much of the truth of the New Testament, is, nevertheless, a system of false and contradictory doctrines by which a large part of the world is kept in perpetual confusion and bewilderment.

There are good and valid reasons for believing that the greatest day's work ever done by Satan for his own cause and against the cause of Christianity was the day when he introduced strife and division among its professed adherents. Of course, some of the questions here propounded cannot be specifically and dogmatically answered for the simple reason that sufficient facts are not available to warrant an answer; but I shall endeavor, nevertheless, to present such facts among those which are available as will at least show in principle the way out of such an entanglement. I shall, in the main, notice his points in the order of their occurrence in his letter.

1. He asks: "Did Christ procure the salvation of man and then fail to tell him plainly how to be saved?" Without hesitation, I answer *no*. Christ not only procured salvation and made the way plain for its attainment, but he has made it so plain that all responsible men can clearly see it, provided they do not place themselves or permit others to place them in an environment which hides it from them.

2. "If the Bible, when correctly translated, is not plain at this point above all others, is it the word of God?" This question means that it is inconsistent with the character of a just and merciful God not to make such a matter plain, and I not only indorse the position, but unhesitatingly add that it would be irrational to take any other view. For any being to profess to open a way of escape from danger and then deliberately and willfully to block the way so that those exposed to the danger could not see the way of escape would be so far from either mercy or justice that it would be basely wicked. Hence, if the Bible were really such a production, it would be conclusive evidence that it never came from such a being as our Heavenly Father.

3. "Does the inspired explanation of things to man need an explanation by man?" *No, emphatically no*. What "the inspired explanation of things" needs, and all that it needs, is to be preached to the people precisely as God has made it in the Bible, without addition, without subtraction, and without modification. The inspired charge to preachers is to "preach the word" (2 Tim. 4: 1, 2), not to *explain* the word. The word needs no explaining, except as one part of it throws light on other parts. Let preachers and all other religious teachers say, on any subject, precisely what God says on it, and all that he says on it, no more and no less, and let it go at that. It will be just as plain as it needs to be made, and will be certain to make the impression which God wants it to make.

4. "Do these perverted gospels, willful departures from the truth, find their parallels in the false teachings of to-day?" It is impossible to say dogmatically that the two conditions are exact parallels in all respects. So far as I know, no one but God can know this. We can know and do know that they are parallels in some things; and since, as the letter observes, we are divinely assured that the "false doctrines" and "perverse things" of the apostolic period were "brought in" and the inspired prediction was made that such things would occur in the future, the conclusion is forced upon us that the present-day situation is largely the same in kind, and is doubtless led, in some instances, as it was then, by willful perverters of the truth. Even in such a case, however, it would not follow that all the victims of such perversion are themselves also willful perverters of the truth. No doubt many of those who are the hapless victims of false systems are devout and sincere in the course which they pursue; and no doubt many others, like those of our Savior's day, shut their eyes and deliberately refuse to see the truth. This may be the case with many of those to whom our brother refers. Religious prejudice often plays havoc in obstructing the way of the truth. (See Matt. 13: 14, 15.) "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with

their eyes, and hear with their ears, and understand with their hearts, and should turn again, and I should heal them." The divine charge here is that those persons "closed" their eyes against the truth. A fearful condition, and possibly some are in it now.

No, no, let us never concede that God has not made the way plain. Indeed, we may say with infallible certainty that *all* men can see and walk in the plain way of the Lord unless one of three things is true of them: (1) That they have not sufficient mind to see and are, therefore, not responsible. (2) That, although sincere in the false doctrines they are following, they are, nevertheless, blinded by ignorance of the right way, as was Saul of Tarsus, and hence do not see the truth. (3) Like those of our Savior's day, they willfully shut their eyes and refuse to see the plain and simple way. Some one of these things will account for all of those who do not walk in God's way.

5. As to Luther, Calvin, the Campbells, and all the rest, they, like all of us, must stand or fall by the same principles. Of course, we may not be able to say just what, at any given point, prevented any one of them from seeing the truth. We do not need to say—in fact, no one can possibly know—that Luther was "dishonest." We know in his case, as we know in others, that it was not "impossible for him to learn the truth" unless some one of the things before noted veiled it from him and made it impossible. It is "impossible" for any man "to learn the truth" while his eyes are covered with a veil which will not allow him to see the truth. The truth is veiled in some way from thousands to-day. If we come at the matter properly, we can usually get those who are honest and sincere and desire nothing but the truth to lay aside the veil so that they can see what is and what is not the truth.

6. "How can the acknowledged simplicity of the answer to the question, 'What must I do to be saved?' be harmonized with the disagreement among the learned and pious?" By the second of the three ways already noted. If men are "learned and pious," and hence desire nothing but the truth, they can see it unless a veil hides it from them. If it does, and we remove the veil, they will see and accept the truth. But sometimes the truth is veiled from men when they not only do not see it, but they do not *desire* to see it. While they are in this condition, it is impossible to get them to walk in the truth. They are by choice joined to something else, and have no desire to be divorced from it. It is impossible to lead men while in such a condition into the light of the truth. But we need not hesitate to conclude that when "honest, learned, and pious men must differ on such a vital point," it is because of the second of the three things before noted; and when this is the case and the truth is presented to them, they will, like Saul of Tarsus, accept it.

7. Concerning Luther, Calvin, the Campbells, and others, he asks: "Did these men, in spite of their differences, learn enough truth to be saved?" I must respectfully say that I do not consider it the province of a teacher of God's word to parcel out the truth in different quantities and to say that learning so much of it and no more is "enough truth to be saved." When men who are honest and sincere fail to obey and walk in the truth at any point, no matter how much of it they have obeyed at other points, the safe course for teachers of God's word is to leave the disposition of such cases to the Lord himself. We may rest assured that he will do right about it, and in this way we will not be taking chances on misleading somebody else or confirming those who have already been misled. When it is proper to preach at all, it is always and everywhere safe to "preach the word," and the word alone.

Every man, for the love of his own mother, should handle all womankind gently, and hold them in all honor.—Alfred Tennyson.

The First Epistle to the Thessalonians.

BY E. W. SMITH.

"And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything." (1 Thess. 1: 6-8.)

RECEIVING THE TRUTH AMID AFFLICTIONS.

The apostle refers to the saints in Thessalonica as having become imitators of himself and the other apostles, as well as the Lord Jesus Christ. In this he had reference to the sufferings endured for the truth's sake, for it was, as he says, "in much affliction" that they received the word. How different with us! We were not subjected, as were these Thessalonians, to mistreatment, scoffs, jeers, and possibly bodily harm, like many of the earlier Christians. We have been, in this respect, much better favored than they, but it is doubtful if we enjoy our privileges in the kingdom as much as they did. The blessings which come to us through trials and tribulations are more highly prized and more greatly enjoyed. These Thessalonian saints were somewhat compensated for their afflictions by the gifts of the Holy Spirit which were bestowed upon some of their number, for the confirmation of the truth which they had received and which they offered to others.

AN EXAMPLE TO OTHERS.

In thus suffering for the gospel's sake, their patience, love, and joy became an example to all the believers throughout Macedonia and Achaia. We cannot unduly exalt and magnify a good example in Christian living. Such an example bequeathed to children is far better than gold, silver, or houses, and lands. Children cannot lose a good example, and neither can they spend it in riotous living, but it will cling to them like the ivy to the oak. Whatever else Christians may strive to do, they should bend their energies to leave to the world the example of patient service to God even in the face of suffering, sickness, misfortune, and disappointment.

AN EXAMPLE IN MISSION WORK.

Paul says that from the Thessalonian saints had been "sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your [their] faith to God-ward is gone forth." This statement is worthy of the most serious, careful, and prayerful consideration of every church and individual Christian in this world. The missionary activity of this church had impressed itself, not only upon the immediate or adjacent territory, but even upon distant lands. This was done to such an extent that an apostle did not find it necessary to urge upon them this most important work. He said regarding their work along that line, this: "So that we need not to speak anything." Their sufferings and patience in the gospel had reached all the centers of commerce and trade, and was borne from these places throughout every place. They sounded out the word; but, as we sometimes hear, many churches are content to simply sound in the word—that is, have it preached to themselves and nowhere else. But such a policy is suicidal to any church; for our salvation, in part, depends upon our efforts to save others. If the same in this respect could be written of all the churches of Christ, it would not be many years until all who could would be converted to Christ. If the same missionary zeal characterized the churches now that filled many of the early Christians, churches would be planted all over the earth, and few would there be without an opportunity to hear, believe, and obey the gospel. Take, as an illustration, the Jerusalem church. The record of that church is a most remarkable one indeed.

A great persecution arose against it, and the disciples were driven from their homes and scattered in every direction. But this did not quench their zeal for Christ and the salvation of souls, for it is said of them: "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.) The hand of persecution that broke up the sweet and tender ties of home and loved ones could drive them from their firesides, but it could not seal their lips nor tie their tongues. The results of such fiery and unquenchable zeal are thus given: "They therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phenicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spoke unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number that believed turned unto the Lord." (Acts 11: 19-21.) These persecuted and outraged disciples had the gospel of Christ so deeply rooted in their souls and had such a consuming desire for the salvation of others that naught but death itself could stop them. The church at Thessalonica whose history we are studying had the same faith and zeal, and thus became an example for all churches for all time. May she be, in this respect, reproduced throughout the length and breadth of the world.

Commendations.

I trust with becoming modesty and genuine humility the following commendations are submitted to our readers to show an appreciation for loyal friendship and coöperation in making the Gospel Advocate a greater blessing to our readers:

Dear Brother Boles: I am glad to note your presence in the office and your accession to the Gospel Advocate force. It pleases me much, and I hope a career of increased success and prosperity is before us.—M. C. Kurfes.

I was delighted to learn that you were to give your time and splendid talents to managing the Gospel Advocate. I certainly wish you the greatest of success, and feel sure that you will have it.—Claud F. Witty.

I am glad, Brother Boles, you are on the Gospel Advocate. Your presence, unbiased judgment, and fair dealing will go far in restoring confidence. May the Lord bless you in your efforts to give the world a great religious paper.—C. G. Vincent.

I wish to heartily indorse the article, "The Mission of the Gospel Advocate," of July 13, 1922. I believe Brother H. Leo Boles will do his best to help the Advocate do the work of teaching the "whole counsel of God" through the press as outlined in this article. But he needs, and has a right to expect, the unselfish coöperation of all loyal preachers and all other members of the church of Christ. Brethren, let us turn the past loose and work together in the future to help the Advocate do constructive work in teaching the gospel to saint and sinner.—J. H. McBroom.

I am glad to know it, and it interests the brethren of Western Kentucky and Tennessee very much to know that you are a coworker with the Gospel Advocate Company.—A. B. Senseney.

My Dear Brother Boles: Allow me to congratulate you upon your new promotion.—E. L. Pearson.

I shall not save the flowers, but let me give them to you now by saying that the brotherhood is fortunate to secure you for such an important place. The Gospel Advocate is great and gets better all the time. I hope to be able to do more for its circulation than I have done. I want you to know that I am with you and ready to do anything to advance the Advocate at any time.—W. S. Long.

I am delighted that you are connected with the Gospel Advocate as office editor. I especially appreciate the articles that you have recently written on the inspiration of the Scriptures.—W. Claude Hall.

I have noted with much interest and pleasure that you are to be vitally connected with the Gospel Advocate. I certainly rejoice in it and feel that you will be a means of

getting the paper on a higher plane, and I predict for it a growth such as has not been in some time. I want to write more for the paper and try to get it in more homes. I want you to feel that you have a friend in me; and if I can be of any service, do not fail to call on me. May the Lord bless you in making the paper a blessing.—H. M. Phillips.

As to the Gospel Advocate, I feel it will soon be bigger and better than ever, and that's saying *much*. Really, Brother Boles, I think you will fit in the new work like a keystone in an arch. You have my hand in every good work and word.—H. H. Adamson.

I have just learned that you are to have charge of the Gospel Advocate under the new arrangement. I knew that changes were being made, but I did not know who was to have the management of the new order of things. I think the brotherhood is to be congratulated in having you to serve in that capacity. If I can serve you in any way, I shall be glad to do so.—Charles R. Brewer.

I am glad for several reasons. The Gospel Advocate says it is your desire to see division among brethren cease. For that reason I am glad. I am pleased also because of your friendly interest in the young church workers. They need the help and encouragement of maturer minds. I appreciate what you did for me while I was in college under you. May the Lord give such men as you a long life in which to be useful.—R. P. Cuff.

Dear Brother Boles: I am glad that you have cast your lot with the Gospel Advocate. I think you are the right man in the right place. The Advocate is to be congratulated. I predict for it a future of unusual growth and usefulness. Whatever my friendship and coöperation are worth, you know that you have them. Never hesitate one moment to call on me when I can serve you.—B. C. Goodpasture.

Dear Brother Boles: Permit me to say to you that I am very glad indeed to see you on the Gospel Advocate work. I pray that God may use you to his glory and for the good of the cause of Christ.—E. P. Watson.

Dear Brother Boles: I am truly rejoiced over the announcement that you are to pilot the Gospel Advocate, as I read in last issue. I think it was a good selection the company made when they placed the work under your care.—J. G. Allen.

Publishers' Items.

Many splendid books are published and handled at this office. Good, religious books should be kept in each home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books to your library. "Evenings with the Bible" is a fine book to develop piety and spirituality, as well as very instructive. "The People's New Testament with Notes" is very helpful to Bible students. Here is a list that should be in every home. How many of them have you?

- "Sermons," by J. W. McGarvey.
- "Eunice Loyd," by R. N. Moody.
- "Bible Reading," by Isaac Errett.
- "The Glorious Gospel," by Adcock.
- "The Querist's Drawer," by Errett.
- "Lands of the Bible," by McGarvey.
- "Gospel Sermons," by T. W. Brents.
- "Cruden's Concordance" (complete).
- "Larimore and His Boys," by Srygley.
- "The Gospel Preacher," by B. Franklin.
- "Letters and Sermons of T. B. Larimore."
- "Travels in Bible Lands," by A. T. Ritchie.
- "Seventy Years in Dixie," by F. D. Srygley.
- "Patriotic Illustrations for Public Speakers," by Brown.
- "A New Commentary on Acts of the Apostles," by McGarvey.

Send us a new subscriber to-day for the Gospel Advocate. Price, \$2 a year, in advance.

Write us to-day for sample copies of The Young People for boys and girls. The price is in reach of all.

If you know of any congregation not now using our Bible Lesson Helps and will send us the address, we will gladly furnish them sample copies.

If you have friends who are not subscribers to the Gospel Advocate, kindly furnish us their names and addresses so that we may send them sample copies.

"Select Notes on the International Sunday-school Lessons" can be had from this office now at \$1.25; the former cost was \$2. Every teacher should have one.

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

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

Have you read "Sunshine; or, Uncle Miner's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories.

All kinds of Bibles and Testaments are handled by this company. Each member of the family ought to have a Bible. There is personal responsibility on each member of the family; each must study God's word for himself. Each member owning his own Bible is like each one owning his own clothes—it develops individuality.

Many others too numerous to mention can be had by writing the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Leadership.

There are two classes of leaders. In the first class are those who stand out distinctly from the crowd, and speak bravely for new principles, which, as a rule, are rejected in their own day, but eventually are accepted for the greatest good. In the second place come those who keep their ear close to the ground, and, having determined what the crowd, or, at least, a majority of the crowd, wants, stand forth and lead the crowd in the direction it wishes to go.

Young men in the colleges of the country must determine squarely in their own minds whether they wish to be leaders or merely followers. If they wish to be leaders, they must be willing to speak out truthfully their own convictions, despite criticism and abuse which may result from such action. They must be ready, possibly, to suffer crucifixion. If they will be mere followers of the crowd, then ruined lives and disaster will result.—Selected.

OUR WORKERS.

BY H. LEO BOLES.

We have a number of worthy young men who are gospel preachers in the field working for the Gospel Advocate and its publications. Among them may be mentioned B. D. Morehead, Thomas A. Nicks, Samson Lester, A. B. Senseney, and Robert Williams. Any favors that may be shown them will be gratefully received by them and highly appreciated by the Gospel Advocate Company. They are worthy of your encouragement and help. Some of them are working during vacation to be able to finish their education. They offer you good books at reasonable prices. You will benefit yourself as well as help them by placing an order with them.

Home Reading

Just a Little Post Card Faded.

In a volume, quite forgotten,
Which I chanced upon to-day,
There, between the leaves all faded,
Was a card I'd tucked away.
Just a post card from an old friend
Down in Dixie by the sea,
Closing thus a friendly greeting:
"Say, why don't you write to me?"

Only now I feel the meaning
Of those words I'd long forgot.
Only now I feel the heartache
Of procrastination's plot.
Why, of course, I'd write a letter
When sometime I'd be full free
To reply at length unto his
"Say, why don't you write to me?"

And to-morrow came, but, passing,
Seemed to dull the card's appeal;
While the next day found me thoughtless
Of a true friend's cheer and weal.
Shall I write him now and tell him
How I'd long again to be
Close beside him who was asking:
"Say, why don't you write to me?"

No, I cannot, cannot, cannot
Hope a letter will reach Bill;
For he's sleeping down in Dixie
On a little green-turfed hill,
Where they laid him 'neath the daisies
Close beside the sleepless sea,
And he ne'er again will ask me:
"Say, why don't you write to me?"

O, to-night within my bosom
There's a heartache's numbing pain!
In my mind remorse and anguish!
On my soul a sick'ning strain!
Just a little post card faded,
But it stings with memory
Of a question left unanswered:
"Say, why don't you write to me?"

—Henri Fortesquire.

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How One Father Solved the Boy Problem.

"My! But you seem to have been very fortunate with that boy of yours!" exclaimed Mr. Brooks. "I wish you would give me a few pointers. You know, I have a little chap at home; he's five or six years younger than your son, but already he's a problem."

"Why don't you make a pal of your boy, then? Try being a chum," suggested Mr. Mackey. "When Roger was about fifteen, he got into a foolish schoolboy scrape that resulted in a bill for damages for ten dollars or so. I knew nothing about it till a week afterwards, when he came to me and made a clean breast of it."

"Why did you not tell me before?" I asked him.

"Well," said Roger, "I was in hopes I could borrow the money from some of my friends and pay a little at a time without your knowing, but they were all hard up."

"Didn't you consider me as one of your friends?" said I. While he hesitated an idea came to me. "Well, anyway," I said, "I'd like to be a friend of yours from now on. I am still something of a boy, and I'd really like to have a pal about your age. Why can't we get together every now and then and talk over our affairs, including our troubles and scrapes, if there are any—share our secrets, in fact, just like any two boy friends?"

"We shook hands on it, and I soon came to enjoy our little intimate chats. They ranged from baseball to business and from school matters to politics. Yet at first it did

seem to me that I was opening up a little more freely than he was.

"My business made necessary a good deal of traveling. One night at a hotel I ran across an old acquaintance, a prosperous manufacturer, who asked me to join him and two of his friends in 'a little game.' I never really cared for it and was absolutely without skill; but Browne insisted, and I went along. Soon it was suggested that some small stakes would make it a bit more interesting. Without going into particulars, when we got through I was interested to the extent of about one hundred dollars. When I went to my room that night, I thought of Roger, but I shook my head.

"I had to come to it, though. What kind of confidential terms would we be on if I kept back the only thing I was really ashamed of? I guess that no boy ever dreaded a session with his father more than I dreaded my next confidential talk with Roger. But I got through with it after a fashion—it was pretty lame, I can tell you—well, he was disposed to let me off easy.

"Never mind, dear old dad," he said. "Let's forget it. You don't have to do it again. The new camera that I spoke to you about—I'll get along without that now, and it will partly help to make up the loss. We can cut out part of our vacation."

"He had misunderstood me in one particular, and I had to explain that it was Browne who had lost, while I had won.

"O!" said Roger; and I could not help seeing that for just a moment I had risen somewhat in his estimation.

"But that makes it worse," I said. "I can't keep that money, and yet I don't know how to get rid of it."

"Give it back to Mr. Browne," Roger said.

"He would not take it," I replied.

"Roger thought for a few seconds, and then he said: 'If you tell Mr. Browne how you feel, perhaps he will take the money back and give it to some good cause.'

"Good logic or not, I acted on Roger's advice. At first Browne scoffed at the idea; but when I explained the situation, he finally took the money, with the understanding that it should be given to the public fund for the poor.

"A week or two after that I met Browne. 'Hello,' he said. 'Want another little game?'

"No, thank you," said I.

"Well, you could not have it with me if you did!" said he. "I've quit that for good. Fact is, I've got a youngster coming up, and it occurred to me that if I could do something on account of your boy, it was a great pity I could not do something on account of my own."—Selected.

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Cruelty to Children.

"An old lady in Vermont was much concerned by the contents of a letter she had received from her sister in Boston. "Listen to this, Henry," she said to her husband, as she proceeded to read from the letter. "I call it nothing short of cruelty."

"Why, what's the trouble?" asked Henry.

"In this letter," resumed the old lady, "Abigail tells me she gets help in raisin' her children from a mother's club. I do believe in a slipper sometimes, an' a good birchin' don't do a child any harm, but I never in all my life used a club on any of my offspring!"—Harper's Magazine.

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Checking Up.

"What are you reading, Charley?"

"It's a book called 'Child Training' that I borrowed from Mrs. Jones," returned the young son.

"Do you find it amusing?" laughed his mother.

"I'm not reading it for that. I merely wanted to see if I had been brought up properly."—Country Gentleman.

Current Comment

Who Is Spiritual?

Is he a spiritual man? That is the query frequently propounded by religious program builders and by congregations who are on the lookout for pastors to fill their vacant pulpits. It is a query that merits serious attention.

To be spiritual, it is not necessary that a man shall be anemic, nor that he shall refrain from smiling. There is a sickly piety the contemplation of which gives wholesome persons a feeling closely akin to pain. There is an air of funeral solemnity about some professing Christians that is positively stifling.

Spirituality is not marked by a pitying, patronizing attitude toward other members of the fraternity. Now and then we meet with a brother who is on precious good terms with himself. He seems obsessed with the idea that he has a monopoly on truth, and he regards himself with undisguised serenity of soul. He has an unciousness which the uninitiated are prone to regard with awe, but which causes the judicious to grieve.

Neither is spirituality synonymous with emotionalism. There are people who can weep copiously when appeal is made to the feelings, but who cannot be trusted to live the life of common honesty. Alexander MacLaren remarks: "There is a strange underground connection between religious emotionalism and a shady life." In the normal Christian the emotional element has its proper place and function. But let us beware of identifying saintliness with intensity of feeling.

The spiritual man is he who gives free and full expression to the Christ life. Christ lives in him and works through him. He experiences the enlightenment and guidance and power of the Holy Spirit. He possesses the grace of humanity, being acutely aware of personal limitations and shortcomings. He feeds daily on the Word and neglects not the trysting place where he meets alone with God. His ethical standards are high and noble. He is fair and square in his dealings with his neighbors. He is a hater of wrong and a despiser of meanness and hypocrisy. He is charitable in his judgments and merciful toward sinners, having himself experienced the wonderful mercy of God. He is a lover of peace. He knows the joy of salvation. Men can see the Christ light of gladness in his face. He is essentially optimistic in his philosophy, being persuaded that the universe is in the hands of a God of infinite power and goodness. He yearns over the souls of his fellow men and strives to win them to the Savior. He is wholesomely and earnestly religious seven days of the week—in the home, on the street, in the place of toil, in the social circle—wherever his life touches the life of others. His heart overflows with sympathy. He is a liberal giver, regarding himself as a steward of God. Every day he illustrates the master passion of friendship and seeks opportunity to render unselfish service. He is a growing man, ever attaining unto the higher things of the Christian life. His face is toward the goal of perfection in Christ Jesus. Some day the Master's loving hand will place upon his brow the victor's crown.—United Presbyterian.

The above expresses so well an answer to the question, "Who Is Spiritual?" that "Current Comment" gives it space in order to emphasize a much-needed lesson. The average church member needs to give more heed to the demands of a spiritual life. Each one must cultivate a deeper yearning for spiritual things.

There seems to be a ritual formality in much of the worship of to-day. Paul's admonition to be "fervent in spirit, serving the Lord," has been forgotten by many and a lukewarmness prevails. "Fervent" means zealous, boiling, very hot. All the worship of God and service of the Lord should be vital with enthusiasm, and every expression of praise should be an outburst of sincere joy and genuine love; a "free and full expression" of the gratitude of the soul. This will exclude all cold and indifferent formalities in worship.

But how can one become more spiritual? "Set your mind on the things that are above, not on the things that are upon the earth." (Col. 3: 2.) More attention must be

given to things divine. No business could prosper, no profession can succeed, without earnest, thoughtful attention; neither can any Christian life be developed until it "be strong in the Lord and in the strength of his might" without consecration and prayer. This calls for a daily prayer that "the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer." (Ps. 19: 14.)

When Was Paul Converted?

This question is sometimes asked, and the answer perhaps has some practical as well as doctrinal value. When, lying on the Damascus roadside, Saul of Tarsus looked up into the face of Jesus Christ and said, "Lord, what wilt thou have me to do?" old things had passed away and everything had become new; his will had been surrendered to that of Christ, and he was henceforth "not his own, but had been bought with a price." His subsequent experience of receiving sight and baptism was a mere incident of his conversion. They were not necessary to it, although they were needful to prepare him for the service he was ordained to render.—Western Recorder.

"When was Paul converted?" This question is of small moment to us, except that it emphasizes the time or how people are converted to-day. God's law on this point, like all of his laws, is general in its application, universal in its scope, and all-comprehensive in its intention. Since the reign of Christ began as "head of the body, the church," the law of conversion has not been modified or changed. It has not been nullified, but stands to-day as an expression of the will of the Father, sanctified by the blood of Christ. Since the church began on earth, all have been converted the same way and by the same means. The gospel is God's power unto salvation; it was when Paul was converted; it is now, and will continue to be until the reign of Christ shall cease.

Paul was converted when he became a Christian, and he became a Christian the moment his conversion was consummated. His conversion, his becoming a Christian, his entering the church, and his entering Christ are all simultaneous. The process that makes one a Christian at the same time constitutes that one a member of the church, and that process is conversion. When Paul's conversion was completed, at that moment he became a Christian, was adopted into the family of God, was made a member of the church, entered "into Christ." When he was converted, he entered into Christ, and then, and only then, did he become "a new creature." "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." (2 Cor. 5: 17.)

When did Paul enter "into Christ?" Since Paul was inspired, it would be well to let him answer that question; and in answering that question, he answers "when he was converted." Paul says: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) So Paul says that he and the Christians at Rome "were baptized into Christ." That settles the question as to when Paul's conversion was completed. Surely no one will claim that his conversion left him out of Christ. Neither does he say that his "baptism was a mere incident of his conversion," but that he and the others at Rome "were baptized into Christ." He does not say that his baptism was "not necessary," but that by the act of baptism he and others were inducted "into Christ Jesus." Paul, in writing "unto the churches of Galatia," said: "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) So Paul, the Christians at Rome, and the Christians in Galatia "were baptized into Christ." Is it not time for religious teachers and journals to quit saying that "baptism is not necessary," when Paul repeatedly states that the act of baptism puts people "into Christ?"

Evangelistic Notes

Price Billingsley is in a good meeting at Summit, Ga.

Allen Phy recently closed at Sykes, Tenn., with three baptisms.

W. H. Arms has just closed an interesting meeting at Corinth, Ky.

Charles L. Talley is at Antioch, in Jackson County, Tenn., in a meeting.

Fred M. Little has just closed at Anniston, Ala., with nine additions.

R. L. Ludlam is in a meeting with increasing interest at Ottumwa, Iowa.

Leland H. Knight reports five baptisms since he went to Fort Smith, Ark.

S. H. Hall is in a meeting at Altus, Okla., with eight additions to date.

L. B. Jones is in a meeting at Moulton, Ala., with three baptisms to date.

Charles R. Brewer will begin a meeting at Ethridge, Tenn., on September 10.

J. C. Mosley is in a meeting near Newbern, Tenn., with eight confessions to date.

Thomas E. Milholland is in a meeting at Hollis, Okla., with twenty-five additions to date.

R. P. Cuff has just closed at Beech Grove, in Coffee County, Tenn., with two baptisms.

Earnest C. Love is in the midst of a meeting at Indianapolis, Ind., with one addition to date.

G. W. Jarrett has just closed at Muscogee, Fla., with three additions. He is now at Fair Hope, Ala.

F. W. Smith closed a few days ago at Hurricane Mills, Tenn., with two baptized and one restored.

W. F. Lemmons closed at Sneed, near Swifton, Ark., with three additions. He is now at Elbridge, Tenn.

W. Claude Hall recently conducted a meeting at Little River, Ky. He also preached one time at Hopkinsville.

J. E. Wainwright closed at Brinkley, Ark., with two baptisms. He will begin at De Kalb, Texas, on August 30.

L. D. Perkins and wife stopped in the city en route to Cookeville, Tenn., to attend Brother Larimore's meeting.

Noel B. Cuff closed a meeting at Grange Hall, near McMinnville, Tenn., with four baptisms and one restoration.

I. B. Bradley closed a meeting recently at Auburntown, Tenn., with seven additions. R. C. Moore led the singing.

W. R. Hassell held a meeting four miles west of Bradford, Tenn., resulting in three baptisms and two restorations.

C. H. Woodroof, of Albany, Ala., has recently closed at Kimball, Tenn., with ten additions. He is now at Diana, Tenn.

W. E. Morgan, Fort Worth, Texas, is in a meeting at Glenwood, Ark. W. T. Breedlove is conducting the song service.

T. B. Thompson has just closed at Beardstown, Tenn., with two baptisms. He says: "Perry County is ripe for the harvest."

C. L. Purdom, formerly of Paragould, Ark., is now located at 509 Fruit Street, Santa Ana, Cal., after a pleasant overland trip.

R. N. Gardner has just closed near Gainesboro, Tenn., with eight baptisms and five restorations, also fine crowds. He is now at Dunmor, Ky.

Will W. Slater reports a fine meeting at Teneha, Texas, resulting in twelve additions, six of which were baptisms. He is now at Floyd, Texas.

C. M. Pullas closed a meeting at Walter Hill, in Rutherford County, Tenn., with twenty-three baptisms, and is now at Antioch, in the same county.

W. T. Ethridge, who is now in a meeting at Gilbertville, Ky., closed recently at Hohenwald, Tenn., with eleven baptisms and two taking membership.

C. D. Crouch preached a few nights recently at Marrowbone, near Ashland City, Tenn., and is now in a meeting at Berry's Chapel, near Franklin, Tenn.

W. M. Oakley has just closed at Chapel Hill, in Cheatham County, Tenn., with four baptized and one restored. He is now at Walnut Grove, near New Hope, Ala.

F. B. Srygley is just home from Glass, Tenn., where he had ten baptisms and two restorations. He will begin a meeting at Corinth, Ark., next Lord's day.

A. S. Landis began a meeting at Sam's Creek, in Cheatham County, Tenn., on August 6, and closed it on August 13, resulting in four restorations and one baptism.

W. P. Jones closed at Cameron, Okla., with nineteen additions—twelve baptized. He is now at Slaytonville church, at Hackett, Ark., after which he will return to Oklahoma.

H. W. Wrye closed at Smyrna, near Columbia, Tenn., with one addition. He is now at Verona, in Marshall County. He is to begin at Fifth Street, this city, the first Lord's day in September.

W. S. Long closed a meeting at Cornersville, Tenn., on July 30, resulting in eight baptisms and many restored. He is now at Mars' Hill, Ala., after which he will return to Washington, D. C.

Vernon Rozar, Watertown, Tenn., is in a meeting at Commerce, with two additions to date. He goes next to East Tennessee. He has three weeks' spare time the latter part of September for meetings.

W. C. Phillips, Cleveland, Tenn., closed a meeting at Spring Creek on July 29, with eleven baptisms; also closed at Pleasant Grove, near Trion, Ga., on August 13, with two baptisms. He is now at Dalton, Ga.

Joe L. Netherland, Yuma, Tenn., recently held a meeting at Maury City, Tenn., with four additions, and one at Fairview, in Gibson County, with one baptism. He is now at Oblion Chapel, in Carroll County.

Joe Ratcliffe closed at Bethany, near Trenton, Tenn., with three additions. He can hold a meeting embracing the first and second Lord's days in September, and can bring singer. Address him at Bardwell, Ky.

Tim Walker, Haleyville, Ala., closed a grove meeting at a destitute point in Winston County, Ala., with eight baptisms, and three others confessed and will be baptized later. They are planning to build at once.

Willis G. Jernigan, Olathe, Col., writes the following: "I have read with pleasure the splendid articles in recent issues of the Gospel Advocate on the music question." He is at Stone Meeting, Col., with good crowds.

Lucas North, Ethridge, Tenn., writes: "I have been acquainted with the Gospel Advocate since about the time it began to be published; and while it has been a good paper from its beginning, it seems to me to get better and better."

F. O. Howell reports three meetings of the recent past—at Gadsden, Ala., with good crowds, twelve baptisms, and ten thousand dollars raised toward erecting a house of worship; at Bradford, Tenn.; and at Rogers Springs, with fourteen additions. He is now at Nance, near Alamo, and will begin at Middleton, Tenn., on August 27.

J. C. Coffman closed recently at Kilburn Schoolhouse, near Florence, Ala., with nine baptisms and one restoration. Among those baptized was a man eighty years of age. Brother Coffman is now in a meeting at Old Macedonia, in Lauderdale County. He says: "I look forward eagerly for the Gospel Advocate each week. It is great."

John B. Hardeman since last report has held three meetings—at Cottage Grove, with one addition; at Oak Grove, near Fulton, Ky., with four additions; and at Farmington, Ky., with twenty-nine additions. He is now in a meeting at his home, Sedalia, Ky., with two added to date. He has one more meeting, and will then enter his work as teacher.

H. C. Denson, Fairmont, W. Va., writes: "The church here is gaining ground. We have bought and equipped a new tent recently. I have conducted a meeting in it for the last four weeks. T. H. Kirkman will continue it a few days. There have been six baptisms to date. We need a good man here to give his whole time to the work. I am unable to do this, as I work every day. We have a wonderful opportunity here."

C. M. Stubblefield is in a good meeting at Martin, Tenn.

E. A. Bedichek is in a good meeting at Frankston, Texas.

Coleman D. Nichols, Hico, Texas, can be had for a meeting in October.

E. O. Coffman closed at Locust Grove, Ky., with seventeen additions.

E. G. Cullum recently held a meeting at New Hope, near Nashville, Tenn.

R. V. Cawthon is in a meeting at Cedar Grove, near Nashville, Tenn.

W. A. Record is in a meeting at Fruits Chapel, near Hopkinsville, Ky.

T. Q. Martin has just closed at Shelbyville, Tenn., and is now at Lynchburg, Tenn.

D. H. Friend is in a meeting at Oglesby, on the Edmonson pike, near Nashville, Tenn.

C. H. Baker closed at Mount Vernon, Ky., with three restored. He is now at Kedron.

G. A. Dunn, Sr., is in a meeting at the Tenth and Francis Streets Church, Oklahoma City, Okla.

R. C. White has just closed an interesting meeting at Dresden, Tenn. He is now at Florence, Tenn.

Gus Nichols closed on August 13 at Kingsville, Ala., with six baptized and more than a dozen restored.

William F. Etheridge's meeting at Hohenwald, Tenn., resulted in eleven by baptism and two by membership.

Charles Tidwell recently closed at Antioch, in Hickman County, Tenn., with nine baptisms. He is now at Sulphur.

J. A. Cullum has held meetings this season at Elk City and Sulphur, Okla., and is now in a meeting at Jester, Okla.

W. Wilford Heflin, Boaz, Ky., closed at Poplar Springs, near Clarksburg, Tenn., on August 11, with eleven baptisms.

R. D. Smith reports a very pleasant visit to Mount Pleasant, Texas, his old home. He is now back home—Wichita Falls.

The "camp meeting" at Thorp Spring, Texas, with R. C. Bell and F. B. Shepherd preaching, closed with fourteen baptized.

R. P. Cuff preached in Riddleton, Tenn., last Sunday, and reports a fine audience. S. T. Nix preaches there each fourth Sunday.

Vernon Rozar closed at Commerce, Tenn., with two additions. He begins next Lord's day at Harris' Creek, in Bradley County.

H. F. Pendergrass has time for a meeting to begin on September 10. His address is David Lipscomb College, Nashville, Tenn.

E. D. Martin has just closed at Smyrna Church, in Warren County, Tenn., with seventeen baptisms. He is now in a meeting at Mount Olive.

George W. Farmer closed recently at Scurry, Texas, with seven baptisms and two restorations. He is now in a meeting at Reid Avenue, this city.

W. Claude Hall closed at Macon, Tenn., on August 19, with three baptisms. Practically the whole church confessed their wrongs, and two were withdrawn from.

A Correction.—In the Gospel Advocate of August 17, in "Evangelistic Notes," Mrs. A. M. Bibb's address should have been 217 East Marshall Street, Charleston, Mo.

William P. Walker closed at Williams Chapel, near Westport, Tenn., with eleven baptisms. He is now at Clarksburg, and will go next to Bellwood, in Stewart County.

L. L. Brigrance began last Lord's day at McKellar Avenue, Memphis, Tenn. Take the Florida Street South Memphis car and get off at Mallory station, then go one block east.

James E. Laird is now in a meeting at Charleston, Ark. He held a mission meeting there last year and baptized fifteen. Since that time they have built a house of worship.

Carl Etter closed a three-weeks' meeting at Buffalo Church, near Rankin, Okla., with thirty-six baptisms and two restorations. Three were from the Methodists and Baptists.

H. L. Kirby's meeting at Harris Station, Ala., resulted in four baptisms and one reclaimed. In recent months at his

monthly appointments they have had fourteen other additions.

Alonzo Williams closed at Lone Ridge, Ky., with three additions, and at Bethany, Tenn., with thirteen baptized and one restored. He is now at Bethel, near Friendship, Tenn.

J. A. Hudson will change his address, September 1, from Oklahoma City, Okla., to Memphis, Tenn., where he is engaged to preach the coming year at the Harbert Avenue Church.

Just before going to press we received a telegram that E. W. Moon, of Holland, Ga., died on August 20. Brother Moon was a very useful man, and the Gospel Advocate extends sympathy to the bereaved family.

A. H. Smith closed a short meeting at Crockett, in Tate County, Miss., on August 10, with three baptisms. He then preached a few days near Algona, in Pontotoc County, with two baptisms and three from the Baptists.

E. L. Whitaker closed on August 6 at Good Springs, Tenn., with six baptisms. That evening he began at Shoal Bluff, near by, and continued to the following Thursday, with twenty baptisms. He is now at Cordova, Tenn.

I. B. Bradley closed a good meeting with the church at Auburtnow, Tenn., on Tuesday night, August 15, with seven baptized. The church there is in fine condition. He began at New Hope, near Readyville, Tenn., on August 20.

Andy T. Ritchie and J. D. Derryberry began at Pegram Schoolhouse, in Humphreys County, Tenn., on August 6 and continued to August 18, with fine crowds and nine baptisms. They are now at Grassy Valley, in the same county.

J. M. Dennis closed a tent meeting at Haywood, in Barren County, Ky., on August 13. He is now at Bellview, in Metcalfe County, near Edmonson, Ky. He will go next to Corinth, in Sumner County, Tenn., and will begin at Brushy Chapel on September 17.

John M. Rice and N. W. Allpin closed a good meeting at Knox City, Texas, with thirty-eight additions. Thirteen months ago they started with twenty-six members; now they have ninety and a nice house of worship. Brother Rice is moving to Abilene, Texas.

John T. Smithson, Louisville, Ky., has just closed at Oak Grove, in Warren County, with ten baptisms and three restorations. Recently he conducted a meeting at Gassaway, in Cannon County, Tenn., with six baptisms. He also held a meeting at Pea Ridge, also in Cannon County.

Will J. Cullum preached at Twelfth Avenue, North, this city, last Lord's-day morning, to a large audience. He will begin on September 3 at Owen's Cross Roads, Ala., after which he will return to Rockwood and Dayton, Tenn., where he labors regularly. He will move there on October 1.

Norman Cooper, Salem, Ark., writes: "There are eight preachers in this (Fulton) county, and all are busy. There are ten congregations, and each is having some preaching done. The one at Liberty Hill sees that the poor children are clothed for school." Brother Cooper will go to Baxter County on August 27.

W. L. Reeves closed at Humboldt, Tenn., on August 17, with seven baptisms. A. B. Gunter led the singing and did the baptizing. Brother Reeves is now at Brownsville, Tenn., in a mission meeting, and he hopes to establish a church while there. If you desire to assist this meeting, address H. V. Hood, Brownsville, Tenn., Route 5.

A. B. Lipscomb and E. Gaston Collins have just closed a meeting at Old Salem, which was well attended throughout. Eight were baptized and two restored. One came from the Methodists who was satisfied with his baptism. Brother Lipscomb will begin next Lord's day at Guin, Ala. Brother Collins is now at Shady Grove, in Lincoln County.

B. C. Goodpasture, Atlanta, Ga., writes: "Don Hockaday recently closed a tent meeting in Lakewood Heights. One was baptized. He is now in the midst of an interesting meeting in East Atlanta. Hugh E. Garrett is now in the last meeting of a two-months' campaign in South Georgia. He began the Pine Grove meeting yesterday (August 13). One was baptized at West End last Sunday. Brethren Bearden, Hockaday, and Klingman preached at West End during the month I was in Tennessee on my vacation. Large audiences heard and appreciated their inspiring messages. Three were added under their preaching. There have been forty-five additions at West End during the last three months."

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By "blood medicine" we mean, for instance, Hood's Sarsaparilla, for nearly 50 years the standard remedy for blood disorders.

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In all the world so wide
There's never a place
With half the grace
Of the spot where our own abide!
And always we see it clear,
Wherever we may roam;
For home is the heart
Of the world's great mart—
And love is the heart of home!

O, hard may the struggle be
Against the wind and tide;
The waves may dash,
And the thunders crash,
As the world's rough sea we ride;
But ever we gain toward shore
Where a light shines over the foam,
And love's own strength
Shall win at length,
For love is the heart of home!

—Minnie Leona Upton.

Croft Academy.

BY R. N. GARDNER.

This is a Christian school located in the country near Paragould, Ark. It is conducted by Christians that are convinced that it is their duty to educate their own children. The brethren pay all expenses of the school and make tuition free to worthy students unable to pay. Board may be secured for twelve dollars a month.

The church house, with an additional room for recitations, is used for a school building.

The Bible, all the grades, and about two years of high-school studies are taught.

These brethren are thus setting a worthy example for all other Christian parents, who should either found such a school in their own community or move where there is one. If this were done, the result for good could not well be imagined. We should then have more and better Christians, elders, teachers, and preachers.

When it can be avoided, Christians should not turn their children over to the government to be educated. They learn the ways of the world and the governments and grow up comparatively ignorant of God's will and way. Almost any community of Christians is as able to maintain a local school as these brethren are.

If you wish to learn more of this school or if you wish to patronize it, write R. N. Gardner, Nashville, Tenn., Route 7.

Financial Report of Work at Washington, D. C.

BY E. L. MILLS.

This report is submitted for the information of all whom it may concern.

Total amount received from individuals and churches outside of Washington, D. C., \$29,830.19.

Contributions by the Washington congregation for the last three years:

January to December, 1919, \$2,677.18;
1920, \$4,404.65; 1921, \$3,969.88.

The original cost of the property was \$40,000. Additional cost of seating, baptistery, and carpet was about \$3,000. The indebtedness at present, after the application of \$6,000 for lots originally bought on which to build, and cash now on hand, is approximately \$8,500. The above-mentioned lots have been sold for \$6,000 at a profit of \$750, excluding the use of the money invested and cost of transfer, etc., the profit approximating the interest.

The church here appreciates your coöperation in the past. It is hoped that you will assist other needy fields as liberally as you have the work here.

Paper Bags.

Empty paper bags have many uses. Slipped over the chimney of a kerosene lamp, one such will keep it clean and ready for such an emergency as the night when the electricity fails. In closets paper bags are a convenience to slip over footwear out of season, for it keeps off the dust. Small-sized paper bags slipped over pint or quart jars of canned fruit not only keep the jars free from dust, but help preserve the fruit. Paper bags are useful to garner seeds from the flower and vegetable garden for the next season's planting.—Selected.

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All my Own.

I do not own an inch of land,
But all I see is mine—
The orchards and the mowing fields,
The lawns and gardens fine.
The winds my tax collectors are,
They bring me tithes divine—
Wild scents and subtle essences,
A tribute rare and free;
And more magnificent than all,
My window keeps for me
A glimpse of blue immensity,
A little strip of sea.

Here sit I, as a little child;
The threshold of God's door
Is that clear band of chrysoprase;
Now the vast temple floor,
The blinding glory of the dome,
I bow my head before;
The universe, O God, is home,
In height or depth, to me;
Yet here upon thy footstool green
Content am I to be,
Glad when is opened to my need
Some sealike glimpse of thee.
—Lucy Larcom.

True Aims and False Aims.

BY JARRATT L. SMITH.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (1 Kings 3: 9.)

These were the words of a very wise and great man; and it is said that his speech pleased the Lord.

The men whose names the world will not willingly let die are those who find in others' good their greatest joy. The names of self-gratifiers, self-seekers, die out. The men whose unselfishness leads them to say, "Give me these that I may judge thy people, that I may civilize and educate and evangelize, that I may bless my generation"—their names become the echo, ever sounding throughout the ages, for the sacrifice they once chose to make for others. The two great teachers from among the kings of Israel learned in suffering what they taught in song, proverb, and parable.

In the chapter containing our text we read of Solomon's ascending to Gibeon and sacrificing at once a thousand burnt offerings. Solomon found out that very night that these offerings were not wasted. God appeared to him and said: "Ask what I shall give thee." Solomon came up to the height of a great choice, and the choice pleased the Lord. God comes to every one of us, saying: "Choose what I shall give thee." We must choose; and it is this liberty to choose one's aim in life and one's destiny at last that makes life so serious. We must choose between religion and irreligion; and if we choose aright, it is well for us.

"Give therefore thy servant an understanding heart." It must begin with the heart. The pure in heart alone can see God (Matt. 5: 8); and if a man cannot see God in the world,

he cannot see anything else in its true proportions.

Choose between good and bad in your companions, your books, your pleasures and habits. You are in a world of temptation; and it is a manifestation of wisdom when the true aim in life is chosen.

It pleased the Lord that Solomon had asked wisdom and rejected that which was false. It pleased God that he did not ask for long life. Then, is that a wrong desire? Well, it is a nobler thing to act well your part than to be constantly wishing for long life. Life is not measured by length of days. "We live in acts, not years." Methuselah lived for nine hundred years, and never said a word worth putting down in the Bible. Jesus Christ was here for only thirty-three years, and his name has gone through the earth, filled heaven with its praise, and his deeds shall be spoken of throughout the eternal ages. Life is yours to fill it, as Christ filled his, with noble deeds of help to others.

It pleased the Lord that Solomon did not ask for riches. Then, is it not wrong for us to desire riches? As the great absorbing passion in life, it is wrong. Jesus did not teach that riches are the root of all evil, but "the love of riches." The evil was here before the riches. There was not a penny in the world when the first sin was committed. But if mammon be your great aim in life, you will be the worse for every coin you gather.

It pleased the Lord that he did not ask the life of his enemies. Neither should we. Some say that it is the sweetest thing in life to have revenge upon an enemy. Another has said: "Revenge is mine, saith the Lord." Christianity is the only religion that teaches all men to give over their vengeance to the Lord.

The reason why it pleased the Lord that Solomon rejected the false and chose the true aim in life is, he chose what enabled him to be serviceable to others—"an understanding heart to judge thy people," he chose to walk in the statutes of a good father; and, furthermore, he chose God himself as his portion, rather than all his gifts. But God gives abundantly more than you ask. His gifts never bring leanness to the soul; but they bring a feast of joy, until the Christian is ready to cry: "All these, and Christ, too!"

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Field Reports

Quitman, Ark., August 8.—I have just closed a fine meeting at Albion, Okla., with thirty baptisms, and thirteen who had run off after the devil came back home. I go next to Strawberry, Ark.; then to New River, Ala.; and then to Ozark, Ark., on September 20, to fill Brother C. R. Nichol's date in debate with Stewart on the infidel doctrine of a future kingdom and soul sleeping.—J. D. Tant.

Altus, Okla., August 15.—On the night of August 4 the church here closed its second mission meeting this season at Pleasant Point Schoolhouse, with six souls baptized into Christ and one restored. I did the preaching. On August 6 Brother S. H. Hall began a meeting here. To date there have been fifteen added to the church from all sources. The meeting will continue through next Lord's day. Brother Hall, as is his constant habit, is presenting wonderful truths in each one of his addresses.—S. E. Templeton.

Etowah, Tenn., August 18.—Brother Flavil Hall began a meeting here on July 2 and closed it on July 16. His son, Gardner S. Hall, led the song service, and also conducted a class in vocal music. Brother Charles Holder began a meeting at Englewood on July 21 and closed it on August 14, with thirty-one additions. This was a mission meeting and held in a tent. There was no congregation there previous to this meeting. An effort will be made to build a house of worship. Gardner Hall led the song service. The Etowah congregation furnished the singer. There is much to do in East Tennessee, and this is a sample of what can be done. Brother W. C. Phillips closed a meeting recently for the Spring Creek congregation, with fourteen additions. He is now in Georgia in a meeting.—S. S. McMahon.

Hanceville, Ala., August 17.—On Thursday following the first Lord's day in July I began a meeting at Kimberly, Ala. I was not well, and grew worse as the meeting progressed, and after six days returned home, having baptized two persons there. Then for two weeks I was unable to do anything. On the fifth Sunday in July I began a meeting at Pleasant Hill Church, as a result of which three were added to the body. I am going to do some evangelistic work under the direction of this church next year. I shall begin a tent mission meeting for this church on the third Sunday in September, the Lord willing. I am now in the midst of a meeting near Arkadelphia, Ala., with good interest, especially among the members. I have time for a meeting between the first and third Sundays in September. Write to me if you need my services. This is only my third year in the work, and I am determined during the coming year to put all I have into it. There is no paper like the Gospel Advocate.—Pride E. Hinton.

Hornbeak, Tenn., August 17.—On Friday night, July 21, Brother R. C. White, of Nashville, Tenn., began a meeting at this place and closed it on

SUCCEEDS WHERE
DOCTORS FAIL

Lydia E. Pinkham's Vegetable Compound Often Does That.—Read Mrs. Miner's Testimony

Churubusco, N. Y.—"I was under the doctor's care for over five years for backache and had no relief from his medicine. One day a neighbor told me about your Vegetable Compound and I took it. It helped me so much that I wish to advise all women to try Lydia E. Pinkham's Vegetable Compound for female troubles and backache. It is a great help in carrying a child, as I have noticed a difference when I didn't take it. I thank you for this medicine and if I ever come to this point again I do not want to be without the Vegetable Compound. I give you permission to publish this letter so that all women can take my advice."—Mrs. FRED MINER, Box 102, Churubusco, N. Y.

It's the same story over again. Women suffer from ailments for years. They try doctors and different medicines, but feel no better. Finally they take Lydia E. Pinkham's Vegetable Compound and you can see its value in the case of Mrs. Miner.

That's the truth of the matter. If you are suffering from any of the troubles women have, you ought to try this medicine. It can be taken in safety by young or old, as it contains no harmful drugs.

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GOSPEL ADVOCATE
Nashville, Tenn.

Tuesday night, August 1. I had the pleasure and benefit of hearing him several times. The sermons were full of scripture, logic, and pathos, appealing to the intellect and emotions of the heart. Three were baptized. It was a great meeting. On the first Lord's day in August, Brother F. B. Srygley, of Nashville, began a meeting at Glass and closed it on Tuesday night, August 15. Ten were baptized and two restored to fellowship. I had the pleasure and benefit of hearing him only twice. Those who know Brother Srygley know the kind of preaching he did. It was a great treat to me to be with these godly men and learn from them. Brother Flavil Hall has been in Obion County for nearly a month. I did not get to see him, and have not heard of the visible results of his work. My

meeting at Jones Chapel, in Lake County, began on the first Lord's day in August and closed on the second Lord's day. Seven were baptized and four were restored to fellowship. My twelfth meeting there in succession, and I am called again for 1923.—John R. Williams.

Rector, Ark., August 16.—Brother Lacey L. Holt, of Batesville, Ark., and I closed one of the greatest meetings ever held in the State, at Egypt, Ark., on Monday last, at the water. There were one hundred and forty-four additions from all sources—one hundred baptisms and forty-four accessions from reclamations, statement, and by letter from other congregations. A great many of those baptized came from the Baptists, expressing a desire to obey from the heart that form of doctrine once delivered. Most of those baptized were of mature age, heads of families. Brother Holt preached at night to the world and the writer spoke to the church in the morning services. The success of the meeting is largely due to the fact that the congregation was ready for the meeting—had their spiritual house in order and all things ready. The preachers tried to preach the gospel as God's power to save, and the faithfulness of the congregation gave the people a desire to hear the truth. I have been preaching regularly for this congregation for some years, and they listened to my plea to get all things ready. The meeting continued over three Lord's days.—J. W. Dollison.

Union, S. C., August 14.—We are greatly rejoiced to be back in tent work. On August 10 we pitched our new tent which Brother White made for us and began a meeting at Moore, S. C., with about one hundred and twenty-five present. On Friday night the audience was fine, considering the threatening weather. Yesterday afternoon we had a good crowd, and last night we could not seat all who came. I have never seen better attention; and as this is the first time that they have ever heard the gospel in its purity, it is uncertain as to the outcome. We have two brethren living in this neighborhood, and they are very anxious to establish a congregation. Brethren, pray for us. We had a fine crowd at the services at home in the forenoon. Some were out for the first time and seemed to be highly pleased with the service. One confession. Brother Gibbs' reports from Greenville are very encouraging. Certainly the congregation at Waverly-Belmont, Nashville, Tenn., is rejoicing that they are having fellowship with him in the great work that he is doing. Just think—about thirty members already! I really believe that Brother Gibbs is doing what he can with what he has to work with. He is badly in need of a Ford to use in the work. I do not know of a better way some congregation could spend a few hundred dollars. It seems that, with just two preachers in this State, the brotherhood cannot afford to let the work be handicapped so much on account of the price of a Ford. Who will speak first? It might save many souls. We are also badly in need of about two hundred folding chairs to be used in our tent work. If you have any number stored away that you do not need, you would do well to ship them to us.—Thomas H. Burton.

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A Special Plea.

BY MAX LANGPAAP.

This article is not written in the
spirit of complaint. A plea is not a
complaint. We are not complaining.
We simply desire to spur on a renewed
and greater effort on behalf of the
Honolulu mission work.

We have been in Honolulu a little
over one year. The mission is on a
fair start toward greater things for
the kingdom. Perhaps not a very
great deal has been accomplished up
to date. But the start has been
made, and we are trying to lay
the foundation deep and strong and
solid—that is, on Jesus Christ. Our
conscience is clear in this respect.
We have not compromised in anything
with the sectarian world or with the
world itself in order that we might
make our work seem more prosperous
and more of a success. What we have
already done, we have done the way
the Bible teaches us to do, and it is
our firm resolve in our struggle up-
ward to rely solely on the strength
and merits of the gospel of Jesus
Christ. If I cannot do the work al-
lotted to me here in Honolulu in this
way, I am ready to quit. If I did it
any other way, I would be false to
God and to the brethren who are sup-
porting this work.

Now, people are not crowding around
us and imploring us by the hundreds
and thousands to tell them what to do
to be saved and demanding to be im-
mersed. We feel delighted when we
find one who cares to hear the gospel
and is honest enough to care to search
out with us whether these things be
so. Our work will be somewhat la-
borious and results slow. But we want
to do it as the Master requires. No
compromise on this score. May it al-
ways be truly said of me that I stuck
to the old paths, even if I did not
seem to accomplish much.

Our first year here has resulted in
two baptisms. More than once we
had eager hopes of reporting others,
but they did not materialize. I am
sure they heard enough of the gospel
to know what was required.

Besides this, we have property easily
worth five thousand dollars that is
being used for the mission, and will be
used as long as it is ours. We could wish
that it was clear of debt; but it is not,
and will not be clear for several years
unless our special plea bears good
fruit. Brother, I am not asking you
to give just so much as your part in
this work, but I am going to leave it
with God to plead with you for us to
do just as much for us as we ought
to have done in order that we may be
enabled to push forward with greater
speed. We do not know that we are
hindered and thwarted when we
speed. We know that we are being

enough problems to meet and solve,
enough difficulties to overcome in
matters spiritual, without being hin-
dered overmuch in material things.

During July we received ninety
dollars. Taking from this the month-
ly payment of fifty dollars, we have
forty dollars left. Figure out, if you
can, just how far a family of four can
get with forty dollars in such a coun-
try as this. What do you think about
this, reader? Ponder well our work
and pray for us. We need more than
we are getting, and it needs to come
in steadily, not spasmodically. If we
can clear this property, we can broad-
en our field. We believe that this is
as promising a field for future results
as can be found anywhere. There is
a special field among the young Ori-
entals. Will you help us reach them?
All who love to see the kingdom of
Jesus increase will be glad to help us
in this work. Then let us push for-
ward to greater things. It is not
right to be at a standstill too long on
account of lack of means. God's work
is too great and too important for that.
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place in your prayers and in your
fellowship.

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Among the Colored Folks

On the second Lord's day in July I began a meeting at Obion, Tenn., which continued one week, with fine interest. The brethren and sisters were much encouraged. This is a small congregation, but they are willing workers and faithful in the work of the Master. The white brethren and sisters attended each night and helped to support me while there. I have promised to return next year and remain longer.

On the third Lord's day in July I began a two-weeks' meeting at Henderson, Tenn. Although this was my seventh meeting at this place, the interest seemed to be greater than ever. The house was packed at each service and the singing was excellent. Brother A. G. Freed was present one night and spoke a few words of encouragement. The white people attended each night, and they seemed to enjoy seeing the people worshipping God in spirit and truth who once were entangled in sectarianism. This meeting resulted in twenty-two precious souls obeying the gospel. I have consented to labor with them again next year.

On the fifth Lord's day in July I began a meeting at Center Point, Ark., and continued it two weeks. Interest grew from the beginning. The white people attended in large numbers, some coming thirty miles in cars, and they did all they could to encourage me in my work. There were seven additions and one restoration. This was my second meeting with these good people, who did all they could to make my stay among them a pleasant one. By request I preached on Tuesday at eleven o'clock for the white people, and Brother Billingsley (white) was present and seemed to enjoy the services. I have promised to labor with them next year.

My next meeting will be at Capleville, Tenn.

I sincerely thank the white Christian people for their hearty coöperation in my work wherever I go. A white brother wrote me a few days ago, stating that there were several colored people who wanted to be baptized at Martin, Tenn., where I closed a meeting a few weeks ago. He says the people are reading their Bibles since I left. Just as soon as I find an opportunity I will go back to Martin. Whenever my people see the light of the pure gospel, they will come to Christ.

M. KEEBLE.

This world is not so bad a world
As some would like to make it;
And whether good or whether bad,
Depends on how we take it.
—Selected.

Diamond Rivers.

The geological formation of the famous diamond region in the state of Bahia, Brazil, shows that at some time in the history of the world the mountains there were thrown up by a hot mass and the carbon in the stone crystallized into gems. It was, in effect, an electric furnace on a gigantic scale. In Brazilian diamond mining natural water courses play an important part. Water and the weather gradually disintegrate the rocks, and the diamonds are washed down into gullies and the beds of rivers, whence they are recovered by the miners. In some places divers are employed to work at the bottom of the rivers, filling sacks with silt that contains the diamonds. The river beds are rich in precious stones which cannot be extracted advantageously, if at all, by the methods now in vogue.—Selected.

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Field Reports

Imboden, Ark., August 16.—I have recently conducted meetings at Noland, Maynard, and Biggers, Ark. At Noland we had a very good meeting. The crowds were large every night. Attention and interest were fine. Four were added to the one body. We began at Maynard on July 28 and continued over two Lord's days. Twenty-seven were baptized and eight were restored. Among those baptized was a Baptist preacher, who was a member of the faculty of the Ozark Baptist Academy at Maynard and who had been preaching for the Baptist people for about nine years, but he declares that hereafter he will preach it as "it is written." This was the best meeting of the year for me. I promised to hold their meeting next year. In spite of the fact that the Methodist people were in a meeting at the same time, we had a fine meeting at Biggers. The crowds and interest were fine throughout the meeting. Eleven souls were baptized into Christ and four were reclaimed. Brother C. E. McCord, of Palatka, Ark., who was there at the time in a singing normal, had charge of the song service in the meeting. From here I go to a point near Swifton.—A. H. Porterfield.

Covington, Ky., August 14.—On the first Lord's day in August I spoke to the congregation at Branch Hill, Ohio. This was formerly a digressive congregation, which seems to have been abandoned by our erring brethren as to preaching, and was partially set in order by Brother J. L. Hines, they having agreed to give up everything unscriptural except the instrument. The brethren here have been extending as much encouragement as possible to this congregation, and have asked them to cooperate with us in supporting Brother Hines as resident evangelist when he reaches here on October 1 to take up such a work among the local brethren, provided they will give up the instrumental music also. The Covington brethren continue steadfastly in the apostles' doctrine, etc., and are trying to engage in the things which pertain to salvation for ourselves and those who are without. We have rendered assistance to needy widows and orphans among the members and also without our number, have helped to support preachers of the gospel who come among us, and have started a building fund. We are still meeting in a rented hall on the third floor, which very greatly retards our progress. We have invited a number of other local congregations to cooperate with us in supporting a resident evangelist for work here, and have received assurances from several congregations that help may be expected. Brethren everywhere are requested to pray for the success of our efforts.—R. C. Hammons.

Be not disturbed by infidelity. Religion cannot pass away. The smoke of a little straw may hide the stars, but the stars are there and will reappear.—Carlyle.

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ALIEN PRAYER.

[This week our readers are treated to an article on "Alien Prayer" from the trenchant pen of the lamented D. Lipscomb. This is a reprint from the Gospel Advocate of 1876.—H. Leo. B.]

A brother asks for a scriptural consideration of alien prayer, referring to the prayer of Cornelius.

The question of "alien prayer" is not treated in the Bible. It is the outgrowth of a corrupted religion and of false ideas concerning that religion. In the primitive age of the religion of the Redeemer, the idea of a man praying to God who was not willing to obey him does not seem to have been recognized. The principle in the Old Testament is plainly laid down that the man that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28: 9.) But this did not refer to the alien from Israel, but to the child of Abraham who refused obedience to the laws of God. It was a knowledge of this universally recognized rule of dealing with the disobedient Jew that prompted the blind man who was healed to say: "Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth." (John 9: 31.) This is spoken to the Pharisees as a well-known and universally accepted principle among the Jews, and is quoted by the apostle with full approbation as the rule under the Christian dispensation. Solomon gave further expression to the same truth. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when destruction and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised my reproof." (Prov. 1: 24-30.) But this is directed to the Jew, in covenant relation with God, but who turns away and refuses to hearken to his commands or to obey his laws. John says: "Whosoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.) But this is spoken to and of those who are in Christ, who have put him on. The lesson is taught as plainly

that we cannot neglect God and his laws, cannot treat them lightly and refuse to hearken to him until calamity comes upon us, until danger threatens, then turn and pray to him and be heard. He has said to such that he will laugh at our calamities, he will refuse to hearken when we call. This principle is doubtless as true with reference to one out of covenant with God as to one in it. These seem to indicate clearly that the whole habit of refusing to obey God until sickness and death come upon us, and then in the distress of our souls calling on him with the expectation of being blessed, is a delusion. Many take the mere fact that they call on God as evidence that he will accept them. But he says they will call, but he will not hear, because when he called, when they were young and in health, they refused to hearken to him. That they sometimes imagine he pardons them and get happy is just no evidence at all. People frequently delude themselves on this subject as on many others. A dying man knows no more about his future state than the man in good health.

We let our sympathy for man frequently cause us to lose sight of God's power and God's law. God's honor is violated and outraged when we teach that man has been allowed to rebel against God all the days of a long and active life of vigor, and then in a few moments of weakness, in a dying hour of mental and bodily feebleness, implore help, and assure him he can obtain it. When we in health and vigor refuse to hearken, he will not hear us when in weakness and calamity we call upon him.

But to the question. It does not seem to us that the Scriptures anticipate what is called "alien prayer." It means the prayer of one who is staying away from God, who is refusing to obey him, who recognizes by a cold mental assent that he is God, yet refuses to come near to him, to be his servant, to be his child, to honor him in his life, and with his body. Can there be any doubt as to the reception God gives a prayer of such a person?

Why should a man who would pray to God be an alien? He certainly need be an alien no longer than to submit to him to whom he prays. If he will not submit to him, why pray to him? Certainly if he prays to him in faith, he believes in him, trusts him; why not, then, obey him? All the teaching of the Bible is that so soon as an alien believes in Christ, he will at once obey him and cease to be an alien. So his prayers at once would cease to be alien prayers; they would become instead the prayers of a child of God. If the man's prayer is not in faith, it is a hypocritical prayer. If he is not a believer, his prayer is not in faith. "Whosoever is not of faith is sin."

The whole difficulty about alien prayer has grown out of the error that a man may be a child of God while refusing to submit to him, while out of Christ. This error eradicated, the difficulty vanishes. Men now stay away from God, refuse to obey, violate his commands, and for years and years pray to God to bless them, to save them. These prayers cannot be granted if the Bible be true. Now, these men, while praying to God, either believe in God through Christ or they do not. If they believe in him, why not obey him and put themselves on the Lord's side, in his kingdom, enter into Christ and become his children? If they do not believe in him or trust him, their prayers are in unbelief, are not of faith. Only the prayer of faith is answered with a blessing.

There is no excuse for any man now, who knows enough of God and has faith enough in him to pray to him, not to obey him. Sometimes we apologize for them that they are timid and lack confidence. Timid of God, a kind Father, but not timid, not fearful of serving the devil? They lack confidence to serve God, but have confidence to serve the devil.

The whole truth is, the timidity, lack of confidence toward God, is unbelief, and unbelief because we love sin; a lack of faith because we do not desire to serve God.

We need waking up on this lethargic, insulting position we occupy toward God. Pray to God, ask his favor, yet will not submit to him, will not let him lead us, will not let him direct and rule over us—that is alien prayer. Of course God will not hear or answer that kind of a prayer. But what was Cornelius' condition? He was not a Jew, and he prayed. But Cornelius, to the extent that he knew the law of God, was obeying it; and the moment he learned the will of God, he gladly obeyed. He did not find objections, he did not see how many excuses and pretexts he could invent to keep from obeying. When he prayed, he connected with his prayer an anxiety to know the will of God that he might do it. What prevents any man who desires to do the will of God now from knowing it? Prejudice, you say. What is prejudice but a blindness to the truth, because we love something else better than we love the truth? We love somebody else's ways better than we love God's ways. That is prejudice. Prejudice of this kind is one of the highest crimes against God. Prejudice is blindness of the heart. But it is "the god of this world" which "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them," "to give the light of the knowledge of the glory of God in the face of Jesus Christ." "If our gospel be hid, it is hid to them that are lost." (2 Cor. 4: 4-6.) If people are so blind that they cannot see the truth to obey it, it is because they are serving the god of this world. While they are serving him the God of heaven will not hear them. Those to whom the gospel is hid must perish.

I have no doubt that every man who prays as Cornelius did, under like circumstances, that God will hear his prayers. Every man who sincerely desires to do the will of God—who is doing it so far as he knows—God will enable him to know it. But a man with the Bible who refuses to read it, or, reading, refuses to obey it, is not like Cornelius. A man with prejudices that will not let him see the truth is not like Cornelius. The word of God was all Cornelius wanted to induce him to obey it. He was not prejudiced; he was more anxious to receive and know and obey that than anything else in the world. This much in reference to alien prayer. No earnest, true man, anxious to obey God, will remain an alien any longer than he can obey the law that makes him a child of God. If he refuses obedience, his prayer will not be heard. If he prays like Cornelius, he will be blessed like him, not with a miracle or inspired men, but with that which is the sum of all inspiration—the Bible.

The question of alien prayer, then, is not the question to be considered. Whenever a man comes to believe in God through Christ, he is brought to realize his own weakness, blindness, sinfulness, and helplessness. He sees God's power, goodness, love. He as naturally prays when he realizes this as he breathes. But if he is honest with himself and true to his own integrity and his Maker, he earnestly starts on the work of obedience to God. He turns himself right around and starts heavenward. At every step he prays, and with every breath of prayer he steps forward in obedience. There is no separation with the true, honest lover of God between prayer and obedience. What we object to in the individuals that merely believe is not their prayer. It is depending on prayer alone without obedience. They are taught and they practice praying that

God will bless, will pardon, while failing to go forward in obedience. We want them to go forward by faith in prompt obedience, praying as they go. When God says, "Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins," instead of going forward in glad and joyful obedience, they stop, refuse the obedience, yet pray to God to forgive them their sins while refusing or failing to obey him. God never answered that kind or character of prayer in Cornelius or any other being. The alien prayer is a prayer for the blessing while refusing to comply with the conditions on which God has suspended the blessing. Cornelius never prayed that prayer; God never answers that prayer.

There is no shadow of excuse for any man not knowing what the Bible requires him to do, except that he wants to do something else—is blinded by his love for something else than the way of the Lord. Man is responsible for keeping a good and honest heart. We should plainly teach the world its true responsibility on this matter of prejudice and blindness instead of apologizing for it.

Publishers' Items.

Many splendid books are published and handled at this office. Good, religious books should be kept in each home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books to your library. "Evenings with the Bible" is a fine book to develop piety and spirituality, as well as very instructive. "The People's New Testament with Notes" is very helpful to Bible students. Here is a list that should be in every home. How many of them have you?

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Our Contributors

Servants of God.

BY J. G. ALLEN.

A servant is one who serves. That naturally implies a service. The Bible tells us about different kinds of servants; but let us notice this word in its highest sense—that is, in the sense of a person that dedicates himself to the service of another by the choice of his own will.

The apostles did that very thing. Hear them: "Paul, a servant of Jesus Christ." (Rom. 1: 1.) "James, a servant of God and of the Lord Jesus Christ." (James 1: 1.) "Simon Peter, a servant and an apostle of Jesus Christ." (2 Pet. 2: 1.) "Jude, the servant of Jesus Christ." (Jude 1.)

I have referred to the apostles first for the reason that no one, I suppose, will call in question but what the apostles were servants of Jesus Christ—that is, they rendered their service to Him.

The next point I call attention to is the service that Jesus Christ commanded them to do. Whatever that service was, they did it, because God indorsed it by enabling them to perform miracles as proof that they pleased him. "And many wonders and signs were done by the apostles." (Acts 2: 43.) "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." (Heb. 2: 4.) I have briefly referred to the apostles here for the reason that no one can doubt for one moment but what the apostles were true servants of God; yet many are in doubt to-day about many things that many so-called "servants of Christ" are doing and trying to impose on the church.

I have said nothing so far about the service the apostles rendered, only emphasized the truth that the Lord placed a service upon them and that they were faithful in performing it. We will now look for the work they were to do, which can be easily found by any one anxious to find the truth.

In Matt. 28: 19, 20 we find the last interview the Savior had with the apostles: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Mark (16: 15, 16) tells just what they were to preach: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Luke (24: 47) tells us where they were to begin: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." If any one failing to understand the last three quotations will read Acts of Apostles, together with the letters to the churches, he cannot fail to understand just what the apostles taught. So we have learned thus far that the apostles were Christ's servants, also the service they performed, and that God indorsed their work.

Now, the important lesson for us to learn is, what service does God require of you and me? When the Savior commissioned the apostles, he required them to teach all the converts they made that it was their duty to do for others just what the apostles had done for them. (See Matt. 28: 20.) I know the apostles did exactly what they were commissioned to do from the very beginning of their work. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers." (Acts 2: 42.) Yes, every convert was required to preach just like the apostles. "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8: 4.)

The apostles laid the foundation, and all Christians are required to build thereon. "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." (1 Cor. 3: 10.)

"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4: 9.) "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us." (2 Pet. 1: 1.) Say, is your faith the same as the apostles? Hear the apostles. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (1 John 4: 6.)

Brethren, are we who claim to go by the Bible doing our duty either to God or our fellow man when we fail to impress upon every member of the church the importance of each individual doing his duty? The teaching of the apostles is the standard of measurement that is to test each one, and may God help us all to examine ourselves and see how we compare with the standard. I am persuaded that, if we all should resolve to close our mouths against others until we shall have examined ourselves, much of the time spent in wrangling over others' faults would cease and the truth would spread more rapidly than it is doing. Yes, brethren, let us all turn over a new leaf and watch ourselves a while.

How Inert Are Some Churches!

BY R. P. CUFF.

Our blessed Lord is the giver of life, and light, and love. How alive he was on the holy mount of transfiguration when "his face did shine as the sun!" How instructive and light-giving he was when he preached the Sermon on the Mount which set moral standards high and called for purity of heart! How brimming full of love for the race of men his heart must have been when he declared that all authority in heaven and on earth was his, and when he authorized the preaching of the gospel to all the nations of the world!

Hundreds and thousands of souls are dying in darkness to-day, far away from the gleaming, glad, glorifying light of truth. They perish with hunger for the bread of life. They go out of the world at death without having experienced the joys of the Christian life. That brightest, sweetest, happiest life in the world a stranger to them! Think of it! Think of the millions that groan for the grace of God; that sob in their sorrow and sigh in their sin; that wail in the bitter anguish of a broken heart!

Why not bear more bravely, more fervently, and more frequently to this world that groans in travail our Lord's lessons of life, and light, and love? "Aye, there's the rub!" The heart of Christ would not suffer such sorrow and sin; but his way of reaching undone and downtrodden souls is through his messengers, and too often the messengers are unfaithful. Too many men that ought to be making some sacrifice to tell the glorious gospel story are living on the fat of the land. They selfishly stay in places of peace. They like to lie at ease in the luxury of little work and much money. Too many churches that ought to be active for Christ are so dead they do not realize that they have died. Long since they have ceased to function. It is many a day since there was a heart throb or a pulse beat in some churches. Their hands lie folded across their motionless breasts. The presence of death is so strong as to be felt. All that some churches need for burial is a casket and a funeral song. I wonder if Christ does not feel lonely at the way his supposed-to-be servants sometimes treat him!

Upon the church of God rests the responsibility of circulating the truth of the gospel. Faithful men must preach or the story of the cross must suffer. "Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in *earthen vessels*." (2 Cor. 4: 6, 7.) The church is "the pillar and ground of the truth." (1 Tim. 3: 15.) Let her catch the spirit of Christ; gather more of the light, life, and love which he imparts; and communicate his message to those in peril.

The Question of War Reconsidered.

BY F. B. SRYGLEY.

The following article appeared in the Firm Foundation of August 1 without comment. I have been requested by several good brethren to publish and review it in the Gospel Advocate. It is the general opinion of these brethren that the article will do more harm and less good, if believed, than anything which has appeared in any of our papers lately. I am unable to see how this article could possibly do any one any good.

WAR IS RIGHT.

I have reconsidered this question, and for the following reasons it would seem that war is right. The illustrations I shall use are only such as come into the daily lives of man in general.

Let us take, for instance, the matter of lying—a practice almost universal. It has generally been looked on as bad; but is it really so? Ordinarily it may seem so, but are there not certain circumstances in which lying even becomes a virtue? Let us suppose that my daughter and I are traveling alone through a lonely part of the country, not an unlikely supposition at all. We meet a company of ruffians. They demand that I turn her over to them to abuse. Physical opposition is out of the question. I insist that she is not a woman, convincing them to that effect. We pass on unharmed. How can one say that was wrong?

Some great catastrophe comes upon the world like the ancient flood and sweeps away every human being on the face of the earth, save two, a man and his sister. The continuation of the race depends on them. It is unlawful for them to marry, and, moreover, there is no one to perform the marriage ceremony. Would it not be perfectly legitimate for them to assume the marriage relation to save the race? Thus adultery, commonly looked on as unlawful, becomes a virtue.

Stealing is popularly looked on as wrong, and even most civilized governments legislate against it; but why should they? I am hungry even unto death and am where there is plenty. No one will give me to eat. Under such conditions even the prodigal son wouldn't touch his neighbor's stuff. But would it not have been perfectly right for him to have helped himself? Even the disciples once took the grain of their neighbor without leave, and the Master did not reprove them, but rather took their defense.

In like manner war, so much dreaded by timid people and old women, is not what some extremists on the question of peace have attempted to make it. It is only the amputations of the diseased portions of human society. The Lord distinctly directed the wars of Israel, and we are told that the officer of to-day, appointed by him, beareth not the sword in vain. Shall I not defend my wife and children against a ruffian? Who wouldn't do it?

Thus it appears from the reasons above given that the distinction between what is commonly called good and evil is merely an artificial arrangement of the imagination. Is not all conduct alike? And though some deeds may appear to be evil, in reality, does not the whole course of human events tend upward toward a final goal, the ultimate end of which is bliss?

J. M. McCaleb.

68 Zoshigaya, Tokyo, Japan.

The brother begins his article with the statement that he has reconsidered the question of war and has reached the conclusion that war is right. This is calculated to make the impression on the readers that Brother McCaleb believes now that it is right for Christians to assist in bringing on and fighting in carnal war. But that which he offers as proof does not prove the proposition. His first attempt to

prove his proposition is by three illustrations which only prove, if they prove anything, that people are justified in lying, stealing, and committing adultery under certain circumstances. But what does this have to do with the question as to whether war is right or wrong? Absolutely nothing, so far as I am able to see.

Notwithstanding Brother McCaleb says, by way of preface, that he will use only such illustrations as "come into the daily lives of man in general," he presents three that never came into my life, and I am a "man in general." I am forced to differ with the brother on this point, for I believe such things rarely, if ever, happen to a Christian. As to his supposed flood, I can assure him on the promise of God that such a thing will never happen. His illustrations remind me very much of those impossible things which have been used all over this country against God's command to the penitent sinner to be baptized. Such impossible illustrations have been overlooked, and I am surprised that the brother should take them up at this late date to prove his error. But suppose we admit (but I do not) that lying, stealing, and adultery are right under certain circumstances, does that prove his proposition that war is right?

In the brother's first illustration he says that "physical opposition is out of the question." Very well, then; if it is, your illustration is off of the question, for war is physical opposition; and if that is out of the question, then the illustration is not on the question. But the brother asks: "Are there not certain circumstances under which lying even becomes a virtue?" I have never seen it recorded in the Bible as one of the virtues of the Christian under any circumstances. God says: "He that telleth lies shall not tarry in my sight." (Ps. 101: 7.) Abraham tried the trick here mentioned in trying to protect his wife, and I see nothing to indicate that God approved his falsehood.

The brother's illustration to prove that adultery may be a virtue, I know, is impossible, for God made a covenant with Noah and with his seed after him, and with the fowls, the cattle, and with every beast of the earth, that all flesh would never be again cut off by a flood, and the token of that covenant is the bow in the clouds. (Gen. 9.)

His next illustration in proof (?) that war is right favors stealing as a virtue. He says, "Stealing is popularly looked on as wrong, and even most civilized governments legislate against it;" and he then asks, "But why should they?" I answer, because it is wrong to steal, and God legislated against it for the same reason. It seems to me that the brother criticizes the Savior's parable of the prodigal son because he would not steal his neighbor's stuff. Does he think the poor, sinful boy should have turned to stealing instead of going home, when his father had plenty to give him without stealing it? The brother says that "even the disciples once took the grain of their neighbor without leave, and the Master did not reprove them, but rather took their defense." The Savior did not defend the disciples for taking their neighbor's grain without leave. Their conduct was not called in question on that point at all. They had the right under the law to eat of their neighbor's corn in his field. "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn." (Deut. 23: 25.) The Jews called this act of the disciples in question, not because they plucked their neighbor's corn and ate it, but because they did it on the Sabbath day. It was no more stealing for the disciples to pluck and eat this corn than it is for a man to use the public roads which have been lawfully deeded to the public.

"In like manner," says the brother, "war, so much dreaded by timid people and old women, is not what some extremists on the question of peace have attempted to make it." I suppose, then, a man like Brother McCaleb does not dread it. I am sure he is no old woman, and from the tone

of this article he is not any longer one of the timid kind, or an extremist on the subject of peace, as he has here announced his change on the subject. With the brother now, war "is only the amputations of the diseased portions of human society." I deny this. War does not amputate the diseased parts of society. It cuts off the innocent young men, and the hardened old sinners that brought it on and forced our innocent boys into the slaughter pen of war are never touched by it. Look at the German kaiser and the men in the legislative halls that brought that terrible destruction upon the world. They are living to-day in plenty, while my boy and many others are sleeping beneath the sod as the result of that unholy "amputation." These innocent boys were the "diseased parts of society," were they? The Lord have mercy on the man that would for one moment think so!

We come now to the only point in the brother's article that can in any way bear on the question: "The Lord distinctly directed the wars of Israel, and we are told that the officer of to-day, appointed by him, beareth not the sword in vain." If the Lord distinctly directed Israel in their wars, I would say that they were distinctly justified in going at his direction; but as he is not now distinctly directing his children to go to war, but has distinctly directed them not to do so, would they not now be in rebellion to him to go to war? Our King said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.) The brother asks the question: Since the officers of the law of the land beareth not the sword in vain, "shall I not defend my wife and children against a ruffian?" I answer, no; let the officers of the law defend them. They are much more competent to do it with the sword, trained to its use, than our brother would be, even though he is neither an old woman nor one of the timid sort.

"Thus it appears," says he, "that the distinction between what is commonly called good and evil is merely an artificial arrangement of the imagination." Is it possible that our brother has waded around in ancient philosophy until he has dropped into the doctrine of the Epicureans, who relied on experience and not on reason or revelation? I am really afraid the brother has gotten more from the heathen philosophy taught, no doubt, in the schools of Japan than he has given them. I cannot help the feeling that no man is a safe teacher of the truth who believes that the difference between what is called good and evil is only imaginary. But in what way can Brother McCaleb or any one else be benefited by such teachings? Surely our religious papers will call a halt here. It troubles me to read such articles and to know that they have the wide circulation of a religious paper that has stood for truth in the past. The article here under review puts Brother McCaleb in the list with those who slandered the apostle Paul. "But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just." (Rom. 3: 7, 8.)

Counterfeits.

BY O. C. LAMBERT.

When some person offers in exchange for your earthly possessions money which is different in any particular from that issued from the treasury department of our government, you refuse it, and rightfully so, for a person may ignorantly or intentionally accept and circulate such to his sorrow. Any person is a desperately lawless rebel who assumes any of the powers and prerogatives of the authority to which he is subject. A government cannot allow

its powers to be impeached by such treasonable conduct and long continue its existence. Since the coining of money is a privilege of the government alone, counterfeiting is considered a great crime, for which severe punishment is inflicted.

So in religious matters all power and authority and dominion are invested in the Godhead—the Father, the Son, and the Holy Spirit. Any assumption upon the part of mankind is presumption and treason against the authority of God.

"All power is given unto me in heaven and in earth." (Matt. 28: 18.)

"And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.)

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence. For it pleased the Father that in him should all fullness dwell." (Col. 1: 13-19.)

Jesus is Lord, invested with supreme power inasmuch that even his inspired ambassadors at no time arrogated any of his prerogatives, privileges, and powers, and were empowered to speak only "whatsoever I have said unto you." No one but the Lamb of God was ever armed with authority to build a church.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5: 25.)

"The church of God, which he hath purchased with his own blood." (Acts 20: 28.)

"Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16: 18.)

"Gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.)

Because Jesus is the omnipotent head of the church which he alone could build, any man, inspired or uninspired, or any being, mortal or immortal, is a rebel against heavenly authority, is an infamous counterfeiter, who builds a church, or attempts to do so. I have as much right to found a church according to my likings as Luther or Calvin or Wesley.

The ferryman should not be surprised if the passengers prefer the safe boat to the leaky one, and it should not be thought strange for men to ask for the genuine rather than the spurious and false.

This carefulness should not be confined to temporal things. If it is at all possible, all should find the church of the Bible. I will not accept a counterfeit; for, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15: 13); and: "Except the Lord build the house, they labor in vain that build it." (Ps. 127: 1).

The next article will attempt to show how we may distinguish the true church from others.

John Milton, John Bunyan, Jerry MacAuley, "Billy" Sunday, Dan Rice (the circus clown), Moody's "Burke the burglar," and Elijah Brown, editor of *The Ram's Horn*, are given as examples of men who "came back" from lives of sin and rebellion against God, or from unbelief, to great usefulness in the kingdom of Christ. There are thousands of such returned "exiles" now doing good service.

Not a Hoof Left Behind.

(A sermon delivered by N. B. Hardeman at Dickson, Tenn., on June 29.)

(Continued from last week.)

My friends, I have given you the story as found in the first part of the book of Exodus. That is God's great picture of the plan of salvation to-night. It is thrown there in such splendid types and outlines that it would be almost impossible for you and me to fail to understand the fact therein found. If a man to-night would become a child of God, and cross the river Jordan at last safely, and be initiated into the land of Promise, just beyond the shores thereof, he must have that sentiment, that disposition, that resolution, that will power that was exhibited by Moses in the presence of the great enemy of the Israelites long ago.

What is the request that a sinner to-night ought to make? He ought to have the courage and the faith and the disposition to march up to the very presence of Satan himself and say: "Sir, I am going to bid farewell to your territory. I am fixing, if you please, to move out of the land of sin. I am going to cross the waters of baptism, and I will not stop on the other shore. I am going three days' journey out yonder into the wilderness, which represents the church of God, clear out of sight of Egypt, clear away from the certain sin and the attractive features thereof—I am going out three days' journey into the service of God, that I may worship him undisturbed and unmolested."

But while Pharaoh was drowned in the midst of the sea, there are representatives and agencies still pleading, arguing, enticing, and misleading. What is the first proposition that was made to Moses? "I do not care," said Pharaoh, "for your worshiping God, but I want to tell you that you can do so here in the land of Egypt." You do not have to leave the devil. To-night, my friends, through various agencies and representatives, when a sinner makes up his mind that he intends to worship God, and to serve him, the devil is willing to offer you compromise number one, and say: "Well, if you are thus determined, why, you don't have to become a member of the church to do that; just worship him here in your own land. I do not care." And, friends, you can put it down, the devil doesn't care if a man wants to worship God, provided he will do so in the devil's territory. If he will just let the devil direct the affair and manipulate the method and the process thereof, why, he says: "I care not, and you don't have to go out of the satanic realm; you don't have to leave sin and cross the Red Sea; just stay right here in my territory and worship God." It is surprising, my friends, as to who it is that is chiming in the sentiment of old Pharaoh. Every infidel on earth to-night would say to the sinner: "If you determine to worship God, you don't have to become a member of the church [they generally say: "You don't have to join the church"]; just worship him where you are; for," say they, "there are as good men out of the church as there are in it." That is the language and the message and the preaching of all infidels, of all materialists; and I regret to have to say that the same sentiment is proclaimed by some professed preachers in this land of ours—that a man does not have to go outside of the land of Egypt, there is no use in crossing the waters of the Red Sea, notwithstanding the fact that he knows that the Israelites crossed over that margin, that border, and upon the further shore they sang the song of deliverance; notwithstanding the fact that they left their pursuers and their enemies in the midst of the Red Sea, and were not free from them until they marched on the further shore, to sing Redemption's glad song of freedom from Egyptian bondage.

What next? Moses having refused that positively, as every sinner to-night ought to refuse the same kind of a suggestion, then what? Pharaoh proposed next: "If you want to worship God, and are determined; if you are going to cross the waters that separate us; if you are determined

to be baptized, which marks the dividing line between you and the wilderness yonder, I will tell you what to do: You just stop on the other side of the creek, and we will play back and forth, and carry on a general flirtation; just simply go ahead toward the waters there, be baptized and then quit." Let me tell you, my brethren and friends, in plain terms, many people say for you to go just to this margin of the sea and there stop, that you don't have to pass through. Some of my brethren say: "O, no, let's cross over and sit down on the other side." If disobedience to God's word means my undoing, I think it matters not on which side of the creek man starts out toward the eternal realms of the darkness of despair. Such a mistaken idea, that just barely going outside of Egypt, just barely crossing over the waters of baptism, then to sit on the other side, as if the crown had been won and the victory ours, is a delusion and a detriment to the progress of Christianity to-night. That wasn't Moses' demand, absolutely not. What was the request? Not that they stop just on the margin of the further shore, but that they take up their line of march, and go three days' journey into the wilderness, that they might worship the God of their being.

After that was refused by Moses, the devil suggested that the men folks go—those of you that are older, but leave your little ones behind. What is the application of compromise number three? My friends, I take it to be this. The devil says to-night: "Now, Christianity and religion and working in the church are all right for older people, for your grandfathers and your grandmothers, those whose hairs are silvered, those whose cheeks are furrowed." The devil says: "I think they ought really to go ahead and worship God, but I believe that the little ones and the younger ones ought to remain back in Egypt." And there are so many parents that cannot see three inches down the line that give an attentive ear unto the devil's suggestion, and they fancy that son or daughter ought, by virtue of their natural surroundings and disposition, to spend the time of their youthful days in the land of Egypt—that is to say, in the service of sin—and after they have sown their wild oats, and have brought upon themselves that which possibly means wreck and ruin, the undoing and the unstabilizing of their character and the hope of the future, with the idea that when at last they become aged and somewhat worn out in the service of sin, then to cross over and enter into the church of God as a final resting place.

Friends, that kind of a theory originated in the very depths of hell itself. Every passage, every sentiment of scripture in the word of God is contrary thereto. "Remember thy Creator in the days of thy youth." I would be ashamed to-night to be responsible for an influence ever going out from me that it was legitimate and right that I yield to the suggestion of the devil in even encouraging boys and girls to sow their wild oats and to have what they call their "good time" in the service of the devil. But I do not mean, boys and girls, that I would, if I could, rob you of a single legitimate pleasure or extract from your lives one particle of the joy. I think it is a misconception and a mistake for any person to believe that the pleasures of earth and the good times are only to be found in the service of sin. While I grant you that sin has its pleasures, be it remembered that they are transient, they are ephemeral in their nature. Indeed, the pleasures of sin are like the poppies that have been spread—you seize the stem, and the bloom is sped; or they are like the snowflake on the river—just a moment white, and then gone forever. There are pleasures galore in the service of God Almighty that are real, permanent, genuine, lasting, perpetual pleasures and enjoyment, given as a consciousness, first of all, of having submitted to the authority of the God of our being, of having spent our time in the service of humanity, in banishing the clouds and making the sun to shine in the path hitherto dark, in plucking out the

thorns and in planting in their stead the sweet-scented roses along the pathway of life; and unto the boy or girl that proposes to be a Christian, that proposes to study God's word, to take an interest in the betterment of his sort, there are the sweetest pleasures that earth can give, and all the pleasures of heaven wrapped up therein for evermore, while upon the earth he or she may dwell.

I know that there are splendid pictures upon this earth, painted from the imagination of the artists and the sculptors; but let me say to you now, I believe the most splendid picture that earth can give, the most attractive picture to mortal man, is a clean young man and a pure, sweet young woman starting out in life conscious of their power, anxious to try themselves out in the affairs of life, looking out upon a future bright with hope, a prospect in which, indeed, fancy rears her towering palaces and builds her splendid monuments. A young man that proposes to be a Christian in all that that term means can be the greatest benefactor to humanity that all this earth has ever seen, and can only be equaled by the girl whose life is consecrated and dedicated to the service of God; and one such as that is worth a thousand of the smartest little "flips" and society characters that the world has ever seen.

Hence, if I yield to-night to Him, content for wife and myself to enter into the service of God, but as for our daughters, just blossoming and blooming into young womanhood, to wink at their sinfulness, and try not to impress upon them the necessity of becoming obedient to the faith, I become—not consciously, but, nevertheless, in truth—an agent of the devil, duplicating the suggestion of Pharaoh himself. So let not that be.

But again, when Moses turned that down, positively refused the suggestion made and spurned the insinuation that it carried, Pharaoh finally came back with his last card to play, and said: "Moses, one more thing: if you are determined to go, and if with you all the people are firmly resolved—if I must give up the inhabitants and the service—let me make one more request, and that is this: I want you to leave your flocks, your horses, your cattle, your herds, your all, back in the land of Egypt." What, my friends, is the application of that? Why is that statement in the Bible so significant? What significance does it have? Unless I read it wrong, and I think I do not, it suggests this one thought, that when you and I, friends, decide to become Christians, when we get the consent of our minds to worship God, to go across the Red Sea out three days' journey into the wilderness, it means this, that we propose to make a clean sweep, not only with ourselves, but with all that we have—our flocks, our herds, our lands, our bank account, our government securities, our finances, our all. There ought to come ringing down the ages from Christian people, in the ears of the devil: "'There shall not a hoof be left behind.' I am done with the service of sin. I seek and demand from the great Judge of the Superior Court a divorce in the absolute. When I become a Christian, under the leadership of Christ, all that I have, all that I am, shall from that day thereafter be dedicated and consecrated to the service of God." Unless, my brother, that be your resolution and your resolve to-night, we are as certain to be coming back and having our interest centered in the service of sin as God reigns; for wherever your treasure is, there will your heart be also. A man cannot serve God acceptably with himself in the church and his affairs back in the service of sin—absolutely not.

Last summer Brother John D. Evans, of Denver, Col., told a very fine story. He mentioned some old gentleman out there that had spent a number of years, most of his days, in the service of the devil, and had spurned the preaching and the invitations that had hitherto been given; but finally he came to himself, and decided that he wanted to become a child of God, to cross out of Egypt, out of sin—to cross the Red Sea. Having made up his mind to that

effect, when the invitation was extended, he responded and marched down the aisle, publicly acknowledged his faith in the crucified One, and when asked regarding the baptism, said, "I am ready now." Some of the brethren knew that it was his custom to carry quite a sum of money, and, just before he started down into the water, one of them said: "Brother, I will hold your watch and your purse." "O, no," he said, "I want my pocketbook and my money, my all, to go through the Red Sea and come up on the other shore. I am done." Do you know, my friends, that expresses the sentiment. Perhaps many of us have been baptized and crossed the Red Sea, but have never reached Canaan because our possessions were left behind. If the church of God to-night in this country, as strong as it is, were absolutely one hundred per cent converted to God, and its wealth and its possessions and its all consecrated and dedicated to God's service, we could do anything under heaven that we ought to do; but, instead of that, what an embarrassment, what a humiliation, on account of the fact that our treasures are back in the world! We do things so niggardly, sometime so penuriously, we give so scantily—we can't do this, that, or the other. Why? We haven't the wherewith. Where are our possessions? Back in Egypt. None of them in the wilderness, all back yonder in Egypt; and therefore we are handicapped. But you say that would break us up and render us poverty-stricken. I want to say to you, my friends, unless you doubt the Bible, unless you have no faith in God's word, you cannot but believe that prosperity would crown every effort, rather than reverses. I haven't a shadow of a doubt to-night but that every Christian man that has carried his possessions with him into the service of God and that stands ready at all times for legitimate expenditure and service—I believe that is the most prosperous man in the church of God. Tell me not that the man that devotes himself and his all unto the cause of Christ will be made to suffer! Absolutely not. "The soul that is liberal shall be made fat, and he that watereth shall likewise himself be watered." "Cast your bread upon the waters, for after many days you shall gather it up." The five-talent man and the two-talent man went and traded as disciples of the Lord God, and as faithful servants God blessed them with one hundred per cent increase. Nothing short, therefore, of a lack of faith in God's word would argue to the contrary from the principle announced by Moses.

I would that every soul whom I have ever influenced in any manner to become a child of God would catch the lesson that should be gathered from Moses' relationship to Pharaoh, so that they would say, certainly and positively: "There shall not a hoof be left behind. I have started out from the service of sin, facing the city that hath foundations. I am going to cross the Red Sea, the waters of baptism. I am starting out into the church of God, three days' journey out of sight, out of hearing distance, out of direct contact with the world, with all that I have, not a hoof left behind, that I may therewith worship God." Do you know what Moses said in one statement when the suggestion was made to him, "Leave your flocks and herds?" Why, Moses said: "That would rob us of our worship. We have to have our flocks and herds, for therewith we worship God." Friends, is it that way with us? Do we propose to serve God with our flocks and our herds, or without them? Is it a fact that the further away they are, the better we love the service? These people said: "We have to have them, for therewith must we serve God." If I had a farm, some cattle and stock thereon, some mules, etc., when I became a Christian, all of it ought to pass into the service of God, that I might feel the joy that comes from the extension of the borders of his everlasting kingdom.

But I have talked long enough to-night. I want to ask now, as a concluding thought: Are there those in this company that have seriously reflected, that have coolly observed

their own bearing and relationship? Have you really studied the proposition? Are you on the journey that flows with milk and honey? Will you cross out of the bondage of sin into the church of God, there to worship and serve him while here on earth we dwell, and at the close of our life, when our earthly pilgrimage is done, cross over the river Jordan and enter that land that flows with milk and honey in the paradise of God for evermore? Then you must make up your mind now to follow in the footsteps of the great Leader—not Moses, but Christ—not hearing the voice of Aaron, but of the apostles—submit to Heaven's will, and put your hand in the wounded palm of the Savior, and sing: "Through floods and flames, if Jesus leads, I will follow where he goes."

The Blight of Selfishness.

BY JAMES E. CHESSOR.

THE LOVE OF SELF.

The love of self may be defined as wishing well to oneself alone and to others only for the sake of self. Every act, therefore, of the selfish person springs from selfish motive. Every word and deed of his traces back to his supreme care for his own interests. And what are these interests? They may be summed up in three items—namely: property, person, reputation. The selfish person cares for these interests only. Anything that affects, directly or indirectly, his property, his person, or his reputation, draws his immediate attention. Indeed, his life is one of anxiety about these personal assets of his. He loves them supremely and makes provision for them with whatever of ability he possesses. His life, therefore, is painfully narrow and cramped and withal unnatural.

THE DECEPTIVE NATURE OF SELFISHNESS.

Selfishness oftentimes assumes a false guise and hides for the moment the deeper reality from our eyes. By no means does every act of the selfish person appear to be prompted by self-interest. Such a person may seem to be philanthropic, or public-spirited, or patriotic, or religious. He may serve his fellows and social organizations, his government and country, or even the church, with apparent marked fidelity and zeal—but all in the interest of self. The gospel of Christ may be preached with power, not sincerely, but designedly, in the interest of personal honor, emolument, or station. Thus selfishness incarnate often stands in the pulpit proclaiming the unsearchable riches of Christ that a puffed-up pride and a selfish interest may be gratified. Moreover, the selfish person may flatter another with hope of eliciting flattery of self in return; and the latter he expects in heaped-up measure. So, too, he may peradventure contribute to charity with the object of reaping more benefit than he has bestowed. He may even lead people to believe that he is a good churchman that he may have opportunity to fawn upon Christians, "supposing that godliness is a way of gain."

THE TEST QUESTIONS OF SELFISHNESS.

The selfish person does good, then, to church, state, or society for the sake of his own reputation and interest, and not in pure love of service. Unless he can see the interests of self subserved, he will not bother to render service. Even though he may claim to be a Christian, he takes no cognizance of the fact that his mission is to minister unselfishly to others. Self-centered and blinded to his highest duty, he will do nothing that does not bid fair to ultimately accrue to his own benefit, and he must see his end from the beginning. He tries every proposition by his own peculiar narrow standard. Every demand made upon him—whether by church, state, or society—he will subject to the test questions of selfish interest—namely: "Why should I do this? How does it concern me? What shall I get from it?" After careful investigation, if he can see reciprocal benefit,

with the lion's share of the bargain going to himself, he will grant the request eagerly; but if not, he will render excuse. He will not sow unless assured that he will reap more than his seed. It is evident, therefore, that he does not love God, the church, his country, or his fellow man. His delight is in self and the objects of his selfishness.

THE NARROW SPIRIT OF SELFISHNESS.

To revert to our definition, we see that the love of self will permit of doing good to others for the sake of self. The selfish person may love others selfishly. And he does indeed love his own. In particular, he loves his immediate family, his wife and children. Others of near kin dwell in the suburbs of his good pleasure, more distant relatives further off, while mankind in general have no interest in his affection. Now, this love of his own household is but natural; it is a God-given property that he cannot cast off if he would. He must love his own because they are his flesh and blood, and "no man ever hated his own flesh; but nourisheth and cherisheth it." And so for his own house he will make selfish provision. In general, he loves all who are at one with him and who render him good in gratifying measure. To serve these is to serve himself, for they are his puppets. They commend, honor, serve, and pay court to him, and so share in his esteem. His "neighbor" is the man that shows mercy on him, but expects no adequate return of the favor. To illustrate the narrow spirit of selfishness, let us recall the case of Dives. With him the blood tie was strong; he loved his five brothers, and, of course, other members of his family. And no doubt he also had his wide circle of friends who shared his luxury. But the beggar, who could render him no good turn, he took no knowledge of. His selfish soul could not go out to Lazarus.

SEEKING OUR NEIGHBOR'S GOOD.

To love the Lord our God with all the heart, soul, and mind, and our neighbor as ourselves, is the whole Christian religion. The love of self as defined above, therefore, has no place in the Christian heart. The teaching of the New Testament on this point is positive and emphatic. Paul complained, once, that he had no servant with him that was free from this blight of selfishness, except Timothy: "For I have no man [except Timothy], who will care truly for your state. For they all seek their own, not the things of Jesus Christ." Is this not also the condition to-day? Why, for instance, the dearth of preachers? Note these further warnings against selfishness: "Not looking each of you on his own things, but each of you also on the things of others." Again: "Let no man seek his own, but each his neighbor's good." Moreover, the life and mission of Jesus is one long sermon against the incubus of selfishness that lies like a blight upon the hearts of so many Christians. Jesus came to help others. And our greatest happiness also is in seeking the good of others. Our souls dilate in such service. The good Samaritan sought his neighbor's good by ministering to the mangled traveler on the Jericho road, and enriched his own soul. What the priest and Levite lost in seeking their own interest that day it would be difficult to tell.

THE SELF-IMMOLATION OF THE ROMANS.

I have always admired the self-immolation of the old Romans. The Romans, you remember, possessed many stern excellencies. They were abstemious, contemptuous of luxury, obedient to law, self-controlled. But the finest thing in Roman character was the spirit of self-immolation for Rome—the willingness to sink personal or party advantage for the public weal. They loved their country unselfishly. They had their gods and superstitions and knew not the teachings of the true God as did the Hebrews, but their austere morals and ideals gave no place to selfishness. Here is a lesson for Christians. Let them cultivate the spirit of self-immolation for Christ, for their neighbor. Let

them sink personal interest for the good of Christianity. Let them root selfishness out of their hearts. And let them, in the freedom and light of Christ, live such unselfish lives that the example of the old pagan Romans shall not put them to shame.

THE CURE OF SELFISHNESS.

The prevention and remedy of selfishness lies in God. We must know, first of all, that all things belong to God, even ourselves; that we are his trustees for the highest good and for the highest life of mankind. We must know that seeking the highest good of mankind is seeking our own highest good. We must discount earthly goods, and permit God to destroy utterly the smallest vestige in our hearts of love for sordid things. Then, imbibing the Christ spirit of sacrifice and humiliation, and cleaving to him with purpose of heart, making his life our life, and giving to him all the praise and the glory—this is the only true principle of the Christian life, and the only safeguard against selfishness.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

SWAPPED FOR AN ORGAN.

The preaching I was doing in Lake County and in the hills and hollows of Obion County began to fall into notice and calls came to me for meetings where our strongest preachers had gone. For a while I refused to go, from the fact that I knew more of my ability to preach than did others, so I thought they should let me alone in my chosen field.

The congregation at Newbern, Dyer County, Tenn., seemed very anxious for me to go there and assist in a meeting. Some time went by before I would consent to make an effort where the strong preachers had served. I felt that I was too small in point of ability to meet conditions as they existed at that place. Finally, with "fear and trembling," I accepted the call for one little meeting, at least. So I went. The brethren and sisters all seemed to be rejoiced, and all took hold and worked faithfully in the meeting, which gave me much encouragement and made me feel much better. A very prominent lady was baptized—one the other preachers had failed to move—which caused great rejoicing as well as much comment among the brethren. "See what Brother Williams has done!" Several were baptized and the congregation greatly encouraged.

At the close of the meeting the congregation gave me a unanimous call to preach once a month and hold a meeting the following year. I accepted the call and began work the first of the year. Soon after I began work an unforeseen and unexpected trouble arose. "We must have an organ in the worship." Through fear, ignorance, or cowardice, I had said I would not work for a congregation that used the organ in worship. I thought to myself: "Surely they will not prefer an organ to the man they begged so hard to come and preach for them." At this point, however, is where I got the jolt of my life. Later I learned that that jolt was for my good. In my imagination I could hear the townsfolk say: "There goes Williams, the preacher who once preached on the lake and in the backwoods, now preaching in town." There is a little bit of humanity about all of the preachers I have met, and with some it seemed to be all humanity. "Now that I am preaching for the congregation in Newbern, it will not be long before I will be called to Nashville, and after that called to Texas." So you see that in my imagination I was making rapid strides toward the top (Texas). But to Texas I have never gone, from the fact, I suppose, that I have not gone to Nashville preparatory to a trip to Texas.

When they came to me with the organ proposition, I had no other thought but what I could settle it in a jiffy.

"Certainly they will listen to the preacher they have called to labor for them." I told them that to accept an uncertainty in place of a certainty was risky, dangerous, and that while we had the certainty—about which there could be no doubt—we should be satisfied. Christ said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) "Now, if you will show me where Christ taught the apostles to teach and to use instruments of music in the worship, I am ready to accept it; but until you do that, I cannot accept it." I am still calling on the "fiddlers" to show where Christ taught it. The Jerusalem congregation "continued steadfastly in the apostles' teaching." The apostles were teaching what Christ taught them; they did not teach the use of instrumental music in the worship; therefore, Christ did not teach it to them. When the "fiddlers" will show me where Christ taught it to the apostles, then the question is settled forever with me.

Just at this point I serve notice on the "fiddlers" that the church of God in West Tennessee stands ready to meet them at any time and place they may select. What do you say?

Next, "The Swap Completed."

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Editorial

Doing Good.

BY J. C. M'Q.

The Christian develops in activity and dies in idleness. The Dead Sea is stagnant and foul because it is forever receiving and never gives out anything. The Christian who is content to devote all his time and means on himself is worthless. Without helping others it is not possible to be happy. "For none of us liveth to himself, and none dieth to himself." (Rom. 14: 7.) Doing a little for others each day that we live, we will accomplish great good during our lives. "The continual dropping wears the stone." It is not possible for one who improves his opportunities for doing good, for one who helps others to bear their burdens, to fail to be useful. The Spirit says: "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 2.) If all were burden bearers, what a blessed world this would be in which to live! Our hearts are filled with joy and gladness every time we lift a burden from other shoulders. How much better to be a lifter than a leaner! There are so many hearts to be cheered, so many hungry to be fed, and so many orphans to be clothed and fitted for life that no one can plead a lack of opportunity for a failure to do good. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6: 7-9.) God's law is unalterable. Happiness is impossible without obedience to it. Happiness and usefulness come to those who delight in the law of God. It is as natural for the Christian to find joy in caring for orphans as it is for the sun to shine. "Then shall the King say unto them on his right hand, Come, ye blessed of my Fa-

ther, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 34-40.) How indescribably sweet will be the joy of the righteous as they enter into eternal life! In the supreme bliss of that hour all the trials, disappointments, and sorrows of life will be forgotten. Living in anticipation of this eternal inheritance should fill us with joy and contentment here below.

By way of encouragement to give to and to help others, the Christ announces the truth that "it is more blessed to give than to receive." (Acts 20: 35.) Has not the money you spent to bless other lives brought to you more happiness than the money you have spent for tobacco and luxuries for yourself? Has not the money you have spent in dissipation really made you miserable and wretched, while that which you have spent in self-denial for others has really made you stronger and happier? The answer to these questions is clear to all. In selfishness and dissipation we sink down to ruin.

The first Lord's day in October is the day for a contribution to the Tennessee Orphans' Home. Those connected with this institution are praying and working to bring it to the highest efficiency and usefulness. It is the purpose of the management to give more attention to the spiritual training and manners of the children in the Home. The new matron, looking to the manners of the children, has requested the directors to provide chairs for the dining room. Benches have been used in the past. It will require several hundred dollars to provide the chairs. I am sure that to mention this need is all that is necessary. We shall rejoice to have a contribution from the churches that will take care of all the real needs of the orphan children in the Home. It would be well for Christians to adopt orphans. Give them ideal Christian homes.

Send your contributions to the Tennessee Orphans' Home, Columbia, Tenn.

Evolution.

BY H. LEO B.

Paul said to Timothy: "Guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith." (1 Tim. 6: 20, 21.) There seems to be a more urgent need now to heed this admonition which is given to Timothy than ever before. The stress that has been put upon education and the research of our day has caused many to falter in their faith, and not a few are rejecting the Bible as God's revealed will to man. The popularity of education among preachers and college professors has caused preachers and teachers to err "concerning the faith" in the Bible. Bacon warned us in the following language: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." This reminds us also of what Pope said:

A little learning is a dangerous thing;
Drink deep, or touch not the Pierian spring.

The tendencies with the modern-day education is toward infidelity in respect to God, Christ, and the Bible. Evolution is said to be the cause of this condition which exists

in so many schools and colleges, and, I might add, in many of the pulpits and pews of the churches. I wish here to make a brief study of the subject and present a few observations which may help some one to hold tenaciously to the Bible as the book of God.

WHAT IS EVOLUTION?

An accepted definition of evolution is here given: "It is a scientific and philosophical theory designed to explain the origin and course of all things in the universe." Note here that evolution is a *theory*. Evolution is viewed in science purely and strictly as a process of orderly change in the form of things. At best, evolution is a hypothesis, a mere guess at things in their formation. It is a theory systematized by man to account for the creation of all things; a theory or guess by man as to how the things were created. This guess as expressed by evolution may be correct or it may not be correct. Man can never know whether it is correct or incorrect. Whether evolution be true or false, it deals only with the *process* of the development of things; the Bible gives no account of the details of the process or how things were created.

Evolution, in its broadest sense as now applied, covers a very wide field. There is what is called "cosmic evolution," or evolution as applied to inorganic things. The second kind is "organic evolution," which refers to all life. These two kinds of evolution are subdivided or split into subclasses, but it is not necessary to notice them in this brief study. Organic evolution is applied to all branches of biology. Greater stress is laid now in our schools and colleges on the science of biology than ever before. Biology and psychology as now taught in the curriculum of all the schools become the fertile source of infidelity, and this is because the theory of evolution is made the basis of these sciences. In the explanation of evolution as a process, God is ignored; inherent force is attributed to matter. Of course, those who teach evolution, like infidels in general, do not agree.

Evolution, according to its most ardent admirers, implies plan, purpose, and aim. Evolution without these would be absurd, and the scholarly teachers have noticed this and have conceded that there is a general design, plan, and purpose which are carried out in evolution. The teachers of evolution stumble and blunder fatally when they are asked: Where did evolution get its plan and purpose? Who or what is the designer or planner? In answering these questions, God and the Bible are ignored. Who or what force started evolution to evolve it? It had a beginning somewhere and at some time. Even granting all that may be claimed for evolution as a *process* or a *theory*, some power and some great intelligence must have started it. The Christian says that "in the beginning God created the heavens and the earth." It is an axiom even with evolutionists that "*ex nihilo nihil fit*"—"Out of nothing, nothing comes." Those who say that God is the great First Cause are called "deists." While they say that God is the First Cause, yet they reject the Bible and accept the theory of evolution in some of its phases.

It is an axiom that something or some being always was, or else nothing could have ever been. Whatever may be accepted as the process of creation, there was a time when this process began, and there was also a plan for this process to follow. There have been "fixed laws" which have controlled the process. But may we ask again, who "fixed" the laws by which this process has followed? Or who has regulated the laws of the process in the order of evolution? Sometimes it is said that nature just follows its order. But who gave nature its order? When the scientist speaks of the unchangeable, unalterable, or invariable laws of nature, what being or power has fixed these laws? It cannot be claimed that they *planned* and *purposed* and *fixed* themselves.

Evolution as a process or theory implies an evolving or the state of being involved. It is the opposite of involution. There must have been the process or state of involution before there could be an evolution. The plan and purpose must have existed before the law of evolution could embody plan and purpose. The great First Cause must have contained all that has been evolved. It matters not if the universe began with but "two contiguous atoms," there must be power somewhere to bring inorganic matter to its present state. This power could not reside inherently in the two atoms, but must be a force operating upon them. With whom or in what did this intelligent force reside?

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BY H. LEO B.

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Evangelistic Notes

G. W. Jarrett is in a meeting at Prichard, Ala.

Work is the greatest blessing we have.—F. C. McConnell.

J. Clifford Murphy is at Pleasant Grove, near Puyton, Ala.

L. B. Douthitt is in a meeting at Zion Hill, near Palmersville, Tenn.

Leslie G. Thomas reports the work moving along nicely at Melvin, Mich.

Human nature shows itself in its treatment of the Bible.—W. W. Landrum.

Thomas H. Burton is in a tent meeting at Moore, S. C., with fine interest.

The Bible is a library of religious experience inspired by God.—Lyman Abbott.

Allen Phy has just closed at Garth, near Paint Rock, Ala. He is now at Gus, Ky.

H. A. Rogers reports eleven additions last week at Hart, Saskatchewan, Canada.

Hugh H. Miller has just closed a good meeting at Lone Oak, near Paducah, Ky.

"The world is always going wrong for the man who is headed that way himself."

J. R. Stockard, Milan, Tenn., has time to sing or hold meetings after September 3.

C. M. Gleaves closed at Flat Rock, Tenn., with five baptisms and good attendance.

The most difficult doctrine of the church is the declaration that God is love.—Bishop Gore.

God chooses the humble to represent him in the high places of the world.—Christian Oracle.

A. G. Freed is in a fine meeting at Pottsville, Ky., with sixty additions when last heard from.

A. B. Barret closed at Cairo, Tenn., on August 22, with twelve baptisms. He is now at Toone, Tenn.

David Thompson has just closed at Poplar Springs, near Sharpe, Tenn. He is now at Poplar Bluff, Mo.

J. A. Jenkins closed a meeting at Hoover Grove, in Moore County, Tenn., on August 2, with one baptism.

J. L. Hines closed at Gilstrap, Ky., with three baptized. He is now near Dyersburg, Tenn., in a meeting.

No graver injury can be done to man than to limit the range of his fears and hopes.—Sir Henry Jones.

S. P. Pittman when last heard from was in a meeting at Pueblo, Col. He is soon to return to Tennessee.

J. G. Malphurs closed an eight-days' meeting at Green Hill, near Mount Juliet, Tenn., with three baptisms.

J. Ridley Stropf recently conducted a meeting at Ivy Schoolhouse, near Repton, Ala. One baptism reported.

Fred M. Little on his four-weeks' "vacation" preached thirty sermons, resulting in a total of eleven additions.

J. H. McBroom has closed at Willow Grove, Tenn., with forty-four additions. He is now at College Grove, Tenn.

R. L. Colley has just closed at Millville, Ark., with eleven baptisms and two restorations. Hugh Hogg led the singing.

O. E. Coffman began at Charlotte, in Dickson County, Tenn., on last Lord's day. Tommie Nicks leads the singing.

D. H. Friend closed on August 23 at Woodson's Chapel, near Nashville, Tenn., with one baptized and one reclaimed.

H. H. Adamson closed at New Salem, Va., on August 13, with eight baptized and two restored. He is now at Salem, Ind.

Any law looks blue to the man who wants to violate it, and all any criminal wants is to be alone.—William H. Anderson.

What shall it profit the church if it gain all the college graduates and lose its God, its Bible, and its Christ?—W. J. Bryan.

L. B. Jones has just closed at Moulton, Ala., with three additions. Good crowds and good singing. They are planning to build soon.

W. E. Morgan is in a good meeting at Glenwood, Ark., with five additions to date. He goes next to Camden, Ark., and then to Tennessee.

Charles Holder closed recently at Englewood, Tenn., with three baptized and seven restored. The interest was fine. A congregation was started there.

Miss Willie Bruner, Fort Deposit, Ala., says: "I look forward to the coming of the Gospel Advocate every week and read every word with interest and pleasure."

G. B. Lambright, Jasper, Ala., Route 5, has time for another meeting in September. He says: "I held an eight-days' meeting and received two dollars. No visible results."

T. Q. Martin and Tommie Nicks closed at Shelbyville, Tenn., on August 20, with eight baptisms and three restorations. Brother Martin is now in a meeting at Lynchburg, Tenn.

R. N. Moody conducted a meeting at Bethel, near Athens, Ala., on August 6-19—the last five nights, three miles away. Five were baptized. He is now at Ephesus, five miles from Athens.

J. S. Peacock, Burnet, Texas, writes: "I have examined carefully a recent issue of The Young People, and pronounce it a splendid work, and no Christian home should be without it."

David Thompson has been preaching jointly with Mr. Hamilton, a Holiness Methodist, at Cane Creek Methodist Church, near Poplar Bluff, Mo. The cardinal differences were discussed.

M. L. Moore is in a meeting at Beech Grove, on Jennings Creek, in Jackson County, Tenn. During the month of July he labored in Texas, at Filo Valley, near Grandview. Twelve were baptized and five were restored.

J. O. Barnes has just closed his second tent meeting of three weeks each in Miami, Fla. He is now at West Palm Beach trying to gather together a congregation. He expects to return home (Lake City) about October 1.

J. C. Hollis closed at Union, near Anderson, Ala., on August 11, with eight baptisms and three from the Baptists. On August 8 he closed at Union Hill, Ala., with eleven baptisms, two from the Baptists, and one restored. They are planning to build soon.

A. A. Bunner, Fairmont, W. Va., preached on August 13 for his old home church, Blueville, W. Va., and last Lord's day at Nebo, in Marion County. He is now in a meeting at Fairmont. Should any one want to assist Brother Bunner in purchasing literature for the work at Cleveland, Ohio, address 7808 Hope Avenue, Cleveland, Ohio.

J. Leonard Jackson recently conducted a meeting of ten days' duration at Flippin, Ky. From there he went to Meigsville, in Jackson County, for eight days, and is now at Bluff Springs, in Marshall County. After this meeting and a few days' rest at his home, he will resume his work with the Lindsley Avenue Church, in Nashville.

R. H. Johnson recently held the following meetings: At Choctaw, Ark., July 1-10; Cave Springs, Ark., July 15-29; with five baptisms and three by membership; Centerton, Ark., July 29 to August 9, with one addition; Linker Mountain, near Dover, Ark., August 12-20, with eleven baptized and two restored. He is now at Elakemore, near England, Ark.

Thornton Crews, Rogersville, Ala., has conducted the following meetings this summer: At Tanner, with three confessions; Oliver, with one confession and restoration; Oakland, with six baptisms and two restorations; Mount Carmel, with sixteen baptized and nine restored. All these places are in Limestone County, Ala. He is now at home, where J. H. Horton is in a good meeting, with one confession to date.

A. D. Dies recently held the following meetings: At Corinth, in Wilson County, Tenn.; White House, near Haleyville, Ala., with fourteen baptisms and seven restorations (his eleventh annual meeting there); Christian Chapel, near Amory, Miss. He is now at Center Chapel, Tenn., and will go next to Castalian Springs, Tenn., for a union meeting of the churches. We are sorry indeed to learn that Brother Dies' wife and only son are ill. We pray for their recovery.

G. C. Brewer is in a meeting at Murray, Ky.

J. Pettey Ezell is in a meeting at Portland, Tenn.

J. V. Armstrong Traylor is in a meeting at Cedar Grove, near Smyrna, Tenn.

R. D. Smith, after a month's absence, is back at Wichita Falls, Texas, his home.

J. C. McQuiddy is spending his vacation in the White Mountains of New Hampshire.

Miss Fannie Burks writes: "I am still enjoying the good things in the Gospel Advocate."

C. M. Pullias will begin a meeting at Twelfth Avenue, North, this city, on September 24.

R. N. Moody is at Ephesus, Ala., Route 1, with fine attendance and twelve baptisms to date.

W. S. Long, Sr., Union City, Tenn., writes: "The Gospel Advocate gets better with each issue."

H. Leo Boles is in a meeting at Franklin, Tenn., which has already resulted in nine baptisms.

R. E. L. Taylor closed a ten-days' meeting at Viola, Tenn., with six baptisms and three restorations.

T. Q. Martin will begin a meeting with the West End congregation, Birmingham, Ala., on September 10.

S. H. Hall reports two fine audiences and one confession at Russell Street Church, this city, last Lord's day.

William P. Walker is in a meeting at Clarksburg, Tenn., with twelve baptisms and one restoration to date.

J. T. Harris has just closed at Stayton, Dickson County, Tenn., with eleven additions. He is now at Philippi, near Columbia, Tenn.

G. A. Dunn, Jr., has just closed at Reed Schoolhouse, near Gainesville, Texas. There were no members there, but he had a fine hearing.

J. H. McBroom closed at Riggs Cross Roads, near College Grove, Tenn., with six baptisms and fine interest. He is now at Granite, Okla.

F. L. Young, Paris, Texas, closed a fine meeting at Fort Lawson, with eight baptized. He reports a very successful season in point of additions.

L. R. Wilson closed his third annual meeting at Pangburn, Ark., on August 19, with nine baptized and one reclaimed. He is now at Enola, Ark.

Alonzo Williams closed at Bethel, near Friendship, Tenn., with eleven baptized and two restored. He is now in a brush-arbor meeting near Friendship.

G. W. Graves closed recently at Lewisburg, a suburb of Birmingham, Ala. A congregation was established, and they are going to build a house of worship.

W. P. Skaggs has changed his address from Sunset Heights to Madisonville, Texas. His meeting at Barksdale resulted in three baptized and six restored.

Frank Baker is in a mission meeting in a virgin field near Vincent, Ala. He baptized five the day last heard from, one a lady past seventy. The house is overflowing.

I. B. Bradley has just closed his ninth meeting at New Hope, in Cannon County, Tenn., and reports the church there in excellent condition. He is now at home in Birmingham, Ala.

J. R. Endsley closed at Minor Hill, Tenn., on August 24, with fourteen baptized and one restored. Two of these baptized were from the Methodists. He is now at Prichard, near Minor Hill.

W. M. Oakley has just closed at Oak Grove, near New Hope, Ala. He is now at Grant, Ala. He will be glad to answer calls for meetings any time from the second Lord's day in September to October 15.

J. W. Dunn closed at Fargo, Texas, on August 24, with thirty-two baptisms and fourteen restorations. He and J. C. Rigney are now at St. Jo, Texas. Brother Dunn will begin at Tyler, Texas, on September 10.

Aruna Clark reports two good services at Miami, Fla. Some attended services at Homestead in the afternoon. If you are contemplating spending the winter there, write Brother Clark, 444 N. W. Tenth Avenue.

John E. Dunn and C. T. McCormack closed at Pilot Grove, Texas, on August 16, with twenty-six additions to the congregation. Brother Dunn is now in a good meeting at Garrett, Texas, with four baptisms to date.

B. W. Davis, who has been ill for some time, wishes to thank every person who assisted in any way during that time. He is now well and will begin at Scottsboro, Ky., on September 3. Everett Derryberry will lead the singing.

S. W. Colson writes that a mission meeting by W. A. Cameron, at De Leon, Fla., closed on August 20, with six additions. Since last report Brother Colson has preached twice at Turnbull Bay, Port Orange, Mims, and Maytown.

F. L. Paisley closed recently at Marmaduke, Ark., with one baptism. A. J. Veteto led the singing. Since that time he has held a meeting at Johnston, Ark., with four baptized and five restored. Alvis Jackson led the singing. He is now at Lone Oak, near Paducah, Ky.

Emmett Creacy reports as follows: "Tent meeting at Center Point, in Hart County, Ky., with six baptisms; Antioch, in Barren County, six baptisms; Philippi, in Monroe County, eleven baptisms." He is now at Willow Shade, in Metcalfe County, for his fourth meeting at that place.

We learn with regret that David Parks is unable, on account of ill health, to continue in the evangelistic field. This accounts for the fact that a great deal of his correspondence has not been attended to. All inquiries will be answered by his daughter, Mrs. J. A. Lowry, Weatherford, Okla.

T. W. Barnett reports the following contributions received for Florida tent work. Most of it was given by individuals, but he only reports the names of the congregations where they worship: Oxford, \$30; Umatilla, \$59.25; Charter Oak, \$22.08; Moss Bluff, \$5; Ocala, \$8; Lacota, \$2; Fairfield, \$3.50; Lecanto, \$10; Lake City, \$1; Capulet, \$7.50. Total, \$148.33.

C. D. Crouch paid us a pleasant visit and reports a good meeting at Berry's Chapel, near Franklin, Tenn., which closed on August 23, with two baptisms. He closed earlier than he had anticipated on account of the illness of his wife. He is now in a mission meeting near enough home that he can nurse his wife during the day and preach at night. He could arrange for some meetings.

S. C. Garner, Bakersfield, Mo., began his protracted-meeting season on March 1. Since that time he has held meetings in the following order: At Dongola, Ill.; Rogers Schoolhouse, near Loring, Mo.; Fayetteville, Ark.; Clinton, Ark.; Pottersville, Mo.; Rummel, Ark.; Magness, Ark.; Newark, Ark. These meetings resulted in forty-one baptisms and nine restorations. His time is all taken until November, when he will take up his Bible-school work again.

From A. G. Freed, Mayfield, Ky., August 18: "The meeting with the church at Green Plains, Tenn., closed on Monday, 6:30 A.M., at the water. There were twenty-two baptized and two restored to the fellowship. I am now with the church at Pottsville, Ky. The interest is fine and the audiences are great. Seven have been baptized. We look for many more. One more meeting with the church at Henry, Tenn., thence to Henderson for the opening of school. Write for catalogue of the Freed-Hardeman College, Henderson, Tenn."

H. A. Rogers writes from Harptree, Saskatchewan, Canada: "L. L. McGill ('Timothy,' as he is often called) closed at Harptree on August 10 and is en route to McCrorie, where he is to conduct a meeting. I baptized Brother McGill in 1916. I am in a meeting at Hart. We are doing all we can to pass the 'good news' on. Russellism and many other 'isms' are crowding into the West because preachers of any sort are so scarce the people lend a willing ear to the first one who comes along. I am arranging for a debate with the Russellites later."

A. J. Veteto writes as follows: "The meeting at Hot Springs, Ark., was begun on the second Lord's day in July and continued eight days. T. B. Clark did the preaching and the writer led the singing. The meeting was held in the courthouse. The audiences were small, but composed of very fine hearers. There were no additions, but there was much interest manifested on the part of the few who are as yet out of Christ. Contributions totaling sixty-two dollars and eighty-five cents were given for my support while there. When I found that I could go and help in this most worthy cause, I went, not knowing that I would receive one cent, but with unshaken faith in the Lord. I wrote letters to some of these brethren, together with three others who neither sent nor said. Either would have been appreciated. May the Lord bless the thoughtful. My expenses were about fifty dollars. Any one visiting Hot Springs will find the little band of worshipers in the courthouse at ten o'clock on Lord's-day morning."

Home Reading

For Those Who Weep.

"For I fancy but thinly the veil intervenes
Between that fair city and me."

BAREFOOT DAYS.

BY CLARA COX EPPERSON.

(In memory of Billy-Boy.)

Now the gladsome barefoot days have come,
And happy children play around the home,
But—O!—your joyous, running feet
No more our aching, longing hearts will greet.
And yet it seems I almost hear
The childish voices sweet and clear,
As you with angels run and play
Adown some heavenly, golden way.

'Twas Christ who said that your dear angel face
Would evermore behold his Father's face;
His glorious smiles forever on you shine
In heaven's home, O boy of mine.
Then surely some day we may join you, too,
And dwell beneath the skies' eternal blue,
In perfect joy to watch your merry feet
At play with angels down some heavenly street.

BILLY-BOY.

BY CLARA COX EPPERSON.

His eyes were a bit of the skies' own blue
That the angels gave him as he came through;
His hair had a touch of the sunset's glow,
And the gentle, loving winds that blow
Gave to his cheeks the tint of the rose—
The sweetest, most perfect pink rose that grows;
His sunny smile and merry voice
Made the household daily rejoice.
A gift of gold without alloy
Was the gift from God—our Billy-Boy.

But God wanted him and called him home,
Into our lives a blank has come;
No more his merry, childish voice
And running feet our hearts rejoice;
No more with his comrades glad he plays,
And our hearts ache through the empty days;
But heaven is dearer, sweeter, more fair,
Because our boy is playing there,
Beneath the sunlight of God's own smile,
The dear one we've loved and lost a while.

About Spider's Webs.

No one who has spent much time in the country can have failed to observe and admire the beautiful webs of the little garden spider. These webs, circular in outline, with radiating threads running from center to circumference and supporting a system of concentric lines, are regarded by naturalists as the highest architectural achievements of spiders.

The maker of the web sits at its center, where the slightest vibration caused by the struggles of an entangled victim is instantly felt. The threads are so fine as to be almost invisible in some lights, and at the same time so strong that no insect not too powerful for the spider to overcome is able to break them.

The great ingenuity and perfection of these geometrical webs naturally give rise to the question, how did the spider learn the art of making them? The naturalist is not satisfied with the reply that it is a matter of instinct. He finds that there are wide differences among the webs of different spiders, and his observations lead him to think that he can discern distinct progress in the art of web-making among spiders.

The common house spider spins a web quite different from that of the garden spider. The house spider's web

consists of a silken tube hidden in a dark corner, with an irregular sheet of closely woven meshes spread before it. The tube is the spider's lurking hole and place of refuge; the outspread web is its snare.

The wolf spider makes a tubular hole with a hinged door for a refuge, and spreads no snare. Still another species of spider constructs a far simpler tube of silk without any lid or door.

Now, according to the view of more than one authority, these different kinds of webs or nests represent so many stages of development. It is thought that at the beginning the only kind of web that any spider knew how to spin was a simple cocoon intended to protect its eggs.

Then a web for the protection of the spider itself from its enemies was woven around the cocoon. This web had an opening for ingress and egress; and such webs, intended for use only during the time that eggs are hatching, are still spun by some species of spiders.

The next step was the development of a snare. It has been suggested that this may have resulted from the accidental spinning of threads over and around the opening of a tubular retreat surrounding a cocoon. This was further developed in the outspread net of the house spider, and it reached its highest form when the garden spider learned to construct its beautiful radiated web.

One may trace in all this some resemblance to the progress of architecture among men. The earliest representatives of the human race were content to dwell in caves and rudely constructed huts. And to-day there are savage tribes which have not advanced much further in this respect.

Then more elaborate dwelling places, and buildings intended for other purposes, were constructed until, by successive steps, we have arrived at the temples, palaces, and houses of civilized life.—New York Herald.

Precious Bible! Here is knowledge without decay; here are treasures that never wax old. The old man leaning on his staff, and tottering to the tomb, reads it and thanks God he was born to die. The gray-haired matron soothes her sorrow by its record of love; the light of a hope kindled by its inspiration projects beyond the desolation of death. Childhood and youth pillow their heads upon its truths in nature's last struggle, and die with their fingers between its promise-freighted leaves. At the grave of the buried it chants the hymn of hope, preaches the patience of faith to stricken friendship and undying love, and crystallizes the tears of sorrow, and gems the crown of life with these rich mementos of earthly suffering.—Selected.

The Best Kind of Music.

"O, father, I wish I could sing," said Gertrude one evening. "Florence sang at the club to-day, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there isn't any music in me."

"Is that so?" asked her father, taking her wistful face between his hands. "Well, perhaps you can't sing, but don't tell me your voice has no music in it."

"Why, father, how can you say so?"

"Almost every evening," answered father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying, 'Don't cry, buddie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes to-night.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Selected.

Query Department

T. J. Marrs, Dale, Okla., requests me to give the church affiliations of the scholars of the American Revision Committee of the New Testament, especially of J. H. Thayer.

The New Testament Company as given by E. B. Chappell in "The Story of Our Bible" were:

CHAIRMAN.

The Rev. Theodore Dwight Woolsey, D.D., LL.D. (Congregationalist), formerly President of Yale College.

SECRETARIES.

The Rev. Joseph Henry Thayer, D.D. (Congregationalist), Professor of New Testament Exegesis in the Theological Seminary, Andover, Mass.

Charles Short, LL.D. (Episcopal), Professor of Latin in Columbia College, New York.

Ezra Abbot, D.D., LL.D. (Unitarian), Professor of New Testament Exegesis in the Divinity School of Harvard University.

The Rev. Jonathan Kelsey Burr, D.D. (Methodist), Trenton, N. J.

Thomas Chase, LL.D. (Friend), President of Haverford College.

The Rev. Howard Crosby, D.D., LL.D. (Presbyterian), Ex-Chancellor of the University of New York.

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James Hadley, LL.D. (Congregationalist), Professor of Greek, Yale College.

The Rev. Horatio Balch Hackett, D.D., LL.D. (Baptist), Professor of New Testament Exegesis in the Theological Seminary, Rochester, N. Y.

The Rev. Charles Hodge, D.D., LL.D. (Presbyterian), Professor of Theology in the Theological Seminary, Princeton, N. J.

The Rev. Asahel Clark Kendrick, D.D., LL.D. (Baptist), Professor of Greek in the University of Rochester, N. Y.

The Rt. Rev. Alfred Lee, D.D., LL.D. (Episcopal), Bishop of the Protestant Episcopal Diocese of Delaware.

The Rev. Matthew B. Riddle, D.D. (Reformed Presbyterian) (Congregationalist), Professor of New Testament Exegesis in the Theological Seminary, Hartford, Conn.

The Rev. Philip Schaff, D.D., LL.D. (Presbyterian), Professor of Sacred Literature, Union Theological Seminary, New York.

The Rev. Henry Boynton Smith, D.D., LL.D. (Presbyterian), Professor of Systematic Theology, Union Theological Seminary, New York.

The Rev. Edward Abiel Washburn, D.D., LL.D. (Episcopal), Rector of Calvary Church, New York.



C. Orendorff, Adairville, Ky., wishes to know if baptism is a church ordinance. He says: "For the benefit of some who are being misled by a man who claims to be a preacher of the church of Christ, I want you to fully explain in the Gospel Advocate whether or not baptism is a church ordinance. He also says that Lipscomb and Sewell took the same position that he does, that it is a church ordinance."

"Ordinance" means a statute, law, established rite. Baptism is a command of Christ and not of the church. Christ is the head of the church. Believers are baptized into Christ. The Spirit teaches: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) Baptism is the act through which the believer is inducted into the kingdom of God. It belongs to faith, is a part of faith, and is inseparable from faith. Through it one renounces his allegiance to the world and declares his faith in Christ. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 16.) "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Christ es-

tablished and fixed the law by which one becomes a member of the church, and also the law by which one continues a member of his body. The church receives and obeys the orders of Christ, but it is not a lawmaking body. Some people call the Lord's Supper an ordinance of the church, but it is not. It is an appointment of Christ, the head of the church, for the spiritual uplift and growth of the church. Lipscomb and Sewell never taught that baptism is an "ordinance of the church," for they both knew too well and had far too much respect for the Bible to take any such position.



A brother inquires about his vocation: "Will you give me some light on what course I am to pursue in regard to my vocation so as to meet the approval of God? I am a watchmaker, employed in a jewelry store. My duties are to repair watches principally, and also to repair jewelry, sell jewelry, etc., at odd times. Can I continue dealing in luxuries (I have intended going in the jewelry business for myself), or would you advise me to concentrate my efforts in repairing timepieces only, because they are a necessity to us now?"

The passages which bear upon this subject are here given. "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." (1 Tim. 2: 9, 10.) "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3: 3, 4.) Wearing apparel for adorning is forbidden the same as is wearing gold for ornament. If a man is forbidden to deal in gold because women are forbidden to wear it for *adorning*, then for the same reason he is forbidden to deal in apparel. While both are used by many for adorning, yet they are used for other purposes. The wearing of gold or apparel for ornament or adorning by Christian women is prohibited, and those who disregard this command of God are guilty of reckless folly. There are many uses to which gold may be put, for which uses nothing else will serve so well. It is only when worn as an ornament that it is a sin, because it violates the law of God. If our brother is forbidden to deal in jewelry because some people make a sin out of the use of it, then for the same reason he is forbidden to deal in apparel or anything else. Christians should not be extravagant. They should not squander money on needless luxuries, but their adorning should be "the hidden man of the heart" in that which is not corruptible, even the ornament of "a meek and quiet spirit, which is in the sight of God of great price." Women should adorn their lives in kindly, helpful deeds.

OUR WORKERS.

BY H. LEO BOLES.

We have a number of worthy young men who are gospel preachers in the field working for the Gospel Advocate and its publications. Among them may be mentioned B. D. Morehead, Thomas A. Nicks, Samson Lester, A. B. Senseney, and Robert Williams. Any favors that may be shown them will be gratefully received by them and highly appreciated by the Gospel Advocate Company. They are worthy of your encouragement and help. Some of them are working during vacation to be able to finish their education. They offer you good books at reasonable prices. You will benefit yourself as well as help them by placing an order with them.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Review of Payne's Book on "Psallo."

BY C. R. N.

Throughout the controversy touching the use of instrumental music in the worship of the church of Christ, every affirmant of the righteousness of its use has attempted its justification from a different viewpoint. Their futile efforts have in every instance been apparent.

Mr. Payne's book was hailed by many of those who use instrumental music as a "godsend," and so very cocksure were they that this book would convince every fair-minded reader that many copies of the book were sent forth as missionary propaganda in the interest of their cause. Evidently they thought the very high recommendation the author gave himself, his pretensions to scholarship, with many quotations from lexicons, augmented by the stamp of approval given the book by those sending it forth, would overawe and effectually stop any reply to or review of the book. They "reckoned without their host."

Because Brother M. C. Kurfees and his book on "Instrumental Music in the Worship" was adversely criticized by Mr. Payne, it was insisted by many that Brother Kurfees offer some strictures on Mr. Payne's book. I think when Mr. Payne read the review of his book as written by Brother Kurfees, it did not cause any reverential "psalloing" in his heart.

If you do not have a copy of this review, by all means secure a copy. It appears to me that only he who is blinded by prejudice will fail to see that Brother Kurfees has demolished every effort at an argument made by Payne to prove that instrumental music is scriptural in the worship of the church of Christ.

The review is twenty-five cents per copy. Order from the McQuiddy Printing Company, Nashville, Tenn.

✻ ✻ ✻

Co-Operation in Mission Work.

BY C. R. N.

Since the close of the apostolic age there has not been, possibly, so much activity in missionary work by the church of Christ as now, especially in the foreign field. Some congregations are supporting a missionary in the homeland. Were it not for the missionary work, many would never learn the truth. Let no one expect to get out of the work of the Master more than he puts into it.

With some there is the question: How may congregations coöperate in mission work? How can one or more congregations coöperate in supporting a man in the home field or the foreign field? It is well to be concerned about having the gospel preached to those in darkness, to be solicitous that we extend the borders of the kingdom of the Lord, and that the work be done in a scriptural manner.

Let me suggest that each congregation take stock touching its financial ability in an effort to determine if it can support a missionary without the need of assistance from some sister congregation.

So far as the divine record reveals, Paul was more abundant in missionary work than any of the apostolic school. With the assistance of his colaborers, the church in the heathen city of Philippi was planted. (Acts 16.) From Philippi they traveled to the southwest, passing through Amphipolis and Apollonia to Thessalonica. In this city they availed

themselves of the opportunity to preach in the synagogue, and then to Berea, where they preached; and leaving this place, they came to Athens, and in that city of learning preached Christ; then to Corinth, where they planted a church.

Some years after having established the church in Philippi, Paul wrote them: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need." (Phil. 4: 15, 16.) Philippi and Thessalonica are both cities in Macedonia; but when Paul passed from that section to a foreign land, the church in Philippi did not forget him nor to fellowship him in his work, and not under a temporary enthusiasm, for some years after establishing that church he says they fellowshipped him from the "first day." (Phil. 1: 5.) Were it not for the missionary spirit of Christians and the desire that others know the gospel story and be brought to the wonderful joys of salvation in Christ, would the congregation of which you are a member have an existence. Would you have learned the truth? Are you grateful? Show your activity in some missionary activity. The church at Philippi fellowshipped Paul even when he was laboring in other places than in that city. What is the church of which you are a member doing to support the man who planted it? If you do not know where he is, or if others are supporting him, there are many other faithful men of God who need to be in the field preaching. I insist that there are but few congregations unable to support a man in mission work for all his time, if only the congregation as a whole *wants to*.

It is a pleasure to labor with congregations, to be associated with the saints in the work; but the field is white to the harvest, and souls are perishing for the want of gospel light. Is it not a fact that the virgin fields are being neglected? Is it not an additional fact that those who are called our strongest men are not often found in the mission fields of our own country? There are some few exceptions. My observation leads me to say: In most places where the gospel has not been preached it is the young men—faithful, loyal, consecrated gospel preachers—who have had but little experience, and who have not been schooled through a long series of years in dealing with opposition, who open the work and plant the churches. The older and stronger men have promised all their time to the well-established churches. When a church wants a meeting, they seek the strongest man to be had.

Recently one of our preachers who has had years of experience in evangelistic work and engaged in many debates said: "My time is promised for more than two years, with not a day in which to 'book' another meeting, and the time is all promised to places where we have congregations; but if I had my rathers, I would be the servant of some church, as they serve Christ, have them supply me with a good tent, a song director, and I would seek some place where a congregation does not exist, and there we would pitch the tent and remain there till a congregation was planted, if it took two months, six months, or a year." Is there a congregation which will place this man in the field, furnish him a singer, books, literature—everything necessary to carry on the work as it should be? It could be done with five hundred dollars per month. Do you say the expense is too much? My brother, one soul is worth more than the world. The recent meeting in Nashville, Tenn., was at an expense of several thousand dollars. I think it was money well spent, and I am certain the churches in Nashville will so declare.

Would the congregation of which you are a member like to see more mission work done, but find themselves unable to do the work? Why not ask some sister congregation to coöperate with you?

CHURCH COÖPERATION.

Paul affirmed that the churches contributed to his support while he labored in Corinth.

The church in Canadian, Texas, is caring for a number of orphans. They find the work greater than they are able to finance, and they have asked sister congregations to assist them in the work. To this end, they send W. L. Swinney as a messenger to the churches to tell them of the work and to invite their fellowship. This is scriptural.

The church in Corsicana, Texas, has set her hand to the work of paying for a lot in Japan on which to erect a house for the Japanese Christians; and through Brother Vincent, their servant, they have the matter brought to the attention of sister congregations, asking that they assist them in this work. No, no! There is not a "board" formed, composed of men from different parts of the country, to do this work or to have this work in charge; but it is the divinely constituted institution, the church, and there is coöperation of the churches. No, there is no ground for some self-constituted overseer of the mission field.

Is there a needy field for work? Let some congregation send a man to that field; and, if they are unable to support him, unable to finance the work, let them bring the matter to the attention of a sister congregation and ask their coöperation. The congregation may select some man to look after the details of the work, but let the congregation as such function. If one man may conceive work to be done, then appoint some man as secretary to that work. We might as well have an aggregation of men to direct the work apart from the church. Unto God be glory in the church.



Personal Notes.

C. G. Vincent closed in Pursley, Texas, with ten baptisms.

L. E. Carpenter closed in Trauby, Texas, with six baptized.

U. R. Beeson closed near Bremond, Texas, with one restoration.

C. E. Wooldridge closed in Little Elm, Texas, with four baptized.

C. R. Nichol closed in Hartsville, Tenn., with seventeen baptisms.

C. W. Ing, Hillsboro, Texas, may be had or some meetings in October.

John W. Hedge closed near Bremond, Texas, without visible results.

C. W. Holley and W. E. Morgan closed in Pison, Ark., with one baptism.

C. J. Robinson closed in Cross Plains, Texas, with four-teen baptized.

J. K. Bentley closed in Mountain View, Okla., with sixty-nine additions to the congregation.

Cled E. Wallace closed in Crosbyton, Texas, with twenty-four baptisms and seven restorations.

J. S. Daugherty is in a meeting at Newark, Texas, with large crowds and two baptized to date.

Hugh H. Miller recently held a meeting at Taylor, Okla., with twenty baptized and one reclaimed.

S. H. Hall has closed at Altus, Okla., with twenty-two baptisms and nine added from other sources.

John M. Rice closed in Sweetwater, Texas, with twenty-eight added; in Knox City, Texas, with thirty-eight added.

M. C. Cuthbertson closed with the Glenwood congregation, Fort Worth, Texas, with seventeen baptisms; in Ennis, Texas, with nine baptisms.

Elmer L. Nichols, Anson, Texas, has just closed at Mount Calm, Texas, with twenty-five baptisms. Brother Nichols is in his twenty-first year and has been preaching eighteen months.

Ira Womack, Sulphur, Okla., has been teaching during the day and preaching at Prairie View, near by, at night. Seven were baptized and four restored. On August 20 he preached morning and evening at Ardmore and in the afternoon at Berwyn.

James F. Cox, who has been teaching in the College of Industrial Arts at Denton, Texas, during the summer and preaching for the church there, is leaving now for Abilene, Texas, to take up his work there. He has taught education there two years.

"Consecration."

BY H. LEO B.

The following extract and note have been received from Sister Lipscomb, the widow of Brother David Lipscomb, who labored so long and faithfully with pen through the columns of the Gospel Advocate. Our readers will appreciate the extract for its own merits, and, in addition to that, they will be glad to read a note, though brief, from Sister Lipscomb commending it.

Brother Boles: I thought Braunstein's article on "Consecration" in a recent number of the Christian Herald so good that I copied a short extract. If you think it proper, it might be worth while to give it a corner in the Gospel Advocate. I like your publication of articles from the old brethren on the first page. MARGARET LIPSCOMB.

EXTRACT FROM BRAUNSTEIN'S ARTICLE.

Christianity is a giving religion. The Master gave himself. We are expected to give ourselves, if we are his disciples. Righteous progress and Christian civilization are the products of noble giving of time and talents, cash and character, for the making of a better world.

"I would give the world for Christ," some one exclaimed in the presence of Gladstone. The statesman replied: "Start by giving one-tenth of what you get." It shows more religion to give one-tenth of what I have than to want to give the whole world, which I have not.—Richard Braunstein, in Christian Herald.

A Letter from Brother G. C. Brewer.

Murray, Ky., August 25, 1922.—H. Leo Boles, Nashville, Tenn.—Dear Brother Boles: Let me congratulate you on your management of the Gospel Advocate. You are giving us a good paper each week. I am glad that you are to have charge in the office. I believe that you are not only capable, but adapted to do that sort of work.

Since I have been on this side of the Mississippi several persons have asked me why I do not write each week for the Advocate, and some have asked if I had had a "fuss" with the editors. Now, the only reason I do not write is, I do not have time. My work is very heavy, and I cannot write regularly each week for any paper and should never have undertaken such a task. If you care to do so, you may say over my signature that there has been no sort of misunderstanding or difficulty between me and the editors of the Advocate, and that I am for the paper and will contribute to its columns as often as my other work will permit.

I predict for you success in your new position.

With all good wishes,

Faithfully yours,

G. C. BREWER.

[We appreciate Brother Brewer's good letter and hope that he can find time to contribute often to the columns of the Gospel Advocate.—H. Leo B.]

SPECIAL OFFER.

We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you coöperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons." This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

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Notes from Florida.

BY S. W. COLSON.

On the fourth Sunday in July I began a series of meetings with the church at Umatilla. Brother D. A. Martin reached us on Monday night and assisted very much in the meeting. We had good attendance and considerable interest was manifested. Five were baptized and one came from the Baptists. On the fifth Sunday we had our get-together meeting and raised the money to buy a tent so we can carry on more effectively the mission work that has been undertaken in this part of the State.

Brother G. E. Claus began a meeting at Lake Butler on July 17 and continued it until July 28. The attendance was the best they have had for years. The house would not hold the people. Three were baptized. Brother Claus went from Lake Butler to Trenton, where he began a meeting on the fifth Sunday in July, with encouraging prospects.

When last heard from, Brother D. A. Martin was in a mission meeting at Citronelle.

Brother W. A. Cameron has been in a mission meeting at DeLeon Springs for the past two weeks. When last heard from, he was having a good hearing, and there has been three additions, with prospects for more. Brother Cameron is hopeful of establishing a congregation there.

During our meeting at Umatilla some people from Mount Dora invited me to preach in their town. I promised to do so if they could get a house. They secured the Baptist's meeting-house. There was not a person in town that claimed to be simply and only a Christian. I went there on the second Sunday in August and preached three times and baptized one woman. Mount Dora is a pretty town situated on Lake Dora. It has about twelve or fifteen hundred inhabitants.

The brethren at Ocala have moved their house of worship to the new location. We will be able to meet there on the third Sunday in August.

Orphans' Home in Florida.

BY JOHN B. PEDEN.

In answer to my letter relative to establishing a Home for orphans, I received letters from fifty-seven brethren, fifty-three of the fifty-seven agreeing to help in a financial way to raise the ten thousand dollars. All seem to think the plans outlined, if put into practice, would be a success. We are indeed thankful to see so many interested and willing to help in this much-needed work. We are hopeful of establishing such a Home in this beautiful Southland. But we failed to get the land at the price offered and

our plans were broken up for the present. We are looking out for a suitable location, and hope to be able to report in the near future. I am busy in the Lord's service. We need more workers in Florida. Will you help in the cause of our Lord?

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New York City Notes.

BY E. E. SHOULDERS.

Thus far the progress of our work is by no means setting New York in a whirl, neither are there any indications of it at this writing; but, like the tortoise, we keep plodding along. The results from our efforts among these eight millions of humanity may well be compared with the results as seen from the tossing of a tiny pebble into the ocean.

Now to the point. How many churches or individuals are truly interested in the New York work and want to see it prosper? You say: "O, I'm deeply interested in that work. I pray every day for you good people who are standing by that work up there. I just know you need the prayers, sympathy, and encouragement of God's children." Yes, indeed we need these encouragements, and others besides. Will prayers, sympathy, and words of encouragement spoken, only, make a work progress? Will these alone build a church house? Can a man buy goods with these only?

Here is the situation. At this writing we have a few cents more than three dollars in the treasury. With hall rent, advertising, purchasing of literature, and the support of the evangelist, we have our doubts about progressing much longer, but facing the probability of drifting back into the "old rut" which characterizes so many lifeless congregations "just holding together."

How many churches or individuals are willing to send ten dollars per month to the support of this work for one year? How many are willing to send five dollars per month for one year, beginning now? Brethren, in the name of Christ, we need your financial support now, as well as your support in prayers. Act now.

Send all contributions to George M. McKee, treasurer, Box 15, Station N, New York, N. Y.

Missionary News.

BY NELLIE STRAITON.

Sister Lillie Cypert is now at home, enjoying her furlough, resting and regaining her health and strength to better fit her for her future work. She arrived in San Francisco on June 11, but did not reach her home till a month later, as she stopped at a number of places en route. Among the churches visited were those at Abilene, Brownwood, Fort Worth, Cleburne, and Windom, all in Texas.

I personally enjoyed her visit with us, and was greatly interested in what she told us regarding the work in Japan. I know, too, that all those at Fort Worth and other places visited, who had the pleasure of meeting Sister

Cypert, listening to her talk, and seeing the many interesting Japanese clothes, images, etc., which she showed us, were also glad to have come in touch with the Japanese work through Sister Cypert; and Sister Cypert appreciated very much indeed the hospitality of those who helped make her trip from California to Arkansas more comfortable and enjoyable.

Now that Sister Cypert is at home, please do not neglect to support her work in Japan, part of which is being carried on. The biggest item of expense is the printing of the literature for use in five Bible schools in Japan. Two of Sister Cypert's Sunday-school teachers are continuing the translation from English to Japanese, but they need our cooperation in paying for the printing. And even though she is at home, we should not altogether forget her personal support. While in Japan she was extremely liberal in using her personal funds in furthering the work, when she might have spent them for clothes or saved for future personal needs. Let us remember her now, as I am sure many will be glad to do. Address Miss Nellie Straiton, 1020 South Lake Street, Fort Worth, Texas.

An Announcement.

BY E. W. DANIEL.

Brother E. P. Watson will not be with us at Dickson, Tenn., after November. He does not know just where he will locate. He has one or two good places in view. We wish to state that Brother Watson has done a fine work here for us, and we can truthfully say that he is "a workman that needeth not to be ashamed." During his two years here there have been eighty-eight additions to the church and nearly eight thousand dollars has been contributed and passed through the treasury. We have had fine attendance every Lord's day and also at night, and the Sunday school has about doubled in attendance.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.



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Field Reports

Jackson, Miss., August 21.—Since last report I have closed a meeting with the Antioch congregation, near Coldwater, Miss., which resulted in nine baptisms, three reclamations, and one confession of faults. The entire congregation was persuaded to do a better and more effective work in that part, and I expect to hear some good things of them. Respect of persons and some who have sown the seeds of error there in times past has been the cause of some retrogression among them. I am engaged in a meeting at Tishomingo, Miss., which promises to be very good. The attendance is unusual for this place. I go next to Abbeville, Miss.—Charles F. Hardin.

Columbus, Ga., August 20.—We began meeting from house to house in April. Brother Hugh A. Price, of Birmingham, Ala., held a fifteen-days' meeting for us, after which we rented a storehouse, bought chairs, and are now keeping house as "it is written." Brethren Garrett and Little have had a part in this work, too. We find opposition very great. The masses here have never heard of us, but we are moving along in our feeble way. There were thirty-one present this morning, and one was restored. Brethren, we need help to keep a man here in the work all the time. If several congregations would help each month, it would not burden any one.—Mrs. R. W. Stagers.

St. Joseph, Tenn., August 25.—During the winter and spring I baptized seven at monthly appointments. On July 2 I began a meeting near Booneville, Ala., which closed without any additions; at Mount Springs, Ala., on July 17, with ten baptized and two restored; on July 23, at Mount Pleasant, with five added; on July 30, at North Carolina, with seven additions; on August 6, at Summit's Chapel, in Dyer County, Tenn., with six baptized and two restored. This is where the Tant-Clark debate was held, and its good effects are still being felt. The outsiders say Brother Tant had the truth, and they commend his gentle, Christian spirit. One of the additions was from the Baptists.—William Behel.

Ackerman, Miss., Route 4, August 22.—The work at all places where I have been this summer is doing fine. "Greater things for God" seems to be the desire of all the churches. Since my last report I have held three meetings—one at Holly Ridge, which resulted in five baptisms; one at a brother's home near Berclair, with one baptism; and one at Nile, with two baptisms. I am now at home resting for a few days; then to Sturgis, where Brother Roy Vaughn will be with me. He is a fine preacher. We are expecting a good meeting. I expect to go from Sturgis to Burdette, Ark. A brother and his wife from Illinois are living at Duffee, Miss., and are wanting a meeting. I must get to them. Brethren, pray for me that I may be faithful and preach the truth in love.—H. D. Jeffcoat.

Middleton, Tenn., August 21.—I am in a good meeting with the New Hope

Church, out seven miles from Middleton. Prospects are flattering for a good meeting. Brother J. D. Alford, one of the best song leaders in this section, has an excellent class, and the singing is extra good. My meeting at Valley View, Texas, closed on the second Sunday in August, with three baptisms. On account of a case of laryngitis, I was unable to preach for three days, and Brother Gustus A. Dunn, Jr., of Gainesville, Texas, came and preached five sermons for me. He is an excellent speaker and is going to make an able preacher. He is only eighteen years old, but has better control and knows his lessons better than many older preachers. He baptized two for me. May God bless our young preachers.—J. B. Nelson.

West Point, Miss., August 20.—I have just closed a meeting four miles from Stewart, Miss., with two additions. We have only a few scattered brethren here. They have no leaders and do not keep up the worship. We need local leaders. It would be easy to convince the world if we could have a living demonstration of the gospel. Crowds were good and interest fine. I was requested to return again. I go from here to a place near Cleveland, Miss., for a meeting. I have several meetings yet. We need help here in this destitute field. People up in Tennessee can hardly realize the situation here. There are very few congregations here, and most of them are very weak. The preacher has to go partly at his own charges. But somebody must make the sacrifice. I try to get the people wherever I go to take the Gospel Advocate.—H. C. Harris.

Let thy discontents be thy secrets.—Benjamin Franklin.

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Among the Colored Folks

I have recently held meetings at Celina, Tenn., and at Martinsburg, Ky., with good interest at both places. At Celina twenty-three were added; at Martinsburg, seven. The sanctified people, with two of their preachers, withstood me there. I returned home (Cookeville, Tenn.) and found Brother T. B. Larimore in a fine meeting. I am very thankful for the opportunity of hearing him once more. It is hard for me to hold meetings, because they are unable to support me. My health has been poor, and I am not able to report as much as I once did.

GILBERT A. JOHNSON.

As so many inquiries are coming in from different sections of the country as to my welfare and whereabouts, it may be well for me to say that I am yet alive and contending for the faith that was once delivered to the saints at Jerusalem.

Although my journey thus far has not been on flowery beds of ease, yet God, through the agency of his people, both white and black, has not forgotten me, nor have I been forced to beg bread. I pray that I may so live that whatever I do, in word or in deed, will reflect credit upon all who have assisted me through these years of constant toil.

During the three years that I have been in Nashville my eyes have been opened to the fact that the greatest results in life are usually attained by simple means and the exercise of ordinary qualities. The Hardeman-Pulias meeting held here a few months ago is one of the clearest illustrations of this fact. This meeting, with its great historical importance, has been felt, no doubt, in some way, throughout this whole country of ours, and only God can tell what it has contributed to human welfare and human happiness, and yet it was carried out from beginning to end by simple means and the exercise of ordinary qualities. The churches of Christ in and around Nashville, under whose supervision the meeting was conducted, did not give picnics, banquets, "tacky" parties, etc., in order to raise funds to support the cause, but by the simple means of giving as they purposed in their hearts; nor did Brother Hardeman preach to those great audiences "with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your [their] faith should not stand in the wisdom of men, but in the power of God." Truly he is a man of God. I would to God that more meetings of this nature were con-

ducted throughout this country; then peace, tranquillity, happiness, and prosperity would once more smile upon the face of the earth.

ANNIE C. TUGGLE.

The meeting held in Tullahoma, Tenn., beginning on July 6, was well attended. The white congregation there manifested a great interest in the meeting in the way of supporting it. Brother J. W. Smith, of Lynchburg, Tenn., was with us in the meeting, and did all he could to encourage me as a young preacher. Brother T. H. Busby conducted the song service. Brethren Busby and Smith helped me to sow the seed in Tullahoma, which I believe will produce a harvest in the future. The meeting closed with a crowded tent, but no additions. On July 17 I began a tent meeting in Widener, Ark. I was in Widener two weeks, but, due to heavy rainfall, I preached only five sermons. One precious soul was baptized. On August 4 I began a tent meeting in Goodrich, Tenn., which continued eight days, with two confessions on the last night of the meeting. An old lady, eighty-two years old, who had been a Methodist about sixty years, was baptized. On August 13 I began a meeting in Hillsboro, Tenn. The meeting was well attended. Eight were baptized and one was restored. I am now in a tent meeting nine miles from Columbia, Tenn. The meeting is two days old, with one confession to date. Prospects are bright. I am doing all I can to get the gospel of Christ to our people. I ask the prayers of all the faithful white brethren.

ALONZO JONES.

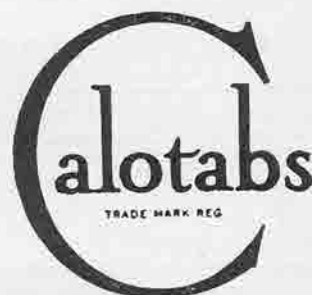
On the fifth Lord's day in July I began a meeting at Mars' Hill, near Santa Fe, Tenn., and continued it eight days. One young lady was baptized. I came back to Nashville and preached on Monday night; thence to Thyatira, Miss., where I preached eight days and nights. Twenty-nine were baptized and four were reclaimed. I began at Tusculum, Ala., on the fourth Lord's day in August, to continue for one week. We will begin our meetinghouse next month, and just as soon as it is finished we will begin a meeting. I am so glad that our white brethren in Corinth have stood by us.

J. HANNON.

God can use a weak man, but cannot find a place for a lazy one.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.—Carlyle.

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Obituaries

York.

Mrs. Frederick York was born in Connecticut in 1835; was married about 1859; and had lived in the vicinity of Meaford, Ontario, Canada, about fifty-three years, and will be remembered by many aged brethren and sisters. She and her family moved to Saskatchewan, Canada, thirty-two years ago. Her husband died in 1920, at the age of eighty-nine; she died on July 3, 1922, at the age of eighty-seven. The writer knew them both and loved them for their work's sake. Seven children survive her.

H. A. ROGERS.

Hall.

Annie Pearl Brummett was born on October 18, 1896, near Brownsville, Tenn., and died on December 10, 1921, at Brinkley, Ark., where she was undergoing treatment in a hospital. She obeyed the gospel in the days of her youth, and always loved the church and its appointments, and, when possible, was a constant attendant at its services. In August, 1919, she was married to Mr. Wendell Hall. She leaves her husband and a little boy, Wendell, Jr. She is also survived by her father, W. A. Brummett, four sisters, and three brothers, who are sad because of her going away. Her body now rests in Brownsville cemetery beside that of her precious mother, who preceded her just three months. Funeral services were conducted by Brother L. L. Brigrance, of Henderson, Tenn. (Mrs.) ANNIE R. CASEY.

Agee.

E. H. F. Agee was born on June 15, 1842, and died on July 31, 1922, aged eighty years, one month, and sixteen days. A faithful child of God has been called away. He leaves to mourn for him a wife, who had been a devoted companion for fifty-seven years, also ten children, thirty-two grandchildren, nine great-grandchildren, and a host of relatives and friends. He was a good husband, father, and neighbor, and for forty years a faithful member of the church of God. By his godly life he won the respect and esteem of all. I would say to the bereaved ones: Be faithful, as father was, and God will take care of you. Funeral services were conducted by Brother Joe L. Netherland in the church at Antioch, after which his body was laid to rest near by to await the resurrection morn.

T. J. FARROW.

Kibler.

Our little friend and neighbor, Paul Kibler, aged six years, departed this life on August 9, 1922. Paul was sick only a few days, and his life came to a close unexpectedly. All that loving hands could do was done for him in his brief illness. To know him was to love him. His little mind was far advanced for a child of his age. He always asked for an answer for anything that his baby mind could not comprehend. Weep not, dear parents,

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for your child. He has gone on before to that home that Jesus has prepared for those that love him, and his heavenly home is far better than any earthly possession. Our earthly home is made sad, but we know that one more jewel has been added to the heavenly host. Funeral services were conducted by Brother C. M. Stubblefield, and the little body was laid to rest in the Oak Grove Cemetery, Paducah, Ky.

A FRIEND.

Sparkman.

Samuel Thompson Sparkman was born in Williamson County, Tenn., near Boston, and died at Brentwood on July 29, 1922, aged eighty-nine years, one month, and eighteen days. He is survived by his widow; two daughters, Mrs. Z. A. McConico and Mrs. W. J. Rushton; and six grandchildren. He was the son of Seth Sparkman, who was known in all his country as a pioneer convert in the restoration begun by Barton W. Stone, the Campbells, and others. He was a devoted student of God's word and knew what it taught. His sons and daughters, all of whom have now passed away, he reared in the nurture and admonition of the Lord, and were strong in the faith. The subject of this sketch obeyed the gospel early in life and thenceforward lived the life of a Christian. He was married, on November 13, 1858, to Eliza Agnes Oakley. Brother Sparkman in the latter years of his life was somewhat of an invalid. He and his aged wife had the best of care from their children. His influence for good will yet be felt. Indeed, it were better for him to be absent from the body and present with the Lord. Suffice it to say that his reputation was that of a genuine Christian gentleman. His word was his bond. His integrity was never impeached, nor his honesty called in question. His life is worthy of emulation.

JAMES E. SCOREY.

My Talent.

I cannot speak to crowds;
I can to one;
And tell him what for me
The Lord hath done.

I like to think that He,
Whose love I tell,
Spoke to one needy heart
By Jacob's Well.

His brother, Andrew sought,
For Christ to win;
He preached: three thousand souls
Were gathered in.

When Philip's feet were led
To one strange tryst,
He showed one seeking soul
The seeking Christ.

If 'mid the ones and twos
My work shall be,
Gladly will I fulfill
This ministry.


Some many talents have,
I have but one;
Yet I with them may share
The King's "Well done!"

—H. T. Lefevre.

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it will not only do your child good, but will be a benefit to all who hear, and be an important means of driving the blues away from a dwelling. Merriment is very catching, and spreads in a remarkable manner, few being able to resist the contagion."



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BY J. D. TANT.

I have recently spent one month in Florida. On account of the fast development of the country, town after town going up like magic, with a few scattered members in each town, I have never seen such grand openings for missionary work.

Many preachers have gone to Florida for a meeting and have done much good; yet much of the good they did was lost after they were gone, as no one was left to properly train and lead the new converts.

Among the preachers permanently located there, as I learned from those who knew them, Brother John B. Peden, of Avon Park, and Brother Cameron, of Largo, have made more sacrifices, have been with the work longer, and have done more lasting good than any other men in the territory. They know the people, and I found that the people had much confidence in them. They are not only handicapped in financial support, but in finding a place to preach. Much of their preaching is done outdoors, as the sects will not allow them to preach the Bible in their church houses. A small, one-pole tent that can be carried from place to place in an automobile, one that will seat from two hundred to three hundred, is large enough for all needs. This tent can be used in that State twelve months in the year. I shall write personal letters to many churches of West Tennessee for one Lord's-day's contribution to help pay for this tent.

I want five churches who are able to keep a located minister to do the work the elders should do to each let the few brethren in Florida have their preacher for a month's meeting under the tent where those brethren think best, and the home church support the meeting. I shall call on Jackson to send F. O. Howell; Dyersburg, to send J. W. Dunn; and Henderson, to send a man. Will some other preachers take it up with their congregations and help to hold at least five meetings in Florida next year? With that much help, the churches there can be worked up to support Brethren Peden and Cameron in the work all the time, and we can soon put Florida on the map with many new congregations.

Will the churches of West Tennessee take this matter up at once and give just one Lord's-day's contribution for a tent, and report to me at Quitman, Ark., or to J. B. Peden, Avon Park, Fla., until we get enough to buy the tent?

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NASHVILLE, TENN., SEPTEMBER 7, 1922.

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THE GREATEST HINDRANCE TO THE SPREAD OF THE GOSPEL.

[Our readers will appreciate this selection from the late lamented James A. Harding, who gave his life of service to the Lord in spreading the gospel.—H. Leo B.]

That for which every Christian should live, the chief object of his life, the thing to which he ought daily to give more thought than to anything else, the work to which everything else should be subservient and for which everything else should be conducted, is the salvation of the soul. One of the greatest mistakes of men, of Christians as well as others, is practically to look upon this life as an end, not as a means. Most men have some sort of belief in existence beyond the grave, but their faith in it is so weak, their conception of it so vague and shadowy, their lives here are affected but little, if any, thereby. Men think and talk and toil and sweat for the welfare of themselves and their children for this life, as though death ends all. With them the bread-and-butter problem is the chief thing.

What shall we eat? What shall we drink? Wherewithal shall we be clothed? Where shall we dwell? In what shall we ride? When shall we drive? What shall we do if we are sick? How shall our children fare after we are dead? These are the questions that, for the most part, absorb the attention and enlist the energies of most men, even of members of the church of Christ.

The Master, of course, foresaw this state of affairs. It was plainly manifested to him, no doubt, in his own day on earth, so he said to his disciples: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6: 31-33.) Jesus came into this world to seek and to save the lost; and he wanted his disciples to live for the same purpose, to devote their lives to the same great end, the building up of the kingdom of God. He knew that the chief obstacle to their doing this would be fear for the temporal welfare of themselves and their children; that the greatest hindrance to the building up of God's kingdom on earth, and the salvation of men through it, would be the absorption of his disci-

ples in providing for the temporal wants of themselves and their children. He knew they would not be concerned simply about the present, but about the future of this life for years to come; and that the passion for hoarding up temporal supplies for needs that might arise in the years to come would grow upon them. He knew that Satan would use this passion more successfully than any other weakness of Christians for hindering the success of the kingdom of God; and so, in his great introductory sermon, in which he lays down the great fundamental principles of the kingdom of God, showing how completely the new covenant will supplant the old, how radically the doctrine of Christ will take the place of that of Moses, he devotes far more time and space to teaching and exhorting his disciples not to lay up for themselves treasures upon earth than to any other one doctrine.

As it is printed in the Bible from which I am reading (the standard edition of the American Revised Version), he devotes sixty-seven lines to it in one paragraph (Matt. 6: 19-34), and twenty-two in another (Matt. 7: 7-12); while to prayer, the next longest topic, he gives thirty-eight lines, and to prophets twenty-nine. Think of Jesus in the greatest sermon that ever went to record, which was designed to set forth the fundamental principles of the kingdom of God, which is full of thought from first to last, and which has not one superfluous word in it—think of him devoting more than twice as much time, thought, and energy to this one topic as to any other! We may be sure it is one of infinite importance. And now to prevent his disciples from wasting their lives in accumulating earthly riches, he proposes in good faith and in all solemnity to make this contract with them: "Seek ye first his [God's] kingdom, and his righteousness; and all these things shall be added unto you." He who devotes his life to God's kingdom and his righteousness is just as sure to be supplied with everything he needs as that Christ is true. The Master meant every word he said, and he is in the proper position, and is perfectly competent to make his contract good. You can depend upon it with as much confidence as you can upon the rising of the sun to-morrow. When the disciples of Jesus in his day hesitated to believe this teaching, he accused them of little faith, and said unto them: "Seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you." (Luke 12: 29-31.)

Next to the doctrine of the resurrection of Jesus, I doubt if there is one in all the book of God that Satan more intensely hates. He shows his hatred of it by the persistency with which he fights it and tries to obscure it. If possible, he would deceive the very elect on this point—I am certain he has obscured the subject to many of the elect. He circulates all sorts of false ideas to prevent this idea from being accepted and acted upon. He teaches that God made this world and subjected it to law; that if any man, saint, or sinner, would have food and raiment, he must work for them according to this law; that the sinner has as good chance as the saint for securing temporal blessings, and upon the same terms; that God has no special blessings for anybody, nor did he ever have under any dispensation, so far as temporal blessings are concerned.

Our Contributors

Denominationalism.

BY C. A. NORRED.

I. WHAT IS DENOMINATIONALISM?

Denominationalism is defined: "Adherence or devotion to a denomination, sect, or party; specifically, a disposition to maintain sectarian ideas in religion." An understanding of this definition necessitates an understanding of the terms "sect" and "denomination."

"Sect" and "denomination" are synonyms, but each word bears a peculiar meaning. "Sect" as a New Testament term conveys the idea of party. Now, as one looks upon the body of the followers of Christ to-day, he observes that these persons are divided into parties or factions. Every party which has separated itself from the larger interests of the kingdom and formed a distinct following among the followers of Christ is a sect. But it will be observed that every sect is marked by a peculiar name which distinguishes it from every other sect. This differentiating name makes the sect a denomination. "Denomination" literally means "of a name." It has been pointed out that a denomination is a sect. But the word "denomination" carries the idea of a name. In fullest terms, then, a denomination is a sect marked by a distinctive name. "Sect" and "denomination," while synonyms, have their respective shades of meaning, "sect" signifying party or faction, "denomination" signifying that the sect considered bears a distinctive name.

The truth just elicited makes clear the definition presented at the beginning of this article. Denominationalism among the followers of Christ is that partyism which manifests itself in the wearing of partisan names. As you look upon the followers of Christ to-day, you may observe that many are not content with being followers of Christ, but wish to identify themselves with certain groups or sects among these followers of Christ. These persons, in order to carry out their desires, adopt the names which mark these sects. This practice of adhering to a denomination is denominationalism.

WHY IS DENOMINATIONALISM WRONG?

1. The clannishness and exclusiveness inhering in denominationalism are contrary to the example and teaching of Jesus. Both the example and teaching of Jesus enjoin us to love one another. (John 15: 12, 13.) But behold how the members of one sect banish from their fellowship the members of other sects admitted to be Christians! Such narrowness is unworthy of the followers of Christ.

2. The division inherent in denominationalism is a hindrance to the supreme work of the church and the Christian. The supreme work of the church and the Christian is that of leading men to accept Jesus as sent of the Father. (Matt. 28: 19, 20; 1 Pet. 2: 9.) Unity among the followers of Christ is indispensable to the accomplishment of this work. (John 17: 20, 21.) But denominationalism is a hindrance to this unity. It therefore remains that denominationalism is a hindrance to the supreme work of the church and the Christian. Denominationalism is making more disbelievers than will be counted this side the judgment.

3. The division inherent in denominationalism is condemned as sinful. Please read 1 Cor. 1: 10; Gal. 5: 19-21. In these passages the division of denominationalism is pointed out as sinful and listed among the gravest sins. Denominationalism is as plainly and truly sinful as the gravest immoralities.

WHAT IS THE REMEDY FOR DENOMINATIONALISM?

The remedy for denominationalism is simply *avoidance of denominationalism*. When the followers of Jesus Christ avoid denominationalism, denominationalism will cease to exist among them. This was the conception of those worthy pioneers who over a century ago began pleading with the followers of Christ to be Christians *only*. The expression, "Christians *only*," was used as meaning Christians who were identified with no denomination. Frequently one hears the expression "churchianity," and occasionally one hears the expression "undenominational Christianity." While these expressions are open to criticism, they show thinking in the right direction. They indicate a discrimination between Christianity and denominationalism. They point toward the condition in which the follower of Christ is a Christian *only*.

Avoidance of denominationalism is confessedly possible. One of the most common expressions is: "Become a Christian, and then join the denomination of your choice." This expression presupposes an intervening time between becoming a Christian and joining a denomination, during which the person in question is a Christian without denominational affiliation. Avoidance of denominationalism is confessedly possible.

The remedy for denominationalism is avoidance of denominationalism.

CONCLUDING THOUGHTS.

One of the greatest evils of this generation is denominationalism. This is recognized by persons in all denominations. Various schemes are offered as means of avoiding the hindering influences of denominationalism. Why not cast the thing itself aside? This article assumes the desire in the heart of every follower of Christ to be a Christian and seeks to show that when the followers of Christ are content to be Christians *only*, denominationalism will vanish away.

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

Christian Education.

BY IRA L. WINTERROWD.

"Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22: 6.) "But bring them up in the nurture and admonition of the Lord." (Eph. 6: 4.) "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 45.)

These are only a few examples of divine teaching on the subject of education. The manner in which God taught the Israelites may be seen in such passages as Luke 4: 15-20. It is an account of the great Teacher and his method of reaching the Jews. Their schools were many, being constructed conveniently for their customs and laws. We read in the above scriptures: "And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down."

How should we teach to-day? By preaching to the multitudes? Yes. Is there any other way? Certainly; the manner of Jesus. Synagogue means "gathering together." He taught them out of the Book. May we not do the same? Well, why not? He said: "Go, . . . teach all nations: . . . teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19, 20.)

But the following are examples of how we have neglected the instruction of the young, from the Christian Education Monthly, a publication by the Methodist Episcopal Church, South, headed, "Facing Moral Bankruptcy Through Spiritual Illiteracy." It reads: "The present method of the religious instruction of children will eventually give us a whole nation who know nothing about God and have no spiritual foundation of character." And: "We have kicked the Bible and religion from the schools, and some have put in soldiering and military tactics. Our schools can teach pagan mythology, heathen religion, Hindu philosophy, and modern fiction; but the Bible is barred from the classroom by the law of the land. They are required to memorize such as 'The boy stood on the burning deck,' but cannot recite 'the parable of the prodigal son.' Even from the Etude, a musical magazine, we have this excerpt: "With the flickering of the spiritual candles, the world is but a step from moral chaos. In Russia it exists at this moment." And again: "America is unquestionably weakest in the most significant of all factors in education—character building."

What does this mean? Are we awake to the needs of our country? The future of our nation and the world depends upon how our posterity is trained at the present time. Too many people are thinking more of the good breeding of their stock than of their own children. Better farming, better houses in which to live, better machinery—better everything, it seems, but better children and citizenship. How unreasonable!

While the public schools are making progress in the methods of teaching the secular branches, they are not supposed to look after the religious, and very little of the moral side of the child. Then why not build schools where the heart can be educated along with the intellect? A rascal may be bad, but he is not half as bad as an educated rascal. This is not saying that all are rascals; but should you spend money on one, you will not get good returns. He will be a poor asset to any community.

Some institutions have been built for the purpose of helping this great need. Can you make an effort to do as much for your children as for your hogs? Four years of Christian education will bring happiness to the receiver, and joy and gladness to the donor. It will strengthen the State, build the nation, influence the world as a little leaven, and, best of all, likely save a soul from death. Think on these things, and act before it is too late.

God's Promises.

BY W. CLAUDE HALL.

"The Lord is not slack concerning his promises, as some men count slackness." (2 Pet. 3: 9.)

Isn't it a glorious thought to know that our God cannot be prevented from fulfilling every promise he has made? Man is circumscribed by so many powerful factors each of which is strong enough to influence him sufficiently to thwart his purposes, however good they may be. Not so with God. Every power is susceptible to his control; all elements are handled at his will, and time has no effect upon his doings. "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. 3: 8.) There are two concrete illustrations of this principle which have been of considerable interest to me, while influencing my life for good.

The first of these came about thus: The children of Israel

were being led from Egypt and had journeyed as far as Rephidim, where thirst was about to overcome them. Some were feeble and unable to keep up with the procession. These old and feeble people were pounced upon by the Amalekites and slain. (Deut. 25: 17-19.) A fierce battle ensued in which Moses' hands were held up by Aaron and Hur so that Israel might prevail. (Ex. 17: 8-16.) Apparently, immediately following the termination of the conflict God made this remarkable promise to Moses: "Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven." (Ex. 17: 14.) Time passed on by centuries, and nothing was suggested about the promise here made. Moses died; Joshua led the ill-fated Jews to many victories, yet no intimation that God would fulfill the word. The judges came as a natural result of God's dealing with Israel, bringing Gideon, Jephthah, and other great judges into prominence, but as yet the promise did not come to pass. Finally, four hundred and twelve years after the incidents narrated above, Samuel, the last judge, had word from God to send Saul, the first king, down to the Amalekites, and destroy "everything that hath breath." Though Saul disobeyed in many particulars, yet, here, after this long period of time has elapsed, God shows that he is not slack concerning his promises.

The second case is found in Josh. 6. This chapter is a graphic description of the marvelous way in which Joshua captured Jericho. Immediately after the destruction of this renowned city the victorious captain seems to have called his subjugated people around him and said: "Cursed be the man before Jehovah, that riseth up and buildeth this city Jericho: with the loss of his first-born shall he lay the foundation thereof, and with the loss of his youngest son shall he set up the gates of it." The location of Jericho fell almost into oblivion and nothing is known as to any activities upon its territory. The times of the judges came and passed. King after king came to the throne of Israel and Judah, but none mentioned anything with respect to Jericho. Ahab, the wicked king, ascended the throne, during whose reign Hiel rebuilt Jericho. Though five hundred and forty-one years had gone since Joshua had announced the curse upon the rebuilders, yet God was not slack concerning his promise, whereupon Hiel in the very beginning of his undertaking lost Abiram, his oldest son, and when all had been completed, the gates thereof set up, Segub, his youngest son, lay down and died. (1 Kings 16: 34.) No wonder Isaiah said: "It [my word] shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." (Isa. 55: 11.)

May God bless every effort everywhere that is being put forth to spread and exalt the word of God. The papers need to be circulated, preachers need encouragement, books need to be read, and Bibles distributed; however, these things will not avail unless we give some time and energy to the study in a prayerful way of the great and underlying principles of the laws of God, remembering that he is not slack concerning his promises.

Things That Make You Bigger.

Have an inward reverence for your body, and keep it healthy.

Be generous to a fault. It may sometimes hurt, but it will never harm.

Always keep a brave front and carry a fighter's heart. Never admit failure.

Abolish idleness from your life. Use every minute. Keep thinking, planning, and building.

You have ability which no one else in the world has. Use it to the highest end you know.

Do at least one helpful act every day, that will mean special planning on your part, and then soon such acts will come about without planning.—Exchange.

Brief Homilies.

BY JAMES E. CHESSOR.

"BEHOLD, I THOUGHT!"

Presumption is a sin God has warned against throughout his word. So great a king as Saul fell because of his willful way. At first he was "little in his own sight," but place and power and victory so puffed him up that he became very great in his own self-conceit. Instead of choosing the fear of Jehovah, Saul set at naught all his counsel and despised all his reproof: so God permitted him to be filled with his own devices and to go his own way to destruction. No, we cannot have our own way without eating of its bitter fruit; we cannot dictate to God with impunity. But sometimes we do presume to dictate in our prayers. We ask God for something and then decide how we wish the prayer answered; and because it does not come to pass, we conclude that prayer is futile. We are disappointed because God will not grant our requisition. We may even be furious with him as Naaman was wroth with the prophet. You remember the case of the Syrian captain. He appealed to God through his prophet, which was well; but he erred in that he forgot that God is no respecter of persons—that rank and human rating count for naught with him. Naaman was a great captain; and so also was Cornelius both great and good, but God regarded not their station. Nor king, nor captain, nor peasant shall pass muster with God unless he wills to choose God's way. Now, Naaman had pride of opinion, and so the bluff answer of the man of God wounded and disappointed him sorely. Hence, "Naaman was wroth, and went away, and said, Behold, I thought . . ." Yes, he had it all figured out—"Behold, I thought!" "Why, yes, I have thought this thing all out, and I have a mental picture of it—just how it should occur; and it turns out so different! Bathe in this muddy Jordan—rot! It doesn't stand to reason!" Very human indeed, that. Very much like you and me. We also do a good deal of such "thinking" and such picture making; and the folly of it! When we set metes and bounds for God to respect, we are apt to be wroth and to go away in a rage and say silly things, for God never accepts dictation. He will hear prayer, not dictation. If we account him true that hath promised: if we trust not to our own understanding, but in all our ways acknowledge him, he will bring it to pass. He will hear our petitions if we approach him humbly.

THE PRODIGAL'S HUMILITY.

It is to the credit of the prodigal son that he did not ask too much of his father. He considered that he had forfeited his sonship by wasting in riotous living his part of the inheritance. He realized that he had sinned grievously. So he is willing to go back as a hired servant. "Father," said he in his confession, "I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants." But realizing the genuineness of his repentance, the father in his affectionate reception smothered the son's very thought of becoming a servant. He interrupted the confession of his boy and bade the servants prepare a banquet. It was the undisguised sincerity and deep humility and penitence of the son that touched the father's heart. Had he returned in any other spirit—if, for instance, he had laid claim to his sonship—he could not have expected such a reception as was accorded him; and here is a lesson for fallen Christians. When we sin, we must repent and come back and make good like Peter; and we must come humbly like the wayward son. But are we willing to do this? Does our humility in the confession of our sins stoop as low as the prodigal's? How deep, and how free, and how full is our confession of sin to God and to man? Are we willing and anxious to lay bare our utmost sinfulness, the depth of our degeneracy in the "far country?" If so, we have hope of

restoration to the Father's favor. He is a merciful Father and open to entreaty if we come with frank confession and sincere penitence; and such undisguised repentance will go far toward restoring us to the confidence of our brethren in Christ. But if we hedge and seek to cover our iniquity and to offer excuse and are unwilling to make public confession, God will cast us off and the brethren will not repose faith in us. What is more, the public will not believe us and the world will ridicule the cause of Christ because of us. Neither will it avail us anything to lay claim to any vestige of worth of our own. All such claims vanished when we willfully left the Father's house and broke his law. We proved worthless in that "far country." We forfeited our sonship. So we must go back with avowed sin and in deepest humility. We must return in the very spirit of the prodigal son if we expect such a reception and such free pardon. We must know and acknowledge that we have sinned against high heaven and that we are "no more worthy" of God's favor and our former unique position as his child. We must know that our iniquities have separated between us and our God. Avowing all this openly to the Father and repenting in all sincerity, he will restore us immediately amid rejoicing among the angels.

SATAN'S QUESTION MARK.

Some one has said that the real Bible student, the sincere truth seeker, will never place a question mark where God has placed a period. Satan began the question-mark business in the garden of Eden when, concerning a statement God had made to Adam forbidding his eating of the tree of the knowledge of good and evil—which statement God had punctuated with a period, so to speak—Satan asked: "Yea, hath God said, Ye shall not eat of any tree of the garden?" Yes, God *had* said, and the woman knew it, and Satan knew it, and the use of the interrogation mark there was a denial of God's word which led to the fall of the whole human race. Satan questioned God's word and perverted it and the woman gave heed to a lie, and Satan has ever been a prevaricator of the inspired word of God. It is his business to deceive, and he can quote scripture for his purpose. He will cast doubt upon God's word whenever he can, and he will insert a question mark where God has made a positive law, a positive command. And why, let me ask, be thus deceived by Satan's device as was the woman? Why doubt his word? Why question a syllable? Why listen to destructive higher critics? The Book has stood the test of ages, the acid test of criticism; and after centuries of keenest investigation and bitterest attack, it stands unscathed and as a thing that endures when all else crumbles to ruin. It courts investigation because there is no flaw anywhere. "Search the Scriptures," both Old and New. They are true. In them you will find food and drink and life. The word of God is an indestructible volume of indestructible books. Still hold true the words that fell so calmly and so majestically from the lips of the Son of God: "*Heaven and earth shall pass away, but my words shall not pass away.*"

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THE SWAP COMPLETED.

In answer to my arguments and protests against the introduction of the organ, I was told that a canvass of the congregation had been made and that a majority of the membership had signed a petition favoring the use of it, and certainly the minority should be willing for the majority to rule. I thought I would try one more argument by telling them that in all ages of the world the majority was always on the wrong side—that in all ages of the world God's people had always been in the minority and that God had given no instructions to have things settled

by the majority. If a majority should say to meet on Saturday to take the Lord's Supper, would that make it right? If the majority should say, "Let us sprinkle and pour for baptism," would that make it right? The majority had said: "We want the organ and intend to have it, regardless of whose conscience is wounded." This is what hurt me—to know that the majority of the members at Newbern thought more of an old organ than they did of me. They knew that when the organ was put in, that would put me out. "Surely I will not be superseded by a lifeless, spiritless invention of man." In all this I was mistaken. In it came, out I went. It is still in and I am still out. I was never called again by them, although I had held a good meeting for them, with several additions, and all rejoiced over the good meeting, which led to a call for monthly work, which led to their exchanging me for an organ.

The body of Christ was torn asunder and left bleeding at every pore in the town of Newbern. Worse than all, if possible, a lawsuit was entered to decide which side should hold the house. Brother Lipscomb advised against the entering of a suit and did what he could to prevent it. The court could not try the case by the law of God, but by the laws of the State. The suit was lost by those who opposed the organ—those who brought the suit. Perhaps those very brethren had voted for the judge before whom the case was tried. He had taken an oath to uphold the laws of the State, and in this case the laws of the State were against the law of God. These brethren voted for the men that made the laws of the State and for the judges to uphold them; so, after all, they were reaping what they had sowed. They helped to make the laws that gave the meetinghouse to the majority, regardless of what the word of God had to say. A bitter dose of their own concoction! Brethren, why will you vote to make laws that are contrary to the law of God? Be consistent. "Come out from among them, and be ye separate, saith the Lord."

The spirit of division still exists in Newbern, and neither side has made any progress, spiritually, since one side swapped the preacher for an organ over the protest of the other side. I have never had much love for an organ, and since I was replaced by one I have less. I never see Newbern but what I think of that trade when I was placed on a level with an organ and afterwards sent below its level by those I loved. All I could do or say had no weight with those whose hearts were set on having an organ in the worship of God. However, if those brethren and sisters think they were benefited by the swap and that the use of the organ in the worship of God would save more souls than my preaching would, I should let it go at that.

One question I will ask those brethren at Newbern: "Has that organ ever saved one soul or led one soul to Christ?" Will you please answer this question? If it has never led one soul to Christ, then you see the condition in which you have placed yourselves. If it has saved souls, then Paul was mistaken when he said the gospel was God's power unto salvation. Prior to the time the organ question bobbed up the congregation at Newbern was a power for good in that town. Those who preferred the organ as a soul saver still own the meetinghouse and those who oppose it meet in a rented hall. The body of Christ received a stab which opened afresh the bleeding heart of the Son of God and left it mangled and bleeding—brought into disrepute without power or influence for good. Sad, sad!

Since war has been declared by the "fiddlers," and Covington, Tenn., has been selected as headquarters, and the artillery is being planted, something may happen in West Tennessee. We are all doing business at the same old stand in the same old way and are not scared. If you "fiddlers" have a man who is bold enough to affirm that the Bible teaches the use of the organ in the worship of God, put him out. He will be met. We await your action.

Next, "A Rejection Suggested."

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The work at the Central congregation, 1720 South Flower Street, continues to prosper and souls are being saved. Last Sunday evening Miss Ola Marshall was baptized. She is the sister of our young brother, Lloyd Marshall, who was but recently baptized. Brother Marshall is showing himself full of zeal and ambition to do something for the Master and tries to do whatever he is called on to do.

Central congregation is full of the spirit of "What can I do?" and "I'll try." This is right and proper and commendable. When we hear some one say, "Let Bill do it," we recognize a spirit of laziness and a desire to shift responsibility; but I am glad to say that we have heard nothing of the kind at Central.

The spirit of cooperation is growing in this section. Let none suppose that in cooperating with others they lose any of their individuality, any of their right to govern themselves as a congregation. Each individual congregation must direct its own affairs and be independent of every other congregation, so far as the affairs of that congregation are concerned; but when it comes to the great cause for which that congregation exists, then the interest of that congregation is, and should be, the interest of every other congregation in the land. In carnal warfare, each company of soldiers has its officers and is answerable to them; but in the great cause for which they are fighting, their interests and aims are one, and must of necessity be so for the success of the cause. When there is failure to cooperate among them, there is failure of the cause. So, in the work of the church, the interest of one congregation must be the interest of all. When this is not true, there is something wrong. If one engages in a protracted meeting or effort of any kind for the salvation of souls, it should be aided in every way possible by every other congregation, in so far as they are able. If one congregation alone is unable to carry a work through and two or more can combine their efforts and thus accomplish the purpose, that is a great work. Christ prayed that his people might be one, and cooperation is nothing more nor less than complying with Christ's prayer and wish. And it is the *only* way we will ever be able to prove to the world that we *believe* that God sent his Son into the world to save sinners. Where there is love, peace, and harmony, there will be cooperation. There should be no "ruling" congregation, no one to which any or all others should look for advice or instruction, but the leaders of the congregations should counsel together and adopt the plans best calculated to accomplish the work in hand.

We hope and pray that the time may soon come when there will be more of the spirit of cooperation among all the churches of Christ throughout the length and breadth of the land.

OUR WORKERS.

BY H. LEO BOLES.

We have a number of worthy young men who are gospel preachers in the field working for the Gospel Advocate and its publications. Among them may be mentioned B. D. Morehead, Thomas A. Nicks, Samson Lester, A. B. Senseney, and Robert Williams. Any favors that may be shown them will be gratefully received by them and highly appreciated by the Gospel Advocate Company. They are worthy of your encouragement and help. Some of them are working during vacation to be able to finish their education. They offer you good books at reasonable prices. You will benefit yourself as well as help them by placing an order with them.

Hindrances to Christian Living.

BY JAMES E. SCOBEE.

Just as sure as there is a God, who is the author of all good, there is a devil, the source of all evil. Just as certain as there is a heaven, where peace, joy, glory, and gladness are to be enjoyed by those who are the heirs of immortality and eternal life, so sure is there a hell, where there is no peace, no joy, no glory, and no gladness, but destruction and perdition—the place prepared for the devil and his angels, where “the worm dieth not, and the fire is not quenched.”

There is nothing which should be more desired, on the part of man, than immortality and eternal life. And yet man, from day to day, goes forward seeking only the things that gratify the lusts of the flesh, the animal appetites and propensities, with little or no thought of the fearful consequences of a life spent in the service of the devil.

Paul says: “Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.” (Phil. 4: 8, 9.)

While there are many things that tend to prevent a faithful Christian service on the part of those who profess to be the followers of the Lord Jesus Christ, there are three that are the source from which all the hindrances emanate. They are the *world*, the *flesh*, and the *devil*. One is within us—the flesh; one is without us—the world; the other is the devil, who sometimes gets in us, and is at all times busy on the job of getting the flesh to desire the pleasures of the world more than the hope of immortality and eternal life.

There are some specific hindrances which we may mention, which, if not resisted upon the part of man, will cause him to fail in his duty to himself, his fellow man, and his God. For whatever good man may secure to himself for time and eternity, by the grace of God, redounds to his honor and glory, as well as to the happiness of man.

The minds and hearts of many are not now burdened with the thoughts of the things about which Paul would have them think. They are thinking of the world and the things of the world upon which their love is centered. John says: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God endureth forever.” (1 John 2: 15-17.)

Perhaps there is no greater hindrance to Christian living among men than the idolatry of covetousness—the mad rush for money or its equivalent. Many seem to be imbued with the spirit of a miserly rich man on his deathbed, who had called his two sons to his bedside and said to them: “My sons, get money—honestly if you can, but get money!” Men with that spirit, whether in a church or out, do not care how many go down, so they go up; how many are made poor, so they get rich; how many go naked, so they are clothed; how many are hungry, so they are full; how many are in prison, so they can keep out—and if they have heaped up enough of the mammon of unrighteousness, they usually can keep out. They give no thought to the warning of the apostle Paul when he says: “They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves

through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.” (1 Tim. 6: 9-11.)

The rich should not oppress the poor. They did it in the days of the apostles. James (2: 6) says: “Do not the rich oppress you, and themselves drag you before the judgment seats?” To ask the question in those days was to answer it.

It seems that there is a wonderful amount of selfishness among the rich and those striving to get rich. Very few rich men are using their money to the honor and glory of God in fostering the extension of the kingdom of Jesus Christ on the earth. They are hoarding it, and who knows for what purpose?

The Golden Rule has little or no influence on the actions of the rich and the would-be rich in their business relations with the poor, and, as for that, with each other. Solomon said: “He that oppresseth the poor reproacheth his Maker; but he that hath mercy on the needy honoreth him.” (Prov. 14: 31.) “He that hath pity upon the poor lendeth unto Jehovah.” (Prov. 19: 17.)

The apostle Paul told Timothy to inform rich men in the church how they should conduct themselves: “Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.” (1 Tim. 6: 17-19.)

While it is said that the love of money is the root of all kinds of evil, money is not an evil *per se*. The evil is in the one who loves money and, when obtained, heaps it up and fails to wisely use it to the honor of God and to his own good and the good of humanity.

Money or its equivalent is a necessity in civilized life. Every one should be active and industrious to obtain all the money possible by honest, legitimate labor in any of the various vocations or avocations of life.

There is a fearful denunciation pronounced against the miserly rich by the apostle James. “Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.” (James 5: 1-4.)

The idolatry of covetousness is one of the great hindrances to Christian living among men. If men would honestly obtain riches and wisely use them, they would not be corrupted, nor would their silver and their gold be cankered. If they would give to the poor and needy the extra clothing in their well-filled wardrobes, their garments would not become moth-eaten.

There is at the present time a great hindrance to Christian living affecting all classes, and especially the young. It is the *pleasure craze*, about which I may have something to say in the future.

A Wholesome Tongue.

“A wholesome tongue is a tree of life,” we read in the book of Proverbs: “But perverseness therein is a breach in the spirit.” This proverb emphasizes the duty to set a watch upon our lips, for the tongue is the agency of much evil. As James says, no man has been able to tame the tongue, and only the grace of God is able to keep us from stumbling in word, as well as in deed.—Exchange.

How May I Know the Church of God?

BY O. C. LAMBERT.

It is very necessary, when looking for a particular thing, to have a very definite idea of it. All men are not alike, but have certain distinguishing features, peculiar individualities, and personal characteristics, and, because of these, one person may be recognized in a multitude. If you are only looking for a man, you can be easily satisfied; but if you wish to know a certain man, you must have in mind that combination of marks peculiar to him alone. If you are looking for a man named "A," who is young, stout, and who has dark eyes, hair, and complexion, you have a definite conception, and without these your search would be hopeless. If you find a man whose name is "B," you know without further inquiry that he is not the desired person. A man whose name is "A," but who is slender, cannot be the right man though he has the right name. In fact, a person might have all of the identifying marks except one, yet he cannot be the person sought.

So it is with finding and identifying the church which Jesus purchased with his own blood; one must have a very clear-cut conception of it to begin with. Our salvation depends upon our finding it. The churches of the world are all different; each has certain features which distinguishes it and justifies it in being separate and distinct. The church of God cannot be like them all and must have its distinguishing characteristics by which it can be recognized. What are these marks?

The question naturally arises as to who shall say what the church is to be. As it is the church of God, we should naturally expect the specifications to be drawn by divine authority. Jesus said, "Upon this rock I will build my church;" and we should look to him for the plans. He is the head of the church; therefore, we must allow him to direct. If I would know something of the Lutheran Church, I must study the Augsburg "Confession." The Bible tells me nothing of the Presbyterian Church, so for authority concerning it I must appeal to the Presbyterian "Confession." In like manner the Mormons have their "Book of Mormon;" the Baptists, their "Manual;" the Methodists, their "Discipline." So all churches built by men, because they cannot find their peculiar characteristics in the Bible, are forced to formulate them and bind them upon their adherents. If all human creeds were destroyed and all would take the Bible and do only what it directs, sectarianism would fall, and there would be no church left except that of the Bible. Though the New Testament is silent concerning the names and dogmas of the hundreds of churches so common in the land, we can find in it all that God would have us know concerning his church. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." We can learn how people became members of it, the name of it, the practices and ordinances pertaining to it.

The New Testament speaks of "the church of God," "the churches of Christ," "the church of the first-born," "the house of God," "the family of God." Though others are satisfied with anything called a "church"—and this is their privilege if they so wish—as for me, I will have nothing to do with one not named by the Lord. No one can come into judgment with the excuse that he could not learn what the scriptural church was called. If no other distinguishing marks are pointed out in the Scriptures, the name will never be a matter of difficulty. If we have any difficulty in identifying the church, it will be because of lack of other identifying marks being given by the New Testament. If I am searching for B and I meet A, I simply know I have not found the right man. In my search for the "church of God," if I should find the Mormon Church,

without applying any other specifications, I would know at once that I had not yet found the right church. With the name settled for all who are willing for Jesus to be and remain the head of the church, we pass to another feature.

Jesus not only tells us how we become Christians as recorded in Matt. 28: 18, 19; Mark 16: 15, 16; and Luke 24: 47, 48; but we are shown in a number of cases recorded in the Acts of Apostles how this law is applied. Jesus commanded that men should believe, repent, and be baptized in order to get into the saved state, or the church; and in every case where it is applied and recorded for our information, people believed, repented, and were baptized, irrespective of condition or circumstance, and "the Lord added to the church." A church that you can "join" is not the church of the Bible. To be added by the Lord is the way to enter "the church of God;" therefore, one that has some other law of induction cannot be the church to which people were added then. The only people who were ever added had to believe, repent, and be baptized. He will not add you to the Mormon Church, but to the church which Jesus built. I am sure he will not make a mistake and add you to the wrong church. He is no respecter of persons, and all people become Christians alike, so Paul says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 1, 2.) If you will not become a Christian according to the law given by Jesus and practiced by the apostles and early Christians, you cannot become one.

After becoming Christians according to the law of the Spirit of life, "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is all that is required of people now—simply obey this law, let the Lord add them to the church, and continue steadfastly until the end. "Be thou faithful until death, and I will give thee a crown of life." (Rev. 2: 10.)

Publishers' Items.

Many splendid books are published and handled at this office. Good, religious books should be kept in each home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books to your library. "Evenings with the Bible" is a fine book to develop piety and spirituality, as well as very instructive. "The People's New Testament with Notes" is very helpful to Bible students. Here is a list that should be in every home. How many of them have you?

"Sermons," by J. W. McGarvey.

"Eunice Loyd," by R. N. Moody.

"Bible Reading," by Isaac Errett.

"The Glorious Gospel," by Adeock.

"The Querist's Drawer," by Errett.

"Lands of the Bible," by McGarvey.

"Gospel Sermons," by T. W. Brents.

"Cruden's Concordance" (complete).

"Larimore and His Boys," by Srygley.

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

Have you read "Sunshine; or, Uncle Miner's Stories?" This is a very attractive book for children as well as for old people. Children read it with much interest. It is profusely illustrated, and contains many interesting incidents and stories.

Evangelistic Notes

R. J. Smith closed near Clayton, N. M., with ten baptisms.

Hugh Miller is in a meeting at Shady Grove, near Harts-ville, Tenn.

G. W. Graves closed at Smyrna, near Cookeville, Tenn., with eleven additions.

J. Paul Slayden closed a good meeting at Dasher, Ga., with twenty additions.

J. Will Henley closed at Elk City, Okla., with six added; at Highway, with twelve.

Remember the Tennessee Orphans' Home on October 1 with a liberal contribution.

R. C. White has just closed at Florence, Tenn., with one baptized and three restored.

J. O. Barnes preached at Homestead, Fla., on August 20, and reports a very fine young church there.

Lee Sanders closed at Crowell, Texas, on August 22, with four baptisms. He is now at Center Schoolhouse.

C. H. Woodroof closed at Diana, Tenn., on August 31, with seven additions. He is now at Munford, Ala.

J. T. Harris has just closed at Philippi, in Maury County, Tenn., with one baptism. A. L. Dixon led the singing.

E. D. Martin has closed a meeting at Mount Olive, in Warren County, Tenn., with six baptized and one restored.

Charles F. Hardin closed at Tishomingo, Miss., on August 27, with four baptisms. He is now at Abbeville, Miss.

Jack Meyer has recently closed a meeting at Bunker Hill, in Giles County, Tenn., with large crowds and one baptism.

J. M. Dennis has recently closed at Bellview, near Cave Ridge, Ky. He is now at Corinth, in Sumner County, Tenn.

Lee P. Mansfield closed at the tabernacle, two miles south of Anson, Texas, with twenty-two baptized and nine restored.

M. C. Kurfees will begin a meeting at Shelbyville, Ky., on September 24. Brother Holloway, of Louisville, will lead the singing.

William P. Walker had a total of twenty-eight baptisms at Westport and Clarksburg, Tenn. He is now at Bellwood, in Stewart County.

Harvey Scott changes his address from Floresville to Itasca, Texas. He has just closed a meeting at Floresville, with two baptisms.

Noel B. Cuff has just closed at Crooked Creek, near Daniel's Landing, Tenn. Five were restored and one discarded a human name.

William Bucker reports the work in Florida as growing. This summer he has visited and preached at Sweet Water, Avon Park, Oxford, and Lecanto.

Emmett G. Creacy closed his fourth meeting at Willow Shade, in Metcalfe County, Ky., with eleven baptized and four restored. He is now at Echo.

Tice Elkins closed in Hamilton, Texas, with ten baptisms. He reports the Southside congregation, Fort Worth, Texas, with which he labors, doing good work.

Charles L. Talley has just closed an eight-days' meeting at Antioch, in Jackson County, Tenn., with sixteen baptisms and three restorations, and a very fine interest.

Batsell Baxter, of Abilene, Texas, has just closed a successful meeting at Lorenzo, Texas, with fifteen additions. He is now in a meeting at Berea, near Bethpage, Tenn.

T. B. Clark recently held an eight-days' meeting at Rock Bridge, near Gallatin, Tenn. He is now at Cedar Grove, also near Gallatin. He reports two fine services at Gallatin.

A. S. Landis has just closed a very successful meeting at Dany's Chapel, near Trinity, Ala., with one baptism and twenty-eight restorations, twenty-six of which came at one service.

F. O. Howell has closed at Nance, near Alamo, Tenn., with twenty-eight additions, three of which were from the Bap-

tists and five from the Methodists. He is now at Middleton, Tenn.

D. M. Jones, who is now eighty years of age and much loved for his work's sake, preached a sermon to the church at West Huntsville, Ala., recently, urging them to be up and doing.

J. S. Daugherty has just closed at Newark, near Fort Worth, Texas, with fine attendance and eight baptisms. Two were heads of families; the others were from seventeen to twenty-four years of age.

L. P. Whaley sometime ago concluded a good meeting at Somerville, Ala., and later at New Prospect, in Cullman County, with several additions at each place. He is now at Union Grove, in Morgan County.

W. E. Morgan recently closed at Glenwood, Ark., with eight additions, and later at Camden, Ark. Later he conducted a meeting at Fairfield, Tenn., with six additions. He is now at Coldwater, near Woodbury.

Porter Norris has held meetings since July 30 at Poplar Grove, Giltage, and Elm Grove, in Tipton County, Tenn., which resulted in sixteen baptisms, two from the Baptists, and four restorations. He is now in Adair County, Ky.

Jarratt L. Smith has just closed at Drakesboro, Ky., with four additions. Brother Forgy, of Quality, Ky., a faithful old soldier, was present. He has baptized over two thousand people in thirty-five years. He is now seventy-one years of age.

L. S. White recently held a good meeting at Itasca, Texas, resulting in nine by baptism and one by membership. J. A. Dickey led the singing. Harvey Scott will move there on September 1, and preach all the time in and around Itasca.

C. M. Stubblefield recently conducted a meeting at Martin, Tenn., resulting in four baptisms and fine interest. E. P. Smith preached there, morning and evening, on August 27. One was baptized and two took membership. Martin is Brother Smith's home.

W. S. Long closed at Mars' Hill, Ala., on August 27, with seven baptisms. C. M. Derryberry, of Columbia, Tenn., led the song service, and did his work well. Brother Long says: "The Gospel Advocate is fine every week. I wish it was in every Christian home."

T. P. Hardison, Sr., Columbia, Tenn., Route 5, reports Brother Rutherford's meeting there as follows: "Our meeting at Berea closed on August 7, with fourteen additions, five of which were baptisms. The last night I suppose we had the largest crowd ever assembled here."

Robert Alexander recently closed at Emberson, near Paris, Texas, with three baptisms. When last heard from, he was at Hollis, Okla., with four baptisms and three restorations, after which meeting he will take up his work as a teacher in Western Oklahoma Christian College.

The Gospel Advocate unites with Coleman Overby, Murray, Ky., in rejoicing over the recovery of his wife, who has been seriously ill for some time. Brother Overby is the evangelist in Calloway County, supported by the churches of the county. He is now at Kirksey, Ky., with fine interest.

E. L. Cambron has just closed a very successful meeting near the hosiery mill at Winchester, Tenn. The song service was led by J. J. Reynolds. Quite a number were baptized and about fifty agreed to meet on the first day of the week. A house was secured from the Methodists until a permanent location can be secured.

H. M. Phillips recently held a fine meeting at Alamo, Tenn., which resulted in twenty-eight additions. H. B. Smith led the singing. Since that time he closed at Silver Springs, Tenn., with nine baptisms and two restorations. He is now at Summerville, Ga. He says: "I like the ring of the Gospel Advocate."

J. G. Malphurs writes: "The Christians in Clarksville held their last service in the courthouse to-day. One young man made the confession and is to be baptized in our new pool next Tuesday night. We are making great preparations for our meeting to begin next Lord's day, with H. H. Adamson doing the preaching and Brother Murphy leading the songs. We shall begin the meeting Tuesday night before by getting ourselves ready for the meeting through exhortation and prayer. Friends and Christians from other places are urged to be with us the first day."

R. C. White is in a meeting at New Hope, Ala.

H. Leo Boles is in a meeting near Gallatin, Tenn.

F. W. Smith is in a meeting near Franklin, Tenn.

L. E. Carpenter is in a good meeting at Wellington, Texas.

S. H. Hall is in the midst of a meeting at McMinnville, Tenn.

C. M. Pullias will begin at Twelfth Avenue, this city, on September 24.

E. A. Elam will preach at Russell Street Church, this city, next Lord's day.

Charles F. Hardin will begin a tent meeting at Moorehead, Miss., on September 26.

Thomas H. Burton, Union, S. C., reports fine interest and attendance at the tent meeting there.

Marion Harris has just closed at Dudley's Hill, in Jackson County, Tenn., with forty-two added.

R. N. Moody closed at Ephesus, in Limestone County, Ala., on August 31, with twelve baptisms.

O. C. Lambert preached at Russell Street Church, this city, morning and evening, last Lord's day.

There will be an all-day meeting at the Forks of the Elkhorn, near Shelbyville, Ky., on September 10.

Send your contributions for the Tennessee Orphans' Home to Tennessee Orphans' Home, Columbia, Tenn.

T. B. Larimore has just closed at Cookeville, Tenn., with twenty additions. He is now at Bellbuckle, Tenn.

W. R. Hassell has just closed at Bogota, near Ridgely, Tenn., with seventeen baptized and twelve restored.

H. T. King began last Lord's day at Belmont Avenue Church, this city, as their preacher for another year.

A. B. Barret has just closed at Toone, Tenn., with fine interest and four baptisms. Harry Hayes led the songs.

S. W. Bell closed at Benjamin, Mo., with six baptisms, two from the "Christian Church." He is now at Hallsville.

Gus Nichols, Berry, Ala., closed at Mount Hope Church, with one baptism, and is now at Bethel, with fourteen baptisms.

G. C. Brewer recently conducted a meeting at Mount Hope, in which two were baptized and much good done otherwise.

H. N. Mann, Riverside, Tenn., preached at Forty-Eight Creek, near Riverside, on September 3, resulting in three baptisms.

Tommie Nicks reports the meeting at Charlotte, Tenn. O. E. Coffman is doing the preaching. Four have been baptized to date.

R. H. Johnson, Morrilton, Ark., writes: "I have read 'Hardeman's Tabernacle Sermons,' and consider it a great addition to my library."

J. E. Wainwright reports seven additions to date at Hawthorn, Okla. He will begin an open-air meeting at Texarkana on September 14.

T. C. Little recently held two meetings near Petersburg, Tenn., resulting in twenty-seven additions—nineteen baptisms and eight restorations.

Joe L. Netherland's meeting at Locust Grove, near Bradford, Tenn., resulted in nine baptisms and two restorations. He is now near Dyersburg, Tenn.

Van A. Bradley has just closed at Bradley's Chapel, in Franklin County, Ala., with six baptisms. He is now at Salem, near Lawrenceburg, Tenn.

Leslie G. Thomas, Melvin, Mich., reports two good services at the Speaker church. Brethren McGary and Reader, from Detroit, conducted the morning service.

J. Clifford Murphy has just closed at Pleasant Grove, near Munford, Ala., with six baptisms. He preached for the Munford brethren on Sunday and Sunday night.

W. P. Jones recently closed at Cameron, Okla., with twelve baptisms and six restorations; since that time, at Hackett, Ark., with five baptisms. He is now at Fame, Okla.

E. Gaston Collins closed at Shady Grove, in Lincoln County, Tenn., with good crowds and one baptism. The meeting was held in the Methodist house. He is now at Huntsville, Ala.

A. B. Lipscomb is in a fine meeting at Guin, Ala., with eight baptisms and two leaving the Baptists to be Christians only to date. William Brock, of Brilliant, Ala., is leading the song service.

J. C. Mosley is in a fine meeting at Newbern, Tenn. Good crowds and twenty baptisms to date. He goes next to Dongola, Ill., and from there to Center Point, Ky., on the first Lord's day in October.

L. W. Hinson, Hohenwald, Tenn., conducted a meeting at Seiber's Chapel, resulting in one baptism; and next at Brush Creek, in Lawrence County, Tenn., with fourteen baptized and one restored.

B. F. Stivers, Odessa, Mo., is in a meeting at Weaver Schoolhouse, near his home. He goes next to Nashua, Mo., then to Kansas City for four weeks. Any one desiring a meeting should write him.

J. D. Matthews, Maysville, Okla., recently held meetings as follows: Byford Schoolhouse, with six baptized and one reclaimed; Brock, with two baptized and two reclaimed; and at an arbor near Ardmore. All were well attended.

J. B. Nelson had a fine meeting at New Hope, near Middleton, Tenn., in which thirteen were baptized. J. D. Algood and his class led the singing and did it well. Brother Nelson is now at Mount Pleasant, Tenn., with fine prospects.

G. A. Dunn, Sr., closed his part of the meeting at Oklahama City, with sixty additions at that time. The church there now has over five hundred and the future looks bright. He is now at Sheffield, Ala., for fourteen days, and goes next to Florence for two weeks.

J. L. Hines will take up evangelistic work in and around Covington, Ky., and Cincinnati, Ohio, on October 1. He asks for names and addresses of all Christians in that territory, also at Ludlow and Newport. His address is 2428 Jefferson Avenue, Norwood, Cincinnati.

J. C. Pendergrass recently held a meeting at Andrew Cove, with one baptism, and at Liberty, with three baptized and one restored. These places are near Livingston, Tenn. Brother Pendergrass is now in a grove meeting near Livingston, with one restored to date.

Willie Hunter recently held the following meetings: Newerfall, in Cumberland County, Tenn.; Big Branch, in Jackson County, with five baptisms and one restoration. He is now in a meeting at Big Bottom, in Jackson County. Dee Robinson, Cookeville, Tenn., led the singing.

W. W. Freeman closed a grove meeting at Day's Cross Roads, in Tennessee, with three baptisms and two restorations. He reports three baptisms at Mount Pleasant, near Westmoreland, Tenn. He is now at Red Boiling Springs, with one baptism and growing interest to date. He next goes to Underwood (a mission) for a week.

R. L. Ludlam has closed at Ottumwa, Iowa. He says: "They placed funds in my hands with which to hold a mission meeting. They have also written Sister A. M. Bibb offering assistance to Charleston, Mo. The members here are Swedish people, formerly Lutherans, but loyal when members of the body of Christ."

To Honor the Memory of J. A. Harding.

This is a call for the names and addresses of all students of J. A. Harding. We are asking that every student, boy or girl, that ever had the superior privilege of sitting in Brother Harding's classes or the inestimable blessing of listening to his matchless chapel speeches, send his name and address at once to the Memorial Committee. Though this call is being made in all the loyal papers, we know that many of that host of students scattered around the world will not see the call; therefore, we are asking that every one who does see it send in with his own name the name and address of every other Harding student whose whereabouts he may know. The committee is anxious not to miss a single name, for it is certain that every student of this great man will want a part in paying honor to this great life. Brother Harding was engaged in Bible-school work twenty-one years, and during this time his wonderful, driving personality influenced for good hundreds of students. Help us to get in touch with these students. Do it now. Every one of us knows the whereabouts of some of these students that no one else knows. How many names and addresses can you give, and how soon can you give them? Please do not delay this matter. Send all names to the Memorial Committee, J. N. Armstrong, Secretary, Harper, Kan.

Gospel Advocate

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

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

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Editorial

Must an Elder Be Inspired?

BY J. C. M'Q.

Those whose special duty it is in the New Testament church to tend the flock are called "pastors," "elders," and "presbyters." That the pastors or elders are assigned an important work in the New Testament church will not be denied by any one who is well informed in the Bible. The teaching of the New Testament is too clear on this subject to admit of doubt. The Holy Spirit declares: "Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work." (1 Tim. 3: 1.) On the presumption that there are no overseers in the church, this language of the Spirit is worse than nonsense; it is vicious, because misleading. The New Testament abounds in teaching concerning the appointment of elders in every church and their duties and qualifications. Paul writes to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Tit. 1: 5.) If there are no elders in the churches, then why did the spirit through Paul command Titus to appoint them in every city? If it be not the purpose and will of God to have elders in the churches of Christ, why did the spirit through Paul and Barnabas appoint them in every church? "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." (Acts 14: 23.) When Christ "ascended on high, he led captivity captive, and gave gifts unto men." "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto

the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 11-16.) Here we learn that Christ put into the church apostles, prophets, evangelists, pastors, and teachers. They are to remain in the church till all Christians attain unto the unity of the faith, and of the knowledge of the Son of God, and until the church is full-grown.

The apostles and inspired prophets are in the church today. No one has ever taken their places in the church of God. All who have come after them are false prophets and apostles. They are impostors. The teaching of all should be proved by the word of God. "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John 4: 1.) The authority of the apostles is as supreme and their teaching as binding as while they were living. To them Christ said: "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 19, 20.) The word which they spoke was the word of God, which liveth and abideth forever. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) The apostles spoke as inspired of God, so it is truly said of them: "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." (Matt. 18: 18.) The apostles are not now living in the flesh, but they are living in their teaching and with the same authority as when on the earth. One to be an apostle had to be a witness of the resurrection. "Beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection." (Acts 1: 22.) When the Corinthians denied Paul's right to be an apostle, he replied: "Have I not seen Jesus our Lord?" And again, to forever settle his claim to be an apostle, he says: "And last of all, as to the child untimely born, he appeared to me also." (1 Cor. 15: 8.) Thus it is clear that no one now can be an apostle and that every one who has claimed to be an apostle after Paul is an impostor. Apostles, prophets, evangelists, pastors, and teachers are still in the church and will remain in it until the church is full grown. It is dangerous to leave out the apostles, prophets, evangelists, pastors, or teachers. By what authority does one leave out the elders? Has he not the same right to leave out evangelists?

The church at Philippi is one of the best and nearest perfect churches of which we read. In it were bishops and deacons. "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ." (Phil. 1: 1, 2.) The church now that has no elders in it is different from the Philippian church.

We also find elders in the church at Ephesus: "And from Miletus he sent to Ephesus, and called to him the elders of the church." (Acts 20: 17.) Paul addressed himself to the elders and, among other things, said to them: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own

selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." (Acts 20: 28-31.) If there are no elders in the church, how can they feed the flock and watch for the welfare of the church? Well did the Spirit know that in the years to come men would arise in the church itself teaching perverse things, even denying that there are any elders in the church, and that they would draw away disciples after them. How matchlessly and faultlessly did the Holy Spirit, through Paul, describe present-day conditions!

It does seem, if any weight is to be attached to the plain teaching of the Bible, that disciples would not accept the teaching that there are no elders in the church. Let us hear Peter on the subject: "The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5: 1-3.) This shows the character of oversight that the elders are to exercise over the charge allotted to them. If Heb. 13: 17 does not refer to the elders, I do not know to whom it does refer. The passage reads: "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." How important and responsible is the work of an elder! How terrible it will be for the elders not to be able to make a good report to the Chief Shepherd, that they and the charge allotted to them may receive the crown of glory that fadeth not away!

It is sometimes contended that, because it is probable that some elders were inspired, there are no elders now. This does not follow. There were some Christians inspired. Does it therefore follow, since none are inspired to-day, that there are no Christians?

Inspiration is nowhere mentioned as a qualification that must be possessed by an elder, any more than it is named as a qualification that must be possessed by a Christian. It is far wiser to go by what is written than it is to draw unwarranted conclusions. The same reason that sets aside elders will also discard evangelists, teachers, and Christians.

Reverence for the Word of God.

BY M. C. K.

Reverence is usually defined to be respect mingled with fear and affection. It does not denote fear in the sense of what terrorizes or frightens, nor does it fill its possessor with a feeling of dread, but rather with one of veneration, adoration, and devotion. Hence, by reverence for the word of God is meant that degree of respect for it that leads one, at all times and under all circumstances, to treat it as a thing from God—the source of supreme worthiness, honor, and glory—and therefore worthy of the same respect that is due him. I am quite sure that even in the churches among the professed children of God themselves there is a conspicuous and sad lack of this feeling, and the tendency in that direction seems to be increasing at the present time.

The purpose of the present article is to call attention to this lack of reverence for the divine word and to show that it is in open violation of plain Biblical passages on the theme. Heads of families, elders of churches, and preachers everywhere should wake up to the demands of the situation and present to the churches and to the people in general this greatly needed teaching. As a contribution in

that direction, I now invite attention to the following considerations:

1. *Biblical passages on reverence for the word of God.* Let the reader note carefully the following plain declarations of Holy Writ on the theme: "Serve Jehovah with fear, and rejoice with trembling." (Ps. 2: 11.) Again: "O fear Jehovah, ye his saints; for there is no want to them that fear him." (Ps. 34: 9.) Then, see how the Psalmist speaks for himself: "I will meditate on thy precepts, and have respect unto thy ways." (Ps. 119: 15.) See also verse 120: "My flesh trembleth for fear of thee; and I am afraid of thy judgments." And verse 161: "Princes have persecuted me without a cause; but my heart standeth in awe of thy words." Then, with still further light on its value to God's children, the wise man declares: "The fear of Jehovah is a fountain of life, that one may depart from the snares of death." (Prov. 14: 27.) And on the permanency and durability of God's word, the evangelical prophet declares: "The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isa. 40: 8.) Then, with a still brighter flash of light on the theme, the same prophet adds: "For all these things hath my hand made, and so all these things came to be, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 2.) And in verse 5 he adds: "Hear the word of Jehovah, ye that tremble at his word."

Now, is it not plain even to the casual reader of these passages that reverence for God's word is one of the first and most prominent requisites of his children? And is it not equally plain that the absence of this feeling or the opposite of it is the quintessence of blasphemy and wickedness on their part? The fact is, those who lack this exalted characteristic of God's faithful and approved children give the most pronounced evidence that they have practically forsaken God and are already under his positive condemnation. Let our readers carefully ponder and pray over these passages; yea, let them commit them to memory and make them one of the guiding principles of their lives. Let them "serve Jehovah with fear, and rejoice with trembling." Let them say with the Psalmist, "My heart standeth in awe of thy words;" and let them remember that Jehovah himself says: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Beyond all reasonable doubt, this feeling of reverence for God's word should be cultivated till it becomes a fixed principle in the Christian's life.

2. *Particular times and places when and where the teaching in these passages should be carefully observed.* Of course there is never a time when the word of God should not be revered by his children when it comes before them in any way at all; but there are particular times when the absence of manifest reverence for the divine word is peculiarly indicative of a wrong state of heart and is, therefore, never to be excused or palliated. I call attention to some of these times and places.

(1) *At the time and place of divine worship.* Through all parts of this service—its prayers, songs, exhortations, the Lord's Supper, the contribution, and reading the word of God—a feeling of profound reverence should pervade the entire assembly; but the purpose here is to give particular emphasis to this duty during the reading of God's word in the worship. This is a time when God is virtually talking to his children. When they pray, they are talking to God; when they read his word, he is talking to them. He who stands up to read is merely, at this particular time, God's mouthpiece or spokesman. The words read and heard are the words of God. They are the utterances of Jehovah, the maker of men and worlds. Hence, we should listen to them not only with uninterrupted attention, but with the profoundest reverence; yea, we should hear them with the same reverence as if God were standing in our

presence and audibly and directly speaking the words himself.

(2) *When it is read at the fireside or in the home.* Here again upon every heart, from the oldest to the youngest capable of being taught, this same lesson of reverence for the divine word should be deeply impressed. Inattention or listlessness should be looked upon as inexcusable. Let the young be impressed with the important thought that it is God's word that is being read in the family—that it is practically God himself talking, and that we must all listen with the same reverence that would probably mark our behavior if he were present in person and speaking directly in our hearing. In both church and home, or anywhere else, let our lives say to our Heavenly Father in the language of Isaac Watts:

"Thy word is everlasting truth;
How pure is every page!
That holy book shall guide our youth,
And well support our age."

Or, in the impressive words of William Cowper:

"What glory gilds the sacred page,
Majestic, like the sun!
It gives a light to every age;
It gives, but borrows none."

Finally, I am making no plea for Bibliolatry—the worship of the mere book—but I plead for the solemn realization that the Book is from God and not from man, save as man is the mere instrument through which it is revealed. Away with the thought that it is only one of teeming millions of volumes in the libraries of earth! It is one of these volumes, but it is *the only one of its kind*, other so-called sacred books palling into insignificance when compared with it, precisely as "other gods" pale into insignificance when compared with the God of this Book—the one great and infinite God whose glory "the heavens declare." Let even the children with all others be taught to reverence this holy Book.

A Family Reunion.

BY F. W. SMITH.

It was my good pleasure on August 13 to attend the annual reunion of the Baker family, which was held at the hospitable home of Brother W. R. Thurman, near Franklin, Tenn., with the following in attendance: Mrs. E. S. Baker, Mr. and Mrs. O. J. Baker and family, Mr. and Mrs. E. G. Baker and family, W. C. Baker, Ellis Baker, Shady Grove, Tenn.; Mrs. W. M. Ballard, Little Lot, Tenn.; Dr. and Mrs. J. O. Cummins, Martha and John Cummins, Mr. and Mrs. Frank Legler and children, Frank, Jr., and John J., Nashville, Tenn.; Mr. and Mrs. Hubert E. Hall and son, Hubert, Jr., Washington, D. C.; F. W. Smith, Nashville, Tenn.; Mrs. Charles W. Craig, Mary E. Craig, Nancy Brandon, Miss Sallie Bryant, Mr. and Mrs. J. W. Jewell and family, Franklin, Tenn.; Mrs. Hargrove, Fresno, Cal.

When quite a young man, I accepted a position with a large nursery to sell fruit trees and shrubbery, and in canvassing the "good old county of Hickman," as a politician would say, I made Brother James Baker's home my headquarters for several days. I had not been in the church very long, but was reading the Bible constantly and talking about it to every one who would listen to me. In fact, selling fruit trees was more of a "side line" with me, as my main business was talking Bible. I found Brother Baker and family to be genuine Christians, and among the most hospitable I had ever met. It was in deed and truth a *Christian home*, where not only love for each other abounded, but where God seemed to be enthroned in every heart. Brother Baker said to me when I left his home that the next time he saw me, I would be preaching. I had no idea of such a thing ever befalling me; but the truth is, I was at it then and did not know it. I had an idea that a whole lot of things had to happen to one before he could become a preacher. There was the theological school that

must be attended where they are *fitted, trained, and polished* for the "ministry," and then there were the "ministerial" garments—the long-tailed coat, high hat, white cravat and standing collar, necessary adjuncts to the profession. But where were they to come from? I was as poor as the proverbial "church mouse," with a wife and two children to feed, house, and clothe. How could I do it? But I kept on studying the Bible and talking about it until it got out all over the country that I was a preacher. Brethren, I did not intend to do it; it was more of an accident than anything else, even if it did fulfill Brother Baker's prophecy. Our brother has long since gone to be with the Lord, but he has left his family representatives to perpetuate his name and to uphold its sacred honor. The Baker family keep these family bonds of love and interest in each other ablaze on the altar of genuine affection, and every now and then they have these meetings, when the flow of soul illumines the occasion. These are not only meetings for social intercourse in which the reminiscences of the irretrievable past are gone over, but are also the occasion of *spreading* the first fruits of the land.

We have all, no doubt, read of the "swinging gardens" of the great city of Babylon, which must have been transcendently beautiful, as well as one of the seven wonders of the ancient world. Well, there was a *swinging table* between two beautiful maple trees at the home of Brother Thurman, which for beauty, as well as evidences of good cooks, was to me more *substantially* attractive and charming than any conception I have ever formed of Nebuchadnezzar's "swinging gardens." On that table made of woven wire and covered with immaculate linen lay smiling everything to challenge the appetites of the small army of Bakers with their accessories in the way of "in-laws," cousins, uncles, aunts, and the writer. Rush Baker, my old song leader, was absent, and although I did my best to represent him at the table, I could only make half of a hand. As an accomplished eater, especially in the matter of *quantity*, Dr. J. O. Cummins, of Nashville, bore off the blue ribbon, with John Jewell as a close second. But that need occasion no surprise, for we know how it is when a city chap gets a fair chance at a country dinner. Grandmother Baker is hale and hearty, bidding fair to witness the return of many such happy and joyous reunions.

But—alas!—as the winter frosts nip and blast the fluttering foliage, which is swept from the fingers of the trees by the cruel winds, so will the chill of death break these earthly ties one by one until there will be none left of this large family to perpetuate these reunions. I have none left of my father's once large and happy family with whom to meet and talk of the long ago. Their voices are all hushed in the silence of the tomb, and I alone linger to hear the last call. Such experiences would be lamentable beyond description and altogether unendurable were it not for the light of hope gleaming through the rifted clouds and the whisperings from the far-away homeland which come to us through the glorious promises of God, where there may be a reunion that shall ne'er break up, and where mothers, fathers, sisters, brothers, and friends, clothed with immortal youth, may mingle through the endless ages. So when we witness the light of life and love fade from the eyes of our loved ones who fall asleep in Jesus, let us realize that they have only gone before to "be waiting and watching" at the beautiful gates for us.

The Night's Mystery.

What is the mystery of the night,
That calls from depths of somber light,
That mingles with the rush of rain
That sings outside my windowpane?

'Tis this: that only God is wise,
His secrets hid from prying eyes;
His night most beautiful and fair,
If lighted by the lamp of prayer!

—Rufus Lee Dodd.

Evolution—Its Limitations.

BY H. LEO B.

As we have seen, evolution is a *theory*; it is a theory of a process of development. Evolution is a product of science; it is an offspring of science. At best, it partakes of the nature and limitations of science. Science is knowledge properly classified. This classification is made by man. Hence, science is a product of human efforts and may be marred by all the imperfections of man. There are few things, if any, with which man has to do that can be stamped with the approval of perfection. Man is an imperfect being and cannot produce, either by hand or mind, anything that is perfect. When perfection is applied to man, it is done so only in a relative sense.

Since science bears the marks of imperfections and errors of human judgment and reasoning, we cannot expect evolution, a product of science, to be free from the same imperfections and limitations of science. It would be folly to claim perfection for evolution, when science, which has produced evolution, is imperfect. Science cannot give us the origin of matter which must exist before the theory of evolution can give the process of its development. Science cannot give the reason for the order and special arrangement of the universe, and hence evolution cannot claim to give more than science. All of the limitations that belong to science inhere in the theory of evolution.

It is well to note these limitations in order that we may know the field of the theory of evolution and keep it in the bounds of its own limitations. Physical science cannot settle the question of absolute creation; neither can it give us any information concerning the creation of man. Physical science must deal with the phenomena that belong to its theory, and creation of matter is out of the realm of physical science. As evolution is a product of science and is fraught with all of the limitations of science, evolution cannot properly deal with creation. The question of absolute creation belongs only to the realm of revelation. No man was present when matter was first created; man is a more recent product. Hence, man must depend upon revelation to inform him as to the beginning of creation. Man cannot analyze matter and learn of the power or force that created it. There is nothing in matter that can give man this information. Any theory that man may originate will fall far short of giving man any satisfaction. Man must go to revelation for this information. He can either accept or reject revelation.

Science cannot account for life. We have seen that this fundamental axiom is at the basis of all science and philosophy: "Out of nothing, nothing comes." So life can only come from life. No scientist can analyze life. No scientist can account for life except on the well-established principle that life comes from life. Hence, evolution cannot account for life. Life does not come within the domain of evolution, and it is a fatal error for any evolutionist to try to apply the theory to life in its origin. Here again man must go to revelation to find the origin of life. Again, since man was not present when life began on earth or in the universe of God, and since man cannot analyze life and find its origin, he is forced to go to revelation for his information concerning the first life and its origin. Science may learn that there are two kinds of life, vegetable and animal, but it cannot give its origin.

Science cannot account for the wide chasms between animal life and vegetable life; neither can it account for the great difference in the organization of animal life and vegetable life. Since science cannot account for these differences, since they are in a field into which science cannot go, we again conclude that evolution, with its scientific limitations, cannot account for these different kinds of life. Again, man must go to revelation for what information he may have on this subject. Scientists tell us that under

the microscope the vegetable cell and animal protoplasm are radically different in their very nature. How, then, can evolution claim that all things came from the same protoplasmic cell? Evolution fails to account for these wide differences.

Science, and therefore evolution, which is a part of science, cannot account for the various species of animals and plants. There is a chasm between the species that evolution has not been able to bridge. The "missing link" has never been found. But we are told that species in the vegetable kingdom mix and that different species of animals gender; yet, with these seeming contradictions, the facts still stand that there is a chasm between species. Scientists have recognized this and have struggled hard and long to find the connecting link, but the search has been in vain. Again, the theory of evolution breaks down and man must go to revelation for this information. The account of creation as given in Genesis gives man the only information on the creation of matter, the origin of life, and the different species of vegetables and animals. If man rejects this, he has nothing to offer but a human theory burdened with human limitations.

Again, science cannot account for reason, self-consciousness, volition and intuition, as found in man. No scientist can analyze a brain and find the power of intelligence, nor dissect the nervous system and observe the conscience and moral conceptions of right and wrong which belong to man. No stretch of evolution can give a hypothesis for the moral attributes that belong to man. There is a wide chasm between the intellect of man and the instinct of animals which no evolutionist can leap or bridge over. Where did man get his intellectual, moral, and spiritual powers and attributes? Again man is forced to go to revelation for this information. There he finds that God said: "Let us make man in our image, after our likeness."

All these limitations of science and evolution force man to accept the Bible account of these things or else forever remain in ignorance and darkness concerning them.

Gospel Advocate Company.

BY H. LEO B.

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Home Reading

What Do They Say?

BY CLARA COX EPPERSON.

"O, what do you think the angels say?"
Said the children up in heaven.
"There's a dear, little boy coming home to-day;
He's almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of joy,
Open them wide for this dear little boy,"
Said the children up in heaven.
"For on earth do you hear them weep?"
Said the children up in heaven.
"For the dear, little boy has gone to sleep;
The shadows fall and the night clouds sweep
O'er the earth we used to live in.
But we will go and open the gates of joy,
O, why do they weep for the little boy?"
Said the children up in heaven.
"God wanted him where his little ones meet,"
Said the children up in heaven.
"He shall play with us in the golden street;
He had grown too fair, he had grown too sweet,
For the earth we used to live in;
He needed the sunshine—this dear, little boy—
That glids this side of the gates of joy,"
Said the children up in heaven.
"Fly with him quickly, O angels dear,"
Said the children up in heaven.
"See! He is coming! Look there! Look there!
At the jasper light on his sunny hair
Where the veiling clouds are riven.
O, hush, hush, hush, the swift wings furl,
For the King himself at the gates of joy
Is taking his hand—dear, tired, little boy—
And leading him into heaven."

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How Winnie Took Mamma's Place.

Mrs. Spencer was called away from home to assist a friend taken suddenly ill, and left her daughter Winnie to take care of the house. "The work will have to go undone until to-night," she said, regretfully; "but do the best you can, Winnie."

Winnie followed her to the door, and, with a smile and a wave of the hand, answered: "Yes, mamma, I'll take your place to-day!" Then she ran back into the house.

"If I could only take her place and do just as she does, how glad I should be!" she said to herself, wistfully. She glanced about the room and then smiled as she thought how easily she could do it.

Winnie did not like to wash dishes or sweep the floor, and it was seldom that she did this kind of work, as her mother had always been kind and indulgent with her. So the little girl did not know much about work, although nearly ten years of age.

But to be left alone in charge of the house was a new experience to her; and as she felt the responsibility of her position, she resolved to fill it with credit to herself, if possible. "I'll just surprise mamma for once," she said, half aloud.

It took her nearly all the forenoon to wash the dishes, sweep the floor, and arrange everything just as her mamma did in the kitchen. As her papa was out of town, she did not have any one but herself to get dinner for, and she decided to "just take a lunch" to save time and labor.

Then she went into the sitting room, sweeping, dusting, and putting in order. It looked really nice after she had accomplished her work, the last of which consisted in filling the vases with fresh flowers. She began to feel tired and for a little time her arms ached, but she kept on doing

little things all over the house that she thought ought to be done.

"I am so tired!" she said several times, and at last she lay down on the easy couch in the sitting room and began to think. She wondered if her mother ever felt as weary as she did, and how it was that she could work all day without resting. Then it came to her that she ought to help mamma more than she did, and she resolved then and there that she would do so in the future. She realized, too, how kind her mamma was in taking all of the burdens on herself and in allowing her little girl to pass the time as she pleased. "Dear, good mamma, shall not do all the work in the future." As she said these words the little girl closed her eyes in sleep.

Mrs. Spencer returned before Winnie awoke and looked about for her in surprise. She had expected to find the breakfast dishes just as she had left them; but seeing everything in order, she guessed the secret. She went to the couch and kissed the little, flushed face, and Winnie at once awoke.

"You are a good little girl to do the work so nicely, and I am very glad, for I did not feel like doing it after being away all day," she said.

"I tried to take your place, mamma," Winnie answered, a happy look coming over her face.

She did not tell her mamma that she had learned a lesson and formed a new resolution by the day's experience, but she thought that she would "surprise mamma" more than ever when she carried into practice what she had resolved to do.—Mrs. M. A. Holt, in Exchange.

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How to Have a Good Time.

Well, twinsies, did you have a good time?" asked Mrs. Gray when her little girls came back from the beach.

"Yes'm," said Lucy.

"No'm," said Lula.

"Why didn't you have a good time, little sister?" mother asked Lula.

"I don't know," said Lula.

"Did Lacy let you play with the bucket?"

"Yes, I played wif it all the time."

"All the time? And how about the shovel?"

"I played wif it all the time, too."

"Ah!" said mother, looking very wise. "And who played with the flag, little sister?"

Lula hung her head. "I played wif it all the time, too," she said, presently.

"And what did my other little girl play with?" mother asked Lacy.

"I didn't play wif nothin'," said Lacy, with a merry laugh, "but I had a dood time."

"Now I see what was the matter with Lula," said mother. "The sun may be shining, but it never looks bright to a little girl who wants everything herself."

Lula did not say anything, but she understood. When they were on the beach next day, Lacy had the bucket and Lula had the flag, and they were using the shovel turn about.—Little Ones.

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Dangerous Literature.

Masses of American children and youth to-day are reared in an atmosphere of crime and immorality. We have excluded the Bible, and to a great extent religious teaching, from our public schools. The histories which our youth read are devoted in a far too great extent to a record of the crimes of public characters in past ages, and much of the "literature" which falls into their hands is no better and some of it far worse.—Boston Transcript.

Query Department

Wilson Vantrease, Lebanon, Tenn., requests an answer to the following question through the Gospel Advocate: "Is it a sin for a widow who belongs to the church of Christ to marry a Methodist or Holiness brother?"

The Lord forbade his chosen people, the Israelites, to marry the nations around them. The Israelites were commanded to break down the altars of other nations, "lest thou make a covenant with the inhabitants of the land, and they play the harlot after their gods, and sacrifice unto their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters play the harlot after their gods, and make thy sons play the harlot after their gods." (Ex. 34: 15, 16.) "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." (Deut. 7: 3.) While I am sure it is best for Christians to marry Christians, yet I do not think I would be justified in saying that the Christian who marries out of the Lord sins, neither would I say that the Christian widow who marries a Methodist or Holiness brother sins. It is not my province to say that they are not in Christ. The promise is to the obedient. I am not unmindful of the following scripture: "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord." (1 Cor. 7: 39.) It should be observed that Paul is not discussing whom one should marry, but whether it is best to marry or not to marry. He does not say one thing about whether it is best to marry in the Lord or whether it is a sin to marry out of the Lord, but the whole burden of what he says is whether one should or should not marry. The meaning of the apostle is clearer if we transpose "only in the Lord" to the fortieth verse. We will then read: "A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will. But she is happier if she abide as she is, only in the Lord, after my judgment: and I think that I also have the Spirit of God." This makes Paul say of a widow, just as he says of all others if they are in the Lord, it is better to abide unmarried, provided they have continency. Marriage is not compulsory. It is political rather than religious. The irreligious as well as the religious marry. I am sure, however, to avoid tribulations in the flesh, that congenial spirits should marry. Enough troubles belong to the married state without inviting them by marrying those who hold nothing in common with ourselves.

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A sister from Denver, Col., is concerned about drinking and dancing. She asks: "(1) Do you think a member of the church should take a drink with fellows that are bootlegging? Don't you think such conduct destroys his influence for good, although he is continually urging people to 'flee from the wrath to come?' (2) Is it right for a sister to attend dances to watch the young people dance? Is she not in the same boat with the man who drinks a dram when he gets ready? Both claim there is no harm done. I want to hear from you on the conduct of both."

1. No Christian should take a drink as a beverage anywhere or with anybody. He should shun the very appearance of evil. In the time when the Bible was written whisky was unknown. At that time wine was used and would make drunk. The Bible clearly condemns the use of wine as a beverage. Solomon says: "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise." (Prov. 20: 1.) Fearful is the evil that flows from drinking wine. "Who hath woe? who hath sorrow?

who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder." (Prov. 23: 29-32.) It is evident that Timothy was not physically robust and vigorous. It appears that the water which he drank did not agree with him; so the Spirit, through Paul, admonishes him: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. 5: 23.) This is a clear condemnation of the use of wine as a beverage. Timothy should use it as a medicine for his stomach's sake and his often infirmities. This scripture does not encourage but condemns a man in the use of wine whenever he pleases. Women are admonished not to be given to the use of much wine: "But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine; teachers of that which is good." (Tit. 2: 1-3.) The dram drinker is in danger of getting drunk. This is true of both whisky and wine. Drunkenness is forbidden. "And be not drunken with wine, wherein is riot, but be filled with the Spirit." (Eph. 5: 18.) "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6: 9, 10.) And this is not all: "Be not deceived: Evil companionships corrupt good morals." (1 Cor. 15: 33.) Those bootleggers will never be led to Christ by that dram-drinking church member. His urgent words appear to them as hollow mockery. If there was ever any light in him, it has become darkness. He is a stumblingblock, and over him those bootleggers may stumble into hell. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.)

2. Active Christians do not attend dances for any purpose. I have never known young people who are dance-lovers to be lovers of the Lord. They are worthless as church members. That dram drinker and that dance watcher are both traveling the broad road. Every Christian must know that there is nothing good in the dance and that it thoroughly unfits one for life's duties. The dancer stays up nearly all night and then stays in bed practically all the next day. This alone, with all right-thinking people, condemns the thing. Since the liberties between the sexes almost amount to license, no Christian woman should encourage the voluptuous dance by watching it. Christians should not look upon evil. All Christian mothers know that the dance does not strengthen the virtue of their daughters, but, on the contrary, that more women trace their downfall to the dance than to any other one thing. Fathers who appreciate a strong manhood and noble womanhood should encourage their sons and daughters to shun the dance. The best men do not encourage their sisters to dance and do not go to the dance hall to get their wives. Christians should not encourage more freedom between the sexes, but should discourage dangerous liberties, remembering that all human beings are weak and subject to temptation. It is shocking to see our young people, male and female, mingling with each other in an almost nude condition. Such liberties have always led downward and not upward. It is time to halt and think on: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things!" (Phil. 4: 8.)

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Power of Righteousness.

BY JOHN W. HEDGE.

Unrighteousness has been, is, and ever will be the curse of man. It has built our prisons, filled our asylums, enlarged the cemeteries of the land, and exalted the king of hell. The only opposing power by which it can be successfully met and annihilated is righteousness. God moved on idolatrous Egypt through Israel, his chosen people, and later he planted them among the heathens of Canaan. This was his method of approaching the nations for the purpose of educating them in righteousness. When his plan was defeated by reason of their refusal to learn, punishment was inflicted. Even his peculiar people, Israel, were punished when they failed in doing that which was right in the eyes of the Lord. God would have spared Sodom and Gomorrah if only he could have found ten righteous people within these cities. Failing to find that many, the angels of the Lord, two in number, led forth the righteous, and the cities were consumed by fire from heaven. Do you wonder that Solomon says: "Righteousness exalteth a nation; but sin is a reproach to any people?"

"When the fullness of time had come, Christianity was introduced into the world by Christ as the saving influence of the world. It is God's power to make the world what it should be, and it has succeeded in making the world what it is to-day, morally and spiritually. I am not sure that the world would stand another day were it not for God's church, or kingdom. Christian people are making the world safe for itself. Few they are, but numbers do not count in God's service. Righteousness is the watchword. It is not the strong church in numbers that is accomplishing the most good, but the church that is determined to do right. Ungodliness on our part retards our progress. I care not what may be our numbers. With only one hundred and twenty members, the church of God had its beginning in righteousness, and its rapid growth for the first century is to be attributed to the pure and chaste lives of its members. The kingdom is, says Paul, "righteousness, and peace, and joy in the Holy Spirit." Based on any other foundation, it would lose its power to attract the world to God. Let ours be lives of service to God and man in righteousness.

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Better Houses.

BY C. R. N.

The church which stays in some old, dilapidated bat den on the outskirts of the town as the place for worship, while the individual members are adding to their wealth, building nice residences, buying automobiles, and having vacation trips to summer resorts in summer and to some semi-tropical place in winter—such as these are not deceiving any one when they declare they are not able to build a comfortable and commodious house in which they may assemble to worship Jehovah.

The demolition of a congregation is certain when they stay in an old, badly kept, inadequate, inaccessible place just as long as they can "make out with it."

What impression is made on you when you pass a church house for months each Sunday and see forty or fifty automobiles parked, when a glance at the church house reveals

a building crying for paint, while on the lawn about the house you see weeds and a general unkept condition prevailing? I do not think we should spend money on a church building simply to make a "show," but let us not be niggardly in spending our money for the work of the Lord.

Some months ago I was for a few hours in a town in Arkansas. I requested to be driven by the church houses in the town. The house my brethren own is not a large one, but is well located, and they are preparing to erect a new building. I was impressed with the beautiful lawn on which the house stood and the care which was given to it. Too, flowers were in abundance about the meetinghouse. In passing through the town, I did not see another lawn so well kept as the one about our house. In passing another church building, I saw bitter weeds in abundance about the house and some scrubby brush. Evidently the lawn had received no attention for years. Have you any idea the impression made on me and that which is made on others by the way the members of the respective churches here mentioned care for their church property? Were you a stranger in this town, with no "church preference," and should have walked through the town and seen the two church buildings, and the care given the lawn in one instance and the lack of care in the other, where would you have attended church on Sunday morning?

What impression does the house and lawn where you worship make on the people who pass it each day or even occasionally? Do not wait for Brother X to make the lawn beautiful—why not you do this? Begin now to prepare it for another year. You will be repaid for every lick you strike in beautifying the place. When one time you begin to make improvements about the place, you will find that others will be glad to join you in the work. Let us do it. Why not make the church house where you worship the most attractive place in the town?

I rejoice in the forward movement my brethren are making in the way of better buildings and well-kept lawns about the church house.

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Personal Notes.

C. G. Vincent closed at Whitlock, Texas, with four baptisms.

Foy E. Wallace, Jr., closed in Thalia, Texas, with twenty-five baptisms and five restorations.

C. W. Ing closed in Slim, Okla., with twenty-two baptisms. Brother Ing has time for another meeting. Write him at Hillsboro, Texas.

J. G. Allen reports the work of the C Street Church in Muskogee, Okla., progressing nicely. J. W. Hedge is to begin a meeting with this congregation on the third Sunday in September.

D. S. Ligon recently baptized one in his regular work with the church in Burkburnett, Texas. He has closed his work in the field and is with the church in Burkburnett for another year.

The congregations in San Antonio, Texas, have recently coöperated in a mission meeting in that city which resulted in twenty-one baptisms. The meeting was in Harlandale addition. J. E. Mullins and W. D. Bills were the preachers.

T. H. Ethridge baptized two at Thornton, Texas; three at Keller, Texas; and fourteen at Center Point, Ark. He will begin regular work with the church in Stephenville, Texas, on September 10.

E. S. Fitzgerald reports as follows: Goldthwaite, Texas, six baptisms; Arlington, Texas, six baptisms; Johnson's Station, Texas, two baptisms; Trent, Texas, three baptisms; Parker, Texas, six baptisms; Nolanville, Texas, ten baptisms; Bowie, Texas, one sermon and one baptism.

Foy E. Wallace, Sr., who labors with the Denver Heights congregation, San Antonio, Texas, reports the work there progressing nicely. Three baptisms since his meetings in the field. His meeting in Decatur, Texas, resulted in five baptisms, and the church pledged to more active and aggressive work.

Current Comment

Lots of People Tell the Truth.

The man who lives in the slums usually thinks that all folk live as he does. The chronic liar assumes that everybody else is like him. So many people in business deal in lies that many people are often in the spirit of the Psalmist, who declared: "I said in my haste, All men are liars." Nevertheless, lots of folk tell the truth. If this were not true, society would go rapidly to destruction. Most of our business is done on faith in the other man's integrity, and the fact is that our faith on the whole is justified.—California Christian Advocate.

All should tell the truth; all should speak the truth. Paul gave this admonition: "Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another." (Eph. 4: 25.)

There are many ways of deceiving, falsifying. One may deceive by a look, a gesture, an act, sometimes by silence, and by speaking. One may express the truth in different ways. The most impressive way of expressing the truth is by an open, frank, sincere life. David said: "Behold, thou desirest truth in the inward parts." (Ps. 51: 6.) Again, in describing a citizen of Zion, David mentions the qualifications of those who shall sojourn in the tabernacle of Jehovah as follows: "He that walketh uprightly and worketh righteousness, and speaketh truth in his heart." (Ps. 15: 2.) Sincerity and truthfulness must be in life; honesty must characterize all that we do, if society is blessed by our association with each other. No veneer of truthfulness will help society; it must be from the heart. There must be "truth in the inward parts."

It is refreshing to know that there are many people who are worthy of our confidence, people whom we can trust with all sincerity. The Christian religion develops a character that merits the stamp of genuine integrity and respectful admiration; a character which the Lord trusts and blesses in time and saves in eternity. Such a character men can trust with implicit confidence. Yes, there are "lots of people who tell the truth." To lose faith in such a class of men and women is to lose faith in God and his system of faith for making men righteous.

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Unbelief.

Unbelief is cumulative. Rejection of any part of God's word makes it hard to understand his whole word. Dean Pettingill, of the Philadelphia School of the Bible, says that Peter and John did not at first believe the resurrection of the Lord Jesus, and hence ran to the tomb to make a personal investigation, because they did not believe the Lord when he foretold to them his atoning death. Mary of Bethany, however, believed his predictions of his death, and she was not found at the tomb with the other women who went to embalm the body. She had anointed him beforehand to his burying. Faith is progressive and climactic in the opposite direction from unbelief, and its firm acceptance of one truth leads to quick knowledge of others, until the man of God is furnished out of the Book of God with the real wisdom that leads to life for himself and all good works on behalf of others.—Sunday School Times.

The sin of unbelief is alarming. It is sad to contemplate the fact that God has made creatures in his own image, endowed them with intelligent minds and understanding hearts, yet they do not believe in him. Everything that God has done to man and for man has been for man's good, both temporal and eternal. God's attitude toward man always has been to inspire confidence and hope in man. No statement recorded in the Bible is unworthy of man's fullest and strongest credence; no promise of Jehovah's has ever failed; no command of God has ever been unreasonable or hard on man to obey. Why should not man be-

lieve God? Man puts confidence in man. We trust our fellow man. Is it unreasonable for man to believe his Creator? Is man not under obligation to God and to the Bible to believe God's revelation?

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The Responsibility Is With the Parents.

The home is older than the church. It is older than the nation. It must furnish the material out of which the church and nation, in the next twenty-five years, are to be constructed. The first evidence of decay in a nation is found in the home life of that nation. One reason why the awful crime wave is sweeping our land to-day is because the homes have been neglected. We are fast becoming a homeless nation. Clubs, lodges, society, and such like are having our attention, and our children are being neglected. They are permitted to grow up on the streets or in the pool rooms. To many the home is only a place to eat, sleep, and grunt.

There are too few homes in which altars have been erected to Jehovah. The altar has been taken away and the card table put in its place. The Bible has been lost and the children are allowed to grow up without any Christian training. Worldly-minded, pleasure-seeking, moving-picture fiends are incapable of giving children Christian training. Our trouble is not with the children so much as it is with the parents.—Exchange.

Amen! The above expresses a very vital truth. The church will be better when we get better homes. The Christian home, if true to the Father, must have an altar, and every member of the family devoutly and reverently worshipping God at that altar. Worldliness fills the homes of many to-day. Truly, "worldly-minded, pleasure-seeking, moving-picture fiends are incapable of giving children Christian training." Let fathers and mothers reform, and then we will have a reformation in the children. A Spirit-filled, consecrated, and devout parent, one who lets the "word of Christ dwell" in him richly, can train children in the way God would have them go. No other kind can.

TRACTS AND BOOKLETS.

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The Work of the Lord in Saskatchewan.

BY OSWALD L. HODGES.

It is very evident from the support accorded Brother H. A. Rogers, our faithful and zealous evangelist here in Saskatchewan, that a great many of God's children do not understand the truth about this work or its needs. This great province, lying between Manitoba and Alberta and reaching from the American boundary to the frozen North, can boast of only seven small congregations of God's people. Of these, two are small city churches and the other five are country churches. Of the latter, two have not extended any support for several years—one not since 1919 and the other not since 1920. This leaves only five churches to support the work here. At present we have two men in the field, Brother Rogers and Brother L. L. McGill, a student of the college at Carman, Manitoba. The Estevan Church taught and set in order only last fall by Brother Rogers, has had need this spring to erect a meetinghouse, and so need help themselves. Brethren, this is a live and zealous church, and could you see fit to set apart a Lord's-day contribution for their building fund, they would be greatly encouraged. Added to this, the southern part of the province, where these churches are situated, has practically had no crop since 1917, and in very many instances the farmers are only leasing the land (which they once owned) from the mortgage company. Brethren, I feel sure that most of the churches are doing their very best; but we need your help, for at present the burden is too heavy for us alone. We need your prayers also. "The prayers of a righteous man availeth much." So let us pray that the work of the Lord shall run and not be hindered in the great harvest field of the Lord, where I assure you it is truly ripe for the garnering.

Brother Rogers is now in a two-weeks'-old meeting at Hart, about ten miles south of Harpree. It has been my privilege to be present at a good many of these meetings, and I have never seen more interested audiences in all my life. This was previously a Russellite stronghold, with quite a mixture of all sects, but we have reason to hope that many will accept the truth before the meeting closes. The meetings are now held in the Woodmen's Hall, as the school building is too small. Some come ten miles on horseback to the meeting.

Brethren, now is the time to preach the gospel of Jesus before the sects get busy in this country preaching the creeds and dogmas of their own devising. At present there is very little organization of any denomination, and the people seem eager and ready

to accept the truth as soon as presented; but once let the sects get started, and it will be a more difficult matter to plant the seed of the gospel. "Lift up your eyes, and look on the fields; they are white already to harvest." (John 4: 35.) Brethren, will you not help us with this harvest? "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4: 36.) Brother, sister, the wages are sure; will you not help us? Jesus said: "The poor have the gospel preached unto them." Your privilege and mine is to share in this work. If we cannot go, we can encourage and hold up the hands of those who can go and those who are already in the field. This we can do by giving money to satisfy their needs while they sacrifice home and the association of loved ones that they may pass on the bread of life to hungry, starving souls.

In Brother Rogers we have one of the most successful evangelists it is possible to get—a man who shuns not to proclaim "the whole counsel of God" without fear or favor; a man with a happy knack at making friends wherever he goes, yet always upholding the cause of Christ; a man who can associate with men and gain their good will and respect without treading on their corns, and who can hold an audience for night after night without any apparent abatement of interest. Can we as God's children afford to allow such a man to be aught but fully supported? Let us ask ourselves the questions: What am I doing as my share in the Lord's work? Am I doing all I can or might do? Have I enough interest in this work to take it to the Lord in prayer? Supposing I should die to-morrow, should I regret I had not done more for my Savior, who gave his life for me? Is our heart set on the winning of souls for the kingdom of our King? If not, how can we expect to hear him on the great day of reckoning say to us: "Well done, good and faithful servant, enter thou into the joy of thy Lord?" Let us see to it that we are found faithful in every good word and work.

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The McMurry-Hartgraves Debate.

BY W. L. SHELNUTT.

This was a five-days' discussion at Haywood, near Wedowee, Ala., gotten up through a challenge by letter to Brother Walter McMurry from J. W. Morris. Everything was promptly arranged and the date set to begin Tuesday, August 15.

W. H. Hartgraves, a Congregationalist preacher from Nacogdoches, Texas, an able exponent of that faith, was selected to meet Brother McMurry.

Five propositions were discussed. Hartgraves affirmed the first day: "The Scriptures teach that the Israelitish church is the church of God, of which the Gentiles are members."

On the second day Brother McMurry affirmed: "The Scriptures teach that the church of God was set up on the first Pentecost after the resurrection of Christ."

On the third day Brother McMurry affirmed: "The Scriptures teach that water baptism is for (unto) the remission of sins."

On the fourth day Brother McMurry affirmed: "The Scriptures teach that immersion is the only mode of baptism."

On the fifth day Hartgraves affirmed: "The Scriptures teach that affusion is a mode of baptism."

It would require too much space to give all arguments pro and con.

On the first proposition Hartgraves made his greatest effort, and never equaled this effort again during the entire debate. He argued that Christ was with the church in the wilderness; that Christ sat on David's throne; that he did not set up a kingdom, but built *again* the tabernacle of David; and that the Gentiles were grafted in. Brother McMurry showed that these things existed in type and the covenant only in promise.

On the second day Brother McMurry made these arguments still stronger by showing that God promised a "new covenant;" that Christ said: "I will build *my* church," etc. To this Hartgraves was never able to make a satisfactory reply; and, I think, he felt his defeat from then on.

On the three last propositions Brother McMurry had an easy task. On the proposition "for" in Acts 2: 38 he offered Liddell and Scott to show that "eis" was rendered "unto," "in order to." Hartgraves raised objection to using the said lexicon on the ground that it was an abridged copy, which objection was sustained by the moderators.

The next day on the "mode" Hartgraves offered a typewritten copy that he said was a correct copy from Liddell and Scott on "baptidzo." To this there was no objection raised. Brother

McMurry wrote the definitions offered on the blackboard, handed the lexicon to Hartgrave's moderator (Mr. Morris) and asked that he look on the lexicon and tell him if he read any definitions from the copy that were not in the lexicon. "Pour upon" and "drench" were reported not found. Hartgraves was asked to underscore those words on the board, but he refused. Brother McMurry underscored them and asked: "Where did you get these definitions?" Morris said: "I copied them out of this book." The book proved to be a Methodist novel. All could see his utter defeat here.

On the last proposition Hartgraves made his fight on the "outpouring of the Holy Ghost" and the Septuagint version of the Old Testament, but he had no copy of the Septuagint. To this I, as Brother McMurry's moderator, would have objected; but I had already seen that his arguments were based on assumption and that I might as well let him assume here as elsewhere. He said that "bapto" was the word used in that version and meant to sprinkle or pour. Brother McMurry gave some passages in which

"some scholars" said the word was "baptizo," which never meant to sprinkle or pour—e. g., the case of Naaman; also the lexicon that rendered "bapto" to dip as a primary meaning; then that "baptisma," which the translators of the Authorized Version only anglicized when referring to Christ's command, was everywhere else in the King James Version rendered "dip."

I think it was apparent to all that the Congregationalist doctrine met a substantial defeat on this occasion, and I predict that they will not want another debate soon. Brother McMurry, while not a fast talker, showed that he was fully able to meet any man of that faith.

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"I was very nervous and run-down," writes Mrs. L. E. Wiese of 706 Louisa St., New Orleans, La. "I

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Let thy discontents be thy secrets.—
Benjamin Franklin.

More Baptist Bunk.

BY W. H. CARTER.

If any one should conclude that the Highland Rim, here in the north portion of Middle Tennessee, is destitute of men of imaginative skill and assertive ability, he is badly off.

There lives in this section one C. B. Massey, a Missionary Baptist preacher, who, it seems, conducts a "Middle Tennessee Department" in the Baptist Flag, published at Fulton, Ky. In said paper of August 17 said Massey says some things I am requested to notice and review.

For several years Massey has been reading the Bible occasionally, but, judging from his writing, has studied but little, if any. I have known him for a number of years. Religiously, he was conceived in ignorance and brought forth in superstition, and was reared in a school where the main lesson learned was to assert a thing and then contend it is Bible truth. He seems never to have advanced beyond John the Baptist, and seems to have learned but little truth about him. He has imbibed, or absorbed, a theory which cannot be sustained by scriptural proof; hence his skill in asserting and dodging.

Yes, Massey is a good dodger. In the article referred to he shows some skill in comparing one unscriptural thing to other unscriptural things. In speaking of Matt. 3: 1, he says: "In those days came John the Methodist—no, pardon me, for there were no Methodists until 1729." Then he quotes, "John the Presbyterian," and has none of them "until 1536." Then he has "John the Lutheran," and has none of them "until 1530." Then he quotes, "John the Campbellite," but has none of them "until 1827."

Now, "Cap," why did you not play fair with the truth and your readers, and say: "In those days came John the Missionary Baptist—O, no; there were none of these in this country until about 1835, and cannot date their existence back of the split at the Gap of the Ridge, about six miles west of Lafayette, Tenn.?" This is a matter of record in the possession of the Primitive Baptist. The Methodist he dates 1729; the Presbyterian, 1536; the Lutheran, 1530; and the Campbellite, 1827. Missionary Baptists had their beginning at the Gap about 1835. So, you see, "Cap" belongs to the youngest family of the sects in the whole catalogue. He even makes "John the Mormon" about five years his senior.

After this comparison, he says: "In those days came John the Baptist." Notice, he places great emphasis on the word "Baptist." Why not put the emphasis on the word "John?" "John is a divine name, but "Baptist" is not. The only translation the

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Baptists made, so far as I know, is, "John the Immerser;" and if Massey had studied the Bible thus far, he would know that "Baptist" is not a translation of the Greek at all, and, therefore, is not divine. "John the Immerser" is the divine language in English. The word "Baptist" is anglicized—transferred, not translated; and it is human, not divine.

Massey places emphasis on "Baptist"—the human. He follows John, "Baptist," the human, instead of Christ, the divine. He speaks of Methodist, Presbyterian, Lutheran, and Mormon; for these are all human, and it appears better to fight the human and relieve the guilty conscience. But about two years after the death of John, Jesus promised to build his church. (Matt. 16: 18.) After it was built, it was called "the

church of God" (1 Cor. 1: 2; 2 Cor. 1: 1; 1 Cor. 11: 16); and about eight or ten years after it was established, the disciples were called "Christians" (Acts 11: 26; 28: 29; 1 Pet. 4: 16; James 2: 7). These names are divine; but Massey does not want to appear as fighting the divine, so he calls those who are trying to be Christians only and belong to nothing but the church of God "Campbellites." This name is human, and he can deceive more by dodging and "camouflaging" the truth by the use of blasphemy. He has not the moral courage nor the Christian bravery to state facts and meet them as they are. But "Cap" belongs to a sect called "Baptist," and he has to change the word of God to make it suit his erroneous theory.

Speaking of John, Massey says: "What was he? The Bible says he was a Baptist—the Baptist. Well, when was he a Baptist? When he came, he was a Baptist." When he was born, he was John. After he began baptizing, he was called "John the Baptist," but never was called "a Baptist." This is Massey's misrepresentation of God's truth. He was "the Baptist," which means the only Baptist, just as "the Christ" means the only Christ. No one but John was called "Baptist," and he was not so called in a sectarian sense, as C. B. Massey is.

Massey says: "When he came, he was a Baptist; . . . did not get to be a Baptist after he came, but got to be a Baptist before he came, and came as a Baptist, preached as a Baptist preacher," etc. Well, he was not "a Baptist" either before or after he came. Error number one. He did not preach "as a Baptist preacher." Error number two. Baptists cannot be made without a Baptist Church, and Massey says there was no church when John came; so he was not "a Baptist" when he came. Error number three.

John became "the Baptist" when he began to baptize; or, strictly speaking, he became "the Immerser" when he began to immerse. No one is a Baptist (Immerser) as was John, who does not immerse. But Massey says that John "preached as a Baptist preacher." If he did, he did not preach as Baptist preachers now preach. Mark says: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4.) Luke says: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 3.) Whoever heard of C. B. Massey preaching baptism for the remission of sins? Now, it is certain that if John was "a Baptist," he was a different kind from those whom C. B. Massey would represent.

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To Mother.

BY A. B. SENESEY.

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As the sun is clear.

Her voice was sweet
To friend and foe;
She often wept
For those in woe.

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On the golden shore,
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Success and Failure.

BY FLAVIL HALL.

In the reckoning of success, time must not be divorced from eternity and materiality must not be divorced from spirituality. The world practices this divorce, but its reckoning is false and destructive to the abiding happiness of mankind.

Moses was a success; but if he had reckoned success by material things alone, he would have been a failure. Moses walked by faith, not by sight. He was the adopted son of Pharaoh's daughter, and was heir to the vast treasures of Egypt; but under the influence of a divine faith he "forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." When he came to the age of discretion and was capable of choosing for himself, he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of [concerning] Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward." Heirship to the throne of Egypt, the most renowned kingdom on earth; the homage of vast subjects; the wealth and splendor of that country and a life of luxury, had no charms for him who walked by faith in Jehovah and who regarded the material things of earth of no value when used with no respect to Him who is invisible to mortals. Living with the view of "seeing him who is invisible," he was a brilliant success; and fifteen long centuries after he made his choice he was with Christ and Peter and John on the mount of transfiguration. Had he reckoned success by his earthly prospects and walked accordingly, he would have been a failure, though the world would have called him a success beyond what faith in and loyalty to God ever made a character, and he would have been the recipient of the highest earthly honors that men could bestow upon him.

Pharaoh was a failure, because his life had to do with the things of this world alone.

Jesus Christ was the greatest success and the most illustrious victor that has ever trodden the shores of time, because his life had to do with the eternal redemption and happiness of mankind, and his struggles were with and his victory was over the archenemy. His enemies, as well as his friends, the world over have to honor him every time they date a communication or document.

Pilate was a failure, because his life was given to the things that are confined by the limitations of mortal vision.

Paul was a glorious success and

one of the greatest heroes, because he turned away from the honors of the world and regarded those things that were material gain to him as loss for Christ—yea, because he counted "all things but loss for the excellency of the knowledge of Christ Jesus, my [his] Lord," for whom he "suffered the loss of all things" and counted them but refuse that he "might win Christ." He was a freeborn citizen of the Roman Empire, was thoroughly educated in Gamaliel's college, and was a born leader of men. Had he given his energies to the interests of the Roman Empire, he could have been a renowned character therein (and, I suppose, at the same time some sort of a Christian). But, like Moses, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures" of the Roman Empire, "for he had respect unto the recompense of reward." He was a prisoner and suffered martyrdom under that government because of giving his time and great talents to the interests of the divine government, which is immovable and eternal. Had his choice been to serve the earthly government, he would have been a failure; but being a soldier for Christ from young manhood to old age, he died in the full confidence of eternal honor under the reign of the blessed and only Potentate, the "King of kings, and Lord of lords."

King Agrippa was a failure, because a practical faith in Christ and the hope of a better life hereafter he never embraced.

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The First Resurrection.

BY A. M. GEORGE.

Before beginning to investigate a matter of any kind it is well to first learn what the matter is. Then let us see if we can find out what this "first resurrection" is. In the first place, it is a spiritual resurrection, and it is a resurrection without which no one can be just and holy and escape the lake of fire, or "second death." How do I know that it is a spiritual resurrection? I know it by these facts: Those martyrs (Rev. 20: 4-6) had participated in the "first resurrection," for John said they were the "first resurrection;" but they were souls in Hades, living and reigning with Christ, but had never had a literal resurrection. This is proof enough that the resurrection that they had participated in was a spiritual one. It made them just and holy; it made them "kings and priests unto God." (Rev. 1: 6; 5: 10; 1 Pet. 2: 9.)

A literal resurrection makes no change in any one's character. If you die in sin, your resurrection will not make you holy, or a king or priest unto God. Only a spiritual resurrection with Christ can make one just and holy, and no one can reign with Christ on this earth or in Hades unless he is "just and holy." No unjust or unholy person can escape the "second death."

Then, where shall we look for this all-important "first resurrection?" Why, as it is the "first resurrection" that makes one "just and holy," that makes one a king and priest unto God, and saves him from the "second death," we should, of course, go to that point at which this great change in one's condition takes place—the point where one is translated from death to life, from the kingdom of darkness into the kingdom of God's Son, where one is made a king and priest unto God and the Lamb. Is there any doubt as to where this is? Any tyro in biblical knowledge ought to know where this great change takes place.

First, try Acts 2: 37, 38, where three thousand sinners are made "just and holy" and become kings and priests unto God and the Lamb. These all pass from spiritual death to spiritual life by a spiritual resurrection with Christ.

If this is not satisfactory, try Rom. 6, beginning at verse 3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death [dead with him—verse 8]: that like as Christ was raised from the dead by the glory of the Father, even so we also shall walk in newness of life. For if we have been planted together in the likeness of his death, we shall

be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin [past sins] might be destroyed.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Reigning with Christ! Here is the "first resurrection"—Christ, the first fruits; after him, all who are baptized into his death, where they reach the blood of Christ, which cleanses us from all sin and makes us "just and holy" and are raised up out of death by the resurrection with him to walk in a new life, to reign with him on earth and in Hades after death if we hold out faithful to the end. "He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." (Rev. 2: 11.)

We must have this "first resurrection" with Christ in order to become "just and holy," and then remain just and holy if we wish to escape the lake of fire, the "second death."

This "first resurrection" is a matter of transcendent, life-or-death importance to every rational man and woman who has access to God's law; for you cannot get to heaven without this resurrection, and it stands you in hand to know whether you have had it or not.

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The Dead Yet Speak.

BY A. A. BUNNER.

I clipped the following from the Cleveland Plain Dealer of recent date, and send it to the Gospel Advocate to show you that Brother David Lipscomb, one of the greatest men the church of Christ ever produced (I mean uninspired men), though dead to this world, still speaks, and his voice is even heard through sectarian preachers. We see that they recognize his wonderful ability by quoting from his writings when it comes to defending Christianity. I am glad to note that the Advocate intends to reproduce in its columns articles from the pens of David Lipscomb, E. G. Sewell, Benjamin Franklin, and others.

The clipping from the Plain Dealer follows:

"No system of cultural and industrial education alone can safeguard society," said Rev. George E. Enterline, pastor of the recently organized West Park Baptist Church, in his sermon last night at West Park High School, Lorain Avenue and West One Hundred and Fifty-Second Street. "Every previous attempt by this means has failed, and every subsequent one will also, because it is not God's plan," he said. "To keep his program of salvation before the world is the duty of the church."

"In this connection Henry Watterson has said: 'Surely the future looks black enough; yet it holds a hope, a single hope. One power, and one only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying democracy is the religion of Christ and him crucified. If this world is to be saved from destruction, physical no less than spiritual, it will be saved alone by the Christian religion. That eliminated leaves the earth to eternal war.'"

"Almost a century ago David Lipscomb answered the question, 'What has Christianity given the world?' by saying: 'It has given us better hogs, better horses, better cattle, better farms, better society, and better civilization. No country has ever had a mail system, a telegraph system, or a two-horse wagon before it had a Bible.'"

Selections.

Truth is a necessary requirement, if a person means to be a real Christian. A lie belongs to the camp of evil.

God has almighty power and wisdom, and will help any boy who will ask for strength. Don't forget to pray.

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"PREACH THE WORD."

[This week our readers are given another reprint from the pen of D. Lipscomb, published in the Gospel Advocate, May, 1911.—H. Leo B.]

The duty is laid on every child of God to preach the word of God. In order to do this, it must be studied and learned. It is God's word that must be taught to the world. It must be taught as his word. The Christian needs the word of God. God's word contains truths that are helpful to men within themselves; but God's name and authority attached to it give it weight and authority and make him who teaches it a child of God and his representative among men.

To preach the truth to others, a man must know the truth, know it experimentally—that is, he must understand it and practice it. A man does not understand a system of moral and spiritual truth until he from the heart practices it. He must feel and in his heart realize its truthfulness, and then bring all the feelings and activity of the body into the service of that truth. Every act of obedience to God is a step upward and helps to a clearer knowledge of the truth.

Every spiritual system has a standard of excellence to which it proposes to bring man. The Christian standard is given to us fully and clearly in the Bible. It is given to us practically in the life of Jesus Christ. His life of consecration and devotion to the service and honor of God and the salvation of man (these two are one) is the standard that God invites men to follow. It is perfect as a standard of right, and will never be reached by man; but he finds continual peace and many helps and blessings in the path of service to encourage and strengthen him in the love and work of doing God's will.

The Sermon on the Mount (Matt. 5, 6, 7) gives the theory and rules of life to attain that standard. The principles laid down in the Sermon on the Mount, lived up to as Jesus did, would produce the life he lived. This life grows out of the life of God. God in his dealings with the spirits of the universe practices these principles. The practice of these principles makes those who do them like God in their feelings, thoughts, and lives. This life trains and fits man to dwell with God. The Gospels, Acts of Apostles, and the Letters to the churches are the application of these truths and principles of this system to the conditions of humanity as seen by Jesus and the apostles. They illustrate and impress these lessons on the world. That Sermon is the perfection and consummation of the gospel of God to the world. To teach and preach these truths and principles to man is to bring the gospel in its fullness to man.

To practice these principles is a practical preaching of the gospel to the world, open to every man, woman, and child living in the world. Who believes this? The facts of the gospel leading up to the death, burial, and resurrection of Christ for the salvation of the world are preached as parts of the gospel; but do they help a man, if they do not mold his life into the likeness of the life of Christ? It is important to a man to begin the work of obedience to the gospel, if he continue faithful to the end. To continue faithful to the end is to continue to walk in the steps of Jesus and mold his life and character in those of the Master.

There is no virtue in believing, repenting, and being baptized unto the remission of sins, and then doing nothing to lift up and help men as Jesus labored to help them. Nothing short of the full life of Christ as an example and help to man is the gospel. How few of us realize this truth! When we preach faith, repentance, and baptism, we satisfy ourselves and teach others that we have preached the gospel, and those who act on these teachings think that they have obeyed the gospel. Hence the immense number who come into the church and imagine their salvation is secure and do nothing more. Hence the number of preachers who wish sermons to add persons to the church. Young men often come to the Bible School and want to get up sermons that will enable them to debate with the sects. To qualify a young man to debate with the sects is nine times out of ten to make him a sectarian. Having truth does not hinder sectarianism. A man may hold the truth, not in the love of it; he may hold it to build up his party, not to honor God and save sinners. Sectarianism is sinful whether it is based on the truth or not. Training young preachers to debate is not to educate them in the needed Bible teaching. Oftentimes it is hurtful to a young man's usefulness and his after life to make a debater of him. The debating spirit is often not the Christian spirit. The spirit that suffers and stands steadfast unto the end is the one that God approves.

When Jesus was sending forth the twelve, he told them: "Ye shall be hated of all men for my name's sake; but he that endureth to the end, the same shall be saved." (Matt. 10: 22.) To endure suffering and reproach and shame for fidelity to the name and life of Christ is to secure salvation. When the commission was given, Jesus told the disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) It will be observed here that Jesus' remaining with them forever was given in connection with the observance of his command. (Read 1 Cor. 1: 4-8.) "We desire that each one of you may show the same diligence unto the fullness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises." (Heb. 6: 11, 12.) "It were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them." (2 Pet. 2: 21.) We ought to learn the full will of God, the whole Bible, and teach the children of God fidelity to Christ unto the end of their lives. Only those who continue faithful to the end can be saved by the gospel. It is an essential element of the gospel to preach this faithful continuance in well-doing to the end of our lives.

Our Contributors

The Lord's Supper.

BY F. B. SRYGLEY.

The following request from a good brother came to me sometime since; and while a private reply was perhaps expected, as the question is one of general interest, I will withhold names and answer through the Gospel Advocate:

Dear Brother Srygley: During our meeting last month Brother —, who held our meeting, taught our Bible class in Sunday school one Sunday, the lesson being the twentieth chapter of Acts. Coming to verse 7, "When the disciples came together to break bread, Paul preached unto them, . . . and continued his speech until midnight," he taught the class that they then broke bread on Monday morning. Now, will you please tell me if that is correct teaching? He also taught that the Lord's Supper was not a command. I have always contended that it is a command. Am I right or wrong? I will greatly appreciate your explanation on these two points.

I think the good brother who taught your Sunday-school lesson was mistaken, if he taught that the disciples at Troas took the Lord's Supper on Monday morning. The record says: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) Here it is stated that they were gathered together upon the first day of the week to break bread, or partake of the Lord's Supper; and if they did not partake of it on the first day of the week, they did not do what they had gathered together to do. I see no reason for concluding that they waited till after Paul's discourse to take the Supper. They did not gather together to hear Paul preach on that first day of the week, but they assembled to break bread, and I see no reason for concluding that they did not do what they came together to do—that is, to break bread, or take the Lord's Supper. The brother perhaps was misled by a misunderstanding of verse 11, which reads as follows: "And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed." This was, no doubt, a regular meal the apostle ate with the disciples before he left for his journey. On this point I quote from Adam Clarke in his comment on this chapter: "*To break bread—To break eucharistia*, the eucharist, as the Syriac has it, intimating by this that they were accustomed to receive the holy communion on each Lord's day. It is likely that, besides this, they received a common meal together." Though Adam Clarke was a Methodist, it seems to me he was very near the kingdom in his teaching on this passage.

As to the brother's teaching that the Lord's Supper is not a command, he certainly should not overlook the fact that it comes to us in this passage with the same authority as it would had it been given as a direct command. We learn our duty from the New Testament in two ways—by precept and example. An example approved by an inspired apostle comes to us with the same force that a commandment does. The example here of the disciples gathering together to break bread, or take the Lord's Supper, evidently had the approval of the apostle Paul. In fact, Luke, the writer, says: "When *we* were gathered together to break bread." Thus, by the use of the pronoun "*we*," the writer stamps his approval on this meeting, and it, therefore, comes to us with the same authority as it would had it been put in the form of a direct command. Unless the brother emphasized this fact in teaching his class, he did not give them the benefit of the full teaching on the lesson. My idea is that enough of the children of God will fail to do their duty by meeting on the first day of the week without the teachers

suggesting excuses for them. We are certainly warned sufficiently to not forsake the assembly of the saints. "Not forsaking our own assembling together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh." (Heb. 10: 25.) It is not only our duty to assemble ourselves, but it is also our duty to exhort others to do likewise. Immediately following the verse quoted above, the apostle says: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." (Verses 26, 27.) While this duty may not be expressed in the language of a direct, positive command, it is as certainly a duty which the New Testament enjoins upon every disciple of Christ, and it is a fearful thing for them to neglect it. Let us not sin willfully in the neglect of this very plain duty.

Brother Smith's Courteous Rejoinder.

BY J. B. BRINEY.

I have read Brother Smith's kind reply to my letter of recent date with sincere pleasure, and rejoice in the fact that the way seems to be opening up for a brotherly discussion of a vexing question that ought not to be a bar to the fullest fellowship among disciples of Christ. Indeed, we have already made progress, for my esteemed brother has admitted that the Scriptures do not formally and expressly forbid the use of instrumental music in worship. His "plain" prohibition, therefore, resolves itself into a mere inference, and no mere inference should be made a test of fellowship. Let this be noted and remembered.

It now gives me pleasure to answer Brother Smith's questions. The fallacy that misled me fifty years ago, and that is misleading Brother Smith now, was in my effort to parallel things that are wholly divergent. If my memory serves me correctly, my illustration was the adding of meat, not "water," to the Lord's Supper. But later I came to see that there is absolutely no place for meat in that sacred institution. The loaf represents the body of Christ, and the wine represents his blood, and there is nothing left for meat to represent, and it is in no wise helpful in doing what the Lord requires. Thus this fallacy disappears. New Testament baptism is inseparably connected with faith and repentance, and is the inquiry of a "good conscience," and is, therefore, impossible with an infant. Moreover, to the extent of the practice of infant baptism, it displaces the baptism of believers—the thing that the Lord expressly prescribes. There is no parallelism here.

I am surprised that so good a logician as Brother Smith should use his "cow" illustration. If God commands a man to offer a sheep as a sacrifice and the man offers a "cow," he does not do the thing commanded at all, but violates an express order and presents a substitute! Brother Smith should look well to his logic.

I think my beloved brother's questions have been fully answered—some of them expressly and all of them in principle; and that being the case, I proceed to present the other side of the case. If God commands a man to sing, when the man sings, he does precisely the thing he is commanded to do, though he may sing to instrumental accompaniment. Now, is there any place for the use of an instrument in singing? Can it serve any legitimate purpose in doing the thing commanded? This brings us to the crux of this whole matter, and it should receive careful and conscientious consideration. That the use of an instrument is helpful in singing is the universal testimony of expert singers; and my argument is that whatever helps in the execution of a divine command, unless it is something that is "plainly forbidden," either expressly or by *necessary* inference, God requires the best service that a man can render him; and if a man can render better service in song by using an

instrument, he does not violate the command by using a helpful instrument. If a man is commanded to *walk* to town, and he can walk better by using a cane in walking, he does not violate the command by the use of a cane.

In this connection let us consider the following scripture: "Lest they should see with their eyes, and hear with their ears," etc. Here seeing is to be done with "eyes," but I expect Brother Smith uses glasses to aid him in seeing. He can see better with glasses than without them, and in using them he does not violate the command to see "with his eyes." In hearing, some people have to use an ear trumpet as an aid in hearing, and in using such an instrument there is no violation of the command to hear with the ear. Now, if it is right to aid the eye in seeing and the ear in hearing, upon what principle of reasoning is it wrong to aid the voice in singing? Here is the difficulty in which Brother Smith's logic involves him, and it will be interesting to see his effort to extricate himself.

Again, the musical staff printed upon the page of the song book aids and sustains the voice through the eye. The musical staff boxed up in an instrument aids and sustains the voice through the ear. Will Brother Smith explain why the former is right and the latter wrong? Thus it appears that argument by interrogation is a game at which two can play; and as I have made an honest effort to answer his questions, I am confident that he will do the same in regard to mine.

In this discussion I think that arguments should be stated as briefly as possible, so that the average mind can grasp and retain them.

The World's Great Need.

BY CHARLES R. BREWER.

The spirit of complacency and self-sufficiency that characterized the church at Laodicea seems to prevail in the minds of men and nations of this modern age. The world assumes an attitude as if to say: "I am rich and increased with goods, and have need of nothing." With the growth of power, the accumulation of wealth, and the increasing of luxuries, there arises a spirit of independence and a contempt for former customs and traditions. As man finds that he can reach forth his hand and take that which he desires, or by placing his signature on a check can supply all his wants, he ceases to walk by faith and endeavors to walk by sight. He fails to turn his eyes to God for light; he no longer inclines his ear to his word for instruction, nor lifts his voice in praise for the provident care of Him from whom all blessings flow. In fact, the world seems inclined to set God aside and transfer its faith to man; to replace the Lord by the modern inventions and improvements that man has been able to perfect; to "worship the creature rather than the Creator, who is blessed forever." The "theory" of religion is worn out. God is a "back number" and must be discarded. Thomas Hardy, one of England's foremost writers, has written a blasphemous poem, entitled "God's Funeral," in which he pays some small meed of praise to God for what, in the past, he has meant to man; but now that man has come to his own, has outgrown God, he would sing a dirge for Him whose power has waned and whose glory has faded.

In spite of this spirit of arrogance and apparent power that marks the progress of the age, we know that the world is sorely in need. Something vital is lacking. Christ's description of the Laodiceans may be given an almost universal application here: "And knowest not that thou art wretched, and miserable, and blind, and poor, and naked." When Jesus intimated that the Jews were in bondage, they resented it and said: "We were never in bondage to any man." Nevertheless, they were at that time all but servants to the Romans, and were bond servants of sin. So the world to-day would resent any suggestion that it is weak

or in need. Yet we have only to think for a moment to know that man is lost in the labyrinth of his own doings. The idea of democracy has so swept the world that it has led to the extreme of anarchy. All standards and authorities are being rejected and restraint is thrown to the winds. The established powers are forced to admit that they are unable to cope with the crime waves that are so manifest in all our large cities. The strife between classes and the labor turmoil are spreading lawlessness throughout the land. The younger generation is taking matters into its own hands and is going beyond all limits of decency and propriety. Matrimony and home life are becoming subjects for jokes and material for the comic sections of Sunday newspapers. To the sober-minded these things indicate that the world is not running so smoothly as it should. They are sufficient proof that "the time is out of joint," and that some effort should be made to discover the cause and find the cure for such unsafe, unholy, and ungodly conditions.

To those who still hope in God—"whose God is Jehovah"—the cause is evident. "Righteousness exalteth a nation; but sin is a reproach to any people." When a people, or when mankind cuts loose from God, the fall is sudden and sure. When man seeks to go alone—*independent* of higher intelligence and instruction—God allows him to pursue his course to his own destruction, and the end is always disastrous. "It is not in man that walketh to direct his steps." In describing the depravity of the race, in the first chapter of Romans, Paul attributes it to man's refusal to have God in his knowledge. "Knowing God, they glorified him not as God, neither gave thanks." "Wherefore God gave them up in the lust of their heart to uncleanness." And again, we read: "God gave them up unto vile passions." And again: "God gave them up unto a reprobate mind." Woe unto that one whom God gives up, and woe to that nation that is given up of God! But he will surely give us up if we reject his law and refuse to have him in our knowledge; and our fall will be far, and without him our return will be hopeless.

What have we to offer as a remedy for such a chaotic state of affairs? What will bring relief from a strife-rent world, from demoralized social standards, from moribund and decadent political powers? The hope of this age is the hope of all ages. The redemption for the individual is the redemption for the universe. Relief lies not in the accumulation of wealth; it lies not in modern equipment, in radios, in electrical appliances, nor in means of rapid transit. It is not to be found in social reform and organized charity; neither may we look to higher education for salvation. The training of the intellect alone is destructive to faith in God. If the truth were known, I believe that the world's great troubles could be laid at the door of higher education. The departure from the hope of the gospel may be traced almost directly to scientific research—"falsely so-called." The rationalism of Kant, the atheism of Schopenhauer and Nietzsche, and the destructive criticism of Strauss—all German philosophers—are prevalent in practically all our great universities and are undermining the faith of our boys and girls. What we need is not education of the head, but of the heart. We must return to a simple faith in the existence, the personality, the power, and the goodness of God; to a belief in the divinity and authority of the Lord Jesus Christ. Jesus is "the light of the world." He is the hope of humanity. The wisdom of man is darkened and the glory of man is transient.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour,
The paths of glory lead but to the grave.

Princess, prelates, and pontiffs may come and go; kings and kingdoms may rise and fall; "but the word of the Lord abideth forever." His is an unshakable kingdom, and of

his reign there shall be no end. He calls to us to come to him and find rest to our souls. Let us hear his cry: "Turn ye, turn ye, for why will ye die?" A trusting, obedient faith in Jesus and his word would solve all the perplexing problems of humanity. It would stop war, it would put an end to strikes, it would cause the dove of peace to hover over our land, and would bring harmony and love back to the home. The world's great need is Jesus. We need to have him more and more in our hearts, and we need to let him have more and more of our hearts. Let us close this meditation with a sentence from Robert Browning, one great man whose faith held true: "I say, the acknowledgment of God in Christ, accepted by thy reason, solves for thee all questions in the earth and out of it, and has so far advanced thee to be wise."

Who Is to Blame?

BY ANDY T. RITCHIE.

Some weeks ago Brother McQuiddy had a very important and interesting article in the Gospel Advocate on the subject of evangelizing the world, and asked for others to contribute something on the same subject. For some years I have refrained from appearing often in print, due to a number of causes, but the importance of this subject and the need of a general awakening along these lines constrain me to say a few words just now.

The question is not over the scripturalness of the work nor as to God's command for it—all are agreed as to that; the question is, are we going to do it? The apostle surely knew what he was talking about when he said: "It pleased God by the foolishness of preaching to save them that believe." "How can they believe in him of whom they have not heard? and how can they hear without a preacher?" The salvation of the world, therefore, depends upon the preaching of the gospel. "Go ye into all the world, and preach the gospel to every creature." Are we going to do it? We boast of the impregnability of our housing in a scriptural fortress and defy the world to question our being the chosen of God. But are we putting forth the proper effort in pointing others to the refuge for sinners prepared? I fear, brethren, that we are too little interested in the security of others. The storm clouds are gathering, the blasts of the onrushing storm whip our cheeks into a roseate hue. We and those immediately around us have the door of God's house opened to us. We go in and feel safe, and are too easily satisfied. But do we remember that just over the way, a short distance, weary travelers plod their tired journey along and are overtaken and overcome by the onrushing storm, not knowing there is a refuge for them prepared?

Brethren, I speak from personal knowledge. There are thousands of people in our own State, of its boasted schools and churches, who have never had the opportunity of hearing the gospel in its purity. Having been engaged during the entire season in evangelistic work, under the direction of the Twelfth Avenue Church, in Nashville, I have had the opportunity of learning, firsthand, of religious conditions as they obtain, and I must say I regard the symptoms as alarming. Within fifty miles of "the Athens of the South" there are men and women well on in years who have never had the bread of life broken to them. During the present season, a number of fathers and mothers have said to me: "Nobody ever told it before." Scattered brethren and sisters, who were once regular attendants at the Lord's house, have been thrown out into districts where they have no Christian associates and have actually almost forgotten they were cleansed from their old sins.

My work has been confined principally to Humphreys County, and I find the cause of Christ badly neglected. There is only one gospel preacher in this county, and he gives very little time to the work. A number of places

where we had small, struggling bands a few years ago were so demoralized by the questions and burdens of the late war that they ceased to function as congregations, and with no competent leaders and no teaching or encouragement, they have disbanded and many gone back to the world. But we hear some one say: "They ought to be stronger." To be sure, they ought; but they are not, and they need to be instructed and encouraged. Who is going to do it? You say, the preachers. Indeed! And this brings us to the next question: "How can they preach except they be sent?" There are within the limits of Nashville more than a score of preachers who are fully qualified to do good preaching, and some of them among the best, who are giving practically no time to the work, while souls all around are hungering and thirsting after righteousness. If these men are willing to go and brethren who are able will not send them, we know where the blame is to rest. If brethren are willing to invest their money in the preaching of the gospel and preachers are not willing to go, we also know where to place the blame. There is something seriously at fault, and I again ask the question, Who is to blame?

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

A REJECTION SUGGESTED.

To be opposed or rejected by those we love is everything but pleasant. We wonder why they oppose or reject our efforts to do good in this wicked old world. We have a perfect right to oppose or reject what others teach and practice, provided we can give a reason for the opposition or rejection; but to refuse to give a reason why we oppose or reject any teaching or practice is to give evidence of prejudice—passing judgment without investigation, without any consideration of the claims of those we oppose or reject. Sometimes the opposition or rejection is upon purely personal grounds—envy, jealousy, or prejudice. During my life as a preacher I have had to encounter and dispose of many rejections, to me, and some that filled my heart with sadness.

Once upon a time there lived in Obion County a very godly and devoted sister in the Lord. From some cause she, with her family, thought a great deal of me and my work, doing much in many ways to assist and encourage me. In point of wealth and intelligence this family was above the average, especially in the things of this world. In course of time this sister became afflicted and was a sufferer for a long time. I visited her often, which she and her family seemed to appreciate. It was her request that when the end came I should conduct the funeral services. Of this request I knew nothing until a few days before the end came. Conducting a funeral service is a thing I have never sought or desired—always willing for the other man to be called; but when requested, I go and do the best I can. At the time of the illness of this sister there lived in Obion County a preacher, highly educated, who, when he signed his name, always followed his signature with a lot of "D.D.'s" and "LL.D.'s" (whatever they mean), who also visited this sister during her illness. When the fact became apparent that she must soon pass away, this preacher took it upon himself to inquire into the plans for the funeral, who was to conduct it, etc. When told that "Brother Williams has been selected for that purpose," he expressed great surprise at the family for selecting a man like Williams. "I thought you certainly would select a man of education, a man of culture, one fully able to meet the demands of the occasion. Williams is an uneducated man, a weak vessel, not at all competent for such an occasion. Why don't you reject him and call another man?"

You readers now know that I am a little preacher, for here is a big one saying I am. The family did not reject me and call this big preacher, but complied with the moth-

er's request and called for me. By a member of the family I was told what this big D.D.-L.L.D. preacher had said of me and of his suggestion to reject me, turn me down cold, notwithstanding the request of that sister while living. After the funeral he wrote a lengthy article praising the life work of that sister, but never mentioned the fact that I was called to conduct the funeral. That big preacher still lives, in the far West, but is scarcely mentioned in Obion County. This was one time I was in the way of a big preacher, and he tried to get me out of his way.

When this preacher's suggestion to reject me became known, there was no little comment. One man, an outsider, said: "I know what is the matter with Brother D—. He knows the family, knows them to be in good circumstances financially, and wanted the fee."

I have told what the big preacher thought and said of me, and I have told what a man of the world thought and said of the big preacher; and of the two, I much prefer to be a little preacher and have the confidence of the people than to be a big one—one the people say is out for the "price paid."

While that big D.D.-L.L.D. preacher remained in Obion County, I never met him but what it came to my mind what he had said of me and of his superiority, his greatness, etc.; but it would also come into my mind that I had baptized more people in one meeting than he did in his long stay in Obion County.

Next, "A Hard Proposition."

Other Hindrances to Christian Living.

BY JAMES E. SCOBEY.

In a former article I treated particularly of the idolatry of covetousness as being one of the great hindrances, on the part of man, to leading the life of a Christian. I wish now to call attention to what may be termed the "pleasure craze." People, almost of all ages, the old and the young, and especially our young people, are wild to engage in the many phases of the worldly sports of the present day. They have now for their amusement the card table and the dance in their homes, and these are the preparatory schools to the public dance hall, the cabaret, the late supper, the joy ride, etc. They also prepare young men for entrance into the gambling hell. The social game of cards should be avoided, because it may lead to evil, never to any good. There are innocent games which may be indulged in our homes, such as checkers, chess, dominoes, logomachy, etc.

But we have many other sports to draw the attention of our people. There are baseball, football, tennis, golf, the foot race, swimming, and the prize fight, which appeals to the lust of the eyes. What man or woman was ever spiritually benefited by patronizing or looking upon a prize fight? No one's spiritual life will be damaged for never having engaged in or having seen it.

The swimming pool, or beach, where men and women, boys and girls, take the water in company with each other, in scant clothing, is an eyesore to all those who have derived their ideas of modesty from the Bible or from our ancestors of a generation past. Now the Book directs that women adorn themselves in modest apparel. Apparel is a covering for the body. I suppose we may say that the girls who go in swimming with the boys in their bathing suits are not appareled.

Besides the things I have mentioned, which are calculated to withdraw the minds and hearts, especially of the young, from the love for God and the joys and pleasures of his service, we have, in all the cities of our vast commonwealth, as well as in most of the villages and towns, the picture show. While the moving picture can be, and is, used for various good purposes in science and art, etc., I

know of nothing so universally sought as a pleasure to lustful eyes, and whose demoralizing influence is more widespread. The old-time theater, with its Shakespeare plays and its dramas, was a gem in comparison to the low, vulgar, lust-producing pictures thrown on the screen for the delectation of an audience hungry to feast upon the libidinous scenes presented to their view. It would be a difficult problem to estimate the demoralizing influences of the modern picture shows, and the hindrance to Christian living upon the part of those who profess to be the followers of the Lord Jesus Christ who habitually attend them. The safe course for Christians to pursue is to abstain, not only from evil, but from all appearances of evil. Cut out the picture show.

I am not prepared to say that all the sports and games to which I have referred are an evil in themselves; but I am prepared, I think, to say that no spiritual good can come to him who engages in any one of them, as a professional, public player, nor will any one who attends such games and sports become stronger in the Lord and the power of his might.

Athletics is the great fad of the schools of our country. They have their various teams composed of a few of the students. If it is for the purpose of the development of physical powers, few are benefited; but if for the purpose of entertainment for the public, it seems to be a howling success.

But Paul, the apostle, says: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Phil. 4: 9.) Let Christians follow after righteousness, godliness, and sobriety, and they will thus fulfill the royal law and lay a good foundation against the time to come, and lay hold on eternal life.

Now, I do not want to be understood as being opposed to all outdoor sports or games. I think the growing young, whether male or female, need physical exercise, that their bodies may be properly developed. The difficulty is, in the schools too few derive any good from the games, because the students generally do not engage in them. What I think is wrong in the matter is fostering the games with a picked and trained team for a specular exhibition in a contest with an opposing team, which the public must pay to witness. It becomes professional.

There are other hindrances to Christian living of a serious character which I would like to consider and about which I may have something to say in the future.

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The Talents.

BY DAVID THOMPSON.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25: 14-30.)

From the above passages we observe that the householder gave to each of his servants some money, learning from this that God has given to each of his children some abilities to be used in his service. We may differ in the amount and character of ability that God has given us, but he has given to each of us the ability to do something in his service. We should carefully and prayerfully study ourselves to find out in what line or lines our abilities lie, and then make the very best possible use of them. All do not have the ability to preach publicly or to lead the song service, or, perhaps, to take any public part in the worship of God, but there is some line of work that God has fitted us to do and that will suffer unless we find it and do it. Even in preachers there is a great difference in the amount of ability that we have and the character of that ability. Some of us are especially fitted to teach the first principles of the gospel and defend them in public discussion, others are fitted especially for the developing of those who are already God's children, but all have some ability that God expects us to use.

The householder did not give the money to these servants that it might be put away for safe-keeping, but that it might be traded with and increase made. I suppose there were many places where it would have been safer than it was in the hands of these servants, but he wanted it used in such a way that he might derive profit therefrom. God has not invested abilities in the minds and bodies of his children for safe-keeping, but for use. Whatever our talents are, whether large or small, God expects us to use them, and there is just as much need for the man of small ability

in God's service as for the man of great ability. Children of God never need to be in the least discouraged because they do not have the ability to do great things in God's service, but should do gladly and faithfully the things that they can do, realizing that while men may never notice the work that they are doing, that it is a necessary work, and that God sees and will reward. A man starts down the road in his car and it stops and refuses to run any more. All the prominent parts are in good order, and in perplexity he calls a mechanic, who goes away down into the inside of the machine and shows him a small part of the mechanism that he did not even know existed that has ceased to work. Small, unseen, insignificant, yet a vital part of the car. So it is in God's service: often the smallest, quietest members are the most valuable.

When the rewarding time came, this householder gave the two-talent man just as great commendation as he did the five-talent man, and yet he had made less than half the actual money that the other man had gained. God does not reward on gross gain, but on the per cent of gain. It is not so much what you accomplish, but what you accomplish in proportion to the ability that you have, that counts in God's sight. I suspect that when we get to heaven we will be surprised to see many that we had thought of little account in God's service here honored above ourselves, and many whom we thought great honored little. It is not our concern how much ability that we have, whether we are to serve in great or small capacities; but it is ours to use to the fullest extent the ability that we do have, realizing that God will reward us accordingly. The private is just as necessary to the success of the army as is the general; and this man of one talent would, if he had doubled it, have been commended just as highly as the man of five talents.

It is a significant fact that neither of the two profitable servants had a single criticism of the master to offer; but when the unprofitable servant came, he accused him of being a very bad man. Just so it is in life. The grumblers are not the workers. Take the children of God that you know, and, with very few exceptions, you will find that those that do the most grumbling do the least working. When I go to take up any character of work for a congregation, I never am afraid of those who really do the work of the congregation doing much grumbling. If things do not suit them, they are too busy to bother about the matter; but I always know that the lazy, idle ones are going to have a lot of grumbling to do. Indeed, when a man begins to do much grumbling, I put him down at once as an idler, and it is not often that I have him classified wrong. Do not grumble. It is a sign of laziness.

I take five hundred dollars over to a certain bank and leave it there for five years with the understanding that they are to invest it for me, and at the end of the time we will divide the profits equally. I go with the same amount of money to a second bank and make the same kind of a trade. At the end of the five years I go to the banks for a settlement. The first bank hands me one hundred dollars as my share of the profit. The second bank opens the door of its vault and shows me my five hundred dollars just as safe as when I gave it to them; but they tell me that they were afraid to invest it, for fear that they might lose it. What would I do? I would take it away and give it to the bank that made money for me. Unto him that hath profit shall more capital be given, but from him that hath no profit shall be taken away the capital that he hath. Thus it was with these servants. The one that had no profit lost his capital, and the one who had profit received more capital. If we bring profit on the ability that we have, we will have more ability; but if we do not bring profit on that we have, we will lose it. Ability naturally grows with use and perishes with disuse. It is a dangerous thing not to use the ability that you have.

This householder, I am sure, represents Christ; they were his servants, representing Christians. But one of his servants was idle and unprofitable, being cast into outer darkness; so those children of God who are idle and unprofitable will be cast into outer darkness, or lost. Those branches in Christ that do not bear fruit will be cast out, gathered up, and burned. (John 15: 1-6.) There is nothing taught more plainly in the Bible than that children of God who do not live as they ought and bear fruit in the Master's service will be lost. Let us all beware, lest we be found as unprofitable servants.

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BY H. LEO B.

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Let Me Walk With the Men in the Road.

'Tis only a half truth the poet has sung

Of the "house by the side of the way."

Our Master had neither a house nor a home,

But he walked with the crowd day by day;

And I think, when I read of the poet's desire,

That a house by the road would be good;

But service is found in its tenderest form,

When we walk with the crowd in the road.

So I say, let me walk with the men in the road,

Let me seek out the burdens that crush,

Let me speak a kind word of good cheer to the weak

Who are falling behind in the rush.

There are wounds to be healed, there are breaks we must mend.

There's a cup of cold water to give;

And the man in the road by the side of his friend

Is the man who has learned to live.

Then tell me no more of the house by the road.

There is only one place I can live—

It's there with the men who are toiling along,

Who are needing the cheer I can give.

It is pleasant to live in the house by the way

And be a friend, as the poet has said;

But the Master is bidding us: "Bear ye their load,

For your rest waiteth yonder ahead."

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Nashville, Tenn.

Evangelistic Notes

H. M. Phillips is in a good meeting at Lafayette, Ga.

R. N. Moody is at Acton, Tenn., with five baptisms to date.

R. D. Smith reports a splendid outlook at Wichita Falls, Texas.

J. Clifford Murphy is in a good meeting at Riversburg, near Pulaski, Tenn.

J. V. Armstrong Traylor is in a tent meeting at Hall's Mill, near Shelbyville, Tenn.

John E. Dunn is now in what promises to be a successful meeting at Rising Star, Texas.

M. D. Baumer reports one addition at Fairfax Church, Winchester, Ky., on September 3.

Charles F. Hardin will conduct a meeting at Moorhead, Miss., beginning on September 24.

E. G. Creacy is conducting a tent meeting at Wisdom, Ky. J. M. Isenburg is leading the songs.

J. H. Horton has just closed at Rogersville, Ala., with three baptisms and two restorations.

L. R. Wilson has just closed at Enola, Ark., with seven baptisms. He is now at Pennington, Ark.

E. D. Martin closed at Mount Leo Church, at McMinnville, Tenn., recently, with twenty-one additions.

F. B. Srygley is just home from Corinth, near Nashville, Ark., where he had nine baptisms and one reclaimed.

L. B. Jones closed at Owen's Cross Roads, Ala., with four baptisms. He is now at Bethlehem, near Murfreesboro, Tenn.

R. E. L. Taylor is in a meeting at Dixon Springs, Ill., with eighteen baptisms to date. R. D. Horton is leading the singing.

J. B. Nelson and Matthew Derryberry have just closed at Mount Pleasant, Tenn., with seventeen baptisms and one restoration.

The congregation at 5491 Blackstone Avenue, Chicago, Ill., will be delighted to have brethren worship with them when in that city.

John B. Hardeman and A. J. Veteto recently conducted a good meeting at Oscar, Ky., with two baptisms and excellent interest.

Flavi Hall has just closed a tent meeting on the Jackson Highway, near Florence, Ala., with twenty baptized and seven restored.

Alonzo Williams has just closed a successful meeting under a brush arbor near Maury City, Tenn. Twenty-three were baptized.

A. D. Dies has just closed at Central Chapel, near Mount Juliet, Tenn., with some additions. He began at Castalian Springs, Tenn., yesterday.

Ira Womack preached both morning and evening at Paul's Valley, near Sulphur, Okla., on September 3, and in addition conducted two funerals.

Thornton Crews recently conducted a meeting near Good Springs, Tenn., with three baptisms and a congregation started. They will build at once.

J. T. Harris has just closed at Burwood, in Williamson County, Tenn., with three additions. He is now at Rock Church, in Dickson County, Tenn.

H. H. Adamson closed at Salem, Ind., with large crowds and eight additions. He started that church twenty years ago. He is now at Clarksville, Tenn.

John R. Williams closed recently at Bethel, near Hornbeak, Tenn., with thirteen baptisms and twelve restorations, and with splendid interest throughout.

T. W. Phillips closed in Merkel, Texas, with fourteen baptisms, and in Windom, Texas, where he has assisted in fifteen meetings, with twelve baptisms.

H. C. Harris, West Point, Miss., has just closed at Dearis, near Cleveland, Miss., with large audiences and six baptisms. He is now at Hudsonville, Miss.

H. D. Jeffcoat is at Burdette, Ark., in a good meeting. He goes next to Cleveland, Miss. The field is so large he is planning to preach regularly for eight congregations.

Harvey W. Riggs recently held two mission meetings in Monroe County, Ky., in rural schoolhouses, with two baptisms. The church at Tompkinsville, Ky., supported him.

Vernon Rozar recently held a mission meeting at Harris Creek, near Cleveland, Tenn. He is now in a tent meeting at Tucker's Springs. He goes next to McMinn County.

J. E. Green recently closed at Haw Pond, near German-ton, N. C., with three additions; later at Warner's Chapel, with six baptisms. He is now at Abilene, near Statesville.

W. W. Freeman has just closed at Red Springs, near Lafayette, Tenn., with one baptized and one restored. He is now at Underwood, and will go next to Fountain Run, Ky.

J. C. Coffman closed at Romine Schoolhouse with five baptisms and one restoration. His recent meeting at Gordonsburg, Tenn., resulted in one baptism and one restoration.

From Horace W. Busby, Fort Worth, Texas: "You are giving to the brotherhood a splendid paper now, and I appreciate it very much. May the Lord abundantly bless you."

Walter McMurry, Cordova, Ala., after his debate with Hartgraves (Congregationalist) at Wedowee, Ala., held a meeting at Taylor's Cross Roads, in Alabama, with six baptisms.

James E. Laird recently closed near Charleston, Ark., with two additions. S. Knight, of Booneville, Ark., led the singing. Brother Laird is now at Bono, Ark., with two baptisms to date.

J. Roy Vaughn closed recently at Sturgis, Miss., with two baptisms—one, a man eighty-one years of age; the other, a woman of fifty. The brethren there speak very highly of his work.

Willie Hunter has closed at Big Bottom, in Jackson County, Tenn., with sixteen baptisms and four reclamations. He goes next to Arcot, in Clay County, and from there to Haydenburg.

L. E. Carpenter recently closed at Wellington, Texas, with fourteen baptisms and eight restorations. This is the home of Lee Sanders. Brother Carpenter is now at Gage, Okla., in a mission meeting.

J. L. Hines has just closed at Mount Zion, near Dyersburg, Tenn., with one baptism, and is now at Alma, Ark. He reports a fine congregation there and in fine order. Two have been baptized to date.

W. M. Gammel closed near Grenada, Miss., with two additions. On September 3 he preached for his old home congregation at Old Union, and baptized five in the evening. This makes thirty-five this year.

G. Mitchell Pullias, who has recovered from his recent illness, reports the Oak Cliff congregation, in Dallas, Texas, as growing steadily. They are now in their new house of worship, and expect to fill it soon.

J. C. Hollis has recently closed at Union Hill, near Ethridge, Tenn., with three baptisms; afterwards at Knob Creek, in Lawrence County, with ten baptized. He is now at Spence's Hill, in Maury County, Tenn.

M. S. Mason recently closed at Cash, Ark., with thirty-seven additions; later at Waddell, near Stella, Mo. He is now at Burkhardt Cemetery, near Racine, Mo. He will begin at Poplar Bluff, Mo., on September 21.

Frank Baker preached on September 3 at Bankston, Ala., where he started the work eleven years ago under the trees. Now they have a good house and a large congregation. His meeting at Vincent, Ala., was a success.

Sister A. M. Bibb, Charleston, Mo., writes, thanking all who offered to assist her in having a meeting there. The courthouse, which has been used before and which she was expecting to secure for this meeting, was refused her. Why cannot some church or churches enable her to have a tent meeting?

John E. Dunn has located his family in Dallas, Texas, so that Sister Dunn can be with her aged parents. Sister Odom, Mrs. Dunn's mother, is very feeble, being confined to her room and bed most of the time. Also, Brother Dunn's children can get work in Dallas and have access to good schools. He expects to give his time to holding protracted meetings, strengthening the churches and building up new churches. He is a successful evangelist, a preacher of large experience and recognized ability. He loves to hold long meetings. He wishes to be kept busy in fall, winter, and spring, as well as in summer. His address is 219 South Mont Clair Avenue, Station A, Dallas, Texas.

C. R. Nichol baptized five in Fort Deposit, Ala.

W. H. Owen is in a good meeting at Oakland, Miss.

E. D. Martin recently closed at Mount Leo, McMinnville, Tenn., with twenty-one additions.

J. C. Mosley recently closed at Newbern, Tenn., with twenty-seven baptisms. He is now at Dongola, Ill.

T. H. Vernon has just closed at Big Lump, Texas, with forty-eight additions.

H. D. Jeffcoat is in a meeting at Burdette, Ark., and will go next to Merigold, Miss.

E. H. Hoover has just closed a good meeting at Rock Hill, in Rutherford County, Tenn.

T. Q. Martin will begin at Rockwood, Tenn., on October 1, in a tabernacle constructed specially for the occasion.

Andrew Largen has just closed at Old Lasea, Tenn., with twelve baptisms and one restoration.

J. W. Shepherd is in a meeting at Science Hill, in Rutherford County, Tenn. He has been holding their annual meeting for a number of years.

E. P. Watson will close his work with the Dickson church on November 1, and is in position to arrange for work with some church, beginning at that date.

W. C. Phillips closed at Dalton, Ga., on September 1, with seventeen by baptism, three by membership, and four restored. He is now at Liberty Hill, near Mulberry, Tenn.

G. A. Dunn, Jr., preached several times at Reed Schoolhouse, and six were baptized. He is now in a meeting at Gainesville, Texas, after which he will enter Abilene Christian College.

Charles Tidwell closed at Sulphur, Tenn., with one baptism and three restorations; later at Pinewood, with one baptism and two restorations. He is now at Byers Chapel, in Hickman County, Tenn.

Willis G. Jernigan closed recently at Stone Schoolhouse, near Olathe, Col., with thirteen baptisms. He was with the new congregation at Coal Creek on September 3. He is now in a meeting at Yelser, Col.

Lee Sanders has just closed a meeting at Center Schoolhouse, near Wellington, Texas, in which two were baptized and Lord's-day worship begun. He now resumes his work with the congregation at Wellington.

L. W. Hinson has just closed his sixth mission meeting. The best one was on Brush Creek, in Lawrence County, Tenn., which resulted in fourteen baptisms and one restoration. He goes next to Liberty, then to Big Swan.

C. A. Norred, Knoxville, Tenn., writes: "We have prepared a mailing list of about one thousand people in the vicinity of the church house here. We are mailing out very carefully prepared announcements and leaflets each week. We are already seeing results."

J. A. Cullum is now working with the church at Rogers, Ark. Correspondents will please address him there. Any congregation in Arkansas desiring his services in a meeting during July and August of next year should arrange with him soon.

S. H. Hall and J. J. Walker will begin a discussion of the instrumental-music question at the Russell Street house of worship, in this city, on the night of September 25, to continue five nights. Brother Hall is now in a meeting at McMinnville, Tenn., with two baptisms to date.

A. B. Lipscomb has just closed a ten-days' meeting at Guin, Ala., with sixteen additions, three of which were from the Baptists. During the meeting he delivered the opening address at the high schools of Guin and Winfield. He will begin at Scottsboro, Ala., next Lord's day.

W. T. Beasley closed at Oak Ridge, in Obion County, Tenn., on August 28, with nine baptisms and seven restorations. He promised to return next year. He is now at Refuge, and will go next to Ozark, between Granite and Mangum, Okla. His address will be Granite while there.

Cecil B. Douthitt held meetings in July and August as follows: Stop, Ky.; Sharpe, Ky., with thirteen additions; Little Lot, Tenn., with two additions; Cox's Chapel, near Gadsden, Tenn., with thirteen additions; Arlington, Ky., with twenty-one additions. He began his school work on September 4.

J. D. Jones, Huntsville, Ala., reports the following meetings: At Iconium, near Woodbury, Tenn., with five baptisms and seventeen restorations; Sugar Tree Knob, near Woodbury, with three baptized and six reclaimed. The song

service was conducted by Roland Moore. Brother Jones is now at Taft, Tenn.

Since last report Charley Taylor has assisted in meetings at Nazareth, near Lascassas, Tenn., with five baptisms and one reclaimed; Milton, Tenn., three baptisms; Norene, no visible results; Flat Creek, Tenn., six baptisms; Gilray, no additions. He is now at Rothchild Avenue, this city, after which he will go to Kentucky.

W. M. Oakley closed a short meeting at Oak Grove, near New Hope, Ala., on August 24, with nine baptized and two restored. On September 7 he closed a meeting at Grant, Ala., with twenty-five additions—nine baptized and sixteen restored—and a congregation established. He began at Brownsboro, Ala., last Lord's day.

A Correction.—In "Evangelistic Notes" in the Gospel Advocate of August 31, it should have read "twenty-three baptisms" instead of "three baptisms" in Charles Holder's report. He recently closed at Trenton, Ga., with eight baptisms. He preached on September 3 at East Chattanooga, Tenn., and baptized a man eighty-four years of age.

R. P. Cuff has just closed at Little Mountain, near Winchester, Tenn., with one baptism. He is now in a fine meeting at Huntland, Tenn., with seven baptisms to date. He will go next to Harper, Kan., where he will teach English and Bible in Harper College. He will also preach on Lord's days and spend his vacation in protracted meetings.

W. Claude Hall closed recently at Dorris Chapel, near Eaton, Tenn., with nine baptisms and four restorations. The meetinghouse burned during the meeting from defective lighting. They expect to have a better house completed within sixty days. Brother Hall will return next year, which will be his fourth. He is now at Lyle, Tenn., in a tent meeting.

A. K. Ramsey writes from Forest Hill, La.: "Slowly, but surely, the Master's work advances in this State. Brother Elston, in some good house-to-house work, baptized two at Monroe. He blocked innovators and encouraged the few faithful at that place. Brother McQuiddy has baptized a number recently, visited several places, and is hopeful of greater things for God. The writer baptized two at Iota last Sunday and one young man at Glenmora recently. At the latter place a residence is about completed on the church property for a minister to occupy while laboring in Western Louisiana."

B. C. Goodpasture writes from Atlanta, Ga., August 30: "Hugh E. Garrett will begin a meeting at Lyerly, Ga., on next Lord's day (September 3). I began a mission meeting at Norcross, Ga., last Sunday evening. So far the interest and attendance have been good. Our tent is not large enough to accommodate the audiences. J. T. Hunton will begin a tent meeting near Austell, Ga., next Sunday. Earl C. Smith closed an eight-days' meeting at Welcome Hill, near Quitman, Ga., on the third Sunday in August. Two were restored. He is now in the midst of a meeting at Berlin, Ga. W. Don Hockaday reports two restorations at South Pryor Street on last Lord's day."

Frank Baker, Berry, Ala., writes: "I have just finished reading and re-reading 'Hardeman's Tabernacle Sermons.' It has been my pleasure to read nearly all of the books of sermons published by our brethren, from old Brother Goodman's and Franklin's down to the present day, and this fills a place that none of them has so done, in my judgment. I think it the best book of its kind to hand to your religious neighbors I have ever read. Another feature is the purpose in bringing the book out—to help in the education of poor girls and boys. Brethren, do what you can in putting the book in every home and in that way preach the gospel as well as help some other boy or girl preach it in years to come."

C. E. Plank, 1005 Sixth Avenue, South, Minneapolis, Minn., writes: "Upon the advice of brethren interested in the Northwest mission work, I have decided to make a tour of some of the Southern and Eastern States in the interest of this work. I expect to visit Illinois, Indiana, Kentucky, and Tennessee, and possibly other States. If this were an ordinary mission field, I would hesitate to make this trip, as the brethren are receiving so many calls; but this is much the largest in the United States, and we cannot give it up. There are six large States in a group where the church of Christ is almost unknown. If there are churches on my route that would like for me to visit them, they should write me here in Minneapolis. I could hold one or two short meetings on the trip. If you can give us five or ten dollars a month for a year or more, don't wait for me to visit you, but write the treasurer, Wayne S. Taylor, 119 Second Street, North, and tell him what you can do."

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Editorial

Hard Work a Cure for Our Ills.

BY J. C. M'Q.

That the country is burdened by debt and beset by ills is self-evident. With thousands of people unemployed and with thousands hungry, the outlook is not encouraging. With the fuel supply cut short and the transportation of the country disturbed by strikes, it must be freely conceded that things are out of joint.

It is but natural to seek a remedy. It is manifest that the remedy is not found in idleness or less work. In use, metals shine; in idleness, they rust. Running water is clear; standing water is foul. God's order is for things and people to keep busy. From the very day that man sinned in the garden of Eden, God ordained that he could not be useful and happy in idleness. "Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 17-19.) God cursed the ground, but not labor. Toil is honorable; loafing is dishonorable. Labor develops the man; idleness destroys him. Not shorter hours of work, but hard work must be tried as a cure for the debts and poverty of Europe. Europe cannot reconstruct with borrowed American cash. The conviction that work, not pious resolutions and easy borrowing, is the right, the only inevitable remedy, has long been spreading, and it has taken concrete shape in criticism of, partly in open revolt against, the eight-hour day as productive of idleness, while the family larder stares ever more emptily. In a platform of reconstruction, easy work has no right to a plank. It is very evident that, because the

cost of living and the tax burdens are twice as high as in 1913, the people must earn more, and in order to do this they feel compelled to work more. They act accordingly.

On the subject of "Hard Work," Robert Crozier Long, in the Saturday Evening Post, says:

The hard-work-decade movement has made some progress among the intellectuals of labor. The issue with these intellectuals is: Shall Europe help itself, or shall it carry on with petty loans or mere prospects of loans from America or prosperous neutrals, and so get deeper into the debt mire? When Pierpont Morgan first came to Paris to discuss with leading bankers the possibility of a reparations loan, Saxon socialists published a pamphlet summarizing the reforms which a really serious Europe would promise to a possible American lender. A hard-work decade was the main reform. A hard-work decade does not mean compulsion on any country, corporation, or individual to establish or to submit to a compulsory working day of any particular length; it means merely that for the next ten years all laws forbidding industrial work for longer than eight hours would be suspended.

Compulsion to work would not be necessary if compulsion not to work were removed. A hundred and fifty years ago the great economist, Adam Smith, declared that if workmen were given work for only four days a week they would not idle on the other days—they would work for themselves. Applied to to-day, this means that Europe's war impoverishment, expressed in high prices and very high taxes, would impose automatically on workmen all the compulsion that is needed. A great increase in production would be the result. Taken by the states in taxes, this additional production would suffice for interest on and amortization of the war debts. State finances would therefore return to order; the piling up of floating debts and the printing of paper money would cease; the indebted countries, freed from further inflation, would again have currencies of stable buying power; and a practical stabilization of the exchanges would become a fact.

That is the Saxon program. It is backed by figures which are roughly right, but not absolutely unchallengeable, because it cannot be proved that none of the increased production would be absorbed by an increase in consumption. Europe's war-making great powers, Russian and the Austrian succession states included, have a total war debt of \$140,000,000,000. This debt has been considerably watered down by the depreciation in the gold value of currencies; and only Germany's reparations debt of 132,000,000,000 marks and Europe's borrowings of \$10,141,268,000 from the United States are effective gold debts. Assuming, as is certain in the case of Germany, Austria, and some other states, that the currencies will ultimately be scaled down, more than half of the states' total debts will be obliterated. But by this the loss will merely have been transferred to bondholders and holders of currency; and though ceasing to be a state loss, it will remain a national loss, and will have to be made good if prewar prosperity is to be restored. Restoration can only take the form of labor. For home debts labor must be presented to the governments in form of taxes; and foreign debts can be paid off only by exporting labor in shape of goods. The problem is: How much extra work must Europe do? Put otherwise, the problem is: How much extra time must Europe devote to work?

The question naturally presents itself: "Why should hard-up manual workers be forbidden to do what no one dreams of forbidding a hard-up merchant, farmer, or professor to do? The result is an active and growing sentiment against the eight-hour limitation being applied strictly to manual labor. Individual workers openly defy the law. And why not? If a man and family get hungry while he works only eight hours a day, why has he not a right to work ten hours a day in order to feed himself and family? Men should not allow any authority to take away from them their God-given right to work or to dictate how long they shall work.

We should not allow the necessity to work for material things to influence us not to labor for the highest spiritual good. Christ admonishes us: "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you." (John 6: 27.) In the midst of the busy, conflicting scenes of life we should not lose sight of the fact that the soul is worth more than all else. "For what is a man profited, if he

gain the whole world, and lose or forfeit his own self?" (Luke 9: 25.) Christians, instead of declaring that the church is a failure, should devote themselves vigorously to the salvation of souls. In the light of the value of souls, how brief is life's span! Jesus worked, and worked before it was night. "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) The Christian must endure hardships; he must make his way against adverse winds. Paul is a good example: "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God." (1 Thess. 2: 9.) If such a spirit of devotion and sacrifice permeated every Christian, how rapidly would the gospel overrun the earth as the waters cover the seas! The church needs to work as did Paul. Aggressive work is in demand. Our time, talent, and energy should be consumed in overcoming the devil, and not in destroying each other. To neglect to convert others is to fail to work out our own salvation. Every church should have much fruit to abound to its account. No church should be content to drag along in indifference. Each Christian should be a light-bearer. He should send out the light in order to drive away the darkness of sin. Only by so doing can he save himself. "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God who worketh in you both to will and to work, for his good pleasure." (Phil. 2: 12, 13.) By all the motives of the gospel, as sweet and pure as heaven itself, and by all its warnings and threats, as awful as hell, God works in us to do his will. In view of his wondrous love and redemption and of the torment of the lost, it is marvelously strange that we are not ready to both work and sacrifice for the salvation of souls.

Evolution and Faith.

BY H. LEO D.

As has been seen in former articles, evolution at its best is only a theory; it is a theory belonging to the domain of science and philosophy. Surely nothing can be claimed for evolution that may not be claimed for many other theories. The theory of evolution may have its own peculiar characteristics, but there are some things which it has in common with all other theories. I desire that it be remembered that the most ardent and devout admirers of evolution put it in the category of *theories*. There are many extravagant claims made by learned (?) speakers and writers in behalf of evolution, but these claims are not to be taken too seriously in speaking for or against this theory.

Faith is founded upon God's word. The Christian's faith is based upon the revelation from God as given from the Bible. "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) Again: "Now faith is assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) Faith is the foundation of Christianity. Without faith in the Bible and the Christ revealed therein, there can be no Christianity. Christianity may be briefly expressed as the mind, the method and spirit of Christ as related to all the activities of life. "Without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Verse 6.) Christianity teaches that a faithful discharge of all duties in this life prepares one for the life to come. The Bible teaches how to discharge our duties to God, to our fellow men, and to self. The essential principles of the Christian's faith are an inspired revelation from God, the Bible; the guilt of sin; the person of Christ as a Savior and Son of God; his death, burial, and resurrection; his ascension,

glorification, and coronation; man's redemption from sin, and immortality. Anything which contradicts any or all of these cannot come under the subject of faith.

All of God's revelation constitutes a harmonious system; in fact, all that comes from God and that is stamped with his approval harmonizes with God and all things that come from him. There are no contradictions in God's thoughts, whether expressed in and through nature or through inspiration. All truth comes from God. He is the center from which all truth radiates and all truth is stamped with the unity and harmony of God himself. Faith accepts the unity and the harmony of the truth. Anything which contradicts any truth of God cannot come under the subject of Christian faith. Anything which contradicts a clear and definite statement of God as expressed in the Bible must be excluded from the realm of Christian faith.

The theory of evolution and Christian faith conflict; they are logically placed against each other; they are mutually exclusive and contradictory. The Bible account of creation and the origin of man and the theory of evolution do not harmonize. It matters not how diligently the admirers of evolution may seek to interpret the Bible so that it will harmonize with the theory of evolution, it cannot be done. Many scientists have concluded that the Bible and evolution cannot harmonize nor be reconciled each to the other, and have, therefore, given up the Bible. This is the logical and ultimate conclusion that every one must accept. No sane mind can knowingly hold to and believe two contradictory teachings. One must give up the Bible if he holds to the theory of evolution. He cannot "serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other." This is exactly what the bold, frank evolutionist does: he holds to the theory of evolution and despises the Bible. Faith in the Bible, the Christian faith, excludes and rejects the theory of evolution.

Hæckel, who is authority on the theory of evolution, writes as follows: "I have given fully in my 'History of Creation' the weighty reasons for claiming this descent of man from the anthropoid apes. . . . It is therefore established beyond question for all impartial scientific inquiry that the human race comes directly from the apes of the old world." And again, he says: "The resistance to the theory of a descent from the apes is clearly due in most cases to feeling rather than to reason." ("Evolution of Man," Pop. Edition, pages 264, 352.) Now, those who accept the Bible teaching on the creation of man or the origin of man cannot believe what Mr. Hæckel says. So far as the Bible speaks on any question, one's faith may reach; but when statements are made which contradict the Bible, or when a theory is espoused which denies the authority of the Bible to speak on a question, that statement and theory must be rejected if one holds to the Bible. Those who believe the Bible, believe the genealogy as given by Moses, Matthew, and Luke. The Bible genealogy traces man back to the garden of Eden, to "the son of Adam, the Son of God." (Luke 3: 38.) Man had his origin in the creative fiat of Jehovah. "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) This shows why he is called the Son of God. So far as history has any voice in this matter, it confirms the statement of revelation and refutes the idea of a gradual ascent of man from lower forms of animal life. As far back as the witness of history goes, or as far back as man knows anything of the history of the human family, man has been indued with all his present-day faculties with the plenitude of their powers. Faith includes and accepts this: the theory of evolution rejects this. Between man and an existing anthropoid ape there lies an abyss, a chasm, which has never been bridged. Faith is on the side of man, while the theory is on the side of the ape. Choose ye which ye will accept.

Brother Briney Deserts O. E. Payne.

BY F. W. SMITH.

On page 866 will be found Brother Briney's reply to my last rejoinder. I solicit a careful reading of his article first, and then note the following points in reply:

1. One of the most significant facts connected with Brother Briney's reply is his *complete* abandonment of O. E. Payne's book, entitled "Instrumental Music Is Scriptural." This he most clearly does in seeking to justify such music in Christian worship on the ground of its being an "aid" or a "help" to the singing. In view of his most *heartily* indorsement of Payne's position, I was not prepared to witness such an *early* and *complete* abandonment of that indorsement, and the effort to justify such music in Christian worship as merely an "aid" to the singing, which he has done in his present communication. Our brother's *new suit* made to order by O. E. Payne did not *fit* him so well as he at first supposed; hence, he has *changed again* and donned his "old cast-off clothes." Will he never become permanently located, or continue shifting his ground, like "a drowning man catching at straws?" Although I thought at the time he and the Christian Standard had covered entirely too much ground in their *unqualified* indorsement of, and jubilation over, Payne's book, still I did not expect to see Brother Briney throw down his gun and flee the field without firing a single shot in defense of Payne's position which he so heartily indorsed in the following words: "The author aims to prove that instrumental music in Christian worship is scriptural; and when I say that his effort is a complete success, I state the case conservatively. Mr. Payne builds his argument almost exclusively upon the meaning of the Greek word 'psallo,' which occurs in some form five times in the New Testament, and hence the Scripture sanctions the doing of whatever this word meant when the New Testament was written. The author first points out how the meaning of the Greek word 'baptizo' (baptize) is ascertained, and by the same method he demonstrates (I use the term advisedly) that when the New Testament was written 'psallo' carried with it the idea of the use of the instrument of music. This he does, first, by such an array of Greek lexicons as I have never seen assembled in the support of the meaning of any other word." Again, in the Standard of June 3, 1922, editorially, and over the signature of Brother Briney, we had the following relative to Payne's position: "The author has made an exhaustive research of the meaning of the word 'psallo,' precisely as Campbell and others have made the same investigation in regard to 'baptizo.' The result is an overwhelming conviction that not only was instrumental music allowed in the worship of the primitive church, but that it was positively enjoined." Now be it remembered that Brother Payne's *final conclusion* from what Brother Briney terms "a complete success" in his argument on the meaning of the Greek word "psallo," translated "sing" in the New Testament, is this: "We must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." (Page 172.) There it is, as clear as one of Brother Briney's "sunbeams," *that we cannot obey God in singing his praises without the instrumental accompaniment*; for, according to Brother Payne, whom Brother Briney has so *positively* and *unqualifiedly* indorsed (and he "speaks advisedly"), the divine injunction to "*psallein*" *cannot be obeyed without instrumental music*, which Brother Briney says Payne "demonstrated" by the meaning of the word "*psallo*." Now, when I call upon our brother for authority from the New Testament for instrumental music in Christian worship, he deserts Brother Payne and his "*psallo*" and *falls back upon the old ground* that such music is only an "aid" or a "help" to the singing! Well, I heartily agree with our brother that we are making "progress" in our discussion, and such a *rapid* progress, too, as to utterly surprise me.

2. Our brother says: "His 'plain' prohibition, therefore, resolves itself into a mere inference, and no mere inference should be made a test of fellowship." Not so fast, my brother, if you please. My contention *was* and *is* that the New Testament *expressly* forbids such music, and I gave my reason for so stating, based upon the law of exclusion, to which our brother has made no reply *at all*. Why did he not answer my question, "Is the burning of incense in Christian worship forbidden?" Will he say that such an act is "formally" forbidden in the New Testament? If so, I deny it. Will he say that opposition to the burning of incense resolves itself into a "mere inference?" I challenge my brother to show that instrumental music in Christian worship is not *forbidden* in the same *sense* and for the same *reason* that he opposes the burning of incense in the worship. I *deny most emphatically* that the matter "resolves itself into a mere inference," and my brother shall not slip out through that hole.

3. Brother Briney used the word "water" in his illustration of perverting the Lord's Supper; but if he desires to change it to "meat," I have no objection, for that will not help him out of his trouble. Hence, I ask: How did he "come to see that there was absolutely no place for the meat in that sacred institution?" Did he not "see it" in the law of *exclusion*, in that he was told *what* to eat and *what* to drink? He knew that by the use of the *specific* words, "bread" and "wine," he was shut up to the use in eating and drinking of anything else. But he says "there is nothing left for the meat to represent" is the reason he leaves it out of the Supper. I refuse to put it there because God excluded it. But suppose some one should fancy that he saw something for the meat to represent, would our brother permit its introduction? He could very easily have found something for the "water" he used in his illustration to represent—viz., the *water* that issued with the blood from our Savior's side; and I now ask, If some one should introduce "water" with the bread and wine to represent the water that came from our Lord's side, would he oppose it? If so, *on what ground?* The Catholic contends that the burning of incense is helpful to his prayers, just as Brother Briney contends that the playing of an instrument is helpful to his singing. On what ground can he oppose the burning of the incense, which is not commanded, while at the same time using the musical instrument, *which is not commanded?* Are we at liberty to add instrumental music to the worship because we think it helps the worship? If so, have we not the right to add the counting of beads, the burning of incense, and the lighting of candles on the same ground? If not, *why not?*

4. Of course, New Testament baptism is "inseparably connected with faith" (Mark 16: 16), and so is the "worship" that must be rendered to God (2 Cor. 5: 7); hence, there is as much authority for the baptism of an unbeliever as there is for the instrumental music. Both are *forbidden* by the law of exclusion. We can have no faith without the word of God (Rom. 10: 17); and since our brother has told us that "the New Testament Scriptures are just as silent upon the 'accompaniment' as upon infant baptism," when he uses the instrumental accompaniment, is he not acting without faith?

5. To my utter surprise, our brother *wholly misconceived* the nature of what he calls my "cow illustration." That illustration was based upon the law of *exclusion*, and *not* upon the law of *substitution*, as he has assumed. Here it is: "When God commanded a Jew to offer a *sheep*, did that forbid offering a cow?" I am surprised that he did not see that the offering of a "cow" would have been in *addition* to the offering of the "sheep" which God commanded, and not as a *substitute* for the sheep. Now, in order that he may not repeat his mistake, I will supply what I thought any one could see, and put it this way: When God commanded a Jew to offer a *sheep*, did that forbid offering in

addition to the sheep, a cow? In the command to offer a "sheep," God used a *specific* word denoting a definite species of animal creation, and thus by that specific word enacted the law of *exclusion*, forbidding the offering of a cow or any other animal in addition to that denoted by that specific word. From this well-defined "law of exclusion," I maintain that when God commands us to offer *vocal* music, using the specific word "*sing*" (Eph. 5: 19; Col. 3: 16; Heb. 13: 15), that he has enacted a law of *exclusion* which expressly forbids the offering of another kind or species of music—viz., instrumental music—in connection with the vocal, as clearly as the word "sheep" excludes the offering in addition another species of animal.

6. Of course, "if God commands a man to sing, when the man sings, he is doing precisely the thing he is commanded to do;" but that is not the question, my brother. When the man does *more* in the way of making music in praise to God by adding a *different kind* of music to that contained in the specific word "*sing*," is he doing precisely the thing he is commanded to do? If so, let us have the command.

7. He asks: "Now, is there any place for the use of an instrument in singing? Can it serve any legitimate purpose in doing the thing commanded?" I am glad he used the word "legitimate," and *unhesitatingly* answer no to his question. To be "legitimate," it must have the sanction of the New Testament, and that is what my brother cannot find. Now, I shall give him some work to do. (1) What "place" or "use" can instrumental music possibly serve now in "singing" or "doing the thing commanded," that it could not have done in New Testament times? (2) What necessity has arisen since New Testament times demanding a "place" for instrumental music in the praise of God that did not exist then? (3) Since our brother has told us, and that correctly, too, that "instrumental accompaniment" was "born five hundred years out of time," meaning by that that the early church did not use such music, *how does he account for that fact?* He says his question "brings us to the crux of this whole matter (then the crux is not in "psallo," as he once said in indorsing Payne), but again he shoots wide of the mark. I most positively deny that instrumental music can be used as an "aid" or "help" to the singing in the worship of God, no matter what uninspired musicians tell us. My reasons for this denial are these: (1) Because such music offered at the same time and in connection with other acts of worship would be a part of the worship itself. "It came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah; and when they lifted up their voice with the trumpeters and cymbals and instruments of music, and praised Jehovah," etc. (2 Chron. 5: 13.) Here the instrumental music and the vocal music *coalesced*, so as to make but "one sound" to be heard in praising God; and if the vocal music constituted a part of the worship, so did the instrumental music, for they were *inseparable*, just as Brother Briney's *vocal* and *instrumental* music are inseparable now, coalescing and making "one sound" in his praises to God. He would better have stayed by Payne's "psallo" and fought it out as a "command" of God. (2) Since God says that instrumental music offered in connection with singing praises to him was worship, unless our brother can show that such music offered in connection with singing praise to God now will not be a part of the worship itself, away goes his contention that such music is only an "aid" or "help" to the worship. (3) Since instrumental music in the worship of Judaism was as much a part of that worship as was the burning of incense, we can no more convert such music into an "aid" to singing than we can convert the burning of incense into an "aid" to our prayers. Brother Briney is, therefore, inconsistent to oppose the one and advocate the other. *When, where, and how* did such music

cease to be worship and convert itself into an "aid?" In the language of our brother, let us exclaim: "Expediency, stay thy impious hands!" The matter stands thus:

JUDAISM.
Burning of Incense.
Instrumental Music.

CHRISTIANITY.
Prayer.
Vocal Music.

Now, when Brother Briney crosses the line between Judaism and Christianity with his instrumental music, no matter for what purpose, I will cross that line with the incense, and he cannot open his mouth against it.

8. Brother Briney's illustrations of walking with a cane, seeing with glasses, and hearing with an ear trumpet completely *break down* for the lack of analogy to the subject in hand. While God has not *legislated* on either of the things mentioned, but left us free to use any aid in walking, seeing, and hearing we may adopt, he has *legislated* regarding the praise we render to him, and *specified* the kind of music to be used. Now, if God had used *specific* directions in telling us *how* to "walk" and *how* to "see" and "hear," as he has in telling us *how* to "praise" him—viz., *with vocal music* (Eph. 5: 19; Col. 3: 16; Heb. 13: 15)—then we would be *shut up* to "walking," "seeing," and "hearing" denoted by these specific directions; just as we are shut up to vocal music by the word "*sing*," and this answers these illustrations.

9. Our brother *assumes*, in his illustration of "the musical staff boxed up in an instrument," that it does nothing *more* for the ear, as an "aid," than does "the musical staff printed on the page" do for the eye, as an aid. How fallacious is such a statement! He should know better, and I am surprised at his blunder. *It does vastly more, by making another kind of music which God has forbidden.* Finally, instruments of music in connection with the praise of God are mentioned more than thirty-five times in the Old Testament, but during the whole period of the New Testament times not one *single* mention is made of such music being used in the praise of God under Christ. How does Brother Briney account for this?

Things That Make You Bigger.

Keep criticizing yourself.
Never learn to love money.
Say little each day and do more.
Keep your mind clear and your heart clean.
Distinguish between the things that wrong and the things that are unwise, and avoid both.—Exchange.

Keepin' On.

There isn't a sweeter thing life sings
Than keepin' on, in spite of things—
Keepin' on with a constant trust
In all men tryin' their best to be just,
In all things movin' their own wise way
Unto the light of a better day.

There isn't a lovelier creed to hold
Than keepin' on, still brave and bold,
Happy and sunny and keen for life,
No matter how sorry the way of strife,
Hopin' and helpin' and goin' along
Unto the tune of a sweeter song.

It's sometimes hard to believe it's true
That keepin' on is the way to do.
And we stumble back and we balk and stand
Hesitatin' to beat the band:
But it soon blows by like a bitter spell,
And we feel so glad that we want to yell.

The noblest lesson life can learn
Is keepin' on with our daily turn,
Liftin' our heads to the light, and then
Takin' our place in the line again,
Trustin' the worst and trustin' the best
And tryin' to leave to God the rest.

—The Bentztown Bard.

Home Reading

Keep A-Goin'!

When you strike a thorn or rose,
Keep a-goin'!
When it hails or when it snows,
Keep a-goin'!
Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep on tryin'—
Keep a-goin'!

When the weather kills your crop,
Keep a-goin'!
When you tumble from the top,
Keep a-goin'!
S'pose you're out of every dime;
Gettin' broke ain't any crime!
Tell the world you're feeling fine—
Keep a-goin'!

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup;
Keep a-goin'!
See the wild birds on the wing!
Hear the bells that sweetly ring!
When you feel like singing—sing—
Keep a-goin'! —Exchange.

The Runaway Pumpkins.

When Miss Belinda planted her garden in the spring, she made her pumpkin bed beside her back fence. "It will be away from the boys there," she declared, and then she frowned. You see, Miss Belinda didn't like boys, and that was one reason why boys didn't like Miss Belinda. It was too bad she didn't know this, because everybody might have been happier.

Miss Belinda's garden was the best in town. Her roses were redder and sweeter than her neighbors', her apples were juicier and rounder, her grapes hung thicker, and her pumpkins—never were there bigger or yellower or more wonderful pumpkins in all the world, if we can believe the stories which Teddy and Joe and Sammy Densmore told.

I can't tell you what Miss Belinda did to help grow such marvelous pumpkins, except that she kept the weeds away and gave them so much sun that they grew great green leaves to use as sunshades and waving fans to keep cool.

When Miss Belinda chose her pumpkin-planting place, Jacky and Tess were away off in another State, and the little, battered, and blackened house next door was empty and forlorn. They came to live in it just as Miss Belinda's pumpkin vines were beginning to blossom, and three of the great yellow buds peeped through the fence to see what the new children were doing. Pumpkins, like people, often are curious and want to see.

It was a funny back yard that went with this battered and blackened house. Some burr bushes grew by the back door, and a rhubarb plant made a great green blot on the rocky, unkept bit of dusty land. Then there was a long clothesline, always full of clothes, two children, and a furry kitten.

The pumpkins found this all very interesting, and one day two very, very naughty ones planned to run away. They were the same that were hiding in the yellow blossoms when they peeped through the fence. It was an easy matter to hide beneath the rhubarb plant, and Jacky and Tess never spied them until they had grown so round and yellow that the green leaves couldn't cover them any longer.

"O!" whispered Tess. And they clapped their hands and danced a lively jig.

"We'll have a jack-o'-lantern with great holes for eyes and a candle to light him!" shouted Jacky.

"An' maybe pumpkin pies an' two little saucer ones with what's left over for you an' me," said Tess, rapturously.

Just then Miss Belinda came softly down her walk, and Jacky and Tess remembered.

"I 'spect we can't have one of them," sobbed Tess.

"No," said Jacky, "we can't 'less we break the Eighth Commandment an' steal."

Tess shivered. "I 'spect," she said; and then she cried a real hard cry, it was so disappointing.

Jacky just sat on the steps and kicked his heels together hard. His face was red and his eyes were bright.

"Why didn't Miss Belinda keep her old pumpkins?" he declared, loudly. "She's a cross old thing an' only scowls at us every day. She has heaps of pumpkins, an' I don't believe she makes one single jack-o'-lantern; an' if the vines ran away an' grew pumpkins in our yard, Tess, why, aren't those pumpkins ours?"

But Tess shook her head and sobbed again. "They didn't grow their roots here," she said. "There never would have been any pumpkins in our yard 'less Miss Belinda had planted them."

"We might find only one," argued Jacky. "It's hard to see everything that grows. Besides, what would it matter, just one, when Miss Belinda's going to pick a whole shedful?"

Tess shook her head again, sadly. "We must get the cart an' carry them home right now, 'less they'll be a temptation, Jacky. We must do it right now," she said.

And by and by Miss Belinda heard a funny creak, creak coming up her walk. She opened the door and looked straight at Jacky.

"It's your pumpkins," he explained, soberly. "They ran away an' grew under our rhubarb plant. That's why we didn't see them an' bring them to you before."

Miss Belinda smiled. She had a pleasant look in her wrinkled face when she did it. Jacky forgot that she frowned and was a "cross old thing." It always pays to be pleasant.

"I hope you'll make a jack-o'-lantern out of the biggest pumpkin," he suggested, politely, "'cause it's 'specially good for that."

"An' the other one," exclaimed Tess, "would make a beautiful pumpkin pie, with two little saucer ones made out of what's left over."

And then—I can't tell you just how it happened, but the little cart went creak, creak down Miss Belinda's walk, and Miss Belinda's pumpkins went with it.

"She said," declared jubilant Jacky: "'You children seem to know just what pumpkins grow for.'"

"An' she said," exclaimed Tess, with a smile: "'If pumpkins grew to make children happy, I'm going to help by sharing and being happy.'"—Pittsburgh Christian Advocate.

A Secret Worth Knowing.

A six-year-old, who seems to have in him some of the makings of a philosopher, suddenly said to his father: "I know how to learn to whistle."

"How's that, son?" the father asked.

"Why, just this way," was the prompt reply. "You whistle and whistle and whistle, and after a while you can."—Exchange.

Never comes mortal utterance so near to eternity as when a child utters words of loving praise to a mother! Every syllable drops into the jewel box of her memory, to be treasured forever and ever.—George B. Lyon.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

An Old Testament Revival.

BY M. O. DALEY.

"And Hezekiah sent to all Israel and Judah, . . . that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel: . . . for they had not done it of a long time in such sort as it is written. . . . And there assembled at Jerusalem much people to keep the feast." (2 Chron. 30: 1-13.)

Hezekiah was king over Judah and Hoshea was king over Israel at this time. They were two separate kingdoms, each having its own king, laws, and customs; but, notwithstanding this fact, they were both the people of God.

Two hundred and seventy-five years before this they had divided over matters of government (2 Chron. 10), Israel withdrawing from the house of David and establishing a worship of their own (1 Kings 12: 25-33) and no longer going up to Jerusalem to worship as God had commanded.

While it is true that they were the children of God, they were under condemnation; and though not as yet utterly cast off, God visited them with many demonstrations of his disapproval. They became a prey of the nations around them, and, as a nation, ceased to be considered as such, both by man and God.

Judah, too, in course of time, departed from the glory of the Lord. This was the state of affairs when Hezekiah made his proclamation. Both nations were far from the path of duty, only Judah being still in covenant relationship with God; and while the proclamation was made by Hezekiah, it was sent to Israel, even though he had no control over them in any way, but because of the state of friendliness that existed between them the message was not hindered or forbidden. And the result was the greatest revival, perhaps, in the history of the world.

Let us get a close-up view of this wonderful revival. No doubt it was the topic of conversation of both nations and surrounding nations as well. The whole world is interested in a get-together movement of estranged friends or brethren.

We note that at the beginning of this division Israel was the aggressor. They withdrew themselves and declared they had no part or inheritance in the son of Jesse. So far as they were concerned, fellowship no longer existed. There was a careful remodeling and revising of practically the entire system of worship. While there was some similarity, yet the difference was so vital that the whole of it was condemned by the Lord. They gave inventive imagination free reign and were guided by it. (1 Kings 12: 28.) They rejected God's laws and covenant and followed after popularity. (2 Kings 17: 15.) They made great pretensions of loyalty to God, but in reality they served other gods. (2 Kings 17: 33.) In this polluted condition they ate the passover, but not as the Lord directed. (2 Chron. 30: 18.) They sought out ways and inventions of their own by setting up groves and images through which to worship God and to do his work. (2 Kings 17: 9, 10.) They rejected the statutes of the Lord for the ways and inventions of their own (2 Kings 17: 15), and made war on those who contended for the revealed will of God. Because of this, the Lord cut them off. (Verse 20.)

Now, Judah, while not overzealous at any time, was still maintaining a show of loyalty. They looked on the things

that divided them as fundamental and the division as complete. In their judgment, Israel had departed from God. But in course of time they began to adopt the ways of Israel (2 Kings 17: 19), and in doing so soon found themselves closer to Israel and a better state of feeling existing. But you will note that the changed condition of affairs was not on account of Israel's discarding any of her ways or making any effort to reform their lives or worship.

Let us now turn to the proclamation. It is interesting. All were invited and urged to come back to the house of the Lord and keep the passover—all, both Judah and Israel. No effort was made to form a union of the two in their present condition. Neither was it a union celebration just for that special occasion, nor was there a truce agreed upon for the time being. It was not an invitation by Judah to Israel to join in with them in the celebration of the passover at a certain time only, or a get-together meeting looking to a union in the future. It was a great soul-searching appeal to every one as individuals, be he of Judah or Israel, to come back to God's way and to his place and worship as he directs.

The departure from God's way was by the individual. He made the choice to depart, and he must make the choice to come back. It was not a surrender to Judah by Israel, but a full and complete surrender of all to God. "And there assembled much people at Jerusalem to keep the feast." That they were not meeting on common ground or making their present condition a basis of union is seen from the following: "For a multitude of the people . . . had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people." (2 Chron. 30: 18-20.) Those individuals of Israel who did come up were unclean; but they came determined to forsake their way and come to the Lord's way, and he healed them. "And all the congregation of Judah" and those "that came out of Israel" rejoiced. "So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not such rejoicing in Jerusalem." It was a great revival, indeed. So great was it that they all rose up and "took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron." Judah was the true kingdom of God. They purified it, and all that purified themselves were united with Judah to the Lord. This union met the approval of Jehovah and is the kind Jesus prayed for among his followers of to-day, but it is not the kind that some of his followers are now trying to arrange. His people are now divided into the "church of Christ" and the "Christian Church," and, too, divided over matters of government. The Christian Church withdrew from the church of Christ and declared they had no inheritance in the "Son of David," and ceased to fellowship them. Never has there been a truer case of history repeating itself than is found in the course of conduct pursued by the Christian Church. Read their history as written by themselves, and read the Lord's history of Israel's transgression. Item by item they correspond. Likewise has the church of Christ done some history repeating. They, too, like Judah, have adopted some of the ways of the Christian Church, and the result is the same—they are brought nearer together, have a kindlier feeling for one another—not because the Christian Church is coming back to God's ways, but because they are adopting the ways of the Christian Church.

Neither have Hezekiahs been lacking, but not like the one of old. They have sent out all kinds of proclamations. But where is the one pleading for a return by all the people to "come to Jerusalem?" It has been, "You come to us,"

by both sides; and when that has failed of results, there has gone out from the church of Christ invitations to meet us on common ground—with the “we’re-both-brethren” idea—and we will unite for all time or for the occasion as you may elect. Differences are forgotten and a sickly effort made to revive the fellowship that has long been dead. Our differences were once vital, but not so now? Why? Because we have adopted so many of their ways and have become so like them that the differences are no longer vital. O for a sure-enough Hezekiah to rise up in the strength of our God and call for *all* to come back to God’s ways, and then we will be united in the Lord! When we quit this game of trying to fool the other fellow and get down in earnest and appeal to every one as an individual, then will they come in an earnest effort to cleanse themselves, and then will all the “altars of Judah” be torn down and thrown into the sea of forgetfulness and the house of God be purified, and such rejoicing as has not been since “King Common Sense” invaded the sacred confines of God’s church. God hasten that happy day!

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Preparing for Meetings.

BY C. R. N.

The only meeting conducted by the church of Christ in modern days which was properly advertised, so far as I know, was the recent meeting in Nashville, Tenn., conducted by Brethren Hardeman and Pullias. Usually our brethren make some preparation and do some advertising for a meeting for a few days before the appointed time for the meeting to begin, but so soon as the preacher is on the ground the work of advertising ends. He is expected to have a great meeting.

This year the Highland Avenue Church, in Montgomery, Ala., had with them Brother H. Leo Boles for a series of meetings. They began to advertise the meeting before the date for it to begin some two weeks, and kept up the active work so long as the meeting continued. Brother Hines, who labors with this congregation, could have used more money than he had at his command for the advertising, I am certain. He tells me he was gratified with the results of the advertising. They had a great meeting. Catoma Street Church, Montgomery, with which Brother Fred M. Little labors, knows how to advertise the work and a meeting.

Some years ago I spent a night in an Oklahoma town. I was a stranger in the place, and spent the night in a hotel. In walking through the city in the late afternoon I saw two tents, one of which would seat about two hundred people, and the other would seat about three thousand. I learned that meetings were being conducted at each place each night. I determined to go to preaching that night. To which tent do you think I went? To which tent would you have gone? I did not inquire what church was conducting either of the meetings. To myself I said: “The people who have that little tent do not expect many people to hear them; they have not prepared to do much, and they will not. The people who have the big tent are expecting large audiences; they have prepared for large audiences, and they will have them. It is possible that the man in the small tent is the best Bible scholar and the most interesting speaker, but the people with whom he labors in this town have made it impossible for him to have a large audience, for they have advertised to the people, by the preparations they have made to accommodate the audiences, that they do not expect them to come. Those in the large tent have advertised the fact that they expect large audiences and have prepared for them. The big crowd will go to the place where the preparation has been made for them.”

In my work as a preacher I have assisted in only one meeting where there had been preparations made for as many people as came to hear the preaching, and in that

place there were seats for about seventy-five people, and not a time in the meeting were the seats filled. About one thousand people lived in the town. The people could only say: “They do not expect us to attend; they have not prepared for us to hear their preacher.”

If you wish large audiences to attend your meeting next year, be certain you make preparation for them to have a comfortable place to be seated. It is not a compliment to the church holding the meeting for people to come and have to stand through the service.

In inviting people to come to the meeting, do not give them a “left-hand welcome,” making the impression that you do not expect them to come. Begin preparing now for the meeting which you are to have next summer.

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Neat in Appearance.

BY C. R. N.

Among things I remember about my father, I recall that each morning he shaved, polished his shoes, and put on fresh linen. His five boys have followed his example in this respect whether at home or with strangers. I know the work of some men to be such that such a program is impracticable.

I have formed a very distinct distaste for the man who before marriage is neat in appearance, and soon after marriage becomes slouchy and shaves one time a week or less frequent; as well as for the woman who is all neatness throughout the days of courtship, but immediately after marriage becomes dowdy.

Some weeks ago I was with a congregation which is composed of members who are of the best social circle in their town; too, as may be expected, they compare favorably in point of wealth with their fellow citizens. They have a good meetinghouse, well located. When we came to the Lord’s Supper, it was noticeable that the brother who officiated had neglected to shave for several days; his linen was clean, but he had neglected to put on a collar, and his clothes had not been pressed for weeks. I am fully persuaded that had he been scheduled to address the high school in his town on Monday morning he would have been more particular about his personal appearance.

Let us take our best with us into the worship of the Lord. There is no need to subject ourselves or the church to adverse criticism.

To me it is gratifying to see the membership of the church I visit neat and tasty in personal dress. I do not mean extravagant dress. I fully believe the church helps make the people.

I would have some misgiving should I find a congregation in whose membership there were not some poor people. Remember, the service on each Lord’s day is a special service. Let us prepare for it. Give the Lord your best.

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Personal Notes.

C. W. Holley baptized nineteen in a meeting in Fluvanna, Texas.

C. J. Roberson, Fort Worth, Texas, closed in Telephone, Texas, with seven baptisms.

Lee P. Mansfield is in a meeting in Granbury, Texas. Two baptized, and the meeting continues.

Cled E. Wallace baptized twenty-six in a meeting in De Soto, Texas. There were twenty-two restorations.

One baptism in Burkburnett, Texas, last Sunday. Brother Ligon is with the church for another year for full time.

Foy E. Wallace, Jr., closed in Vernon, Texas, with forty-two baptisms and twenty-one restorations. T. E. Milholland is the local preacher.

Flavil L. Colley, who has been serving the church in Terrell, Texas, through vacation, baptized one in the last service with them, and now returns to Abilene Christian College as student for the coming school year.

T. M. Carney is now located with the church in Weatherford, Texas. His arrangements with the congregation are such that he will be able to hold a few protracted meetings in other places. Address him at Weatherford, Texas, and arrange to have him for some work.

Current Comment

Denouncing the War's Legacy of Hate.

The hatred and prejudice spawned by war have so sapped our moral vitality as apparently to destroy the spirit of good will which it was so fervently hoped would follow the advent of peace. After the great conflict was over and the soldiers were home, says the Western Christian Advocate (Methodist), which thus confesses its alarm at the situation, the "blasting plagues of a reprobate mind" were released among us, and the aftermath of war is as much to be regretted as the days of carnage themselves. Even good men, we are told, are victims of this spirit of the age, and, instead of peace for which the world had hoped, we have race prejudice, religious intolerance, group arrayed against group, and a spirit of Americanism which is the very antithesis of that which animated the founders of the nation. Hardly had the war ended, we are told, than the evil of race prejudice began to rear its head, driving a cleavage through the social and even the political life of the nation. Anti-Semitism demanded a hearing, and, exclaims the Advocate—

"It drove home with a prejudice against the Jew that was frightful, violent, without reason, and with a blindness that defied the Spirit of Jesus Christ and suspended the application of all his teaching. It came with a narrowness; it blundered forward with a blindness; it acted with the violence of ignorance and sought to encourage the spirit that rules in the depths where despair and darkness dwell. Hatred and suspicion of the Jew have been a bugaboo of the twilight after all wars for almost two thousand years. It came upon us during the last three years as a thief in the night. It sought to work a cleavage from the highest economic realms of the nation to the lowest and most humble unit of the community circle. But when Christians hate, the imps of hell rejoice and rise to claim a place in the little world drama of tragedy and comedy upon which all the company of the damned are witnesses.

"With this hatred of the Jew has come a dislike and distrust of the negro. Violence has broken out against him in different parts of the country that has staggered the conscience of the best citizenship. Indeed, mob aggression has nullified the Constitution and desecrated the most sacred principles of our liberties. We have had to hide our faces in shame at the ruthless manner in which the negro has been dealt with during the past four years. That ugly, diabolical thing, 'race prejudice,' would scourge the Spirit of Jesus Christ, and when aroused would spit in his face if he should presume to protest against its actions. It would again press down upon his brow the crown of thorns. It would again crucify him amidst fire and flame on a wicked cross, for there is no restraint to human wickedness when it is commanded by race prejudice.

"Then there is that growing hatred of the foreigner. It cries out: 'America for the white man—for the native sons.' It calls for one hundred per cent Americanism; it wants to close the gates of the country against immigration; it is fearful and suspicious; it is patriotic; it is narrow and blundering. If it had its way, it would undermine all our national liberties. It would restrict free press, free discussion, free speech, free assembly, free religion, free development. It is having its way in a most unusual manner. Who will rise to call its régime to an end?

"In the face of these statements, do not forget that hatred and prejudice have also shown their presence and activity against the Roman Catholic Church. There has been sent forth for public consumption propaganda against this historic communion of such violent character as to stir into action age-long ill feeling and of such ugliness as to blot out the face of God in the life of any man who makes place for it. The deadly opiate for the Christian conscience is hatred. One should fear it as fire and deadly explosives."

Adding fuel to the fires of hatred and encouraging race animosity is a fraternal organization which "appeals to those fundamental human prejudices that can never be released or encouraged without great loss to the Christian spirit. It announces that it is against the Roman Catholic Church, against the Jews, against the Negro, against the alien, and stands out and out for Simon-pure Americanism." Yet, we are told, the organization is thriving and commanding unwittingly the support of some of the most level-headed citizens. This appeal to prejudice has a deadly aim, and the Advocate warns us:

"Watch the man or the organization who appeals to your prejudices. They will bring a poison into your soul that will rob you of your friends and take away your peace of mind. They will in the end becloud the face of Jesus Christ and turn your path into spiritual darkness. No man can afford to sympathize with or encourage in the least any man or group of men who appeal to hatred and prejudice. The ministry must be free and quick to see the peril, keep themselves aloof, and in the name of Jesus Christ save the members of their flocks from the evil that walketh at noon-day.

"And now abideth hatred and prejudice and violence, these three; but the greatest of these is prejudice."—Literary Digest.

The above expresses so well some of the evil effects of war that "Current Comment" gives it space with the prayer that our readers may get the lesson taught in it. Those of our readers who have read it may profit by perusing it again, and those who have not read it now have the opportunity to do so.

Truly, prejudice *has* and *is now* cursing the human family.

The Spirit of Religious Compromise.

An English writer has the following as to the attitude of the ordinary church member toward the criticism of the world: "He is afraid of meeting with opposition, if he should express his Christian principles emphatically. Hence, he tolerates this, and compromises with that, until it is a mercy if he, at length, discovers, as Samson did, that 'the Lord has departed from him.' That is well said. Astute and influential propagandists have for the last period of years sought to move heaven and earth to discredit unflinching loyalty to the truth of revelation and to applaud and exalt a cowardly complacency with all sorts of views on religion. To smile upon any weak-kneed kind of faith, though it denies the Lord of glory, is an "evidence" of "breadth" and "love" with the tens of thousands of people whom they have deceived. Really it is only an evidence of their cowardly surrender of loyalty to Christ for conformity to the world.—Western Recorder.

Truth has no compromise to make with error. The moment it would compromise it would cease to be truth. God has no compromise to make with man or sin; Christ can make no compromise with Satan. The church of God, the body of Christ, has no compromise with the world. The world, Satan, sin, and error can compromise; they make their progress by compromising. "The spirit of religious compromise" is the spirit of evil and error; all who imbibe it surrender to Satan.

Truth makes its advance and progress by stoutly contending against all opposition. The spirit of truth inspires loyalty to God, Christ, and the Bible. All that oppose these are wrong and evil and would like to compromise with them.

Jesus never compromised with the enemy. He declared war on all that opposed him. He said: "He that is not with me is against me, and he that gathereth not with me scattereth." (Matt. 12: 30.) The war has been declared against all evil and error; no quarter is to be given the enemy; it is a fight to a finish. Truth *will* and *must* win; victory belongeth to all who love and espouse the truth of God. Put on the whole armor of God, my brother, and stand, "and, having done all, to stand." No compromise or yielding on any truth.

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers. . . . And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah." (Jer. 31: 31-34.)

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Our Deficient Eldership.

BY W. N. ABERNATHY.

When one feature of any particular work is being stressed, other features are apt to be neglected. This has certainly been true during the Restoration movement. Owing to the nature of the opposition, during the first seventy-five years the reformers directed the attention of the people principally to what was termed "first principles." It is true that church polity and Christian piety were taught; but they stood in the background, especially in the evangelistic field. It does but little good to teach a child to do a certain thing without training him to do the thing taught. Such men as Fanning, Lipscomb, Sewell, and others often set forth the Scripture teaching concerning the eldership; but the preachers who took the field often gave themselves to revival work, and then left the newly planted congregations to look out for themselves. The result is much inefficiency in church organization.

In the third chapter of First Timothy and the first chapter of Titus we have given the qualifications of elders and deacons. Certainly we would not expect to find all these characteristics developed to perfection in any individual; but they should predominate, and a disposition to cultivate them should be manifest in any person selected to oversee a congregation of God's servants. One of the qualifications is that an officer in the church should not be a lover of money. How often do we see men selected for elders because of their financial standing, but whose method of dealing is held in disrepute! Think of an elder before his congregation exhorting them to honesty and fair dealing, when it is known by his hearers that he has been guilty of keeping the truth covered up in some trade in order that he might profit thereby! Again, it is stated that an overseer must be sober-minded; yet how many of our elders attend shows, ball games, etc., and take delight in many worldly amusements that can but have a demoralizing influence! I know that many contend that they see no harm in these things, but I ask: Can you see any good in them? Which is the safer course—to engage in them or let them alone? No man who will engage in anything that is of doubtful influence is fit to be an overseer in the church of God.

Next I would call attention to the teaching ability required of an elder. So many elders are incapable of teaching those under their care. Some who possess the Bible knowledge requisite do not have the gift necessary to make their thoughts clear and impressive. I know of elders who never offer to lead a public prayer—not even ex-

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press thanks at the table. I ask: How can such men be successful teachers and influence others to do the things that they themselves will not do? The result of such inefficiency is that these elders, realizing their incompetency, depend upon hiring some preacher to do the work which they should do; and hence the hired-pastor system. The preacher who is called to preach for a congregation is no more the pastor of that congregation than a workman who is employed by a contractor to do a certain piece of work is the overseer of the force constructing the building, though he may be more efficient in his special line than the employer. The preacher may be much more efficient in the special line of public teaching and proclaiming the gospel than the elders, but he is laboring under the elders and should not usurp their authority. On the other hand, the elders should not feel that they are lords of God's heritage and think that every one should take what they say and do as law and gospel. They are to lead and not drive. Sheep will follow a good shepherd, but he who would undertake to go behind the flock will soon find that he is in the wrong place.

There is another feature of the eldership that should not be overlooked, and that is their business qualities. This qualification is not specified, but is implied in the other qualifications given. No man with poor business qualifications is suitable as an overseer. Elders should possess prudence and foresight, and should be tactful in management.

But how may we expect elders to possess these qualifications to any appreciable degree under the existing circumstances? How is a physician to possess the qualifications necessary to success in his practice? First, he must have a desire for his work; second, he must make preparation. There is a feeling that an elder should have the work thrust upon him, and that regardless of the fact that he has made no preparation. Paul says that if a man desires the office of a bishop he desires a good work. Of course, no one who would desire publicity or love the praise of men is fit to be the overseer of a church. But he should have the cause of Christ at heart and desire to serve God in that way that he can make himself most useful. He should desire to be a useful servant, and should make preparation to become so. When we go to look out elders for the congregation, we should look for those who are looking for a good work and who have made preparation for it.

Now, what shall we who realize our inefficiency do? Shall we give up and quit because of our inefficiency when our work is needed? By no means. If we were teaching school and should find ourselves lacking in some quali-

fication, would it not be better to make better preparation and continue in the work than it would be to give up a needed work? Let us remember that there is always room for improvement in any work that we may undertake. I realize that as an elder I fall far short in some of the requirements. But by the help of God and a study of his word I hope to overcome some of my failings in some degree at least. I feel that to overcome them would be a lesson to those whom I am trying to serve. If I can overcome the passions that lead me to say the things that it would be best to leave unsaid, I can then insist on others doing likewise.

I wish now to speak of the financial support of the eldership. Paul says that he who sows spiritual things for others should reap of their carnal things. This is usually applied to the evangelist. But he also asks that the elders that rule well should be counted worthy of double honor. That he is speaking of financial support is evident from the next passage, in which he says: "Thou shalt not muzzle the ox that treadeth out the corn." Again, the admonition that the elder should not take the work for the sake of filthy lucre shows that the elder was to be remunerated for his services.

It is a fundamental principle that when people expect something for nothing they usually get nothing. If the churches would get good service from the eldership, they must learn to support it in a financial way.

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Field Reports

Nashville, Tenn., September 9.—Brother H. Leo Boles conducted a short meeting for the church at Franklin, Tenn., beginning on the third Lord's day in August and continuing eleven days. The attendance both day and night was splendid, and the meeting resulted in thirteen baptisms. Brother Boles is in every sense of the word a gospel preacher. I never heard the truth presented with more clearness, simplicity, and power. We never had a better series of sermons delivered in the Franklin church.—F. W. Smith.

Henry, Tenn., September 1.—The meeting at Pottsville, Ky., closed with an overflow house on Tuesday night, after continuing ten days. It was a great meeting. The church is alive. All love the truth. Everybody was happy. Many homes were gladdened. Fathers, mothers, brave young men, and noble young women became obedient. There were from all sources sixty-three additions. I have promised to return in two years. The meeting at Henry continues with good interest. It is a faithful band here holding forth the word of life. Two additions to date.—A. G. Freed.

Paragould, Ark., August 24.—The Lord has blessed us with a grand meeting, as I think. There were sixty-one baptized, five came from the Baptists, and thirty-five were restored, one hundred and one in all. The meeting was held twelve miles west of Paragould, in the community where Croft Academy is located. Brother W. L. Karnes, of Portland, Tenn., did the preaching. He is loved by all, and has the lessons of milk and meat to suit all classes. He is lovable and kind, but true to the Book. Croft Academy is being pushed, and we think we shall have a good school in our community where the Bible will be taught.—P. R. Shewmaker.

Holdenville, Okla., September 4.—I closed a meeting last night at Gum Springs, with forty additions. Thirty-one were baptized and nine "worked over." Gum Springs is a mission point a few miles out from Holdenville. Brother T. H. Wiggs led the song service and did the baptizing. I returned a short time ago from Booneville and Havana, Ark. While at Havana I did some baptizing in a creek, in the same hole of water where I baptized a great many people from twenty-five to thirty-five years ago. It brought many fond recollections to my mind of events of long ago, and I felt like "it was good to be there." Twenty years of my life as a preacher were spent in Arkansas.—R. H. Howard.

Columbia, Tenn., September 6.—Our meeting at Arlington, in Warren County, Tenn., began on the fifth Lord's day in July and continued one week, with fine crowds, and closed with seven baptized. Our Jericho meeting, a mission point in the same county, continued one week and closed with one added. From there I went to Humphreys County and held a meeting at Pruett's Chapel. Three were

baptized during this meeting. Brother F. W. Smith and Brother Andy T. Ritchie and his singer, Brother Jeff Derryberry, visited us in this meeting. My next meeting was at Bethel, in Hickman County. Six were added. I am to begin the second Lord's day in September at Brown's Chapel, in Maury County.—F. C. Sowell.

Jackson, Miss., September 1.—I closed a good meeting at Whiteapple, Miss., on August 20. No additions, but still a meeting of interest. Several years ago this community had a congregation with a house of their own in which to meet for worship, but from different causes they have been reduced to only a few scattering members who are now without a house, except a schoolhouse, in which to meet. For a number of years they had not had even a meeting, but for the last few years they have tried to have a meeting once a year, but have not met for Lord's-day worship. At the close of our meeting about twenty members agreed to begin meeting on each Lord's day for worship. I am now in a meeting that starts off very well at Ridgeland, near Jackson. I next go for a meeting at Hillsboro, near Forest, Miss.—T. C. Fox.

Kirkland, Texas, September 5.—Since June I have held meetings as follows: At Mineral Wells, Georgetown, and Taylor, Texas, in July, which resulted in eighty-four additions to these congregations—about fifty baptisms; at Mansfield and at Highland Park, Fort Worth, in August, with sixty-one added—forty-five baptisms. Unusually large crowds attended all these meetings. I am now at Kirkland. I have preached four nights, with fourteen added—ten baptisms. The large tabernacle is filled each evening. There were sixty-eight added here in my meeting last year and more than thirty the year before. The church here is building a nice brick house, which is nearing completion, and it will be the best building in Kirkland. I am to begin at Temple, Texas, on the third Lord's day in this month; thence to Lingleville, Texas; and from there to St. Louis, Mo., for the third and fourth Lord's days in October. Austin Taylor will assist me there.—Horace Busby.

Maury City, Tenn., September 1.—I closed a meeting on Monday night at Cloverdale, near Elbridge, Tenn., with two additions. It is said that we had the largest crowds and best interest they have had there for a number of years. I met a number of old acquaintances there, as I had held a meeting at Hornbeak eighteen years ago. We went over to Hornbeak one day, but I did not get to see Brother John R. Williams, as he was in a meeting out in the country and had left town a few minutes before we arrived. I am now at Maury City, to remain over Lord's day. Fifteen years ago I held a meeting here and established the cause on a permanent basis. Methodism in Maury City was supreme, but we so weakened their cause that they thought for a time that they would have to have a funeral service for the whole affair. They ordered Pigue to their rescue, thinking he could raise the dead, but to no effect. I am told that in recent years they have rallied their forces some. The first of the week I will

leave for Alicia, Ark., for a meeting embracing the second and third Lord's days. I have signed propositions for a discussion with a Mr. Whitaker, of Alvord, Texas, the first of October, at Howe, Okla. The exact date will be announced later.—W. F. Lemmons.

Franklin, Ky., September 9.—It was my privilege to be associated with Brother N. B. Hardeman in a series of meetings at Pulaski, Tenn., beginning on August 13 and closing on August 24. Large audiences attended the services, and the interest was at its highest when the meetings were brought to a close. Each audience was given a well-selected lesson of practical and fundamental truth, presented in Brother Hardeman's usual impressive and masterful way. During the meetings some nineteen persons took their stand for the Lord and his church. A finer lot of faithful, Christian people it would be hard to find than those composing the Pulaski church, who, under the able leadership of Brother J. T. Clark and faithful elders, are earnestly striving and contending for "the faith which was once for all delivered unto the saints." Their zeal and enthusiasm were demonstrated in the hearty way in which they took part and worked for the success of the meetings. Their faithfulness and hospitality will long be remembered.—Willis H. Allen.

Sedalia, Ky., September 2.—On April 1 I began my first meeting at Gardner, Tenn. I preached for several days and nights to attentive audiences, with what seemed to be good interest, but the meeting closed without any additions. Brother A. B. Reavis directed the song service, and did it well. Following that meeting I was at Lone Oak, Ky., for about two weeks. Our crowds were small and slow to become interested. I baptized one at that place. Brother Farthing, who lives there and works with the church, led the singing. My next meeting was at Scott's Hill, Tenn., for one week, with no additions, but good crowds. Brother A. J. Veteto had charge of the song service. This is his old home, and they appreciate him. I was next with my home congregation at Sedalia, Ky., with Brother A. G. Freed doing the preaching. I baptized nine during his meeting. Brother Harry Hayes, of Hornbeak, Tenn., led the singing. I then went to Union Grove, Ky., where we had large crowds and a fine meeting. This is a strong church, and they work at the Lord's work. I baptized seven and one took membership. Brother Herbert Brinn led the singing. Next I went to Lexington, Tenn., where we continued over two Sundays. This meeting was held in a tent. This was my third annual meeting at Lexington in succession, and I am sure we had more people present at these services, by reason of a large tent, than we had ever had before at that place. We had seven additions to the church—six baptized. The singing was

under the direction of Brother A. J. Veteto. My next meeting was at Sharon, Tenn., with a fine hearing at each service, but no additions. Brother Leon Holland had charge of the song service, and he is a wonderful leader. I went from there to Latham, Tenn., where I had one of the best meetings, in many ways, of this year. Large, attentive, interested crowds came to each service. The meeting resulted in eight additions to the church—six by baptism. Brother A. B. Reavis was with me as song leader. At this writing I am in a meeting at Isom, in Maury County, Tenn. This is my fifth annual meeting here. We can hardly seat the people who come. We have had thirty-two additions up to this time (twenty-nine have been baptized). I close here to-morrow and go to South Point Church to begin to-morrow night.—I. A. Douthitt.

Proverbs from An Old Scrapbook.

BY MRS. J. DUDLEY TAYLOR.

There would be more charity if we could learn to remember that a man's faults are simply his virtues carried to excess.

Much worry is mental cowardice.

We admire a rascal for what he might have been and hate a fool for what he is.

He who knows little, and knows it, knows much.

Don't worry your brain about the man in the moon, but study the man in your own overcoat.

When conscience oversleeps herself, it is remorse that awakens.

A woman may so live that her work shall praise her; so live that she may be old and wrinkled, yet beautiful and

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew, and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

sweet; so live that she will be sorely missed when she is gone.

The man who refuses to live in the country because there is "so little going on" there has inside his own head a place where there is still less going on.

Birds of prey have no song.

Tact can afford to smile while genius and talent are quarreling.

When poverty comes in at the door, love takes the pattern of her garment, and thinks it will not be so unbecoming, after all.

\$1,000 Prize Story for 15 Cents.

You must not miss reading Booth Tarkington's "Alice Adams," the story the whole country is talking about.

Washington, D. C.—Special.—Announcement has just been made by the editor of The Pathfinder that, in keen competition with other publishers, he has paid the highest price for the right to publish "Alice Adams," the great story for which Booth Tarkington recently received the famous \$1,000 Pulitzer prize. Hundreds of thousands of copies of this novel have been sold in book form at two dollars each. This amazingly beautiful story of present-day American life, written in Tarkington's most fascinating style, will begin in the Pathfinder on September 23, and be published complete in thirteen issues of that splendid paper. The editor says he will send the paper for this period—thirteen weeks—to new subscribers who write to The Pathfinder, 209 Langdon Station, Washington, D. C., and inclose fifteen cents in coin or stamps. You can also order for your friends, at fifteen cents each; but send at once, so as not to miss the start of the story, September 23. It costs the editor a lot of money to do this, but he believes the fact that The Pathfinder is growing so fast proves it pays to invest in new friends.

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A series of evangelistic sermons preached by N. B. Hardeman during the Great Nashville Meeting, held in the Ryman Auditorium, March 28-April 16. These sermons ring true to the Old Book, and have a charm of style and freshness of illustration that put them in a class by themselves.

All the profits derived from the sale of these books will be used to create a fund to help poor boys and girls attend Freed-Hardeman College.

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Tribute to a Life Companion.

Mrs. Fannie E. Mills, wife of G. F. Mills, departed this life on August 15, 1922, at 10:30 A.M. On the eve of August 14, as the glow of the setting sun faded into night, she crossed her hands upon her breast and entered the valley of the shadow of death. She lingered until 10:30 A.M., August 15, at which time her spirit left the house of clay and went back to God who gave it. Her spirit is in his keeping until the resurrection morn.

For fifty-five years, lacking twenty-four days, she was my companion, friend, helpmate, and wife. For more than a half century she was all that these four words imply in their superlative sense. She was ever ready to sacrifice her own pleasure and comfort for the comfort and pleasure of her family, and, above and beyond all of her virtues, she was a Christian, the highest compliment that can be paid to mortals here below. I am satisfied and confident to leave her in the care of God.

O, the sadness of death! The death of our friends and loved ones is sad under any and all circumstances. The mother sorrows to give up her babe; it is sad to see the youth depart, so full of life; in full-grown maturity we sorrow to give them up; even in old age, when the sheaf is full-grown and ripe for the garner, it is a pang of grief to give them up.

O, the mystery of death, the mystery of life! All is mystery—the trees, the plants, the rocks, and the hills—all a mystery. If it were not so, we would have no God. But thanks be to God, by faith we can look across the mystic river of death, and by revelation on up to the city of God, the home of the soul.

"O, what could check the rising sigh,
What earthly pleasures could heaven give,

If, travelers through this vale of tears,

We saw no better world beyond?"

My wife was born in the State of Georgia on May 12, 1843. At three years of age her father, S. C. Houston, moved to Alabama, and after some years on to North Mississippi, in Tippah County. We were married on September 8, 1867. In October of the same year we were baptized into Christ.

She was the mother of ten children—six boys and four girls. She saw them all grow to maturity, except a little girl baby that died in infancy.

In 1894 we moved to Texas with all of our children, except our oldest boy and oldest daughter. They were married and had families. In some eighteen months after coming to Texas our second oldest boy died at the age of about thirty-one. Some years after

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we came here, our daughter, with her husband and family, moved here. She lived only a short time after coming here. But we did not sorrow as those who have no hope, they having been baptized into Christ. Our oldest boy has never moved to Texas. He now lives in Covington, Tenn. All of our children have been baptized into Christ.

The children were all with her in her sickness and death, except our oldest boy. Her four sons and two sons-in-law were her pallbearers. Funeral services were held at home, in the yard. Brother Leon Reeves and Brother Horace Busby spoke words of comfort and cheer to us. Without the comforting words of these good brethren, how could I have borne that long first night of our separation?

Will we know each other there? I do not know. But will it not be enough to have God for our Father, Christ for our Elder Brother, and the good of all climes and ages for our companions?

I can stand on my front porch and

see the tombs in the city of the dead where my wife quietly sleeps, awaiting the resurrection morn.

"Dearest loved one, we must lay thee
In the peaceful grave's embrace;
But thy memory we will cherish
Till we see thy heavenly face."

Wife had a strong, vigorous constitution. She never had fever, ague, or such sickness after we were married until she had passed the meridian of life. Some eighteen years ago she had a nervous breakdown, from which she never entirely recovered, the immediate cause of her death. She had shingles in one side of her face, from which she suffered very much, which resulted in leakage of the heart and blood pressure. For the last eight or ten days she suffered no pain, and died as quietly as if going to sleep.

I have written these lines with my own hand in adoration and love for the life she lived while we were together for fifty-five years minus twenty-four days. I believe that she would approve of my writing them rather than any one else.

Her husband,

G. F. MILLS.

Route 3, Midlothian, Texas.

Trying to Persuade Some.

BY H. M. PHILLIPS.

There is a duty resting on every one in persuading all to obey the gospel, but so few seem to be engaged in the work. In 2 Cor. 5: 11 Paul expresses the idea of persuading men. The word of God is what is to be used, and not worldly ways. The Scriptures are God's methods for persuading men. Such was the idea impressed by Abraham (Luke 16: 31), also used by Paul (Acts 28: 23); and Jesus commanded that the gospel be preached, and it needs to be obeyed to be saved, and not some man's teaching or ways. It is all right to persuade as long as it is done in God's way, but so often such is not done.

Some ways used to-day are enough to make angels weep. The old system of the mourner's bench was bad; and yet if enough Bible is told to the mourner, it might not be a failure. Deathbed scenes excite, as well as a chorus of shouting, and some claim salvation by such processes. A woman joined a church to get her husband in the religious way; but he did not follow, and she did not believe in the church. It was a sin on her part, because it was not of faith (Rom. 14: 23); and it is no wonder the man stayed out. A man and his wife agreed to agree with each other, and he felt like that would get his wife in the church of Christ. So often one will neglect the service of the church and go with the other, thinking that to be the way. At least one-fourth of a thought would get a sensible one to

see that is not holding to what one claims to believe. Some women quit teaching the Bible to children in order to satisfy the idea of a man who is out of the church, and still the man never comes in.

There are many other cases that I might give, but these are enough to get the person who thinks to see the difference in such ways and God's way. If the word of God, preached and lived by people, will not cause sinners to turn, I know of nothing that will. The gospel is God's power unto salvation (Rom. 1: 16), and that ought to be used.

Too many people to-day are sacrificing the truth to get a lot of people to come in, as they think, when really they may not be getting in at all.

Let us persuade much and never let up, but be sure to do it God's way, and not any way to attract the people

Selections.

Do not get discouraged. It is often the last key in the bunch that opens the lock.

Faith joins us to God, just as companionship joins a boy to a friend in whom he believes and trusts.

"God hath despised them," the Bible says of evildoers. How terrible it is to have God think little of us!

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

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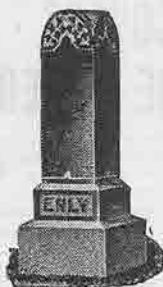
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An Urgent Call.

BY A. A. RUNNER.

Shall we suffer the brethren at Naish Springs, W. Va., to lose their house of worship? I can truly say of them that they are a faithful, struggling band of disciples of Christ, doing all that they possibly can do to build up New Testament Christianity and extend the Master's kingdom in a region where this work is needed. They built a neat and comfortable house of worship at a time when building material was at its highest, and they built because they were compelled to do so in order to have a place to meet, as they were refused the use of the schoolhouse, and this left them with quite a debt on their shoulders. It would be a wicked thing to allow those brethren to lose their house just for the lack of a little timely help upon the part of the brotherhood, which is abundantly able to help them out of their present distressing circumstances. I sincerely hope and pray that all who may read these lines will hasten to send a liberal donation to Brother Noah Brothers, Route 1, Box 31, Willow, W. Va., to help them save their house. Let all help, and help now, while this help will save their house. Don't delay, but help them now.

The Strawberry Meeting.

BY J. D. TANT.

I have just closed a great meeting at Strawberry, Ark. Forty-seven were added to the church there. Twenty-one came back and twenty-six were baptized. Five classes were set to work in Bible study on Sunday, a committee was appointed to build a tabernacle to hold summer meetings under, and they will paint their church house. Three preachers live at Strawberry who became aroused and decided to do mission work in that part. Brother C. E. Smith, of Birdell, Ark., was our song leader, and he is among the best that ever helped me in a meeting. I count on great work at Strawberry, and will help them in another meeting if they go to work; if they do not, I have no time to waste.

To brethren writing me about Quitman, I beg to state that I live sixty miles north of Little Rock, in the foothills of the Ozark Mountains. No finer water nor better health can be found. We raise corn, cotton, and all kinds of fruits and vegetables. You can buy good improved farms of from forty to eighty acres from twenty to thirty-five dollars per acre. We are going to build up a strong church of Christ at Quitman. We have already started the fight. We have one of the best high schools in the State. I will be at home by the first of December to help

you find a home. Brethren who think more of educating their children and surrounding them with good church influences than they do of raising hogs and getting rich quick will be gladly welcomed among us. Brethren who are writing me about hunting and fishing would do well to seek a more congenial place, as this is a poor man's country where we all work and have no time for sports. I live in forty-five miles of Morrillion Christian College, and Arkansas has already produced some of the greatest preachers in the world. Come and help in the work.

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THE NEW BIRTH.

[The following from D. Lipscomb is a selection from the Gospel Advocate of 1876. It will be of interest and profit to all of our young readers, if not to the older ones.—H. Leo B.]

A young brother at Princeton College, New Jersey, writes us that Dr. McCosh thinks "water" in John 3: 5, in speaking of the birth of water and Spirit, refers simply to a state of purification, that it is simply a symbol of purity, and asks our thoughts upon it.

The trouble with our learned men is, they learn to reason and philosophize, and rely upon these rather than in childlike simplicity to sit at the feet of Jesus and learn of him the lessons as he teaches them.

We apprehend that Dr. McCosh gets his view from other sources than the Bible. The trouble with all, especially the learned, and more particularly those committed to the maintenance of any system of theology, is that they rely fully as much upon their reasonings and the authority of their church teachings as upon the Bible, or they unconsciously so intermingle them as not to discern what is of the system and what of the Bible. But on questions of this character nothing is of authority save the word of God. God prescribed his own terms of entrance into his kingdom, and just such conditions as to him seemed good. He did it by virtue of his absolute authority in the premises, and man can only learn those conditions prescribed and comply with them. Man's approval or disapproval changes them not in the least.

I apprehend, too, that Dr. McCosh holds the idea of an invisible kingdom here on earth. Of this I have never been able to find any evidence. Christ has a kingdom here composed of men and women in the flesh. They are the obedient believers in the Lord Christ. The kingdom has its spiritual and moral as well as mental development, and these qualities in the abstract are invisible and intangible to material beings. But they have their development only in and through the material, flesh-and-blood members of the church of God on earth. Hence, there is no such idea as an invisible kingdom on earth, any more than there can be an invisible man or woman on earth. The kingdom on earth is composed of visible beings; it cannot be invisible.

The human beings who compose this kingdom are composed of soul, mind, and body. The soul, mind, and body has each its peculiar and appropriate manifestation in life, its development and work in the kingdom. No man is in the kingdom of God until his mind, soul, and body are

brought into that kingdom, into union and harmony with God. In other words, soul, mind, and body must be brought into the kingdom before the man is in the kingdom.

Christ's kingdom is adapted to man and is composed on earth of these visible beings, and is a visible kingdom builded by God. Then the entrance of a visible being into a visible, tangible kingdom must be visible. The invisible part of man may by invisible operations or processes be brought into harmony with the invisible spirit of the kingdom, but the man is not in it until he, the visible, material person, enters into the church of God.

A man in Germany may bring his thoughts and feelings into harmony with the institutions of America, but he is not a member of the American nation until those feelings produce the action that brings the man into the government of America. The mental and spiritual processes that change his mind and feelings are as invisible as his spirit, which is the subject of this change. The step by which the relationship of the body is changed must be as ostensible as is the body whose relationship to the kingdom is changed.

This much as a starting point. Christ tells Nicodemus in John 3: 3: "Except a man be born again, he cannot see the kingdom of God." Nicodemus, not understanding this, and having before his mind a fleshly birth, says: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Christ tells him, unless he be born of water and the Spirit, he cannot enter into the kingdom of God, showing it is a spiritual, not a fleshly birth, and adds: "That which is born of the flesh is flesh [only your flesh could be affected by fleshly birth], and that which is born of the Spirit is spirit." The meaning of which is, it is not your flesh, but your spirit, that is to be renewed or changed in the new birth. This spirit being thus renewed or changed, leads the flesh, the body in which the spirit dwells, into the new state, into the kingdom of God. The changes which operate on the spirit are invisible; the steps which the body takes under lead of the spirit must be visible and perceptible. The spirit dwells in the body. The spirit in its feelings and inclinations may be changed, but it cannot itself pass into the new state until the body in which it dwells so passes.

Christ, then, was instructing Nicodemus on this change essential to enter into the kingdom of God. He gives it in general terms and presents it under the figure of a birth. A birth changes the state of an individual; so this change is called a "birth." The birth, of course, is a figure. It is not a literal birth. A rule of interpretation of language is, the literal meaning of words is to be taken unless the sense requires a different one. The context shows "birth" to be not literal, but figurative. But is there any necessity for making other members of the sentence figurative or symbolical? Indeed, we cannot, save in highly figurative and enigmatical sentences, intended to conceal rather than reveal the idea, make all the members of a sentence figurative. Such sentences are exceedingly difficult of understanding. Again, the Spirit and water stand closely connected together. Together they constitute one member of a sentence. If the word "water" is symbolical, the word "Spirit" must be also. Of two parts of a member of a sentence, one part cannot be figurative and the other literal.

Dr. McCosh lets his rheology in this do violence to his grammar. So far from the context and sense requiring a figurative or symbolical meaning to be attached to the word "water," they both forbid it. It must be literal.

Another means of determining the sense attached to a word is to find what meaning those who heard it, those who lived in the same country and age, understood it. We pass by for the present the New Testament writers, the most important witnesses in determining this, and we ask: How was this language understood in the early history of the church? In the early days of the church the whole church regarded baptism as the new birth. It is called by all the early writers of the church the *regeneration*. We may begin with Barnabas, Hermes, Clemens, Ignatius (a disciple of the apostle John and personally acquainted with Peter), and Paul, of the first century, and Justin Martyr, Irenæus, and Clement, of the second, and they all understood here that the birth of the water was baptism. They called baptism the new birth, the regeneration.

Justin says: "We bring them to some place where there is water, and they are regenerated by the same way of regeneration by which we are regenerated; for they are washed in the name of the Father for the remission of sins."

Wall, in his history of infant baptism, and a believer in it, says: "For the first fourteen centuries of the Christian era every writer believed that this passage 'born of water,' referred to baptism; not one single one excepted." Certainly if the context required another than the literal meaning, those compeers of the apostles and the writers on religion of the first fourteen centuries would have discovered it.

Not only is this true, but every modern commentator of any ability or permanent character for scholarship so regards it. Mr. Calvin was probably the first to suggest that the birth of water might not be baptism, but he afterwards so uses it, clearly indicating that he was not decided in his judgment that it was not baptism.

Mr. Wesley says of John 3: 5: "By water, then, as a means, the water of baptism, we are regenerated or born again, whence it is called by the apostle 'the washing of regeneration.'"

Albert Barnes, the most popular commentator of modern times, a Presbyterian, says: "By water here is evidently signified baptism."

Every Confession of Faith or Church Discipline known to me, including Dr. McCosh's own Confession of Faith, refers to this verse as teaching the necessity of baptism. The religious scholarship of the world has decided beyond all doubt that there is no reason why the literal meaning of the word should be changed, but that the context requires the simple, plain, literal meaning of the word as giving the true idea intended to be conveyed by the Savior.

But the sure way of determining the Savior's meaning is to let him and the Holy Spirit explain his meaning. Here he was telling that the birth of the Spirit and of water was essential to an admittance into the kingdom of God. Afterwards he plainly tells his apostles what they must teach sinners to do in order to the pardon of sins and an entrance into the kingdom of God. He gives the commission under which they were to disciple the nations of the world and to bring them into the kingdom of God, in literal, specific commands. Matthew (28: 19, 20) records this commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Mark 16: 15, 16) records it: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized is to be born of water and the Spirit. This is letting damned." When a man is saved, he is in the kingdom of God. Just exactly what it takes to save him from his

sins, it takes to put him into the kingdom of heaven. Then the Savior uses the expression, "He that believeth and is baptized," as the exact equivalent of, "A man must be born of water and the Spirit." To believe and be baptized is to be born of the water and Spirit. This is letting the Savior explain his own language, and is beyond all controversy or doubt true.

Not only does the Savior thus explain his own language, but the Holy Spirit came to guide the apostles into all truth, and to call to their remembrance all things taught them by the Savior. The Holy Spirit came on the day of Pentecost and took up his abode with them and through them directed men and women into the church or kingdom of God. The first time they were guided or directed into this church by the Spirit was on the day of Pentecost, as recorded in the second chapter of Acts of the Apostles. The Spirit presents the testimony and concludes with the direction: "Know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Here the Spirit teaches the necessity of believing. They believe and cry in tremor of soul and anguish of heart: "Men and brethren, what shall we do?" The Holy Spirit, in Peter, answers: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Remission of sins here and salvation promised by the Savior are the same. Whatever brings to remission of sins brings into the church or kingdom of God. Hence, the Holy Spirit conclusively teaches that to be born of water and Spirit is to believe, repent, and be baptized.

We might pursue this subject further and show that every single case of conversion mentioned in the New Testament, after the opening of the kingdom, involved the introduction into the visible kingdom of God, and that faith and baptism were the uniform conditions of entrance into that kingdom, and, hence, constituted the birth that introduced them into the kingdom of heaven. Examine the case of the conversion of the Samaritans and of the eunuch as recorded in the eighth chapter of Acts, the conversion of Saul in the ninth, of Cornélius in the tenth, of Lydia and the jailer in the sixteenth, and of those at Ephesus in the nineteenth chapter of the Acts of Apostles, and see that the steps taken to enter into the kingdom were faith in Christ and baptism in the name of Jesus Christ our Lord and Savior. We do not see how a proposition could be more fully and clearly proved than is this.

The proof on the subject is by no means exhausted. The new birth puts us into Christ. We are born by this spiritual birth, the birth of water and the Spirit, into Christ, that in him we may enjoy all spiritual blessings and favors. We are said to be baptized into Christ. Rom. 6: 3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Gal. 3: 27: "For as many of you as have been baptized into Christ have put on Christ." To be born into Christ and to be baptized into Christ on our faith is the same. It is true nothing is here said of faith, but it is written to those believing and is necessarily implied. There are some passages of Scripture, too, in which salvation or remission of sins is attributed to faith without a mention of baptism. Christ says: "Even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Paul says, "For ye are all the children of God by faith in Christ Jesus," and then adds as explanatory of how faith makes them children: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) Faith makes children of God by causing them to be baptized into Christ. In him they are children. Then, where salvation is attributed to baptism without faith, faith is necessarily implied as a condi-

tion of pardon; and when it is attributed to faith without baptism being expressed, baptism is implied, since faith leads into baptism. God hath joined the two together. One is the leading, living principle that connects us with God, that makes us love him, trust him, obey him; the other is the expression of that faith in God's appointed way. Baptism is scriptural and acceptable only as it is the expression of faith in God through Christ.

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BY H. LEO B.

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OUR WORKERS.

BY H. LEO BOLES.

We have a number of worthy young men who are gospel preachers in the field working for the Gospel Advocate and its publications. Among them may be mentioned B. D. Morehead, Thomas A. Nicks, Samson Lester, A. B. Senseney, and Robert Williams. Any favors that may be shown them will be gratefully received by them and highly appreciated by the Gospel Advocate Company. They are worthy of your encouragement and help. Some of them are working during vacation to be able to finish their education. They offer you good books at reasonable prices. You will benefit yourself as well as help them by placing an order with them.

Our Contributors

The Creation Declares the Creator.

BY SAMUEL C. BOYCE.

As indicated by the title, the purpose of this article is to point out the incontestable marks of the Creator as attested by creation. Also, that it may perchance suggest to the mind of the reader that God is not infinitely removed from us by time and space; that in an age long since past he withdrew himself from association and contact with mortals and secluded himself in the hidden and unapproachable recesses of infinitude; but a beloved Creator, "not far from every one of us: for in him we live, and move, and have our being." The proofs of a Deity here advanced will not be carried into the recondite places of philosophy and there enwrapped in the ambiguity of questions unsolved and controversies yet unsettled; for the evidences of the reality of God lay not in subtleties comprehended by a few, but in certain palpable facts intuitively grasped by all. The subject will be considered in the light, luster, and fullness of Revelation, without which man has invariably ascribed the origin and glory of things created to gods of their own invention or blind contingency.

This article is not of the nature of a defense, as though the existence of God is questionable; the reality of God needs no defense. It is rather a setting forth of those declarations of a Creator observable in creation.

It is pertinent and of paramount importance to note that man cannot withdraw farther away from God than ignorance of him. He cannot prove the nonexistence of him. To say there is no God, man must not only find positive evidence to that effect in objects which are accessible to him (which evidence cannot be found), but also in the breadth and length of infinitude that no trace of him could be found, else at the very place he failed to search, for aught he knew, God could be found. In quest of such information, the records of not only this earth, but the archives of the world, must be searched. Upon such an errand he must have scaled the ramparts of the universe, become intimate with every intelligent being and ascertained from each that never did the revelation of a Deity visit him. Ere he could say there is no God, he must institute a search backward throughout all the hidden recesses of a past eternity, explore the plains of the great expanse in every direction, cross the outer boundaries of interminable space, and gather throughout the wide realms of immensity that no exhibition of a living and reigning God could be found. He must not only arrogate to himself, a frail, ignorant creature of the dust, omnipotence, omnipresence, and omniscience; he must make himself God. The futility and utter impossibility of proving the nonexistence of God is so clearly evident that only "the fool hath said in his heart, There is no God."

To say there is a God, we have but to lift up the eyes and behold the many incontestable marks of him imprinted upon the things created here below. A further extended search would be of a corroborative nature and not of necessity.

With these introductory remarks indicative of the nature, scope, and purpose of this article, an immediate prosecution of arguments for the proof of a Deity may now be made.

The universe, with its infinite, incomprehensible immensities and stupendous works of creation which "were framed by the word of God," arrests the most serious reflections and commands the profoundest thoughts of man. The grandeur, the beauty, and the majesty of "the heavens

declare the glory of God; and the firmament sheweth his handiwork." "Day unto day" they utter speech; though silent, it is exceedingly convincing, and overwhelmingly conclusive, declaring the mighty Creator under whose invisible hand these stupendous works were wrought. "Night unto night" the starry heavens, with the marks of their Creator indelibly stamped upon their majestic brow, a language is written, universally read and comprehended, proclaiming the wisdom and knowledge of God.

In their reality they declare the reality of God; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." In the absence of the creative work of God, darkness was upon the face of the deep, and the earth was without form and void. "I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light." If there was no God, the universe would be a state of non-entity.

As the actuality of things that are made declares the Creator, so also their arrangement and disposition "showeth knowledge of him." For though any delicate and intricate mechanism, as a watch, may be in complete possession of all the parts affecting its proper and efficient operation, as the mainspring elasticity or the glass transparency; yet, if huddled together without regard to arrangement and disposition, it would represent nothing more than chaos or a confused medley. The physical economy would exhibit a like chaotic and disordered state had not the designing hand of Infinite Wisdom placed each celestial body at the predetermined location and at the exact distance indispensable to its operation. It is inconceivable to a rational mind how man by any method of reason or flight of imagination could delude himself with the false idea that the heavenly bodies by blind chance, of themselves, moved out into the great expanse at the proper distance to give the exact amount of heat and light necessary for the existence of animal and vegetable life and to produce the grateful variety of seasons, with their ever-changing cycles, bringing delight and happiness to its spectators. If we can discern in the workmanship of the watch an intelligent designing hand, much more in the handiwork of the firmament may the invisible hand of Divine Wisdom be seen.

Furthermore, if the great physical bodies were acted upon by no other law than blind chance, it would exert a like force upon all bodies. All would be in a state of rest, or all would be in motion. But when it has been ascertained by observation that a part of the great physical economy is static and a part mobile, a condition directly antipodal to chance is presented.

Withdrawing our inquiry from a survey of the heavens to a study of this lower world, the habitation of man, no less declarative exhibition of the Creator in the things which have been made is discoverable. "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?" Inquire of the beasts of the fields, the fowls of the air, and the fishes of the sea, "Whence the origin?" and they will answer in terms stronger than language that God is their maker. The towering mountains, the majestic hills, bear mute testimony of him, while the fruitful seasons and the refreshing rains are witnesses of him, which the apostle Paul avers have ever been present with the sons and daughters of men.

And finally in man, the culminating height of God's creation, who was made a little lower than the angels and given dominion over all that had been made, is there a portrayal of the image of his Creator. He has been endowed with mental faculties which Sir William Hamilton declares is the only thing about him great. And the great

apostle to the Gentiles says that when the mind is renewed, it is after the image of him who created him. Though the physical brain of man may be subjected to the severest analytical dissection, nothing will be found within its fleshly folds to originate knowledge. Its function is that of a receptacle upon which thought is superimposed, rather than an originator of it. The ultimate cause of the ability of man to think and comprehend must be found in a higher source—the infinite, the inscrutable, and the unsearchable wisdom of God.

And now, looking away from the temporal things that are seen to the eternal things that are not seen, "lift up your eyes on high and see who created these," who brought us from the chambers of nonentity that we might be partakers not only of his glory in the world, but in a higher and better one. When at last our earthly career is about to close; when the somber shadows of the grave begin to fall across our pathway, and, looking backward, we behold for the last time the form of this lower creation, which way we shall not pass again, may it be with a happy consciousness that we have fought a good fight, that we have kept the faith, and that we have believed that God is. And when we have entered the vale of shadows and God shall bring us again from the dead, the scintillating light of a higher world shall burst upon our brow, where we shall live with God and Christ forever in a better country, a continuing city.

"The Poor Have the Gospel Preached to Them."

BY F. B. S.

This is the language of Jesus addressed to John's disciples who came from John to Jesus to inquire if he was the one sent, or "do we look for another?" Jesus did not answer their question directly, but told them to go back to John and tell what they saw and heard. He made no affirmation and offered no argument except his actions. He told them to tell John again what they saw and heard—that is, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings ["the gospel"—margin] preached to them." (Matt. 11: 4, 5.) Somebody has said that under present-day conditions Jesus might have added, "and the poor will have to preach it." It frequently does but little good to preach the gospel to the rich, for they have so many other things to attract their attention they will give but little time to the gospel. Then, again, the rich have so many other things to do that they have no time to preach the gospel. Usually when a preacher gets very much of this world's goods, he loses his interest in preaching. Most of our preachers come from poor countries and have been reared in poor families. Most of the missionary work which we do is done by poor people, and, if supported at all, they are supported by the poor churches. When churches get rich, they usually have expensive houses to keep up and expensive preachers, and it then takes all the contributions to support their own expensive meetings.

I have been in Chicago and have seen the expense of the little band there, and I am sure if they had some outside help to build for themselves a small chapel in a respectable part of that great city, it would be a great help to them and to the cause. New York is in the same or a worse condition. Without opposing any foreign work, would it not be well for us to make a special effort to help the faithful in our own country? The following communication was sent to me, but it was intended for publication, and I take this opportunity of giving it to the readers of the Gospel Advocate. For the present let us make a united effort to help New York. This communication tells the needs of New York, and it comes to us from an eyewitness.

Don't be afraid, brethren, of helping too much. Brother Shoulders is a good man and will spend what is put into his hands wisely. Read what is said:

THE CHURCH IN NEW YORK CITY.

This summer, while spending six weeks in New York City, I had the pleasure of meeting with the church of Christ at 239 West Sixty-ninth Street, which is the only loyal congregation of the church in that great city. There were about twenty-five present every Sunday, including Brother and Sister Shoulders, Brother McKee, "Mother Johnston" (as they called her) and her two sons and their families, and several other good, Christian people. The Johnstons are from England, and one Sister Johnston said to me that after coming to New York they met every Sunday for thirteen years in "Mother Johnston's" home to worship God according to the Scriptures, and praying that some day there would be a regular congregation established in that city. She said that back in England they were accustomed to going to church several times a week, and often became homesick for times like those again. At present they come over to New York from somewhere in Jersey, paying thirty cents apiece for each member of the family every Sunday. The church meets in a rented hall, which can only be secured on Sunday afternoons, and they are not allowed to hang the sign, "Church of Christ," out front except during services. On Wednesday evenings Brother Shoulders preaches on the street corner, and Sister Shoulders and other members hand out Bible tracts and literature to the crowd that gathers around. They are all working and giving. I noticed that the contribution basket was filled with bills, while in other churches we often see only small change. But their expense is heavy, and I know they need help. There may be many Christians already in the city who do not know there is a church of Christ there; for advertising is so expensive they are unable to keep notices of the church meetings in the papers. At present they are paying fifty-two dollars a year for a space in the church directory of three of the hotels. An announcement in one newspaper once a week would cost them about sixty dollars a year, so they cannot afford to advertise through the newspapers. In New York everything costs money. They told me that the churches that have promised to support them have fallen short of the amount promised, and they need additional help and encouragement to continue this work. I do not believe that Christianity is needed worse in the most remote heathen countries than in this big city with its six millions of people, mostly Jews and Catholics. We noticed that they were lined up for blocks to get into the Sunday-night picture shows, but going to church never seems to enter the mind of the average New Yorker. It is appalling!

I have written this to try to give an idea of the faithful and worthy work Brother Shoulders and this congregation are doing and in hopes that some one or more churches will come to their assistance. Some amount given monthly would help materially in this cause of Christ. Any Christian visiting in New York will receive a cordial welcome at the Sixty-ninth Street Church.

Brother Shoulders' address is 699 Flatbush Avenue, Brooklyn, N. Y. SADIE SRYGLEY FUNK.

SPECIAL OFFER.

We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you coöperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons." This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

"Go."

BY S. F. MORROW.

"And he [Jesus] said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) This greatest of all commandments was given over nineteen hundred years ago. "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 46, 47.)

The command as given by Mark says "Go," and tells us where to go—"into all the world." Is this not binding on every child of God to-day? It is sad to see how this command is being treated by the people who claim simply to be Christians—no creeds, no confessions of faith, no societies, nothing but the Bible. When it comes to the "go" and "do," how many can truly say: "Lord, send me?" And how many congregations will say: "Lord, we are ready to send a good gospel preacher, one who is willing to endure hardships as a good soldier of Christ, and will, by thy guidance, see that he and family are cared for as ours at home—yea, through sickness and death?"

Luke tells us where to commence teaching this great commission—at Jerusalem. So little is being done to carry out this great command. We understand the plan of salvation. We know what it takes to make a child of God—believe with all the heart, repent of all our sins, confess Jesus Christ as Lord of lords, and be born again of water and the Spirit. This, and this only, makes one a child of God—not a Mormon, not a Catholic, not a Methodist, not a Baptist, not a Presbyterian—just simply a child of God. We do not join anything, but just obey the gospel as preached by Peter on the day of Pentecost. Read Acts 2, and notice verse 47: "And the Lord added to them day by day those that were saved." There is no mistake when God does the adding.

How sad it is to see so many good people misled by the unfortunate sectarian preachers, who should know better, and, we are persuaded, would know better, if they would only study their Bibles more carefully and prayerfully and exercise faith in God's holy word, destroy all "disciplines," "confessions of faith," and man-made doctrines. Jesus said in Mark 7: 7: "In vain do they worship me, teaching for doctrines the commandments of men." I am begging people everywhere I go to read God's word carefully and prayerfully, teaching them a proper division of the word so they can understand it for themselves. Dear readers, will you not become very active in getting your neighbors and all you meet to read the Word more?

About one hundred years ago Campbell and a few others accepted the word of God as the only guide in all things religious, in faith and practice, ignoring all man-made "disciplines" and "confessions of faith," relying on such scriptures as is found in 2 Tim. 3: 16, 17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." The question that I wish to raise just here is: How much further have we advanced in the workings of the church than they? Where will you find an efficient eldership looking after the flock as commanded in the New Testament? Think of how our preaching is wasted. Old, well-established churches are preached to death, and the poor, weak churches are dying for the lack of life. Jesus said: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." (Luke 11: 4, 5.) How many preachers are willing to follow Jesus' example? How many con-

gregations are willing to support a preacher in this work and save themselves? We need the word of God preached in its simplicity and power by men who believe it and are trying to practice it by the grace of God.

Place a preacher in some county or State with his family, and, if he will do his duty as a father and teacher, his influence will grow daily. For example, take the work of John R. Williams and the lamented J. D. Floyd. Eternity alone can tell the good of such lives. We have one or more young men in almost every congregation who, if properly taught and encouraged, would make preachers of the gospel, but they will not so long as we hire "big preachers" to entertain us for a month—and what do they know about the needs of the congregation? The Bible commands the elders to feed the church of God. The elders should know what the flock needs. How long will we fail to obey these plain commands? Jesus says: "Why call ye me, Lord, Lord, and do not the things which I say?" We are glad to note the mission work that is being done by different congregations of Nashville. May this good work spread until every congregation has a godly man in some destitute field. May the good Lord direct us all in doing all we can for the extension of his kingdom.

"Bear Ye One Another's Burdens."

BY J. W. BUSH, M.D.

One time I was called into the poor section of the city, into a dark, narrow, wretched alley, to attend a child sick near unto death. The family—father, pale-faced mother, and four little children, all in tatters—lived in two poorly furnished, dark, dreary rooms.

The father had tuberculosis and the mother was pale and thin from overwork and undernourishment. At a glance I saw that the little sufferer was a very sick child. I did everything possible to relieve its suffering and to save its life, but to no avail; the frail little body became as cold as icicles, while its spirit winged its way toward the gates of heaven. Jesus said: "For of such is the kingdom of heaven." I shall never forget the breaking hearts of that poor father and dear mother, and the pitiful wails of the other three children. It was a pathetic scene. But no one seemed to know it except a few of the nearest neighbors and the closest relatives. No one seemed to care. A cheap coffin, a pine box, was procured; the undertaker's hearse, followed by one automobile, went to the cemetery. Then it was all over.

The newspapers paid no attention to it, not even so much as to insert a two-line notice in some obscure corner. No church took cognizance of it. The death of this sweet, precious little child created no more attention than the explosion of a firecracker or the passing of a thunderstorm.

A little while later I was called to another part of the city to attend the son of a very rich man. He had a beautiful home, a mansion reposing on its sunny lawns, and surrounded with its wealth of foliage. Every good thing, from a worldly standpoint, was abounding all around him. Everything was found there which was needed to alleviate the sick boy's suffering and to make him comfortable. We worked hard to save his life, but, in spite of everything that could be done, he died.

Sorrow is no respecter of persons. It puts aching heads under royal crowns, and aching hearts on beds of down and couches of rosewood.

No man builds walls high enough to shut out disease, disaster, or death. Every heart knoweth its own sorrow, its own bitterness. As no one can take your toothache into his face, so no one can take your heartache into his bosom.

The whole city was electrified by the death of this dear boy. Messages of condolence were flashed over the telegraph and telephone wires and conveyed in carefully

worded letters. A great profusion of flowers was sent. A multitude of sympathetic callers filed in and out. The deceased was so lovable, so talented a young man, so well known. He had such bright prospects before him; he had everything to live for. The family was so elegantly situated. It seemed a double pity that death should enter such a prosperous household. A long cortège of automobiles followed the hearse to the cemetery. The gloom of sadness spread to numerous households in the city. The newspapers devoted much space on the front page to the death of the noble young man.

The question I wish to raise is this: Are not these bereavements very similar? Does not the poor, anemic mother in the alley who mourns the loss of a child feel the same thing as the mother on the avenue? Can the widower in the alley bear his loss any better than the widower on the avenue? Can the widow on the avenue, surrounded by a host of friends and admirers and all the luxuries and comforts that wealth can bring—is she more entitled to sympathy and condolence than the poor, pale-cheeked widow in the alley who must now bear a double load, who must continue to add another burden to the ones under which she was already staggering? Is her grief not worthy passing attention? Is it because we believe her dull or incapable of keen anguish that we turn from her without a tear, a throb of pity, or a tender word of comfort? Is it because we believe that those who live on the avenue have keener sensibilities, that their grief is more poignant, that their appreciation of bereavement is more sensitive? Is this why we shower upon them our words of consolation, never once giving a thought as to the poor bereaved ones who live in the alleys?

No doubt culture brings keener sensibilities, greater capacity for suffering; no doubt ignorance and poverty tend to stupefy the feelings and to stupefy the sense of disappointment and grief. There is something to all this, of course, not to be overlooked; but, unfortunately, it is not always true that the refined and sensitive ones dwell on the avenues, while the dull-minded and unfeeling live in the alleys. Sometimes the exact reverse is true. In such cases what a dreadful injury, what a terrible sin, has been committed against the suffering ones: Withholding from the poor, hungry, and overburdened the most common courtesies and neighborly kindnesses, while we seek to give to those who are surfeited with friends and riches our tenderest regard and proffers of service. The most common excuse is that we do not know those people in the alleys, but we are acquainted with the ones on the avenues.

Can Christians make such a confession as this without blushing? Can Christians pursue such a course as this and obey the Christ? Can those who profess to be followers of the lowly Jesus live such lives as make them acquainted only with the rich and the comfortable, the prosperous and the cultured? I am sure they cannot and remain Christians. Did not Paul say, "Bear ye one another's burdens, and so fulfill the law of Christ?"

The object of the service of helping our fellow pilgrims carry their burdens is to teach us *sympathy*. We are thus to "fulfill the law of Christ." That law is love. Yes, Jesus Christ himself is love. He so loved that he gave his life on the cross and poured out his blood for our sins.

He so loved the wandering sheep that he descended from heaven to seek for and save that which was entangled in the thickets or foundering in the sea. And when he lays it on his shoulders, he brings it back to the fold "rejoicing." The poet says:

There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender Shepherd's care

"Lord, thou hast here thy ninety and nine;
Are they not enough for thee?"
But the Shepherd made answer: "This one of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless, and ready to die.

"Lord, whence are those blood drops all the way
That mark out the mountain track?"
"They were shed for one that has gone astray,
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

But all through the mountains, thunder-riv'n,
And up from the rocky steep,
There arose a glad cry to the gate of heaven:
"Rejoice, I have found my sheep!"
And the angels echoed around the throne:
"Rejoice, for the Lord brings back his own!"

Paul said: "Mind not high things, but condescend to men of low estate." (Rom. 12: 16.)

When the good Samaritan found the bleeding Jew by the wayside, he tenderly and carefully put the wounded man upon his horse and carried him to an inn, where he put a shilling into the keeper's hands, softly whispering: "If you spendest more, when I come back, I will repay thee." There spoke the prince of true gentlemen; for true politeness is sympathy of heart kindly expressed.

Christ's law of Christian sympathy works in two directions; either it helps our fellow men to get rid of their burdens entirely, or, failing in that, it helps them carry the load more lightly.

Christians as individuals and also as congregations of Christ should not let a day pass by without speaking a kindly, sympathetic word to some poor suffering one or extending a helping hand to the needy. Yonder is a poor widow with more children than she can feed and clothe. Let the congregation take upon it the task of feeding, clothing, and educating them. Let some Christian take one of these boys into his office, store, or workshop, and let that widow's thanks sweeten your cup and soften your pillow.

A young man comes to the city from the country, friendless, and seeking employment. Here is another opportunity to do a kindly deed and save a soul. Employ him, gain his confidence, and make a friend of him. Read the Scriptures to him and with him. Get him to see the value of his soul and teach him the way of salvation. Be careful in all you say and do, and be sure your own life squares with the gospel of Christ.

Just as on a railway one inch at the switch determines whether the train shall move on its straight track or be shunted over an embankment, so a single sympathetic act of kindness and Christian helpfulness to that boy may decide his whole future for weal or woe. The Lord makes some of his saints rich, or strong, or kind, in order to be his switch tenders.

You may be worshiping in a beautiful house with a strong congregation. Yonder is a feeble church meeting in a hall, struggling for existence. Divide your means and your forces with them, and make both congregations richer—one, by what it gives; the other, by what it gets.

Then there are great multitudes who have never heard the gospel in its purity and simplicity. Here is another opportunity of extending a helping hand to the lost and sorrowing world. But as I have said already, there is one sense in which sorrow can be borne only by the sufferer himself. There is another in which that sorrow can be lightened by our tender sympathy.

"Bear ye one another's burden." Sometimes a small

lift is very timely. A single kind word, a little oil of sympathy on a sore spot, a message of condolence when crape hangs on the door, a gift in the hour of need, an approving smile—all such things help a fellow traveler wonderfully.

It is to the reproach of us all that we do not oftener act the good Samaritan in these all-important things.

But to come back to the point from which I started. I believe a man's Christianity can be doubted, if not absolutely disproved, by the fact that he is acquainted only with those who live on the avenues and does not know those who live in the alleys.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 40.)

News from the Palmetto State.

BY THOMAS H. BURTON.

This is a season of rejoicing with the church here. Our meeting closed at Moore, S. C., Wednesday night (September 6), after running four weeks. We had thirty-two confessions and baptisms. I returned Sunday afternoon and preached to a large audience that had gathered in a grove, some coming two hours before the hour for service. In answer to the invitation, three made the confession, two of the number being baptized immediately, and one met me before the service and was baptized, making a total of thirty-five. We had six members in this neighborhood to begin with, making us a total of forty-one members here. I had the pleasure in the meeting of baptizing five entire families—that is, those who were old enough—four of these being brothers. I have never seen people more anxious for the gospel. Old men told me that all that they had done in their religious life was lost, and they had been in error, and wanted to know who was the cause of their being misled, they themselves or their preachers? How it made my heart ache to hear those old men of more than seventy summers, with tears on their cheeks, ask such questions, and to know so well who is responsible for their being in error! They did not know, and for shame I would not tell them. Brother, who is to blame, and who is going to give an account in the last day for these and other souls that have never had the opportunity to hear the true story of the cross? May God help us as a brotherhood to realize that we have the truth, and that it is our indispensable duty to send and teach it to all the world—yes, to every creature. (Read Ezek. 3: 16-21.) What answer are we going to give the great Judge when the time comes for us to give an account of our stewardship? What will be the result when the precious souls who have lived and died in error and darkness stand before God and say: "No one ever told it to me." The best that we can do now, there will be thousands in this little State who will never hear the gospel, when, if they had the opportunity, they would gladly obey. Brother, will you be one to help spread the seed of the kingdom over this destitute State? It is heart-rending to hear the many Macedonian calls and not be able to go to their rescue. It must be awful to be standing on the bank of a stream or near a burning building and hear the cries of those who are perishing, and not be able to rescue them! But how much more horrifying it should be to us to hear the eternal part of man calling for help, and through neglect of duty fail to "throw out the life line!" With our opportunities, will it "be more tolerable for Tyre and Sidon in the judgment than for" the people who have the Bible and the money to send it out and fail to do so? Brethren, let us awake from our slumbers and go forth to battle, for truly the harvest is great, but the laborers are so very few, compared with what they should be. The brethren at Moore plan to build a house immedi-

ately. Two men have offered to give land for the house, and almost every one would volunteer for labor on it.

I am now in a meeting in Jonesville, S. C., which began on September 8. The crowd is small, but some increase. With my Ford, I am able to do much more work. Brother Gibbs is badly in need of one, and I do not know of a better way to spend a few hundred dollars. If you cannot send the price of the car, send what you can toward it.

If there is a congregation who will support or help to support another preacher in this work, write me. I think I can put you in touch with a good man who will gladly come. Pray for us.

Notes from Atlanta, Ga.

BY B. C. GOODPASTURE.

J. T. Hunton and W. Don Hockaday are in the second week of a tent meeting near Adamsville, Ga. They report fine interest and two baptisms.

C. C. McCampbell recently closed a meeting at Hall's Valley, Ga. Five were baptized and one was restored. He began another meeting at Alabama City, Ala., on the first Sunday in this month.

The meeting at Lysterly, Ga., enters the second week with unusual interest and attendance. Hugh E. Garrett is doing the preaching. Three have been baptized.

I closed a mission meeting at Norcross, Ga., last night (September 12). There were twenty-six additions—twelve from the Baptists, four from the Christian Church, and ten baptisms. Among those who were baptized were four Methodists and the son of a Baptist preacher. The meeting continued sixteen days. From the very beginning we were unable to accommodate the crowds. Our Sunday-night audiences probably reached the seven-hundred mark. A new congregation at Norcross is now certain. Six members of the West End Avenue congregation, of this city, who live in Norcross, and these new members will meet to "break bread" in Norcross next Lord's day. Brother O. D. Bearden, who conducted the song service during the meeting, will preach for them. So far as I have been able to learn, this meeting gave the people of Norcross their first opportunity to hear the simple story of the cross as it is told in the New Testament. The outlook is promising.

"Gleanings from the Field."

This is a booklet by Willie Hunter, published by the McQuiddy Printing Company. The booklet gives many of the "interesting events of Brother Marion Harris' life." Brother Harris has been a faithful preacher of the gospel for many years in the "Upper Cumberland country." His many friends will be glad to read this interesting account of his "smiles and tears," his "joys and sorrows." Brother Hunter has done a splendid work in gathering dates, narrating events, and collating facts which pay a worthy tribute to a noble life. The book may be had from Willie Hunter, Livingston, Tenn. Price, 50 cents.

A DEBATE.

QUESTION: Do the New Testament Scriptures authorize the use of instrumental music in the worship of God in the churches of Christ?

TIME: Beginning at 7:30 P.M., September 25, and continuing five evenings.

PLACE: Russell Street church of Christ, Nashville, Tenn.

DISPUTANTS: J. J. Walker, minister of the Woodland Street Christian Church, and S. H. Hall.

The study to be conducted in a friendly and brotherly spirit.

Public invited to be present.

Current Comment

Get the Order Right.

From the Christian Advocate of August 25 we quote: "In the great commission there is only one imperative, and that is the making of disciples. The correct rendering is: *'Going (or as you go), make all nations disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you through all the days to the end of the age.'*" The matter of making pupils involves two elements, *matriculation and instruction*; in the school of Jesus, *baptizing and teaching*. But notice the order: *Going, baptizing, teaching, making disciples*. If antipedobaptists would study Cremer at page 412, they might learn something."

We suggest that the Advocate peruse the old Book a little more closely, or, at least, observe more accurately the order of things which are stated in the great commission of our Lord. We are totally at a loss to know how our good friend got the arrangement, as he stated it, from the quotation, which he made correctly. Instead of "going, baptizing, teaching, make disciples," the order is, "going, make disciples, baptizing, teaching." In the "going," preaching is involved. By the "making disciples" is meant the conversion of sinners, or the exercise of a saving faith on the part of those who hear the word. Afterwards "baptism" is to be administered; then teaching the converts, who have been baptized, to "observe all things which Jesus has commanded." We take the Bible just as it reads. As for this man Cremer, we know not who or whence he is; but we have a notion that he is not somebody who can reverse the order of duties which Christ enjoined upon his disciples.—Baptist and Reflector.

It will be recalled that the Christian Advocate is the official organ of the Methodist Episcopal Church, South, and the Baptist and Reflector is the chief spokesman for the Baptist Church in the South. It seems that both these esteemed contemporaries are in a "mix-up;" both are somewhat confused, and both need to "peruse the old Book a little more closely," that they "get the order right."

The Christian Advocate gives this interpretation to the great commission in the following order: *"Going, baptizing, teaching, making disciples."* The Baptist and Reflector puts it in this order: *"Going, make disciples [conversion of sinners, or the exercise of a saving faith on the part of those who hear the word], baptizing, [that is, after they are saved baptism is to be administered], teaching [teaching the converts, who have been baptized, to observe all things which Jesus has commanded]"*.

The commission is the command of the Savior to the apostles or his disciples. They are to do all the items here mentioned in the commission by Matt. 28: 19, 20. The disciples of Jesus are commanded to do the "going," the "make disciples," the "baptizing," and the "teaching." Whatever each of these terms means, the *disciples* of Christ were to *do it*; whatever the entire commission means, the disciples were *commanded to do it*. This now is clear.

If our good Baptist neighbor is correct in his interpretation of the terms "make disciples," and if "make disciples" means "the conversion of sinners, or the exercise of a saving faith on the part of those who hear the word," then the disciples are to do the *converting*, the disciples are to "exercise saving faith." Yet the Baptist and Reflector wants the *sinner* to "exercise saving faith." Again, if the ones "going" are to "make disciples"—that is, *convert the sinner*—what becomes of the theory that the Holy Spirit acts or operates on the heart of the sinner *immediately, independent of the preached or written word of God?*

This same commission is stated by Mark in this language: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.)

Now, this shows that somebody needs to "peruse the old Book a little more closely" in order to "get the order right." As the matter now stands, according to the Christian Advocate, the Baptist and Reflector, and the Bible, we have three statements of the order of the items of the commission. Here is the chart for the three statements:

CHRISTIAN ADVOCATE: *Going, baptizing, teaching, make disciples.*

BAPTIST AND REFLECTOR: *Going, make disciples (saved), baptizing, teaching.*

BIBLE (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 47): *Go, teach or preach the gospel, belief or faith on the part of those who hear, repentance on the part of those who believe the gospel, baptism on the part of the believing penitent, saved or the remission of sins, teaching them to observe all things whatsoever Jesus commanded them, or live faithful unto death.*

Which will you follow? Yes, "as for this man Cremer [or any other man], we know not who or whence he is; but we have a notion that he is not somebody who can reverse the order of duties which Christ enjoined upon his disciples" without incurring the displeasure and condemnation of the Savior.

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Fifteen Divorces an Hour.

Fundamentals are involved when the home is touched, and that the American home is menaced cannot be doubted in the light of such excerpts as follow:

"England has become greatly alarmed over the increase of divorces in that country. Last year 4,401 were granted. America has that many every eleven days and is not frightened. In 1920, 133,000 were granted. Every four minutes of every hour, of every day and night, an American family is divided. In the last twenty years 3,767,182 people secured divorces, and the homes of 5,600,000 children were wrecked." (United Presbyterian.)

"Divorce has reached a point where it threatens the life of our land. The awful situation eating like a cancer in the home, which should represent the best citizenship, ought to shock us and arouse us, and call us to action, both as citizens and as Christians, until it is stamped out." "The statistics of divorce in this country are staggering. One marriage in every ten now ends in the divorce court. Divorce business proceeds so briskly that judges in our large centers are busy from morning to night every day of the week dissolving marriages." (The Pilot.)

The divorce is not the disease, but simply a symptom. The trouble is not primarily a matter of the laxity of the laws of marriage. That, too, is but a reflection of public opinion, and reveals the real trouble, a general disregard for the ordinances of God. The way open to Christians for remedying this and other evils is to labor night and day to establish reverence for God in the hearts of men.

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Editorial

Questions on "Bible Things by Bible Names" and on "Christians in Denominations."

BY M. C. K.

From Brother R. P. Cuff, of Beech Grove, Tenn., I have received a long list of questions called out by the teaching in these columns on "Bible things by Bible Names" and that there are Christians in the denominations. Some of his questions furnish a good opportunity to present and emphasize certain important truths, and they are, therefore, timely and to the point; and while others may be of less practical importance, it is hoped that a brief discussion of all of them will do good. I shall treat them in the five separate groups as they appear in his letter.

1. "To what extent should Bible things be called by Bible names?" Just to the extent that *the Bible idea* is always and everywhere preserved. Of course the mere *word* conveying the idea need not always be the same, but we must not use terms that ignore or discard the Bible idea and convey some other idea. Hence, when our brother asks, "Is the man who uses the terms 'Bible study,' 'Sunday school,' 'prayer meeting,' 'missionary,' 'church polity,' calling Bible things by Bible names?" I reply that when he says "Bible study," while that term does not occur in the Bible, it merely conveys the idea, which is a *Bible idea*, that we must study the Bible; and if we meet at some hour on Sunday for that purpose, it is a Sunday school, or if on Monday, it is a Monday school; and if we meet and pray, it is a prayer meeting to the extent that we pray, and this idea of praying is in the Bible both by precept and by example. When a church *sends* a man to some field to preach the gospel, which the Bible teaches churches to do, he is a "missionary," the latter term being merely a Latin word denoting *one sent*; and when the term "church polity" is used, it conveys the idea of a form of *government among the churches*, which is distinctly a Bible idea. Concerning the solemn or poetic style of the personal pro-

noun "thou," "thy," or "thine," and "thee," used by the Quakers, he asks: "Is a Christian conforming to Bible usage when he fails to use these terms?" No, not if he uses other terms which convey the same idea. Speaking grammatically, it is merely the personal pronoun; and hence, whether this so-called solemn or poetic style, or the common style, "you," "your," or "yours," is used, is wholly a matter of indifference, for they convey the same idea. We may properly use different terms to convey a Bible idea, but we must always have the latter. The principle here involved is illustrated by writing or speaking God's word in different languages. In the English version the word "horse" conveys the idea that a certain animal among quadrupeds is meant, but no such word to convey that idea occurs in any version of the Bible in other languages. The Greek version has "hippos;" the Hebrew, "sus;" the Latin, "equus;" and the German, "pferd." All of these words convey exactly the same idea, and, referring to the animal in question, he who uses any one of these terms is calling Bible things by Bible names. On the same principle, different words and different combinations of words in the same language sometimes conveys the same idea.

2. "What is to be the fate of those" who are Christians in denominations, "if they do not come out from denominationalism?" I do not know; neither do I know "what is to be the fate of those" Christians in churches which are not in denominations, but who are involved in other errors, "if they do not come out from" them. "What people in denominations are God's people?" All of those who have done what the New Testament requires of persons to become "God's people." What people belonged to Christendom and were Christians and God's people between the falling away from the primitive order and the restoration movement as begun by Campbell and his collaborators? Those, and those only, who did what the New Testament requires of persons in order to become "Christians and God's people."

3. He asks whether there is "a fundamental plea of the restoration movement," and, "if so, what is it?" Thomas and Alexander Campbell and their collaborators pleaded with all the divided people of God in all denominations to "cast aside their denominational garb" and everything else in religious faith and practice that is not taught in the word of God, and to preach and practice all that is taught therein, and they usually expressed their plea in the famous words: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." He then asks: "Is it as necessary that one in a denomination adopt the primitive order, if he wants to be saved in heaven, as it is that an alien come to Christ, if he wants to receive remission of sins?" I answer this question by asking another: "Is it as necessary that one in a church that is not of any denomination, but is involved in other errors, 'adopt the primitive order' by turning away from such errors and coming back to the Bible, 'if he wants to be saved in heaven, as it is that an alien come to Christ, if he wants to receive remission of sins?'" To ask such a question is virtually to ask whether it is "as necessary" for men to do *one* thing which God requires as it is to do *another* thing which God requires. Instead of making it necessary to discuss such questions, why not put in all our time in teaching the people that they should promptly do all that God requires, and waste no time in discussing *how* necessary one thing is in *comparison* with another? Neither I, nor Brother Cuff, nor anybody else knows the exact relative necessity of doing the different commands of God; but we can all know that men are taught in the Bible to obey *all his commands*. Let us put in our time teaching the same thing. "What application has Rev. 22: 18, 19 to people in denominations?" Precisely the same that it has to anybody else who "adds unto" or "takes away from the words of the book of this prophecy."

4. "What are the *essentials* to make a person one of the people of God?" Everything that God tells people to do in order to become his people. "How did the man in a denomination who is one of the people of God get to be such?" By doing what God tells people to do to "get to be such." He then asks: "Is confession necessary?" Yes, but not some particular *form* of making it, to the exclusion of *other forms* by which it can also be made. "Has the man who said he believed that God had for Christ's sake pardoned his sins therein confessed Christ acceptably?" No, not "therein." If he had not done what God requires for the pardon of sins, he "therein" made a mistake by thinking "that God had for Christ's sake pardoned his sins." No matter what else he did that God requires, it would not make that mistake right; but that mistake would not make wrong what he did that *God does require*. Doing one thing that God does require surely is not vitiated by making a mistake on something else. If it is, then without any exception we are all in a hopeless condition.

5. "Of what practical value is it to know that 'the church' includes some in denominations?" Well, if some in denominations are in the church, then it is of the same "practical value" to know it that it is "to know that 'the church' includes" *anybody anywhere*. If not, why not? Assuredly if there is anything that makes it of "practical value" for us "to know that 'the church' includes" *anybody anywhere*, then *that thing*, of course, makes it of the same "practical value" for us "to know that 'the church' includes some in denominations," if there are some in denominations that are in the church. The purpose of such questions does not seem clear. If the querist means to deny by implication that there are really any Christians in the denominations—that is exactly what he seems to do—then, according to him, as previously shown in these columns, there was not a solitary Christian on earth when "the restoration movement as begun by Campbell and his collaborators" was started. All professed Christians on the face of the globe at that time, including "Campbell and his collaborators" themselves and everybody else, were "in denominations;" and if there are not now and were not then any Christians "in denominations," then there were no Christians anywhere on the face of the earth. Is the querist prepared for this? He must take this position, if the purpose of his question is here correctly understood. He then asks: "Should a Christian preacher tell denominations that they have members that are in 'the church?'" Yes, *wherever it is true*. "Should he tell them that some of them will in all probability be saved in heaven?" Only on condition that they obey the Lord. I would not tell even Brother Cuff that he "will in all probability be saved in heaven" on any other condition. "Should he tell the churches for which he preaches that they are denominational if they think the members of them are all the church in their territory?" Yes, *emphatically yes*, when they do not include all Christians in the territory to which they apply the term "church." He asks: "When some one in a denomination tells a Christian preacher that he is thinking of being simply a Christian and asks for advice as to whether to be baptized, what should the preacher say?" That depends on the facts in the case. If the person has been baptized, he should be encouraged in turning away from all other errors on other points; if he has *not* been baptized, he should be told to be baptized, and to obey the Lord in all other things.

Finally, to all persons at all times and under all circumstances, let us always cheerfully and gladly concede that anything they are preaching and practicing that is taught in the New Testament is right, and that we urge them to change only where their preaching or practice is contrary to that teaching.

"No More War."

BY J. C. M'Q.

That the sentiment of the world is opposed to war will hardly be questioned, but just how to prevent all future wars is not so clear to the nations. The late World War shattered the hopes of many Christians who felt that Christianity had so much influence in the world as not to permit the waging of a cruel war. Having learned from experience the danger of war and the proneness of humanity to be dominated by the flesh, so long as the world is menaced by another war, so long should the teaching of the New Testament against war be emphasized and such lives should be lived as will make bloody and cruel war impossible. Lloyd George, Prime Minister of England, says, in effect, that war may come to-morrow. It is surely safe in time of peace to teach the entire world the exceeding sinfulness of fighting, and that no man can have the spirit of the meek and lowly Jesus while engaging in slaughtering his fellow creatures. The secular press is speaking out against war. The Providence Evening Bulletin declares that it will take more than talk to end war, since "a campaign against nature's greatest destroyer challenges the combined brains and energy of all the peoples of the world. Such a campaign will have to be fought out along the lines of common-sense reduction of armaments and a steady fixing of confidence in the fair-mindedness of an international court." This same paper continues:

The war against war will be a war of reason, not a campaign of words or ink. It will be fought by thoughtful men and women represented at the conference tables of nations, and not by noisy extremists who would bare the bosom of one country to another's sword. It will be a stiff battle and a long one, but that is no reason why men should not be willing to help in bringing about, some day, a glorious victory—peace on the sure foundation of international understanding and amity.

If we are depending on human governments to end war, we have only a hope that may be blasted most unexpectedly. We must put our reliance on a higher power and must work as God directs before we can hope to bring about universal peace on the earth. The Rochester Times-Union speaks sanely when it says:

The great war has practically shattered every human scheme to end war, until nothing remains untried but the divine scheme of religion to end war by the advent of world brotherhood.

There will be no more war when there is a brotherhood universal, rooted in the Fatherhood of God instead of mutual necessity, or science, or law, or commerce alone.

Science has killed pestilence. Commerce has killed famine. But only religion can kill war, for religion creates the new heart.

Premier Lloyd George is also represented as saying in an address to the National Free Church Council that "if the churches of Christ throughout Europe and America allow another war to fructify, they had better close their doors."

That a time will come in the reign of Christ when bloody wars will cease is evident from the language of the prophet, who says: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 3, 4.)

Every child of God should give all his influence to bring

about a reign of peace. God wills such a reign. It is the business of Christians to bring about on earth such a reign of peace as reigns in heaven. Christians know that when they are giving their lives and influence to teach men to learn war no more they are doing God's will. It is the work of the Christian to feed the hungry, bind up the wounds of the wounded, and to save the lost. It is true that our nature, unsubdued and ungoverned, is to resent and resist evil. We are prompt to defend ourselves as was Peter to protect Christ. When he cut off the ear of the servant of the high priest, Jesus said unto him: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." (Matt. 26: 52.) It is not the will of Christ for his servants to fight. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.) To all his subjects who are ready to avenge themselves he says: "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 19-21.) The only hope of the world is the religion of Christ. Feeding enemies will overcome them when the sword will fail. Men do not fight those who bless and do them good. Let us labor to usher in a world brotherhood. Prayer is mightier than the sword. In the strength of Jehovah we must ward off wars. Let us give the religion of Christ a chance. Instead of taking vengeance on our enemies, let us try prayer on them. "Love your enemies, and pray for them that persecute you." This is God's law. There be few who will harm the man who resists not him that is evil and who loves his enemies and prays for those who persecute him. If all men could be brought to respect and honor the will of God, we would have a universal reign of peace on the earth.

Evolution and the Bible.

BY H. LEO B.

"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power." (Col. 2: 8-10.)

The warning of the above scripture is needed to-day. It was given to Christians in the days of Paul and has its application to Christians to-day. The warning may be applied to those who accept the theory of evolution. When men show more deference and respect for evolution than they show for the Bible, they need to study Paul's admonition; they have been spoiled through "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Be it remembered that evolution is only a *theory*, and that a theory cannot be changed into a demonstrated truth until all of the facts are known. So long as any of the facts are undiscovered and unknown, it must forever remain in the category of theories. This is evident, because the unknown facts might utterly disprove the theory. Only a few of the facts of evolution are known, and many of these are of doubtful interpretation even by some evolutionists.

Dr. Etheridge, fossilologist, of the British Museum, says: "Nine-tenths of the talk of evolutionists is not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views." Prof. L. S. Beale, of King's College, London, says: "There is no

evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence." Professor Fleischmann, of Erlangen, says that the theory of the descent of man "has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination." All the evidence at our command shows that the theory of evolution was conceived in agnosticism and born in infidelity and nurtured in unbelief of the Bible. The principal elements of the evolutionary theory fly in the face of Bible facts and principles. Oftentimes those who are propagating the theory of evolution are wholly ignorant of facts and principles revealed in the Bible.

No devout believer in the Bible fears for one moment the present-day attacks on the Bible. No intelligent believer in the Sacred Volume fears the fullest, freest, and severest examination of the claims of the Bible. In fact, those who know the Bible invite honest investigation as to the truth of its claims. No really devout student of the Bible desires to exclude or refuse any honest inquiry on any question that pertains to the contents of any book of the Bible. All believers in the Bible are frank to say with David: "The words of Jehovah are pure words; as silver tried in a furnace on the earth, purified seven times. Thou wilt keep them, O Jehovah, thou wilt preserve them from this generation forever." (Ps. 12: 6, 7.) And again: "The word of Jehovah is tried; he is a shield unto all them that take refuge in him." The Christian may be assured of the fact that the present onslaught against the Bible will not refute it, neither will it overthrow a single statement or principle of the Bible. God's word has been on trial ever since man was created. Satan has tried to overthrow it and nullify it all down through the ages, but has failed. There has never been a time since God spake unto man when his word has not had to encounter fierce and persistent opposition. Believers in the Bible need not at this late hour be dismayed nor perplexed by the theory of evolution and its opposition to the Bible, as though a strange thing were happening. Christ himself, while on earth, met the enemy in every conceivable form and withstood all onslaughts with the firmness of the throne of Jehovah.

The Bible has survived through all of the onslaughts which have been made upon it by the most skillful adversaries. Every fact and principle of the Bible has been tried in the fiery furnace. The Bible has been attacked by shrewd literary opponents, by strong scientific opposition, and by keen philosophical antagonists, yet not one single statement of the Bible has suffered or had to be withdrawn. There is nothing new in the present-day attacks on the Bible, and devout believers may with stout hearts continue to contend "earnestly for the faith which was once for all delivered unto the saints."

The account of the creation in the book of Genesis still stands, with not a single impeachment against it sustained. "In the beginning God created the heavens and the earth." This simple and impressive statement is the dignified opening of God's revelation to man. It is not stated that God created the heavens and earth out of nothing. Man is not told from what source the creative fiat of Jehovah obtained material. Man can only speculate and exercise an uninformed imagination on this point. Yet the vain imaginations of man form the only basis that man has for his theory. "God created the heavens and the earth." That settles the matter for all who believe in the Bible. God created all things that are upon the earth and gave life unto them. No theory of man based on human imagination can rob God of the honor of creation, neither can such a theory nullify the simple statement recorded

in Genesis. Everything announced in the early part of Genesis expresses and impresses the one grand fact that God is supreme over all; that he is the absolute architect of the universe. Every theory that man has proposed degrades Jehovah and his work in creation. Every theory of evolution deposes Jehovah from his throne and would rob him of infinite purpose and plan. The Bible exalts Jehovah, but evolution debases him.

Jehovah not only created the heavens and the earth and all that belongs unto them, but he also pursues his work in perpetuating creation in accordance with his own methods. God is not the product of the material universe, limited and conditioned by laws inherent in matter, but he is the creator of all these things. Finite mind is unable to understand the ways of Jehovah, much less understand Jehovah in all of his infinitude. Any theory which attempts to interpret God's ways independent of God's revelation is a futile effort on the part of a small class of God's creatures.

The old Book will stand when the present-day theories have been exploded and rejected by man. It has survived through all criticism and will stand forever.

A Challenge to the Church of Christ.

BY GEORGE A. KLINGMAN.

The present-day world conditions offer a great challenge to the church of Christ. There are several hundred millions of our fellow men who have not even heard of Christ; many millions more have a very imperfect knowledge of God and of his Son, our Savior; and the five or six hundred millions who are classified by the statisticians as "Christians" are divided into numerous groups, sects, factions, and parties—and the number of distinctive groups seems to be on the increase. Among those thus designated "Christians" there may be found on the part of some the same intolerant spirit that produced the Roman Inquisition, and this spirit is not confined to Roman Catholicism. Bitter controversies, needless discussions, wranglings, disputes, debates without number, questionings that gender strife, have torn the body of Christ asunder, separating believers into warring factions and giving occasion to the enemy to blaspheme the holy name by which we are called. The World War proved to be a fair test of our modern church life and polity, and it is needless for me to repeat in this article the sad result. Not that Christianity failed—no, no—a thousand times *no*. Christ has always stood the test—every test. True Christianity cannot fail—has never failed. To the extent that any generation of professing Christians fails to meet the challenge of that generation, just to that extent does it fail to interpret Christ correctly, and to that extent does it fail to apply the principles of God's eternal truth as they should be applied.

When the shadows of Gethsemane and the deeper gloom of the cross gathered about the Savior of mankind, he poured forth his soul unto the Father in that greatest of all intercessory prayers recorded in the seventeenth chapter of John. In verses 20 and 21 we find this language: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." According to this prayer, the responsibility of this world's deplorable condition is laid by the Christ at the door of a "divided church!"

How are we to meet this challenge? "Who is sufficient for these things?" "Our sufficiency is of God." "Without me ye can do nothing." "I can do all things through him who strengtheneth me." Christ has promised to be with us always, "even unto the end of the world"—the consummation of the age. May I offer a few suggestions? I offer the following in the fear of God and for the prayerful, careful consideration of the reader.

1. Let us read the seventeenth chapter of John every day for at least a month; let us commit that chapter to memory—put it into our hearts; let us keep our minds and lives full of the love of God and the love of Christ and look out upon this great human family with the same sympathetic regard that ever characterized our Master; let us keep constantly before us the value of a soul; let us recognize the infinite superiority of God's children to all things external to the kingdom of God, exemplifying in our Christian conduct the law of brotherly love—the obligation to waive what one deems to be a mere privilege whenever the interests of the brethren demand it.

2. Let us present a united front to the enemy; fight valiantly the good fight of the faith; make no compromise with error or sin in any form; make the adversary see and know that the sword of the Spirit is drawn and that it shall not return to the scabbard until the last battle has been fought and won.

3. Let us have a constructive program of world-wide evangelism; such a program as will give this sin-cursed world the very remedy that Christ has offered; a program that will include not only the preaching of the pure and simple gospel as first presented on Pentecost, but one that will "follow up" and "carry on" in such a definite and systematic way that all domestic, social, commercial, civic, industrial, and educational problems will be courageously met and solved, even as they were in the days of the apostles for that day and generation.

4. Let us present to the world a church such as is revealed to us in the New Testament Scriptures—in organization, government, worship, and work; a church that will mean more than "going to meeting to hear some one preach." Let us do our very best to make the worship spiritual, helpful, restful, inspirational; eliminate the element of mere entertainment, emphasize the value of edification; keep the worship free from anything that is not authorized by the teaching of our Lord; endeavor to make each member realize the high and holy calling wherewith we have been called and know that each disciple is a worshiper—a priest at the spiritual altar offering up spiritual sacrifices. Let us make the singing of psalms and hymns and spiritual songs the very best possible, sparing neither time nor means, and convince the world that the music of the voice is the greatest and best, and the kind that we are sure has the sanction of our Lord and his apostles. We know that congregational singing can be made so edifying that no one will suggest the use of instrumental aid, and not another congregation would be divided over its introduction into the worship. On the other hand, when we once fully realize that the saving of souls is the paramount issue, the question of innovations will be settled; for the soul that is aflame with the love of Jesus' name does not breathe the spirit of innovation, division, and proscription.

Brethren, let us rise to meet this challenge with renewed zeal and energy. We have entered upon a great heritage. The reformatory movements of the past have cleared the way and have wrought out for us the pure and simple gospel of the blood-bought institution, the church of the living God.

I do not believe there is to be found a group of better people than those who are designated "churches of Christ." They have given proof that they want the truth as it is in Jesus. But we are just as human as the rest of the family to which we belong, and we need each other's exhortations that all may be incited to "love and good works," and it is with the conscious need of such exhortations that I humbly submit these suggestions.

A good citizen is a man who constantly and consciously accommodates his conduct and his business to the rights of others and to the interest of the community.—Woodrow Wilson.

Home Reading

Mother's Vacation.

Give mother a rest; she's earned it full well,
Though the story's too long in these verses to tell
Of duties and cares, both early and late,
For Mary and Johnny, Susie and Kate.

She's up with the dawn with a heart full of love
And a prayer on her lips to the Father above
To lead her and guide her and point the good way
That leads from earth's sorrows to heaven's bright day.

When evening has come and prayers have been said
And mother so sweetly has tucked you in bed,
She goes to her closet, and there all alone
She lays her sweet charges before the white throne.

So send her away with promises sweet
That things will be kept just as tidy and neat;
No use for to worry with anxious care,
For things will be right, though mother's not there.

I've a twofold reason in asking this favor,
Although of presumption it may seem to savor,
Through respite from labor her life may last longer
And your love for each other increase and be stronger.
—John Thomas Corley.

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Louis' Trick Dog.

Louis sat in the sunny side porch looking wistfully out through the vines. He had been sick for two weeks with scarlet fever. And two weeks is a long time for a little boy to be shut in.

Mother read to him. She told him stories. She played games with him. But, in spite of all that, he was very lonely at times.

He was well now, he told the doctor—"every bit well." But the hard-hearted old doctor refused to raise the quarantine.

Louis sighed. "If I only had a dog, mother," he said, dolefully, "I could play with him. I wouldn't give a dog the scarlet fever, would I, mother?"

"No, perhaps not," said the mother, as she put her arms around Louis; "but, dear, he might give it to some other little boy."

"But we could fumigate him, couldn't we?"

"Well, we might," mother laughed; "but, you see, we haven't the dog, anyway. Can't my little boy play with mother for another day or two?"

Louis threw his arms around his mother's neck and hugged her tight. "Course; you're the dearest mother," he said, "and I love you best of all." But he couldn't help adding: "It would be nice to have a boy or a dog to play with."

"Of course it would, dearie, and you shall have a whole party of boys, and maybe a dog, too, when the doctor says you may," mother assured him.

Mother left Louis alone for a little time while she went to prepare his luncheon. He sighed again as he looked out through the vines. It did seem such a long time to wait.

All at once there seemed to be a good deal of excitement down the street. Louis jumped up and ran down to the edge of the porch. He could hear them shouting something to each other.

Then he heard a rustling in the lilac bush that stood near the porch. He looked down. And then his eyes nearly jumped out of his head. A pretty, trembling, panting white-and-brown dog staggered out from the bush and crept under the porch right beneath his feet.

Louis forgot that he was quarantined. He forgot everything in the world but that dog. He ran down the steps and called, softly: "Doggie, doggie, poor doggie! Come!"

And the dog came out and laid its nose trustingly in Louis' hand.

When mother brought his luncheon, she found a starry-eyed little boy curled up on the floor with his arm around the neck of a silky-coated shepherd dog.

"I think the people were chasing him, mother," exclaimed Louis, excitedly, "and he crawled right under our porch! He was so thirsty! I gave him a drink, and he licked my hand. That's the way he thanked me, wasn't it, Duke?" Louis bent his head and received another "Thank you" on the tip of the nose.

"I named him 'Duke,' mother," he continued. "O, mother, can't I keep him? Can't I, mother?"

"I am afraid not, dear," answered his mother, gently. "You see, he belongs to somebody else. But we will keep him until some one claims him."

As if pleading for himself, the dog went over to mother and looked appealingly up into her face. Then he put out his paw to shake hands. And then he sat up and begged.

"O, he's a trick dog, mother!" cried Louis. "Look at him! He's doing tricks!"

The dog wagged his tail gleefully in response and stood up on his hind feet and walked around the floor. Then he lay down and rolled over. And then he picked up a picture book that Louis had dropped and laid it on a chair. After that he again went over and looked into mother's face.

"Well, he is a pretty smart dog," she said, smiling and patting his head. He frisked over to Louis, and the two had a rough-and-tumble romp. Mother had to remind Louis of his luncheon.

Louis played with his dog all that day. The very next day the doctor raised his quarantine, and Louis was a happy little boy except when the thought came that he might lose Duke. Then he felt bad.

But day after day passed, and no one claimed the dog, even though they put an advertisement in the paper. At last Louis felt that Duke was really his. Such happy times as they had together!—Exchange.

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Give Him Excitement.

Judge Lindsey, of Denver, said recently: "The only way to combat wrong ideas in children is to crowd them out with better ones." Preoccupy the ground, and the bad does not so much as get its nose into the tent.

Many decades ago Horace Bushnell preached a sermon, whose echoes are heard to this day, on "The Expulsive Power of a New Affection." The best way to drive out bad ideas is to stage an attack upon them by good ideas. If the new emotion is strong enough, the old will succumb before it.

Centuries ago Jesus told a story about a man from whom an evil spirit was cast out. But the swept and garnished room was not occupied, and so the evil spirit came back in time with a lot of others worse than himself, and the man had no defense against them.

Wise mothers seldom attempt forcibly to take from a child object after object which he foolishly wants; instead, they divert attention by placing before the child something which for the moment is more attractive. And under the spell of the new, the old is forgotten.

Boys will loiter on the streets, they will go to forbidden places, they will easily become bad unless there is given them something more interesting to do. They crave excitement; why not give it to them under good auspices? They want action; why not see that they get it? The task of teachers and leaders of boys in our churches and in our homes is not to enforce certain prohibitions, no matter how desirable the objects in view may be. It is rather to give the boy action which he enjoys and which will produce the reactions which the church and society agree are good.—Exchange.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

"Child of God," "Christian"—Is There a Difference?

BY K. C. MOSER.

The position has recently been taken in this department that a child of God is not necessarily a Christian. According to the position referred to, one is a Christian only as he does right, only as he follows Christ; and since Christ never leads one wrongly, one is not a Christian when he sins, but may be a child of God. For example, when one dances, he is not a Christian, but may be a child of God. Since this supposed distinction was considered to be an essential element in reaching certain important conclusions, it is well that one who takes it be sure of his ground, or else his conclusions, though they may be right from another viewpoint, may be questioned. "To err is human." Does the Bible justify making a distinction between a child of God and a Christian?

Who is a Christian? One who is a follower of Christ. This definition has been given, and I admit it to be a good one. Who is a child of God? I answer, a follower of God. "Be ye therefore followers of God, as dear children." (Eph. 5: 1.) "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) Now, is there a difference between a follower of God and a follower of Christ? "He that rejecteth me rejecteth him that sent me." (Luke 10: 16; see also John 12: 44-50.) The position under consideration seems to lead inevitably to the conclusion that Christ is better than God.

It has been argued that a Christian cannot sin. Neither can a child of God in the same sense. Only those led by the Spirit of God are the sons of God. The Spirit of God never leads astray. Hence, a child of God, as such, cannot commit sin. (See 1 John 3: 6-11.) Can a follower of God commit sin any more than a follower of Christ? Were the disciples at Antioch children of God one time and Christians at another time?

One is a servant or child of God by service. (Rom. 6: 17, 18.) So is one a Christian. If there be a distinction between a child of God and a Christian, then there must be a corresponding difference between the service of God and the service of Christ. When one ceases to serve God and permits sin to reign in his life, he is no more a child of God than he is a Christian. He is neither. The idea of once a child of God, always a child of God, is twin to the doctrine of once in grace, always in grace. So it seems to me. If I am in darkness, "let there be light."

[Note. I ask that the foregoing article be carefully read. It is a criticism of articles I wrote some weeks ago in this department. Possibly Brother Moser wishes to say more about this matter, in which event I may feel that some review may be needed, but at present I only suggest that the articles presented by me be re-read.—C. R. N.]

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That Eventful Night.

BY J. M. DEVENY.

The night (in that upper room in the city of Jerusalem) that Jesus ate the passover supper with his disciples for the last time; the night that he taught his disciples the great lesson recorded in the gospel of John; encouraging them—"Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you;" comforting them—"I will not leave you comfortless;" "I will pray the Father, and he shall give

you another Comforter;" commanding them—"These things I command you, that ye love one another;" reminding them—"If the world hate you, ye know that it hated me before it hated you;" "If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you;" that they stumble not—"These things I have spoken unto you, that in me ye might have peace;" that they shall suffer persecution—"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God's service;" "I persecuted this way unto the death, binding and delivering into prisons both men and women;" "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison; . . . and when they were put to death, I gave my voice against them;" that though they have sorrow, their sorrow would be turned into joy—"Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy;" "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Beautiful, helpful, comforting words!

This is the night he prayed so earnestly for his disciples—"I pray for them: I pray not for the world; he prayed for us—"Neither pray I for these alone, but for them also which shall believe on me through their word;" he prayed for unity—"That they all may be one: . . . that the world may believe that thou hast sent me;" the night that one of his disciples, for a few pieces of silver, betrayed him—"One of you shall betray me;" "Judas, betrayest thou the Son of man with a kiss?" the night in which "that other disciple"—one of the thrice favored three, intrusted with the keys of the kingdom, who fought for his Master with the sword—denied him. In his weakness he fell, but he was converted again unto a living hope, and was ever faithful, dying a martyr's death for his Lord. This is the night he visits Gethsemane for the last time, praying in agony, sweating as it were great drops of blood. Three gardens enter our mental vision and pass in review. In the first the tempter wins, man falls and is driven from the garden. In Gethsemane, Jesus triumphs, and an angel from heaven strengthens him. In the third garden is a tomb, a new tomb; it becomes a sealed tomb; the seal is broken, and, thanks be to God, the risen Christ is proclaimed, proven to be a tried stone, a sure foundation stone, a perfect Savior, worthy of all praise and all service and all love. This is the night, in that upper room, he instituted a memorial, spiritual feast, and said: "This do in remembrance of me. . . . For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Blessed thought, that we have this monumental institution, beautiful in its simplicity, to keep fresh in our memory the great sacrifice made for lost humanity, the suffering and death of our Lord on the cross.

"Till he come! O, let the words
Linger on the trembling chords;
Let the little while between,
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'till he come.'"

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Personal Notes.

W. P. Skaggs is now located with the church in Madisonville, Texas, and reports that the outlook for the work is bright. A good man and a good congregation.

A. R. Lawrence baptized three in a meeting with the Hope congregation, in Jones County, Texas; at Highway, in Dickens County, six baptisms; at Capitola, Texas, fifteen baptisms.

K. C. Moser baptized thirty in a meeting in Haskell, near Frederick, Okla.; in Morse, Okla., two baptisms; and in Wetumka, Okla., a new congregation was set in order with a membership of about thirty.

Evangelistic Notes

Earl C. Smith has just closed at Berlin, Ga.

Ben West locates with the church in Sinton, Texas.

H. N. Mann is in a meeting at Red Boiling Springs, Tenn.

H. M. Phillips recently conducted a good meeting at Lafayette, Ga.

D. F. Draper has changed his address from Georgetown to Cleburne, Texas.

R. C. White and J. D. Derryberry are now in a meeting at Jefferson City, Tenn.

J. S. Daugherty closed near Bronson, in Sabine County, Texas, with eight additions.

W. E. Morgan is in a good meeting at Gainesboro, Tenn., with seven baptisms to date.

J. Pettey Ezell closed at Portland, Tenn., with eleven additions. Elam Derryberry led the singing.

J. P. Curlee has just closed at Curlee, in Cannon County, Tenn., with ten baptisms and three restorations.

J. D. Jones has just closed at Taft, Tenn., with ten baptisms. He is now in a meeting at Free Labor, Tenn.

C. E. Holt is now at Waterloo, Ala.—a hard place, as the name indicates; but he has had three additions to date.

A. S. Landis has just closed a good meeting at Dog Creek, near Kingston Springs, Tenn., with ten baptisms.

Allen Phy closed at Mount Moriah, in Muhlenberg County, Ky., with five baptisms. John Forgy continued the meeting.

B. L. Douthitt has just closed at Pleasant View, near Bradford, Tenn., with one baptism, and is now at Cedar Hill.

G. L. Cullum closed a meeting at Rural Hill, near this city, in which one was baptized, a man seventy-nine. Good crowds throughout.

W. A. Record has just closed at Fruit's Chapel, in Christian County, Ky., with seven additions—four by baptism. He will return next year.

S. H. Hall's meeting at McMinnville, Tenn., continued eleven days, with fine crowds and attention, ten baptisms, and three reclaimed. The meeting closed too soon.

J. W. Grant made this office a pleasant call last week. He has just closed work at Lakeland, Fla. He is now in a meeting at Sycamore Landing, in Humphreys County, Tenn.

Arkansas Christian College, at Morrilton, Ark., will open on September 27, with a special program featuring addresses from John T. Hinds, J. N. Armstrong, and N. B. Hardeman.

J. C. Hollis, of Lawrenceburg, Tenn., has just closed at Spencer Hill, near Mount Pleasant, Tenn., with ten baptisms and one restoration. He is now in a meeting at Athens, Ala.

F. L. Paisley has just closed at Wallace Park, under a tent owned by the church at Lone Oak, and goes next to Grantsburg, Ill. The Paducah and Lone Oak churches are supporting him jointly.

Charles P. Poole, 2 Clinton Street, Cambridge, Mass., writes: "The church here meets at 2:30 P.M. each Lord's day at Phillips Brooks House, Harvard Campus. Take Tunnel trains for Harvard Square."

T. Q. Martin, St. Marys, W. Va., closed at Lynchburg, Tenn., with fourteen baptisms and much good accomplished otherwise. He will return in 1924. He is now in a meeting with the West End Church, Birmingham, Ala.

Silas E. Templeton recently closed a meeting at Frederick, Okla., with eighteen baptized into Christ. He preached at Oklahoma City on September 3, and there was one added by relation and one by confession and baptism.

U. R. Beeson closed on the State line between Texico, N. M., and Farwell, Texas, with thirty-four baptisms. There were fourteen additions from the Christian Church,

including one of the elders, and a young preacher, Brother Randall.

A. B. Gunter recently held a week's meeting at Mason's Grove, near Humboldt, Tenn., which resulted in nineteen additions. Since that time he has closed a meeting at Mount Zion, near Savannah, with five added. He is now at Cloverdale, Ala., with two baptisms to date.

J. L. Hill has recently held five mission meetings in Alabama. Only one of these places boasted a congregation of regular worshipers. At one place there were only two members; at another, only three. At the last-named place there were five baptisms and four from the Baptists.

H. C. Shoulders has just closed at Liberty, near Granville, Tenn., with eight baptized and one restored. He recently held two meetings in Kentucky—at Van Buren, with ten baptisms, and Mount Zion, near Mackville, with fourteen baptisms and one from the Christian Church. He is now at Goodlettsville, Tenn.

John Hayes speaks very highly of a meeting recently closed at Ephesus, near Athens, Ala., conducted by R. N. Moody, of Albertville, Ala., in which twelve were baptized. Brother Moody has just closed at Acton, Tenn., with nine baptisms. Brother Hayes has just closed at a schoolhouse, near Athens. This is his second mission meeting this summer.

Thomas J. Wagner recently closed at Hickerson Station, near Tullahoma, Tenn., with thirteen baptized and one restored. This was the third mission meeting he has held in that county this summer. He is now in his fourth meeting, near Hillsboro, Tenn. The church at Manchester is helping to support this mission work. They expect to get a tent next year.

Andy T. Ritchie and J. D. Derryberry have just closed the last of a series of ten mission meetings in Humphreys County, Tenn., supported by the Twelfth Avenue Church, this city. This last meeting was at Yates Chapel, and resulted in five baptisms, three of which were heads of families. After October 1 Brother Derryberry will be able to sing for some meetings.

Mrs. W. J. Hogg, Menlo, Ga., Route 2, writes as follows: "I am making men's woolen hosiery of finest Angora wool. Any one needing such hosiery will make no mistake in ordering from me. Those in the North will surely need some good, warm hose for winter. I am doing this that I may have something to give to the cause of Christ and to send my little girl to school. Price of hose, one dollar per pair."

G. A. Dunn, Sr., writes: "The audiences at Tusculumbia, Ala., have increased from two to two thousand since I first began to preach there some years ago. Two women asked me to hold a meeting in the courthouse. I have continued to go until now they have a nice brick house within a half block of the courthouse. I am now conducting a meeting in a tent that will seat two thousand, and it is full at times."

J. B. Morris, Brunswick, Tenn., writes: "The Gospel Advocate has been a regular visitor to our home for more than thirty years and is always welcome. It has been a constant source of pleasure and profit to me, and I rejoice over the fact that it has always stood for the truth as 'it is written.' Those who do not read a religious paper do not know what they are missing in the way of instruction and edification. The Advocate played an important part in teaching me 'the way of the Lord more perfectly.'"

J. H. Murrell, McEwen, Tenn., writes: "Since last report I have received contributions amounting to eighteen dollars and fifty cents, for which the donors have my sincere thanks. I am now at home suffering from hay fever. Mrs. Murrell is still in the hospital, and her improvement is very slight. I may have time for one or more meetings soon, if I get well enough. If any one interested in buying a fruit farm in Benton County, Ark., will write me at once, it might help him get a bargain and help me pay my debts."

W. W. Moody, St. Louis, Mo., writes: "I notice that some one passing through St. Louis, and who was here on Sunday, has written that he could not locate the church here. Our meeting place is at the corner of Spring and Blaine Avenues, about fifteen minutes' ride on the Park car line from the Union Station. If any one should forget the address, he can find it by going to the large business directory sign in the main waiting room at the Union Station. We like to have brethren who come to St. Louis or pass through to visit and worship with us when possible."

E. P. Watson is in a fine meeting at Eagleville, Tenn.

C. H. Smithson, Hatfield, Ark., reports the work growing there.

W. R. Hassell closed at Ridgely, Tenn., with large crowds, but no additions.

C. M. Pullias will begin at Twelfth Avenue Church, this city, next Lord's day.

J. H. Morris preached in East Florence, Ala., on September 10, and baptized one.

J. Clifford Murphy is in a meeting near Hampshire, Tenn., with two baptisms to date.

J. B. Nelson has changed his address from 127 Pembroke Avenue to 403 W Street, Dallas, Texas.

Hugh H. Miller has just closed at Shady Grove, near Hartsville, Tenn., with four baptisms.

R. C. White recently closed a meeting at New Hope, Ala., with eleven baptisms and three restorations.

W. E. Morgan closed at Gainesboro, Tenn., with fifteen additions—eleven baptized and four restored.

J. L. Hines has just closed a good meeting at Alma, Ark. He will soon take up his work at Cincinnati, Ohio.

B. F. Stivers closed at Weaver Schoolhouse, near Odessa, Mo., with three baptisms. He is now at Neosho, Mo.

J. J. Reynolds recently held a meeting at Owl Hollow, in Tennessee, with two baptisms and two restorations.

Charley Taylor is entering the second week at Rothschild Avenue Church, this city, with eight baptisms to date.

H. W. Wrye is in a meeting at Fifth Street Church, this city, and as we are going to press he has had twelve additions.

J. Bedford Beck has just closed a good meeting at McGregor, Ga., and is now at Brunswick. He will go next to Adel.

Harry Hayes will be able to hold meetings after October 1. He and Brother Hassell are in a meeting at Vaughn's Grove.

C. B. Laws reports two baptisms recently among the students at Dasher Bible School, Dasher, Ga., in the "dead of the night."

W. R. Hassell and Harry Hayes have just closed at Vaughn's Grove, near Trenton, Tenn., with nine baptized and one restored.

H. D. Jeffcoat closed at Burdette, Ark., with seven additions. He is now at Cleveland, Miss., and will go next to Holly Ridge, Miss.

Brother McCampbell is in a fine tent meeting at Alabama City, Ala., with nine additions to date. J. J. Reynolds is leading the singing.

J. H. Hines is back with the church at Montgomery, Ala., and reports two large crowds at the Highland Avenue Church last Sunday.

R. L. Colley is in a good meeting at Paragould, Ark., with two restored to date. He will live there and work with the church next year.

Charles R. Brewer recently held a meeting at Tompkinsville, Ky., with nine baptisms and two restorations, and fine audiences throughout.

G. B. Lambricht, Jasper, Ala., Route 3, is in a meeting at Holly Grove, near Jasper, and can arrange for another meeting after it closes.

Jack Myer closed a brush-arbor meeting at Anderson, Tenn., with nine additions. Plans have been completed for erecting a house of worship.

F. L. Young reports large audiences and two baptisms on September 10, at Paris, Texas. He is now in a tabernacle meeting at Blossom, near Paris.

J. C. Coffman and John Campbell have just closed a mission meeting at Sunrise, in Hickman County, Tenn., with four baptisms and two restorations.

J. V. Armstrong T aylor recently conducted a tent meeting at Hall's Mill, near Shelbyville, Tenn., resulting in four baptisms. W. F. Clifford led the songs.

J. R. Endsley recently closed a fine meeting near Minor Hill, Tenn., with seven baptisms and one restoration. He soon will enter Freed-Hardeman College.

L. L. Brigance recently closed a fine meeting at McKellar Avenue Church, Memphis, Tenn., resulting in six additions. There have been eight additions since the meeting.

T. G. Curd recently closed at Kennedy, in Union County, Ky., with fifteen additions, and is now at Rosiclare, Ill. He says: "I can hardly wait each week for the Gospel Advocate."

T. A. White has just closed at Flinn Springs Schoolhouse, near Talladega, Ala., with four baptisms and one from the Baptists. Brother White is nearly eighty years of age.

R. E. L. Taylor has just closed at Dixon Springs, Ill., with twenty additions and one restoration. R. P. Horton led the singing. Brother Taylor will go next to Bardwell, Ky.

L. W. Hinson has just closed a meeting on Brush Creek, in Perry County, Tenn., with one addition. He is now in a meeting on Big Swan Creek. Both of these are mission meetings.

J. T. Clark closed at Delina, in Marshall County, Tenn., with four baptisms and one restoration, and is now at Campbell Station, in Maury County, Tenn., with two baptisms to date.

H. M. Phillips recently closed near Summerville, Ga., with three baptized and one restored. He is now near Greenfield, Tenn. He writes: "The people are praising the Gospel Advocate, as they have a right to do."

D. N. Barnett, Macon, Miss., speaks very commendably of the new congregation at Laurel, Miss., started not long since by Brother Hardin. He will preach for them on the second Lord's days in each month.

G. W. Jarrett will go next to Prichard, Ala.; then to Bay Minette; then to Muscogee, Fla. He will be at Candler, Fla., about November 1. Any one wanting a meeting at that time should address him there.

H. M. Phillips reports two good services and one baptism at St. Elmo, Tenn., on last Lord's day. The church there is to send a young man to school to prepare him for preaching. This is a worthy example.

Tommie Nicks reports E. O. Coffman's meeting at Charlotte, Tenn., which resulted in seven baptisms. He says: "G. A. Dunn's meeting at Sheffield is a great success, with twenty-two baptized and six restored."

W. D. Black closed his protracted-meeting work at Lawn, Texas, with four baptized and several restored. He is now taking up his work with the congregation at Ozona, Texas. He says: "The church here has the missionary spirit."

Coleman Overby reports the evangelistic work in the vicinity of Murray, Ky., as progressing. He closed at Kirksey with two additions and a congregation of twenty-five started. He is now at Newburg, Ky., in a virgin field.

A Correction.—In "Evangelistic Notes" in the Gospel Advocate of September 7, W. E. Morgan was reported as conducting meetings at Fairfield and Coldwater, near Woodbury, Tenn., which should have been credited to some one else.

I. A. Douthitt, Sedalia, Ky., recently held meetings at Isom and South Point, in Middle Tennessee, resulting in fifty additions. He is now at Arkland. Everette Derryberry led the singing at Isom, and Bernard Cathey at South Point.

W. S. Long writes from Washington, D. C., September 8: "After an absence of forty-eight days, in which I held two meetings and visited several congregations, I am home again. Sixty discourses were preached, twenty-one churches were visited, and eighteen souls were baptized and others added by return to faithfulness. The churches visited in Tennessee were: Cornersville, Diana, Lewisburg, Manchester, McMinnville, Beech Grove, Wartrace, and Memphis. Those visited in Alabama were: Florence, Mars Hill, Tusculumbia, Russellville, Mount Hope, Moulton, Huntsville, Anniston, Munford, and Birmingham (there are several congregations in Birmingham). On this visit I met some of the noblest people in the world, and among these were some of our strongest and most beloved preachers—namely: Brethren W. B. London, B. Harding, Horton (Tusculumbia), Doughty, Dowdy, Claude Woodroof, Walker, T. B. Thompson, Hill, Herbert Phillips, Clyde Shacklett, Flavil Hall, H. Leo Boles, I. B. Bradley, John T. Lewis, F. W. Smith, Morgan H. Carter, R. P. Cuff, and J. A. Hudson (Memphis). All these churches and preachers were at peace and doing good work."

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Obituaries

Henderson.

Another of God's children has been called to the heavenly home. Euin, the daughter of Brother and Sister E. E. Henderson, departed this life on August 25, 1922. She was a beautiful girl of twenty-two summers, bearing the Christian graces, faithfulness, patience, purity, and love, to a marked degree. She obeyed the gospel several years ago, and met with the church at Fruit's Chapel, near Hopkinsville, Ky., and, Dorcaslike, she left "garments"—the "garments" of kindness, gentleness, and charity—which we shall ever cherish as did the friends of the ancient Dorcas. Interment in the family burying ground. Funeral services by W. A. Record and the writer.

H. H. WEST,

Frasier.

J. R. Frasier was born on March 7, 1845, and departed this life on August 4, 1922. He was a soldier in the Civil War, and was born into the family of God in 1885. He was married twice. To the first union were born eight children, only three of which are living. He was then married to Nancy Long, in 1887, and to this union were born ten children, four of which have passed to the beyond. In the death of Brother Frasier I have lost a very dear friend. I would say to the bereaved family: Weep not, as those who have no hope; but trust in the same Lord and in his blessed word, and all will be well. I join in the sorrow of this bereaved family in this sad hour.

L. W. HINSON.

Hughes.

On Thursday afternoon, July 20, 1922, the little town of Trenton, Tenn., was made sad by the death of Mrs. Brice Hughes. Before her marriage she was Miss Nev Pounds. She was born and reared near Milan, Tenn. It was my pleasure to know her all her life, and to know her was to love her. At her death she was about forty-six years old. She united with the church of Christ when quite young, and lived up to her duty to her loved ones, to her neighbors, and to her God. She had been an invalid for about five years. She loved the church and all the church members, and was always interested in their welfare. She often expressed herself as being ready to die. She had no children, but leaves a good husband to mourn her death. Brother F. O. Howell preached her funeral, and she was laid to rest in the Milan graveyard.

MRS. CHARLIE COPE.

Read.

Mrs. Serena Read, wife of William Clayton Read, was born in 1844 and died on August 29, 1922, aged seventy-eight years. Her husband died fifteen years ago, leaving her with eleven living children, one being dead. Both were members of the church of Christ, having obeyed the gospel about forty years ago. They were noted for their faithfulness in Christ. Mrs. Read was the oldest member at Victoria, near

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Ashland City, Tenn., and was always at church until about one year ago, when she became disabled. We missed her very much, for she was a mother to us all in the church. She leaves eleven children, about fifty-seven grandchildren, and seventeen great-grandchildren, of which a goodly part are in the church of Christ, and the remainder are in sympathy with the truth. I believe she was loved better by all of her children, grandchildren, and great-grandchildren than any mother I know of, and also by the brethren and sisters in Christ Jesus. She was always busy. Her dress was neat and for comfort, and not for style, which would be a blessing to us to-day. She was laid to rest in the Read burying ground. O. E. WILLIAMS.

Matthews.

Calvin Matthews was born on December 31, 1891, and died on July 22, 1922. He was married to Ada King, daughter of Brother and Sister E. M. King, of Newton, Ala. He left two bright boys and a widow. Calvin united with the Methodist Church some years ago, but on August 17, 1919, during a meeting held by me, he identified himself with the church of Christ, thus determining to be only a Christian. He was a good man, and was so esteemed by his friends both in and out of the church. It had been my pleasure to be with him a great deal during the last three or four years in the annual meeting at Christian Home, and I had learned to love him. He was a good singer, and helped the congregation much during the worship. He will be missed in the home, in the church, in the community. Brother Matthews possessed one qualification of an elder not found in all modern homes—"having his children in subjection." It is true his children were small, but almost perfect obedience was rendered by them. May the Lord bless and comfort the widowed mother and the orphan children. VAN A. BRADLEY.

Barron.

Samford P. Barron was born in Meriwether County, Ga., on July 29, 1844, and died on December 25, 1921. When about three years of age he moved to Pike County, Ala., with his parents. He obeyed the gospel before the Civil War, while yet a young man. He was married to Susan Darby on November 1, 1866. Unto them six children were born, five of whom still live. Brother Barron moved to Andalusia, Ala., in 1875, where he spent practically all the remainder of his life, save three or four years in Florida. Brother Barron preached a great deal in and around Andalusia, and was instrumental in doing great good for the cause he loved so dearly. I knew and loved him as I have known and loved few men. I spent some three or four months in his home several years ago. He was humble and meek, tender and kind, gentle and loving, in his home life. I am a better man for having known and loved him. The first night I spent in his home he said: "Brother Bradley, I can get my family together only twice each day—at the evening and morning meals; therefore, we have prayer at the table. Lead us in prayer." After an absence

of eleven years, I took supper with him again; and again at the table, before we were seated, he said: "Brother Bradley, lead us in prayer." I have never forgotten those two nights. Sister Barron died on September 8, 1921. She was a good woman and a dutiful wife. I expect to meet Brother and Sister Barron on the other side. VAN A. BRADLEY.

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Field Reports

Clarksville, Tenn., September 11.—
 Yesterday was the initial service in
 the new house in this city. We had
 three impressive, uplifting, inspiring
 services. The three-o'clock meeting
 was a praise and thanksgiving service,
 conducted largely by visiting brethren
 from near-by congregations. Splendid
 audiences at every service. The new
 house is a model in neatness. It is
 also substantial and commodious
 enough for all present needs. Brother
 J. G. Malphurs is the faithful minister,
 and is loved and honored by all. This
 meeting seems promising.—H. H.
 Adamson.

Cairo, Ill., September 14.—The church
 of Christ at this place, which meets in
 the W. O. W. Hall over the Alexander
 County Bank, corner Eighth Street
 and Commercial Avenue, is pushing
 forward in the work of the Lord.
 Brother W. F. Etheridge, of Middleton,
 Tenn., and Brother Joe Ratcliffe, of
 Bardwell, Ky., paid us a visit, which
 we all appreciated very much. Any
 ministers or members of the church
 of Christ passing through our city will
 find a glad hand at our services. We
 have no regular minister and are al-
 ways glad to have one visit us. We
 have Sunday school at 10 A.M.; com-
 munion services, 11 A.M.—T. G. Rob-
 erson.

Monticello, Ky., September 12.—
 Aside from my regular work during
 the months of July and August, I
 held two meetings. The first was at
 Harrisonville, in Shelby County, Ky.,
 with good interest, large crowds, and
 five additions. The next was at
 Union, near Science Hill, in Pulaski
 County, a two-weeks' meeting, with
 good interest and crowds and four addi-
 tions. On September 3 I closed a two-
 weeks' meeting at Oil Valley, with
 seventeen additions. Among those
 baptized was one old man of seventy-
 five years, another of forty-five. The
 rest were young people from twelve to
 twenty-one. This old man makes four
 persons past the age of sixty I have
 baptized in that section since spring.
 The cause in Wayne County is in good
 condition and we are growing.—O. F.
 Shearer.

Stewart, Miss., September 11.—The
 meeting at Abbeville, Miss., came to
 a close on Friday night. It was the
 first meeting ever held there by our
 brethren; but Brethren Smith and
 Lowery had preached there once or
 twice. We had an excellent meeting,
 especially from the standpoint of at-
 tendance. The tent would not hold
 the people the first night, and we in-
 creased the seating capacity by one-
 half, and still it was full. Four noble
 ones made the good confession and
 were baptized, and a congregation of
 eleven members was left to break

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bread on the first day of the week. I am at present in a meeting six miles south of Stewart with a very weak, run-down congregation. The first service was greeted with a full house; for the second service we secured more seats, and they were all filled. We expect to have a good meeting, if we can get the indifferent and sinful brethren straightened out.—Charles F. Hardin.

Oakland, Miss., September 12.—For the past three weeks those of us who live in this section of Mississippi have enjoyed a spiritual feast in listening to the able and instructive preaching of Brother W. H. Owen, of David Lipscomb College. Beginning on the first Lord's day in August, Brother Owen preached seven days at Sylvan Knoll, three miles west from Coffeeville. Throughout the meeting the interest was excellent; and while there were only three confessions and baptisms, yet great good was done in the way of strengthening the faith and renewing the zeal of the membership. From the second Lord's day to Saturday before the third Lord's day, Brother Owen was with us at Enid, preaching eleven discourses. There were two confessions and baptisms during this meeting. On the first Lord's day in this month Brother Owen began a meeting with our home congregation here in Oakland. He continued here until Tuesday evening after the second Lord's day, giving us some much-needed Bible teaching. As a teacher of the Scriptures, Brother Owen is much more capable than many of our average men, and while he was with us he held the undivided attention of the large audiences which gathered to hear him in our new meetinghouse, which is now complete, thanks to those brethren everywhere who so nobly responded in helping us to build this house of worship. On the third Lord's day in August we began our meeting with the Jackson's Grove congregation, in Tallahatchie County, being assisted by the good and very earnest preaching of Brother A. R. Hill, of Charleston. Brother Hill bids fair to become an excellent accession to our preaching force in this part of Mississippi. In connection with this report of work, I want to say that we have gathered together a small congregation of good brethren and sisters about eight miles east of Oakland, near Ford's well, who are struggling to build a plain house of worship. They are now meeting in a schoolhouse; and as they are located in a splendid community, the prospects for building up a good working congregation are good. We want to assist them in building a house. Let me suggest that readers of the Gospel Advocate who are disposed to help write me and tell me about how much they can give on this work. I will then write them and tell them more about it and how to send money.—Lee Jackson.

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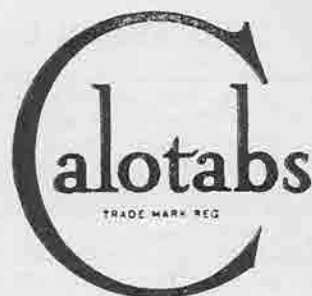
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The Work in New York City.

BY E. E. SHOULDERS.

It is quite possible, and highly probable, that there are congregations, and also individuals, who without further hesitation would contribute to the support of the New York work if they had a full detailed report of the work. So, for the benefit of all, and to help those who contemplate helping in the support of this work to reach a quicker decision, I give the following communications between Brother Henry Craft, treasurer and secretary of the Campbell Street Church, of Louisville, Ky., and me. Brother Craft's letter is a reply to a brief report of the work here given by me and also a solicitation of a continuation of their support to this work, their promised year having expired.

Louisville, Ky., August 10, 1922.—Mr. E. E. Shoulders, 699 Flatbush Avenue, Brooklyn, N. Y.—Dear Brother Shoulders: I have your letter of August 7 with reference to the work in New York City, and very glad to hear from you. As to financial support of the Campbell Street Church to the work for next year, wish to say that so many of our members are out of the city at present that it would not be advisable to have a business meeting now to consider this matter; however, this will come before our next business meeting, which we will have sometime in September, and will then be glad to let you know just what the church decides. In the meantime, in order that I may the more intelligently present this matter, would you mind writing me: About how many members in the New York congregation? How many additions this year? About the average attendance? What amount has the New York congregation contributed to their work the first six months of this year? How much have they received from others the first six months of this year? Is the church in debt? If so, how much?

Fraternally yours,
HENRY CRAFT.

699 Flatbush Avenue, Brooklyn, N. Y., August 22, 1922.—Mr. Henry Craft, Louisville, Ky.—Dear Brother Craft: Your letter of August 10 was received. Glad to hear from you, and glad you felt free to write as you did regarding the work here.

Please allow me to say that there is not a member of the church anywhere who is more anxious to see this work grow and progress than I, at the same time realizing that every dollar contributed to the support of this work should count.

I wish it were possible for me to make more flattering reports about this work, like those we read from Texas and Tennessee; but the adverse circumstances under which we are la-

boring forbid such until we can have in this section such influences as go out from Abilene Christian College, in Texas, and David Lipscomb College and Freed-Hardeman College, in Tennessee. New York City, overshadowed by Jewish synagogues, Catholic cathedrals, and schools of skepticism, has a greater population than both Texas and Tennessee, and only one gospel preacher; then, shall we wonder that in seven months greater achievements have not been attained?

I now give attention to your questions.

We have about twenty-three members "on the roll." A few of them live out from the city at such distances that it makes it rather expensive to come to services in New York, also requires more time in transit than most twentieth-century Christians are willing to spend in going to and from church.

We have had no additions this year to the city church by baptism, but four by residence (moved here). However, there are a few adults attending of whom we feel hopeful.

Our average attendance is about sixteen.

Contributions by the New York church from January 1 to August 1 amount to \$439.32. Received from outside churches and individuals for the same time, \$477.80.

Thus far the church is not in debt, but present indications are that it will be at the end of this month. The

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Kernersville, N. C.—Mrs. Wesley Mabe, who resides near here, says Thedford's Black-Draught is kept in her home all the time, since it has proved very valuable when used to correct derangements of the liver, stomach, and bowels, and to help prevent sickness from developing from such conditions.

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promised one hundred and fifty dollars a month from outside churches was in reality around sixty dollars a month; therefore, the small reserve in the treasury was drawn upon each month to meet the deficit until the July disbursements reduced it to three dollars. The time promised by some of those churches composing the sixty-dollar income has expired, leaving an outside income of about thirty-seven dollars a month. This church is alert to its responsibilities and is doing all it can financially. It is composed of working people paying New York City rents and other living expenses, yet the coins of the average contribution basket are foreign to this one, as the adults contribute bills exclusively. For example, last Sunday we had present eleven adults, with a contribution of nineteen dollars and twenty cents. For advertising, free literature, and mission work, we have made special collections amounting to about eighty-five dollars.

We are anxious to hold some mission meetings, but have found no building we can secure free or within our means; but we are preaching on the street and distributing free literature. We know we could grow far more rapidly, preach to more who have not obeyed the gospel, and build up this work generally, if we had a place of meeting which we could use on Sunday morning and evening. As it is, we can have the use of our present place on Sunday afternoon only; though we meet two Sunday evenings a month in the home of an elderly lady (Methodist), and prior to our outdoor meetings we had midweek Bible study in the home of a Baptist family in a New Jersey city near here. Rent here is so high that we can find nothing suitable for less than one hundred and fifty dollars a month.

Again I thank you for your interest and consideration; and if there are any other questions upon which you desire information, don't hesitate to write me.

E. E. SHOULDERS.

Louisville, Ky., August 25, 1922.—Dear Brother Shoulders: Yours of August 22 is received, and your report is full and complete. I will present this at our next business meeting, which will be sometime toward the middle of September.

Fraternally,

HENRY CRAFT.

Secretary and Treasurer.

The following are a few excerpts from letters received by Brother McKee, the treasurer of this church, which he requests that I give in these notes:

From a student in David Lipscomb College: "Find inclosed money order for ten dollars. My mother and I, desiring to help, wish we could send more, but cannot, as she is a widow of very limited means, and I am working my way through school. I wish for your success, and my prayers are to that end."

From a sister in Oklawaha, Fla.: "I am sending a small amount (one dollar) toward the mission work in that great city. I do wish I could send more, for I long to see the cause of Christ firmly established over all the land. I pray that others may feel an interest in that work, and that God

will give you faithful few the courage to keep up the fight against Satan."

From a sister in Tampa, Fla.: "Please find inclosed five dollars to help support the great cause which we all should be most interested in. May our Heavenly Father help us increase our faith to carry on his work here for the saving of souls and to honor and glorify his name."

From a sister in St. Petersburg, Fla.: "Find inclosed one dollar for helping Brother Shoulders sound out the word and spread the gospel, which is so badly needed in this day. May you all prosper and in the near future have a strong church of Christ at that place."

From a brother in Birmingham, Ala.: "Please find inclosed five dollars. I will send five dollars a month to that work for one year."

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Gospel Advocate

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"THE PRIMARY TRUTHS OF CHRISTIANITY."

[Our readers are treated this week to an article by A. Campbell, published in the *Millennial Harbinger* of 1861.—H. Leo B.]

"Who are the great preachers? The great preachers of the world have been those who were in direct sympathy with human life, and who had an end to gain with the men before them. But with culture and scholastic habits, men have interpreted the word of God: 'Follow me, and I will make you a preacher of sermons.' The end of preaching is not a good sermon, but a holy heart. Fine sermons have nearly ruined good preaching. If ministers cared more for their people and less for their sermons, they would be more useful. Preaching has almost ceased to be a living business between a man's heart and the wants of his congregation. Learning, rhetoric, eloquence, are good as collateral influences, but no man will win souls who does not feel the throbbing pulse of his whole congregation—who does not know their lives—who does not understand how to take the primary truths of Christianity and apply them to the consciences of men in their daily business of life. Such will be certainly efficacious, and such preaching is necessary to the filling up of the churches. Were such preaching universal in our time, not only would our churches be filled to overflowing, but thousands would have to be built; for you may depend upon it, there is never a man who preaches intelligent truth, and preaches it with a living sympathy for men, that people do not flock to hear him." (Exchange paper.)

This is, indeed, an important and a most interesting inquiry—"who are the great preachers of Christianity?" While we sympathize with the inquirer, we can neither assent to the terms of the inquiry nor to the response which he gives to it.

We never read in the New Testament of preaching *Christianity* or of a *preacher of Christianity*. We do, indeed, read of the *gospel*, and of *preaching of the gospel*. No one that has been indoctrinated in the schools of the preaching or the teaching of Christianity can either preach the gospel or teach the gospel as presented in the Christian Scriptures.

"Christianity" is an abstract term, a speculative idea,

never once named by an inspired apostle, evangelist, pastor, or teacher. It is wholly a barbarous terminology, never used by an inspired preacher, teacher, or writer, in the whole volumes of Divine Revelation. "Christ and Christian" are evangelical terms of apostolic authority, because they have a positive and real existence. We have a real, positive, and actual "Christ" and "Christian" in the evangelical terminology of inspiration. They are positive and real existences. But Christianity, theology, Christology, orthodoxy, heterodoxy, are pure speculative abstractions of human reason or imagination. Hence, they are wholly contraband, unscriptural, and unauthorized by any divinely commissioned apostle, prophet, or evangelist found in the volumes of Divine Inspiration. We, therefore, reprobate and repudiate them *in toto*. Let us hear Paul: "Moreover, brethren, I declare to you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you keep in memory what I preached to you, unless, indeed, you have believed in vain," or to no purpose.

A preacher is a *herald*—a proclaimer of news in the form of facts and events. A proclaimer of a theory, a speculation, a philosophy, is not found in holy writ nor in good sense. Teaching doctrines is current and intelligible. We teach a doctrine, not a fact nor an event. We find preaching and teaching in the Acts of the Apostles, in one verse: "Daily in the temple, and in every house, they ceased not to teach and preach the glad tidings that Jesus is the Christ." (Acts 5: 42.) This distinction obtains in various forms. In the Gospel of Matthew, in the commission, it is most amply set forth: "Make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them all things whatsoever I commanded you." Teach all nations, teaching them, would be a pleonasm unprecedented in the Holy Scriptures. *Preaching to a people* is admissible; but *teaching to a people* is wholly inadmissible. Preaching, teaching, and exhorting are canonized as three distinct works. We preach to a people, but we do not teach to a people nor exhort to a people. We preach to them; we teach them and we exhort them. These are canonized formulas in sacred Scripture.

Sprinkling a babe is neither good sense nor good English. We can sprinkle fluids, but we cannot sprinkle solids. Sprinkling babes or adults is literally impossible. It is possible to sprinkle a fluid, but impossible to sprinkle a solid. We could sprinkle water on or upon a human being, infant or adult. But no man ever found, in any version of the commission, the word "upon," nor any word answering thereunto. Among all the baseless assumptions and presumptions of Bible interpretations, that of rantizing or sprinkling an infant or an adult is the climax of literary, scientific, and religious fancies and presumptions. We can neither sprinkle nor pour man, woman, or child. We can pour or sprinkle a fluid upon them. But the word "upon," or any representative of it, is never once found in connection with baptism in the Christian Scriptures!

But the facts of Christianity—or, rather, the facts of the gospel—are, one and all, superlatively perspicuous as they are superlatively interesting and important. Pouring on or upon, or sprinkling on or upon anything, are sensible and intelligible acts; so are dipping or immersing a solid substance in any fluid. Hence, the oracle or language of

the commission is as intelligible and comprehensible as any oracle, precept, promise, or threatening found on the pages of Divine Revelation. But this only by the way.

There are three positive precepts in the Christian kingdom, of the highest authority and of the greatest importance to man. These are *believe, repent, and be baptized*. They stand in Holy Scripture in this order, in the same immutability as that of the Father, the Son, and the Holy Spirit. We might, with the same propriety, place the Holy Spirit first, the Son second, and the Father third in order, as to place baptism first, repentance second, and faith third. Courteous and inquisitive reader, think of this, ruminate upon this, and digest it if you can.

Were there not, and are there not, always two tables of the law? The first table, Christendom says, teaches and enjoins our duties to God—that is, teaches *religion*. The second table teaches our duties to man—that is, *morality*. Did any man of sense ever place morality first and religion second, either in position or in importance?

There is, indeed, an obtuseness of mind, or a paralysis of reason, most apparent in that class of religionists who place repentance before faith, speaking before hearing, and baptism before either faith or repentance. That ox or ass that has the cart before him rather than behind him makes slow progress in his journey to the pasture field. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. 11: 24.)

Prejudice is a great and heartless tyrant, and holds in abject abeyance the intellectual, moral, and religious nature of man. Conscience, however, cannot long be bribed. It will at first whisper in a still, small voice; but if unheeded, by and by it will, in terrific and appalling thunder tones, bring the unhappy delinquent to his knees and constrain him to plead for mercy.

Instead of "the primary truths of Christianity," let us substitute for them the primary facts of the gospel. And what are these? Let Paul, the apostle to the Gentiles, answer this all-absorbing question. To the Corinthians (First Epistle, fifteenth chapter) he makes a full *declaration*—not a *preaching*—of it, in these express terms: "Now I *declare* to you, brethren, the gospel which I preached to you, which you also received, and in which you stand; by which you are saved, also, if you keep in memory what I preached unto you, unless you have believed in vain," or to no purpose. "But I delivered to you among the chief things, what I also received; how that Christ died for our sins, according to the Scriptures of the prophets; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Peter, then by the twelve [apostles]. After that he was seen by above five hundred brethren at once, of whom the majority remain until now, but some are fallen asleep. After that he was seen by James; then by all the apostles in one assembly. And last of all he was seen by me also, as by one born out of due time. Therefore, whether it were I or they, so we preach, and so you believed."

This is a lucid and definite and an all-authentic exposition and declaration of the gospel of the grace of God. Incomparably more important, more intelligible, and, therefore, more satisfactory, than any, indeed, than all of the modern orthodox or heterodox expositions and exhibitions of it from the first to the last council or conventional assembly, reported or chronicled on the pages of ecclesiastical history, from the first to the last line.

It is these facts, by the Holy Spirit chronicled, that, when received, illuminate the understanding, pierce the conscience, purify the heart, and renew the life of man, and consecrate him as a temple for the Holy Guest—the Spirit of the Father and of the Son.

We care not whether this be called "orthodoxy" or "heterodoxy," because neither of these is canonical, and

both of them may in all their hierarchal glory descend into *Hades* or *Gehenna*. Satan is as orthodox as Paul, or Peter, or John. And yet he is the adversary of God, of holy angels, and of all good men. But truths and truisms never saved nor damned a human being. They are the pastimes of knaves and simpletons. We believe and hope and rejoice in an exalted, enthroned, and glorified Potentate—the Lord of lords, the King of kings, and the sublime Autocrat of heaven and eternity.

Gospel Advocate Company.

BY H. LEO B.

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Order from the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Our Contributors

"Church" or "Churches"—Which?

BY LEE JACKSON.

I very much enjoyed reading Brother Kurfees' answers to my questions in the Gospel Advocate of August 10. Brother Kurfees writes in an admirable style and spirit, and his articles are always instructive. It is a pleasure to read after men who deal capably and fairly with subjects that are in controversy.

Brother Kurfees quotes Acts 9: 31, and says that this passage justifies using the word "church" in a provincial sense, "as, for example, the church in Kentucky or the church in Tennessee." Apparently the reading of the revised text sustains this claim; yet in the Authorized Version the word "church" is in the plural form. I have before me a list of the manuscript copies which vary in their support of each one of the two different readings; and while it is said that the weight of authority is in favor of the singular form of the word "ecclesia," yet it is by no means certain that this claim is correct. In all other similar forms of expression found in the New Testament the word "ecclesia" has the plural form, unquestioned, and so in all our English Versions we read, "churches of Judea," "churches of Galatia," "churches of Macedonia," "churches of Christ," "churches of the saints," "the seven churches of Asia." And it may here be stated that scholars who have examined into this matter tell us that if this reading of the Revised Version is as it was written by Luke, it is the only instance of such a form of expression occurring in any kind of literature for a period of at least two hundred years following the planting of the first congregation in Jerusalem. One author, Lord King, tells us that all of the early Christian writers, whenever speaking of the Christians of any kingdom or province, always use the plural form, as "churches" or "congregations" of such a kingdom or province, thus following the New Testament rule. Not until the apostasy from the primitive purity and simplicity of New Testament speech had reached a considerable stage of advancement did this custom of calling the aggregated congregations in a province the "church" of that province begin to prevail. In view of all this array of outside testimony, independent translators and commentators have not hesitated to follow the adopted reading of the King James Version, some of them assigning the additional reason that it is more likely that a copyist of early times should have dropped a letter from the word "ecclesia," thus causing it to appear in its singular form, than that such copyist should have added a letter to make the plural. With his extensive facilities for research, and with his well-cultivated natural abilities, Brother Kurfees might make it profitable to some of us by giving a little more information on the "provincial church" idea. In this present age, and under existing conditions, *how are we to distinguish the general or provincial "church of Christ" in Kentucky or Tennessee so as to know it as different from the other general bodies of people who also say that they are churches of Christ? If we call all of those who are of our way of thinking and teaching on all matters of difference the one "church of Christ" in Tennessee, how are we to avoid the mistake of making ourselves a denomination?*

Admitting the Revised reading of Acts 9: 31 to be a correct expression of what was written by Luke, despite the fact of this being questionable, by substituting the word "congregation" for the word "church," we may read: "So the congregation throughout all Judea and Galilee and Samaria had peace, being edified," etc. This is according

to the rendering of the "Living Oracles," as edited by Alexander Campbell, a difference being that I place the word "congregation" in the singular, whereas Campbell has followed the rule of adopting the plural form. The question arises, what congregation does the inspired writer refer to? Does he refer to something as a general or provincial congregation, or does he refer to the Jerusalem congregation which had been dispersed throughout the provinces named upon the occasion of the persecution that arose about Stephen? Only five paragraphs previous to the statement quoted Luke records: "And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . They therefore that were scattered abroad went about preaching the word." (Acts 8: 1-4; compare Acts 9: 13, 14, with Acts 11: 19.) This "church" in Jerusalem was simply the congregation in that city, and it is spoken of in such a manner that it is at once distinguished from any other congregation that may have been in existence at that time; note, "the congregation which was in Jerusalem." In the early chapters of Acts the inspired writer has his attention fixed upon the congregation in Jerusalem—its activities, its trials, and its fortunes; and so he makes this congregation, even in the dispersion of its members, the subject of his records. And this is found to be true whether the word "ecclesia" is to be accepted as singular or plural in this disputed passage. This is more reasonable than to suppose that Luke in this one single instance so far deviated from the general style of his own writing, for subsequent to this he mentions all congregations as separate entities and as belonging to the places where they were situated.

We appreciate Brother Kurfees' information that there is no Greek lexicon which defines "basileia" and "ecclesia" as meaning the same thing, the first of these words meaning the reign of a king, or the domain of a reigning king, while the other one means a congregation or an assembly. Brother Kurfees gives the word "ecclesia" as meaning "'called out' or 'a called-out assembly.'" This helps toward a better understanding of passages in which the word "church" occurs. For instance, we all can understand that the calling out of persons does not constitute a kingdom, and neither does the act of bringing persons together as an assembly make them a kingdom. And we can also understand how it is that under the preaching of the gospel persons are "called out" from the world into a state of salvation in Christ, and yet these "called-out" persons meet together and worship as separate congregations—as separate "churches" of Christ. There were congregations or "churches of God" in Judea, and in the province of Galatia, as in other states and provinces where the gospel had been preached, and all the Christians that made up these congregations were "called-out" persons—the called of God; yet they did not all simply constitute one congregation or "church of God" in these respective provinces, for each province had in it a plurality of congregations. As in Galatia, for instance, in response to the gospel call, all were baptized into Christ, being translated into the kingdom of the Son of God's love, yet they were not all identified in membership with the same congregation or "church of Christ." The seven congregations of Asia, to which John was commanded to write, are not addressed as being one provincial "'church' of Christ;" for those of Ephesus were not associated in membership with the "church of Christ" at Smyrna, and neither were those of Thyatira members at Sardis. And, as head over all, Christ was in their midst as being in the midst of seven separate institutions.

Timorousness is called caution, rashness is called quickness of spirit, covetousness is frugality.—Jeremy Taylor.

"The Simplicity That Is in Christ."

BY O. C. LAMBERT.

More "everyday" people is the crying need of the hour—people without worldly ambition, in love with simple things and content in humble spheres. The laws in control of this universe seem to demand that one of the leading characteristics of everything great or good or beautiful be simplicity. The weakness of our modern civilization lies in the fact that it is so complex that we do not have time to really live. We have drifted away from the simple, wholesome ways, and the church, too, has been tainted with the spirit of the times.

The simple ways are best. The most satisfying drink is water; all the glory of Solomon could not rival for one moment a simple dogwood blossom; the most beautiful bouquet is made of the plainest flowers and grasses; the artist searches for beauty among rustic scenes; the sweetest poetry sings the charms of common things; the songs that touch us most deeply and linger longest in our memories are the hymns our mothers sung. A man may gorge himself with dainties until his taste is perverted and he loses his relish for food; and just so the only religion worthy of the name, that will continue to satisfy the hungry, healthy, growing soul, is the simple worship of Christ and his apostles. All the embellishments of men simply rob it of its power. Expensive houses and fixtures, pompous ceremonies, instrumental music and the like, are adulterations which are fatal to the spirit of Christianity.

It is not because mother is possessed of any of those graces which mark one for distinction or renown that she is idolized in our hearts, but because we see in her the embodiment of simple virtues.

The wonderful things that God is doing all around us in the material universe we personify as Nature. She has a fashion of constructing the most beautiful things of the simplest elements. Refuse animal and vegetable matter comes forth from her fingers reanimated in other forms of life. She distills the crystal dewdrops from stagnant morasses and thrusts her worn-out garments into her magic loom, by which they are transformed into new fabrics of finest texture and daintiest colors. If a man attempted to teach the flowers to bloom, he could only mar and spoil; likewise, when men lay unholy hands upon God's doings in the spiritual realm, the results cannot but be disastrous. Hear the warning of Paul: "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11: 3.)

There is a danger, or else we would not have had this warning. So let us guard jealously the rich heritage of the gospel of Christ, and attack mercilessly every departure from its original simplicity. There is nothing in the prayers, the Lord's Supper, the study of God's word, the giving of our means on the first day of the week, the simple singing of spiritual songs, that will ever appeal to the vanity of the human heart. Let us never become dissatisfied with this simplicity.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

Summer is drawing to a close, vacation season is about ended, and the dispersed ones are returning to take up the burden of life again. The result was plainly noticeable last Sunday at the Central congregation, 1720 South Flower Street, where the house was well filled. Brother Witty preached two good sermons to attentive and appreciative audiences and one was added by statement.

Brother Russell King has returned to his home in Nashville, Tenn. We were sorry to see Brother King go, for he had endeared himself to us all during his short stay with us. By his unostentatious manner and homelike ways

he makes his way into the hearts of all. Then, too, while here he preached a number of most excellent sermons, which, coupled with the fact that he "filled in" while Brother Wright was on a visit home, made him a most valuable aid to us, and we hope that this may not be his last visit to these parts.

Brother R. E. Wright has returned from his visit home and is in harness again, and we were delighted to welcome him back "home." We only wish he could have brought his family back with him, for then we know he would be here to stay; but we hope that time is not far distant. He is an able and fearless preacher of the gospel, and we have learned to love him, not only for himself, but for his work's sake.

In the meantime the "man who stayed at home" is not to be forgotten. During the hot summer months when others were cooling and resting themselves by the seashore or in the mountains there was one man who just kept "toiling on" day after day, looking after the Lord's business. From early morn till late at night he is on the "go," visiting the sick and needy, looking up the strangers, and encouraging one and all and exhorting to greater service in the Lord's work. Since the beginning of Central Congregation he has proved himself to be level-headed, courageous, a hard worker, and a man who has the cause of Christ at heart, and he preaches the word. That's Samuel E. Witty.

The work in this section of the State is growing and the prospects are good. Pasadena recently had an all-day meeting, in which the most, if not all, of the surrounding congregations took part and which all enjoyed. Santa Ana recently closed a protracted meeting, held by Brother Fuqua, with a number of additions. Sichel Street congregation is to begin a meeting next Lord's day, with Brother Fuqua preaching, and on the last Lord's day in September Pomona is to have an all-day meeting, to which all are invited. On the first Lord's day in October there will be a joint business meeting of the elders and deacons of the Ontario and the Central congregations, to which all who wish to attend are invited.

There is a movement on foot to inaugurate a singing school in a number of the congregations in and surrounding Los Angeles, this school to be taught by Brother Noble Nay. In regard to Brother Nay, it is enough to say that if he cannot teach you to sing, you are hopeless. And we certainly do need some teaching along this line, and we also need to develop some song leaders. One song leader in a congregation is not enough. There should be several who are capable of leading, and most congregations have those who could lead if they but had the training.

SPECIAL OFFER.

We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you coöperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: *If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons."* This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

How It Feels to Be Turned Out of a Church.

BY J. G. ALLEN.

The Bible lays down rules to govern man that are absolutely safe. For instance, the Bible says for the child to obey the parent. This is based on the principle that the parent, being older than the child, knows things from an actual experience that a child cannot know experimentally. A child may believe a proposition, but cannot know it experimentally because of tender years.

I recall that many times when I was a small boy my father would tell me about certain evils; but I would think, about like boys do to-day, that father meant well, but just didn't know half as much as I did. But time—yes, time has convinced me that father knew and I did not. We all believe that it borders on to presumption for a child to lay claims of knowing better what is best for its own good than its parent.

God's dealings with man are based on the principle that age brings knowledge to man through experience that cannot be obtained in any other way. Hence, when the church was established, God said not to select a young man as an overseer or elder over the flock, but select one that has obtained knowledge experimentally by first governing his own children; "for if a man know not how to rule his own house, how shall he take care of the church of God?" Now, men have tried to violate the divine rule laid down in the Bible; but there has never been one instance but that evil instead of good resulted.

The Bible is a wonderful book. It contains a complete plan from God as to man's duty, first to God, then to his fellow man. When I meet with men to-day that think they know better what is best for man to do, as service to God, than what the Bible says, I feel that such a one is not far from the borderland of presumption, if he has not already passed over.

Personally I know many things, that I have learned from an actual experience, that I never knew until I came out West. I might ask the brethren in Nashville, my home for so many years, how they would feel if they should be placed in a large city where there was no loyal congregation, and many of them just could not imagine how lonesome they would feel, but I know from an actual experience. Then, again, how would you feel if you were actually turned out of a church? I know exactly how a fellow would feel, because I have had that experience. I went to a busy little city in this State not long since, and learned that there was a little band of Christians there at one time, but a wolf in sheep's clothing had gone in among them and scattered the flock. Against his protest, I was given permission to preach in the house on Monday night. After the sermon, I asked them to come back the next night. The preacher arose and objected. He then put it to a vote, and all voted for services next night except four. So next night, when I announced services, he arose and said that I should not preach there any more, and dismissed the congregation. I have learned some things since I came West.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

A HARD PROPOSITION.

The earnest, devoted, conscientious preacher of the gospel has many hard propositions to grapple with, and some that he is powerless to overcome. Sometimes a congregation will call a preacher for a meeting sometime in the future, and urge him to book the time, for "we shall expect you to hold our meeting without fail." Before the time comes for the meeting they call another preacher and do not so much as inform the first preacher called of the change. He is ignorant of the change until he hears it through outsiders that Brother D— is to hold the meeting. Right now I know of two congregations that have called two

preachers each for a meeting in 1923 at the same time and the same place, and both of these preachers are ignorant of this mix-up of things. So some of you preachers that have promised to hold meetings in Obion County in 1923 had better investigate the matter and see how the matter stands.

Sometimes these mix-ups are brought about by the preacher accepting a call from some individual member and not from the whole congregation. When a congregation calls a preacher for a meeting and he accepts and books the call, then the congregation calls another, they are justly and honestly due the first preacher for the time and should pay it. The gospel preacher is to live of the gospel, and congregations should deal fairly and honestly by the preacher. To do otherwise is to act dishonorably—"wrong your brother."

One of the hardest propositions the poor, devoted, sincere preacher has to encounter is the "she-elder" proposition and a few other "she's." When the preacher fails to please the "she elder," his time and labor is wanted no more at that place where the "she elder" presides. What poor preacher has not felt, oftentimes to his loss, the influence of the "she elder" and a few other "she's?"

When these "she elders" and a few other "she's" set their wits to work against the preacher, he had better look for more inviting fields, even though he has to go to Arkansas, Missouri, or Texas. For many years I have noticed, and in many instances felt, the influence of the "she elders." The devil is never better satisfied than when a henpecked husband is appointed elder of some congregation, because he knows full well the wife of that henpecked husband will run things to her notion or "bust" up the whole thing. Women are getting in the lead in nearly everything under the sun, and we need not be surprised to see her in the lead in the church.

The poor henpecked husband is afraid to go against his wife's dictation, for he knows what a storm of protest will arise in his own home. "Now, John, you know we don't want that man to preach for us; he doesn't suit me." When this is said, John would stick his head in the fire before he would call a man that his "she-elder" wife objects to. The sects often select the preacher for a congregation through the "she elders," and through the "she elders" many good gospel preachers are turned down.

In the beginning all the devil had to do was to get the woman in the lead, then followed woe, misery, and death. When a congregation once gets under the influence and leadership of the "she elder," its spirituality ceases and worldliness sets in. Woe to the poor preacher who preaches against these things! He is wanted no more at that place. I know of a congregation that had been built up and served by a preacher for quite a while. Finally the "she-elder" wife of the elder said: "Well, Brother Q— has served long enough; the sects don't like him and say they won't hear him any more; so there must be a change in preachers. The elder dearly loved the preacher who had built up the congregation and had been with them in time of deep trouble, and regretted so much that the faithful preacher must go. As the edict had gone forth from his wife, the "she elder," he well knew the preacher was done at that place. And done he was.

When woman is willing to work and move in the way God has directed, she is the power behind the throne for good; but out of God's way, she is the power for destruction. Brother preacher, when you have to contend with the "she-elder" proposition, you have the hardest proposition of all, and I am truly sorry for you. When a preacher marries the "she-elder" kind, he has a hard proposition to hold the love, esteem, and confidence of the brethren and sisters.

Next, "Something Wrong."

To and Fro Among the Churches.

BY J. G. MALPHURS.

For the last five months I have had occasion to go among the churches in Middle Tennessee in the interest of mission work in Clarksville. Without calling names (unless complimentary), I desire to give the readers the advantage, if any, of my observations.

1. The churches are very good to make appointments for a talk on missions. Some are glad of a chance to learn of the needs of the various fields. One of the elders in the Dickson church told me before the audience that he was glad for a brother to come with the needs of some mission field, that they might more wisely invest the Lord's money. Yet some seem to have a dread of such speeches. At one place I called to talk with one of the elders (and who preaches some), to let him know of my plans and to get his ideas, but he did not show up. He fares "sumptuously every day." At another place I went to a ladies' Bible class in the afternoon, and they got a hint of what I wanted; consequently the attendance at the prayer meeting, at which time I was to speak, was quite slim.

2. The churches of Middle Tennessee are not composed of paupers. True, we do not have many millionaires, neither do we need them to turn "the world upside down." In several counties we exceed the Methodists in numbers and finance, yet the Methodists put out more money to missions than we. Why this, brethren? I refuse to believe that the churches of Middle Tennessee are "poor in this world's goods."

3. Some congregations are not "given to hospitality." It makes the humble gospel preacher feel good to be met at the train with a warm handshake and a "glad-to-see-you" smile, instead of having to go to a hotel. One church in Southern Tennessee is blessed (or cursed) with preachers, yet it is hard for a visiting preacher to get a place to lay his head, except at the hotel. Is it a mark of spirituality for the churches to drop into the custom of sending preachers to the hotel? "Forget not to show love unto strangers: for thereby some have entertained angels unawares." One of the requirements for an elder is hospitality. (1 Tim. 3: 2.) How, then, can a church claim scriptural elders when no home is open for the servant of God?

4. The attendance at night services is poor in nearly all cities. Before the automobile came, people could walk a mile or two, and enjoy the exercise, but it is different now. At one place where I spoke on a Lord's-day night, neither an elder nor a deacon was present. At another place some who were reputed to be leaders were out pleasure riding. This seems an insult to Christianity. At one place I was told that they could scarcely have a prayer meeting, and that the preacher, though a good and useful man, rarely ever came.

5. Well-developed leadership seems to be the keynote of success among the working churches. When men are elders indeed, the church is at work and the membership as a whole likes to follow them. The Lewisburg church, with Dr. Hardison as the senior elder, is well organized. The little congregation in South Columbia has a splendid eldership that can easily determine what the church will do when asked. Just a few-minutes' talk with these elders did as much good as an hour's speech at some other places. I asked a few of the leaders at Cornersville if that church could give fifty dollars, and, to my surprise, they pledged seventy-five dollars. We sorely need men who put business zest into Christianity. Some of the old congregations, whose members fare "sumptuously every day," have not yet taken off their swaddling clothes.

6. The habit of delaying the services is one of the chief reasons for sluggish interest in church work. One city congregation of about three hundred members have their Bible school announced for ten o'clock, yet the song leader scarcely got there till twenty minutes later. Two other

congregations have their night services announced a little before time for the train to run, yet a part of the audience must see the train off before they go to church, even if the train is late. Question: How long would the authorities in a public school put up with such slackness?

7. The song service is usually good and beyond what is ordinarily found among churches that have one of "Aaron's golden calves" to bellow. The "New Christian Hymns" is the most popular song book. A few of the churches have dropped into the habit of letting some publishing house unload on them a cheap book every few moons. Many of the churches have a number of good song leaders. This is commendable. I doubt the advisability of importing a song leader every year for the big meeting. Where a church has poor singing, a brother (not a sectarian) should be employed until suitable leaders are developed.

8. Many homes lack Christian literature. It is easy to find daily papers, magazines, and story books, but in some cases where religious papers are subscribed for they are never unwrapped. Children should be encouraged to read religious literature in preference to so many novels. Usually the man that reads his religious paper reads his Bible, and he is the best informed on scriptural subjects.

Travels in Texas, Oklahoma, and Tennessee.

BY H. ISHIGURO.

I entered Abilene Christian College on November 26, 1920, and have been there for two years. I regretted very much to leave my beloved college. I have learned to love every student there, and am very sorry to have to be parted from them. Brother H. E. Speck gave me five dollars when I left, which I appreciated very much, but, above all, I thank him for his big heart and loving-kindness. I especially am very thankful for the help given me by Brother and Sister J. P. Sewell. I can never forget them, for they gave me my board for the last twelve months that I was there. This gave me more time to study. I am truly thankful for this and other blessings that have come to me from Abilene Christian College. Also, I wish to thank Dr. C. B. Leggett for the treatment he gave me, refusing to take any pay for same.

I left Abilene on August 16 and went to Austin, where I stayed in Brother Ledlow's home, spending a very enjoyable time. Brother Showalter, editor of the Firm Foundation, helped me preach in Austin.

I left Austin on the morning of August 18 and arrived at San Antonio on the same day. I was very sorry that I could not preach while there. But the three congregations were holding a tent meeting, and I could find no time. However, I received a kind welcome there and was given more help than I expected. I thank the churches very much for their help to me through Dr. Merrick.

I went to Corsicana on August 19, and visited Brother C. G. Vincent on Friday night and Brother Morgan on Saturday. I preached at White Rock on Saturday night, and on Sunday morning I preached at Corsicana, where Brother Vincent helped me.

I then went to Ennis on Sunday night, where I preached. I thank Brother Vincent very much for helping me at Corsicana, and especially do I thank Brother Sowell for helping me at Ennis. I thank the members at Ennis very much for their kindness and support to me.

I then went to Alma, where I stayed at Brother Lewis Smith's on Sunday night. Brother Smith and I were schoolmates at Abilene, and I had a most enjoyable time. On Monday, August 21, I went to Dallas and spent the night in a hotel. The next day I proceeded to Gunter. Here Brother Matt McCall met me, and I stayed at his home. That night I preached at the Gunter Christian College chapel, with Brother McCall acting as interpreter. Next day we went to Sherman, and I preached that night

at the prayer meeting. I took dinner with Brother R. B. Sweet, who is a brother-in-law to Homer Wolf, a former schoolmate at Abilene Christian College (my first year). I also visited Brother White, the preacher at Sherman. Soon after the Wednesday-night meeting I went to Denison. I proceeded then via Vernon to Hobart, Okla., arriving there on August 25. Brother Bruce Currie met me and took me to his home at Sentinel. That night (Friday) we went to Cordell, where Brother Currie had arranged for a gathering. We had a good crowd despite several conflicting meetings. We then went back to Sentinel, where I stayed in Brother Currie's home over Sunday. Sunday morning I preached at the church, having a larger crowd than could be accommodated. That night we went to Rocky, and I had a medium-sized crowd. We then went back to Sentinel and stayed all night, and next morning Brother Currie took me to Hobart, where I boarded the train for Tribbey, Okla. I thank Brother Currie for helping me and carrying me to the different congregations. I stayed with him longer than at any other place. I am very thankful to the people at these places for the good support that they gave me, considering the depressed condition of the country on account of the drought.

I arrived at Tribbey on Tuesday, August 29. Brother A. A. Payne, whom I had known at Abilene, met me at the train, and we stayed at Brother R. M. Fowler's, and went to Oklahoma City next day; but I could not get a time at the church, because Brother G. A. Dunn was holding a meeting at the time. I stopped with Brother J. A. Maddox that night, and the next morning, with Brother Dunn, I started for Nashville. At Memphis I met Brother Batsell Baxter, who is a teacher at Abilene Christian College, and he came with me to Nashville. I arrived at the home of Brother R. S. King on September 2, kept safely all the way by the great grace of our Father in heaven. I am very happy to have met Brother King, and I am staying with Brother King's family, who are very kind to me. I thank God very much for the many kind friends and teachers who helped me on my way, and I am praying that our Lord Jesus Christ may bless them abundantly.

Contributions from the churches at the places visited amounted to \$160.81; my expenses were \$68.08.

Soul Insurance.

BY CHARLES R. BREWER.

This is the day of insurance. There are more companies and larger companies than were ever known before, I suppose, and not a few men are waxing rich in the business. From observation, I judge that they owe their immense success to systematic advertising and enthusiastic soliciting. Recently I saw a book called "Insurance Bible." Insurance men are tireless workers, and it is almost as easy to get rid of a book agent as it is to get away from a solicitor.

In fact, almost every man you meet carries some kind of insurance. And there is a kind for every possible exigency. The singer has his throat insured; the pianist has his hands insured (I have read that Paderewski carries a policy on each separate finger); the ball pitcher has his arm insured; and the dancer has her feet and legs insured. The farmer insures his crop against failure; the athletic club insures the weather against rain; automobiles are insured against theft, wrecks, or any other possible damage or destruction; homes are insured against fire, wind, and water; and I suppose the majority of American men carry life insurance. Man may also be granted a policy against sickness, accidents, or failure in business undertakings. I have wondered if some daring company would not soon offer policies insuring persons and churches against everlasting perdition.

And yet how few are giving a thought to soul insurance! Man has been so busy preparing for and fortifying against

the calamities of this life that he has had no time to think of the life to come. We are so short-sighted that the things that are connected with our present pleasure or profit loom large in our vision, while the things that pertain to our eternal weal, by their seeming remoteness, appear unworthy of any immediate consideration. We think not of the glories "that God has prepared for them that love him." We do not heed the warnings to "flee from the wrath to come," which wrath shall fall upon those "who know not God and obey not the gospel." O why should we be so blind! Jesus says: "What doth it profit a man, if he gain the whole world, and lose his own soul?" The worldly-wise man, secured by human holdings and backed by human assurance, says: "All is well; no harm can befall me that I have not anticipated and prepared for." O foolish mortals, know ye not that when ye cry, "Peace and safety, then sudden destruction cometh, . . . as travail upon a woman with child?" Know ye not that the threatening clouds of eternal wrath hang low on the horizon? Know ye not that God shall soon call us into judgment? "Then whose shall those things be, which thou hast provided?"

There is a company that is willing to take us and preserve us from the unquenchable fire. Perhaps that institution is not so popular as are some of the "old line" companies; nevertheless, it is far superior to all human organizations, for it is composed of the Father, the Son, and the Holy Spirit. It was organized by the Father, consecrated and dedicated by the precious blood of the Son, and is directed by the Holy Spirit. Under their guidance, we can make our "calling and election sure." Let us accept the proffered policy of God and insure and assure our souls in the blood of Jesus. He can keep us now and for evermore. "For I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day."

Please Read This.

BY S. H. HALL.

The following letter that has just recently come to Brother Boles is self-explanatory. Read it carefully and prayerfully:

Without doubt the Gospel Advocate has placed before it for the action of its readers many worthy pleas as to mission work in different sections of the entire country, and you would hardly feel justified to favor by featuring one above the rest, even though you believe the churches are doing far less in mission work than they are able to do and need to be stirred to greater activity therein.

Yet I am constrained to try to persuade you to plead the cause of Brother J. Bedford Beck in his fight for the gospel in Southern Georgia. You know the boy, his consecration, and his unselfishness. He went to that sadly neglected and hitherto unworked field unbacked by any sort of guarantee of support, went there with the intention of making it his home and permanent field of labors, buoyant in the conviction that he could finally make it a success, and he hoped he could demonstrate to some friends and established churches in Middle Tennessee the wisdom and need of the undertaking so that they would assist him till such time as the work would prove self-supporting.

And he is doing some of the finest work I know of anywhere, and without doubt it must soon yield glorious fruit. Yet he is near the limit of his resources. He told me recently that he had done about all he could; that he did not see how it was possible for him to go more than a few months longer without aid from brethren back here. The work is about to fail, and what a pity! What field promises more? To what better ends can we spend our money?

He was in such urgent need of a tent for the work there that I took it upon myself to write to some ten or twelve congregations in Tennessee that knew him personally and of his undertakings to urge them to help me buy that much-needed equipment. Yet not one cent was given! Even the letters remain unanswered! However, with or without assistance from others, I am going to send him that tent by the time he will need it this coming spring.

But I just cannot hold back from appealing to you that you take the matter up in the Advocate. It is in your power to do him, and through him the cause of the Master, a great service by setting his case before the brotherhood in two or three appeals in the paper. And in the name of the cause we love so, I beg that you will do it. And remember: "He gives *twice* who gives *quickly*." "The King's business requireth haste." "The souls of men are dying, and the Master calls for you."

I want to commend the above appeal with all my soul. I know of no young man more worthy than Brother Beck and of no work that should be backed till it is fully established than the work in which he is engaged. It is certainly sad indeed for young men to push out into the great work, take hold of the hard places, and the churches seemingly give a deaf ear to their appeals for help. Souls are going rapidly down to death without hope and without God just because we do not give them the gospel of God's grace.

Let those individuals and congregations who can, send help, and that as soon as possible, to J. Bedford Beck, Box 143, Summit, Ga. The Lord willing, I hope soon to visit that section of Georgia, and will look further into the work and do what I can to help.

Churches that are at work are continually flooded with appeals. It clearly indicates to me that the majority of our congregations are not working as they should. While at West End Avenue, Atlanta, appeals came so fast that I sometimes got discouraged and failed to bring all before the elders. The same is true since I came to Russell Street. I know that West End Avenue is doing what she can. The Russell Street brethren are meeting all the calls they can, and we hope soon to take more on our list.

Who will be the first to respond to this worthy appeal for Brother Beck and his work? I am asking Brother Beck to report promptly to the Gospel Advocate as help is sent to him.

What We Know and Do Not Know.

BY A. M. GEORGE.

We know that we are alive at this moment, but we do not know that we will be alive at the end of the next minute. We know that we saw the sun rise this morning, but we do not know that we will see it set this evening. We know that the statements above are true, because we get proof of them almost every day in the sudden death of some one who, so far as any one could see, had as fair promise of long life as any one. A cyclone or a tidal wave may sweep over and destroy a city in a few moments. Such things are common all over the world, and should be a profound and ever-present warning to every living soul.

Should we live to the average limit of human life, or even to the old age of a hundred years, do we not know that at the end we plunge into an eternity of weal or of woe that has no end at all? Now, with all of this before you as plain as the sun at midday, how do you think you should spend these few years, or days, or moments, each one of which is bearing you nearer and nearer to your never-ending destiny?

Let us read a little from the twentieth chapter of Revelation: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. . . . And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

What works are meant? Why, the works, or things, we do in our short life in this world; because, of course, none can work after they are dead, only through the influence their works, good or bad, may have over others with whom they may have associated in life.

Every one of us will have to face that Judge on that great white throne, and then and there get the verdict, ac-

cording to the character of our works, and that verdict will settle our case and consign us to heaven or hell. Now, what is the character of your works from day to day? Do you think that you will like to face them before that Judge, as you will have to do?

Most of us do things every day that we would be ashamed for our neighbor to know; but that Judge will know it all, and he is the one to be feared.

We are now sowing in this little lifetime what we will be reaping in eternity, and we will reap just what we sow. The only difference is that we finish the sowing in a very short time—it may end before sunset; but the reaping will never end. When the flood came upon the world, not one in a hundred thousand escaped. A flood of fire is fast approaching, and as people are doing now just as they were then, as Christ said in Matt. 24: 37, 38, I think I can safely say that not one in one hundred thousand will escape the fire. Noah warned those people of the flood, but they gave no heed to him; neither will they now. Many so-called "Christians" think they are getting on well, because they belong to some church; but stand their works up against the word of God, and you will discover that they do not know what Christianity is. The larger part, nearly all, of the religionists of this world are in that class that call upon the name of the Lord and boast of their wonderful works in his name, that will be turned away by the Judge as workers of iniquity. (See Matt. 7: 21, 22.) And if this be true, and it is true (see Matt. 7: 13), where shall those who spurn the Bible appear? The apostle said: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Now is your time to heed the warnings, to examine your life to see where you are and what you are doing.

I will tell you one thing that I know to be true, if there be any truth: Every one of us, saint or sinner, is diligently shaping or building his own eternal destiny every day and hour that we live; we are doing it ourselves. When that throne and Judge shall appear, and the world is called up before it, the larger part would gladly give, if it were possible, ten thousand worlds like this for an opportunity, such as they have now, to set themselves right with the God whom they dishonored in life. Begin now; it will be too late then.

The Aim of Education.

BY R. P. CUFF.

(Address delivered at Harper College, Harper, Kan., on September 13.)

It is fitting at this formal opening of a new scholastic year at Harper College to ask once again: "What is the aim of education?" Why should parents spend hard-earned money to educate their children? Why should parents sacrifice the presence and help of those children at home to send them to school? And why should boys and girls spend eight years in grammar school, four years in high school, and then go even to college for further studious toil? Is the object to be attained of sufficient importance, is the end sought by education noble enough, to justify the expenditure of money, time, and toil?

Parents, let us see what education intends to do for your child. The word "education" is thought to be derived from "educere," which means "to lead out." Education is the leading out of the faculties and powers with which God has endowed the individual. Education, accurately defined and correctly construed, aims to develop body, mind, and soul—the whole man. The educated man is one whose powers, close-shut in the days of youth, have unfolded as the bursting of the buds in spring. Like the flowers that spread freshness and fragrance to passers-by, the educated man has petals of power that lie open for service to the contingent world.

Real education leads into the large life of usefulness and happiness. The best way to be happy is to be useful. Those who live for self-aggrandizement and to their own glory, and who make the curbstone immediately in front of their own house the line beyond which all who reside without dare not go, never taste the sweets of happiness. I have often imagined that if one could put his ear to the bosom of a miserable, miserly, contracted, exclusive, selfish man, he could almost hear the dripping of the blood as it falls from a broken heart. Think not that the selfish man is happy! He feels in the very vitals of his being the gnawings of desired friendship and companionship that pierce him through with many sorrows.

Some false conceptions of education abound in the world that should be forever discarded. Sometimes parents decide to educate their children for an easy time in life. They do not want their children to have to work. But work is no disgrace. Work is ennobling. Shiftlessness is a curse to a race, a nation, an individual—to all concerned. No man has the right to be a leech on society. Somebody must produce, as long as people continue to eat, and wear, and enjoy.

Another conception of education closely connected with that of the easy life, and which is also false, is that education should be used as the door to wealth. Wealth is to them the thing of luster and dominance, all else being subsidiary. Though money and earthly possessions are not sinful per se, they are by no means the principal parts of life. To so regard them is gross error. Recently the *Houston Post* made a very pungent remark: "It is better to leave your kid an inheritance consisting of a good constitution, a good head, an honest conviction, and seventeen cents in money, than to die and leave him a million dollars. But if you have that much money, you will not be able to comprehend it." In the "Odes of Horace," Book III, Ode I, that Latinist said: "Sicilian dainties will not force a delicious relish to that man over whose impious neck the naked sword hangs; the songs of the bird and the lyre will not restore his sleep. Sleep disdains not the humble cottages and shady banks of peasants." At the end of that ode he wrote: "Since then nor Phrygian marble, nor the use of purple more dazzling than the sun, nor the Falernian vine, nor the Persian nard composes a troubled mind, why should I set about a lofty edifice with columns that excite envy, and in the modern taste? Why should I exchange my Sabine vale for wealth which is attended with more trouble?" Wealth will not satiate. It takes more than dainties to make man hungry and to satisfy his hunger. Mansions alone will not bring restful sleep to quiet tired nerves and to build up lowered vitality. Wealth will not calm the tempestuous seas of an anxious heart. A greater than Horace said: "Godliness with contentment is great gain." (1 Tim. 6: 6.) A contented mind, a heart resting in the satisfaction derived from service—these are the things we want, the things we can have, and the things that make life worth living now.

A third false conception of education seems to be that education is some sort of cheating machine. The conception is voiced in George Eliot's "Mill on the Floss" when Mr. Tulliver states his resolution about his son Tom: "What I want is to give Tom a good eddication; an eddication as'll be a bread to him. That was what I was thinking of when I gave notice for him to leave the academy at Ladyday. I mean to put him to a downright good school at Midsummer. The two years at the academy 'ud ha' done well enough, if I'd meant to make a miller and farmer of him, for he's had a fine sight more schoolin' nor I ever got; all the learnin' my father ever paid for was a bit o' birch at one end and the alphabet at th' other. But I should like Tom to be a bit of a scholard, so as he might be up to the tricks o' these fellows as talk fine and write with a flourish. It 'ud be a help to me wi' these lawsuits, and

arbitrations, and things. I wouldn't make a downright lawyer of the lad—I should be sorry for him to be a raskill—but a sort o' engineer, or a surveyor, or an auctioneer and vallyer, like Riley, or one of them smartish businesses as are all profits and no outlay only for a big watch chain and a high stool. They're pretty nigh all one, and they're not far off being even wi' the law, I believe: for Riley looks Lawyer Wakem i' the face as hard as one cat looks another. He's none frightened at him." Far be it from education to do nothing but enable a man to talk fine and write with a flourish, and to deal in a rascally way in some "smartish" business with his fellow men. Something called "education" may stop at such training, but it is a false brand.

True education leads to honesty, uprightness, and integrity. True education is both practical and cultural. The educated read the daily papers, the periodicals, and the magazines with greater pleasure and deeper insight than the uneducated. Everything the man of culture and learning sees means more to him than to the untutored mind, because colored by a larger experience. True education, apart from its purely cultural values, lends itself to service. That person whose God-given powers have really unfolded uses himself for the enlightenment and betterment of men and for the glory of God. May we ever hold in mind the lesson of Holy Writ: "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding." (Prov. 9: 10.)

Let me close with a bit of verse from John Oxenham:

To every one there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

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By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Preacher.

BY C. R. N.

WAS I A COWARD?

When I have lived long enough to be an old man, and preached a sufficient number of sermons to be called an "old preacher," I may write some reminiscences which grow out of my experiences.

I suppose I had about the same amount of physical bravery possessed by the average boy of my section of the country when I was a lad. At least I had about the usual number of altercations for the average boy, and was never called a coward. Be it remembered that it requires a wonderful amount of bravery to stay out of a fight at times; too, that it is no disgrace to be called a coward. There are some things I am afraid to do now, but it is not because I am a coward.

As a preacher I recall that many times I suffered from compunction of conscience and a lacerated heart as a result of having failed to do my known duty—to preach the whole truth. Have you?

I search my heart now and try to determine if I was ever so weak that I sought to please my brethren by suppressing some of the truth. Do you?

I know that for a number of years of my life as a preacher I never one time mentioned the matter of money in a sermon or to the people where I was preaching, or how much money brethren should pay into the Lord's treasury, or how much they should pay me for my work through a series of meetings. I feared some one would say: "He is preaching for money." I think I must have been an accommodating coward.

I am persuaded that my brethren do not give of their means as they should; that the members of the denominations are more liberal than are my brethren; too, I am positive that I have failed to do my duty in teaching the churches where I have labored the importance—yea, the necessity—of investing in the Lord's work.

How many times have I heard some brother say: "I invited Mr. — to come hear you preach to-night. He has become disgusted by attending the meeting over at the other place, for they stuck a collection basket at him every time he went there. I told him there would be nothing said about money here, nor would he be asked to contribute one cent." I was certain to say not one word about money. The entire meeting would be one in which I would not say one word about money. I was a plain coward, I guess. I do not intend to intimate that there was another man in all the ranks so weak.

Do I preach on money now? You should hear me!

My brethren are not stingy. We have the men, we have money, and we can do anything we want to do. We want to do all the Lord would have us do. Teach us.

How well do I recall that many, many times at the close of meetings brethren would come to me and say: "How much do we owe you?" I would reply: "I will be satisfied with whatever you brethren give me." Yes, but sometimes I was not. I think I was a coward. I feared some one would say: "So much preach for so much pay." I feared some one would accuse me of "commercializing the gospel."

How many times have you heard a brother on the last Sunday of the meeting say: "Brother — has labored

faithfully with us; now let us show our appreciation by a liberal donation, that we may make him a nice gift!"

We pay our doctors, our teachers, and the lawyer; and the preacher—well, just "give" him something. Do your best to make him feel like he is a beggar.

Do you insist that one should not be paid to preach the gospel, or preach so many sermons for so many dollars? I think I agree with you. Let the preaching be free; pay the preacher for his time. Thanks.

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Things Commanded and Things Permitted.

BY M. O. DALEY.

In the work and worship of the church, the "doctrines and commandments of men" have ever been conveniently at hand. Their employment has always been fruitful in apostasies. The history of the church is largely a record of extremes. Men are swayed by sentiment, and, in turn, create sentiment; and when a certain point is reached, it suddenly swings in the opposite direction and to an opposite extreme.

A generation ago, when the wild imaginations of men were being placed on an equality with the oracles of God, a voice was raised: "Speak, Lord—part the waters—and we'll go forward." "Where the Bible speaks, we will speak; and where it is silent, we will be silent." It fell on listening ears, and a mad rush was on toward another extreme. And thus began the frantic chase of the rainbow's phantom—the expedient—on the one hand, and the feverish search for Gibraltar—the essential—on the other. The motto of the first, "A means to a desired end," and the last, "Bound on all sides by a command;" and with these as a guide, we see the one side shooting up, kitelike, and heading for the destructive snags of sectarianism, and the other plodding toward the wilderness of the world's forgetfulness. Lord, stay the breeze and arrest the journey, and let the light shine. Ah, the blessed sunlight of his love is falling in gentle rays on the dewdrops of prayerful inquiry and making them like "apples of gold in pictures of silver;" but we have closed our eyes and stopped our ears, lest we see with our eyes and hear with our ears, and be converted" and healed. "What meaneth this bleating of sheep and lowing of oxen" about essentials and expedients? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

An essential is that which must be done; a command. "Teaching them to observe all things I have commanded you." Here both latitude and controversy are denied us. It is final. "They" had to teach us; we have to "observe."

An expedient is that which is fit or proper; lawful. "All things are profitable to me; but all things are not expedient." "It is expedient for you that I go away." It was profitable for them that they have the Spirit, and Christ's going away was "a means to that end." "For if I go not away, he will not come." It was "profitable," because it was to guide them into all truth and thereby "convince the world of sin."

The all-sufficiency of the gospel depends on the power of Christ. Hence: "All power in heaven and on earth is given into my hands. Go ye therefore, and teach all nations." In Acts we witness the all-sufficiency of his word in all the varied conditions of life. To the unbeliever, it finds the way into the heart and produces faith; to the impenitent, it woos to Calvary and impels impatience. To the unbaptized, it leads to the water's edge, yea, into the water, and, by faith, to a resurrection to a new life in Christ Jesus. No failure is noted! But where is the record of an invitation song? Is it a command? No. Does it violate any "principle of the doctrine of Christ?" No. It is a "means" of encouragement to the "end," obedience, and is clearly permissible. It is an expedient. "Where the Bible speaks, we speak; and where it is silent," we sing.

Christ is "head over all things to the church." In the letters sent to "the seven churches of Asia" we find all the varied conditions of church life. In all this, his authority is supreme. It meets every difficulty, corrects every fault, and surmounts every obstacle. But no church house is built by the Lord's command. Shall we, therefore, condemn them? No. Building them violates not one of the "all things" commanded by the Lord. "Where the Bible is silent," we build church houses. And so we should. A house or some other suitable place to meet is a means to the end—"The disciples came together on the first day of the week to break bread." "Do this in memory of me," is the command. Meeting for the Lord's-day worship is observing the Lord's command. Therefore, we are told, to meet for any other purpose is "teaching for doctrines the commandments of men." Then, too, you must meet in the afternoon, because it is the Lord's Supper. In offering thanks, you must kneel, since that is the proper posture in prayer. In passing the wine, you must not use individual cups, for the Lord took "the cup." The collection plate or basket is an innovation, because the Lord said to "lay by in store;" and, besides, "we have always placed our freely offered nickels on the table while we were standing and singing the song, for at the institution of the Supper 'they sang a hymn and went out.'" Neither shall we have a Sunday school in which we divide the congregation into groups, because the Lord commanded us to "bring up our children in the fear and admonition of the Lord." To have women teachers is proof positive of "digression," for Paul expressly says for "the women to keep silent in the church;" and if further proof is needed of one's rebellion against God, it will be found in the Sunday-school literature. Then, in conclusion, a prayer to God to help us to continue "loyal" by "speaking where the Bible speaks and being silent where it is silent!"

We are told that all these things the "digressives" do, and we must keep the worship pure; that to open the gate to one thing, we might as well bring in the organ and the missionary society, for the Lord never commanded any of them. How near-sighted we are when our own conduct is being reviewed! But why drag the "digressives" into this discussion? I suspect for the same reason that ghost stories are told to children—to keep them quiet! The condemned do not always die brave.

Why list instrumental music with the things just mentioned? It is not in the same class. Improper classification produces confusion and is an indication of a conscious weakness.

Is instrumental music a command? Its strongest advocates have long since ceased to so affirm. It is an expedient, they say. Such is its strongest claim. Is it on a par with building a church house? Neither is commanded. Are they both a means to an end? The early Christians "came together" "in one place," and it was in a building or some suitable place. The command is to "come together." This necessitates a place. We provide the place, build a house of our own choice, and it becomes a means to a desired end—coming together.

God commanded "singing" as a part of the worship. The instrument is brought in as an aid to singing—to make better music. But the instrument itself makes music, and for that reason ceases to be an "aid" and becomes the "end" and leaves no place for singing—the end is reached without it. We are told that we are to sing and play at the same time. God said to sing—one thing. When we sing and play, we do two things; and to do so would be to use the means and the end in order to reach the end. Rather strange procedure, don't you think? We use the train as a means to reach the city; but you would hardly load the city on the train with you in order to go to the city, would you?

We are told that we use the instrument in order to sing

well. The command is to sing—not to sing *well*. True, our singing should be as good as we can make it; but, after all, the "melody" is to the Lord, not to men. If we only make melody "to men," the end is not reached, no matter how well we sing. How would it do to render perfectly "The Star-Spangled Banner" at the conclusion of the Lord's Supper? It was sung well, the melody was perfect, and the audience was deeply moved. But God is not worshipped. Why? It is not a "spiritual song." You are to make melody in your heart to the Lord. Again, you are one of the singers—music makers; the organ is also one of the music makers. Each one is to make melody "in the heart." I have the melody in *my* heart; but in whose heart is the melody of the organ? Not mine, for it is full of the melody of my own making, with no room for any more. Thus it is clearly seen that it is impossible to class it as an expedient.

The same is also true with the missionary society. Its purpose is to have the gospel preached in the regions beyond, to support and build up the church. Is it a command to have missionary societies? No. Expediency is the sum total of its defense. From what source is its power to operate? The church. Without the church contributing to its support, it would be powerless. It, too, like the instrument, is dependent on the "end" for its power as a "means," only more so. The instrument could make a start—make music—but the society cannot even get a start. The church "is the pillar and ground of the truth;" and should the society, like perpetual motion, get started of itself, it would disrupt God's plan the moment it did so, since it would steal from the church the work God gave it to do, and would, therefore, become sinful. Therefore, it cannot be classed as an expedient. It is purely and simply a human specimen of theological class legislation, against which Jehovah thunders his disapproval.

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Multum in Parvo.

BY R. L. WHITESIDE.

Many a preacher would not have so much heaviness of heart if he had more heaviness in his pocket.

The preacher who complains of "blue Monday" must have showed a yellow streak the day before.

Some men delight in making out a line of monkey parentage, and some women's motherly instinct runs to poodles. These are great times, my countrymen.

God is not so much concerned about the fact that you sinned; but since you have sinned, what are you going to do about it?

And you want to preach? Well, you are not quite ready till you can preach as plainly and with as much assurance to those with power and influence as to the lowly, and to the lowly and outcast with the same passion for their salvation as for the salvation of the rich and honorable.

"Baptized some of the leading citizens of the town." Why make special mention of that fact? Did you think they needed the gospel worse than the poor and obscure?

The faithful gospel preacher, like a good physician, tries to make his services so useful as to render his ministrations useless; the timeserver, like the quack doctor, tries to create conditions that make a continuation of his services necessary.

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Personal Notes.

Lee P. Mansfield closed in Granbury, Texas, with ten baptized. He can be had for some meetings this fall. Address him at Waco, Texas.

C. R. Nichol is to begin a meeting to continue for a month in Bakersfield, Cal., on October 1. He can be addressed at General Delivery in that place.

The Central congregation in Texarkana, Ark., has purchased a nice lot near the high-school building, on the Texas side of the town, and will soon begin the erection of a nice brick building. J. E. Wainwright will assist them in a meeting this month. The work in Texarkana is prospering.

Evangelistic Notes

B. F. Stivers is in a meeting at Neosho, Mo.

Ira Womack is now in a meeting at Wirt, Okla.

C. R. Nichol baptized thirty-one in Lewisburg, Tenn.

Gus Nichols closed at Macedonia, with thirteen baptisms and some restorations.

Silas E. Templeton's wife, of Altus, Okla., recently underwent a serious operation.

Claud F. Witty will preach for the new West Side Central Church in Detroit, Mich.

Andy T. Ritchie and W. Derryberry are at Grassy Valley, in Humphreys County, Tenn.

Allen Phy has just closed at Tyree's Chapel, near Franklin, Ky., with eight baptisms.

W. O. Norton has just closed at Oakville, Ala., with ten baptisms and two restorations.

Charles Tidwell has closed at Byers Chapel, near Centerville, Tenn., with eight baptisms.

T. C. Little has just closed at Friendship, in Lincoln County, Tenn., with six additions.

J. W. Grant is in a meeting at Sycamore Landing, Tenn. Eleven have been baptized to date.

Charles R. Brewer closed at Tompkinsville, Ky., with nine baptisms and two restorations.

A meeting is reported at Munford, Ala., which resulted in thirty additions. No name is given.

B. L. Douthitt closed at Cedar Hill, near Mayfield, Ky., with three baptisms and two restorations.

R. A. Craig preached last Lord's-day morning at Van Buren and in the evening at Shelbyville, Ky.

J. J. Horton closed at Cedar Point, near Gunter'sville, Ala., with seventeen baptized and one restored.

C. H. Smithson is in a good meeting at Wilton, Ark. He will go next to Smyrna, Ark., then to Texas.

John K. Isenberg, Munday, Texas, a young preacher, wants to become useful in the Lord's vineyard. Write him.

Charles F. Hardin has just closed at Shady Grove, near Stewart, Miss., with one baptism and four restorations.

J. H. Morris preached at Iuka, Miss., the third Lord's day in this month, with three confessions in the morning.

J. R. Endsley closed an eight-days' meeting at Punccheon, near Minor Hill, with seven baptisms and one restoration.

M. H. Northcross will begin a meeting at Buford's Chapel, White's Creek, Tenn., on the third Lord's day in October.

L. E. Pryor closed at Mount Pleasant, Ill., with five baptisms. His address is 4503 St. Elmo Street, St. Elmo, Tenn.

Vernon Rozar recently held mission meetings at Tucker Springs, Niota, and is now at Bethel, in Bradley County, Tenn.

W. T. Gunter closed recently at Sharon Grove, Ky., with two baptisms; since that time, at Everett, Ky., with three baptisms.

William F. Etheridge is in a good meeting at Fair Dealing, near Benton, Ky. Seven additions to date. He goes next to Mayfield, Ky.

A. R. Hill reports an encouraging outlook in the Mississippi field. Brother Billingsley will begin a meeting at Charleston on October 1.

W. H. Gurganus, Cordova, Ala., recently engaged a Methodist in debate at Cordova. He is now in a meeting at Earnest Chapel, near Oakman, Ala.

T. C. King has just closed a meeting at College Grove, Ala., which resulted in fifteen additions. He is now at Elkmont, with seven baptisms in two days.

A. B. Gunter, Humboldt, Tenn., has just closed a good meeting at Cloverdale, Ala., with seven additions and the meeting on the first day of the week revived.

A Correction.—In a recent issue of this paper it was stated that T. Q. Martin was to begin a meeting at Rockwood, Tenn.; it should have been "Cleveland, Tenn."

R. P. Cuff has changed his address to Harper College, Harper, Kan. His report should have been six additions at Little Mountain, near Winchester, Tenn., instead of one.

W. D. Bills closed at Poteet, Texas, with twenty baptized and ten from other sources. There were only thirteen members when the meeting began. They expect to build soon.

Will W. Slater has just closed a good meeting near Checotah, Okla. Twelve were baptized and six were restored and a congregation of twenty members are beginning work.

J. T. Harris has just closed at Rock Church, in Dickson County, Tenn., with fifteen baptisms, eight restorations, and one from the Baptists. He is now at Mount Hebron, in Dickson County.

H. W. Jones has just closed a mission meeting at Altonia, in Marshall County, Ky. Four were baptized and one reclaimed, with a congregation of fifteen beginning work and planning to build.

J. D. Jones, Huntsville, Ala., recently held meetings at Taft and Free Labor, Tenn. There were ten baptized at Taft and sixteen at Free Labor. He is now at Jacksboro, near Morrison, Tenn.

S. S. Bozeman recently closed a meeting at Hester, Okla., under the Methodist straw arbor. Four were baptized and two reclaimed. There is now a congregation of sixteen meeting in the schoolhouse.

James E. Laird closed recently at Bono, Ark., with four teen baptisms and two restorations. Loyd O. Sanderson led the song service. They are planning to build. Brother Laird is now at Mulberry, Ark.

W. F. Lemmons closed at Strangers' Home, Ark., with one baptized and two restored. He is now in a meeting near Alicia, Ark. These are mission meetings supported by the Alicia and Cloverland churches.

J. W. Shepherd closed a meeting at Science Hill, in Rutherford County, Tenn., with fine interest and attention throughout, but only one addition. This was his seventeenth meeting at that place in twenty-nine years.

C. H. Baker recently conducted meetings at Kedron, Ky., and Joiner's Chapel. The latter meeting resulted in four baptisms. He is now at Union Hill. Any one desiring a meeting should address him at Kirkmansville, Ky.

C. C. McCampbell and J. J. Reynolds closed a successful meeting at Alabama City, Ala., with nineteen additions. This is their third meeting this year, and there have been about thirty additions. They have no house of worship.

J. A. Cullum, who has been preaching for two years at Elk City, Okla., will preach next year at Rogers, Ark. He had twenty-two additions recently at Jester, Okla., and nine at Shamrock, Texas. He is now at Mountain View, Ark.

J. O. Barnes will move to West Palm Beach, Fla., on October 1. He preached there to the little band who meet in the home of E. M. Goodson on September 17, and two were added. They will be glad to have Christians from other places when there to worship with them. If you are interested in a winter resort, write E. M. Goodson, Box 263, or J. O. Barnes, 2111 Broward Avenue.

John R. Williams, Hornbeak, Tenn., reports the following meetings: Gladly Hill, with one baptized and one from the Baptists; Jones Chapel, with seven baptized and four restored; Bethel, with thirteen baptized and twelve restored; Rehoboth, with seven baptized and eight restored—a total of twenty-eight baptized and twenty-four restored. He is now in a mission meeting at Minnick.

The disciples of Christ at Waxahachie, Texas, would like to find a young man who has had sufficient experience to enable him to do acceptable preaching and teach Bible classes. The Waxahachie city schools give Bible instruction at the churches one hour on one day every week. The church cannot get along without a preacher. They have been badly pinched by the financial crisis. They can finance a young preacher through university. (Trinity University is located at Waxahachie). We think there are young preachers who would like to take a university course, and this would be a fine opportunity. Write John E. Dunn, 219 South Mont Clair Avenue, Dallas, Texas, for information.

David Lipscomb College opened its fall session last Tuesday.

J. S. Ward preached at Lawrence Avenue, this city, last Lord's day.

Morgan H. Carter is in a meeting at Bellwood, in Wilson County, Tenn.

G. A. Dunn, Sr., will begin at Trinity Lane, this city, on September 29.

Ira L. Winterrowd has changed his address from Norman, Okla., to Cordell, Okla., Box 54.

A. D. Dies will begin a meeting at Philadelphia, in Wilson County, Tenn., next Lord's day.

J. Leonard Jackson reports two good services at Lindsley Avenue, this city, last Sunday, with one confession.

E. Gaston Collins closed at Merrimac Church, at Huntsville, Ala., with two baptisms and seven restorations.

Charles Holder closed at Sale Creek, Tenn., with eight baptisms. He is now at Rossville, Ga., with bright prospects.

Charley Taylor closed a two-weeks' meeting at Rothschild Avenue Church, this city, last Lord's day, with eight baptisms.

J. H. McBroom closed a tabernacle meeting at Granite, Okla. Large crowds were in attendance. He is now at Liberty Mills, near by.

E. D. Martin recently closed at Smartt, Tenn., with thirteen baptisms. He is now at West Riverside, McMinnville, Tenn., with eight baptisms to date.

W. Claude Hall recently closed at Lyles, Tenn., with twenty-seven added. He has since conducted a meeting at Morrison, which resulted in one baptism.

C. D. Crouch is in a meeting at Greenbrier Church, in Cheatham County, Tenn. He and Brother Barfield recently had a fine mission meeting near Ashland City.

A new congregation at Buel, Texas, near Cleburne, with seventeen baptisms, has been established. C. A. Buchanan, evangelist for the Cleburne church, held the meeting.

C. M. Fullias began at Twelfth Avenue, this city, last Lord's day, with overflowing crowds. There was one restoration, and three hundred and forty-one in the Bible study.

S. P. Pittman has just closed a meeting at Little Rock, near Lyles, Tenn., which resulted in one baptism; just before this, at Cross Roads, in Crockett County, with two reclaimed.

Andrew Perry recently held short meetings at Burnesville and Belmont, Ohio, and is now at Neffeta. He has had fifty-five baptisms and ten restorations during the spring and summer.

A. B. Lipscomb is in a splendid meeting at Scottsboro, Ala., with large audiences and good interest. There have been four baptisms to date and others are expected. Prof. A. L. Dixon, of Dellrose, Tenn., is the capable song leader.

J. T. Clark recently conducted a meeting at Campbell's Station, which resulted in four restorations and seventeen baptisms. During this meeting he preached once at Robertson's Fork and baptized one man. He is now at Hays Mill, Ala.

S. W. Colson sends to this office a good report of the Lord's work in Florida. He has recently visited Umatilla and Ocala, and found the cause of Christ growing in favor with God and man. D. A. Martin is doing work with a tent in those parts.

Tice Elkins closed at Springtown, Texas, with six restorations and eleven baptisms—one, a man one hundred and one years old, who had been a Baptist more than three-quarters of a century. Brother Elkins had sixty-four additions there last year.

The discussion at Russell Street Church, this city, on the instrumental-music question, between S. H. Hall and J. J. Walker, has been postponed one week owing to the illness of Brother Walker's mother. It is now scheduled to begin on the night of October 2.

W. M. Behel reports a meeting at Rockwood, Ala., with eight additions; one at Littleville, Ala., with five added; and one at Sherrod Schoolhouse, with twelve baptisms and ten restorations. He is now at Center Hill, Ala. He will be at Long Branch and Brace, Tenn., and Oak Grove, Ala., in October.

L. L. Yeagley recently closed at White Springs, in Jackson County, Tenn., with one baptism and one restoration; then at Free State, with thirteen baptisms and two restorations; then at the Forks of Finn Creek, near Gainesboro, Tenn., with thirteen baptisms and fifteen restorations. He is now at Farmington, near Lewisburg, Tenn.

Will J. Cullum has just closed a tent meeting at Worley's Schoolhouse, near Owen's Cross Roads, in Alabama, with fourteen baptisms and one restoration. Of those baptized, three were Baptists, one of which had been a Baptist more than fifty years. Brother Cullum now returns to Rockwood and Dayton, Tenn., to resume his regular work.

From W. T. Taylor, Carpenter, Okla., September 19: "I have been very busy preaching this year. I have held two mission meetings this summer. Last Lord's-day morning I preached at Carpenter, and at Hammon in the afternoon and at night. I have been preaching regularly at Berlin, Colter, Elk City, Carpenter, and at a schoolhouse near me."

From B. C. Goodpasture, Atlanta, Ga., September 18: "There was one restoration at West End Avenue yesterday. O. D. Bearden preached at Norcross on last Sunday morning. One came from the Baptists. T. J. Hunton and Don Hockaday closed a two-weeks' meeting near Adamsville, Ga., last night. Four were baptized. Hugh E. Garrett is in the first week of a good meeting at Trion, Ga."

The church at Hustburg, Tenn., commonly known as "Big Bottom," in Humphreys County, have under construction a house of worship and are unable to complete it. They need six hundred dollars to ceil and seat it. There are only a very few members who are able financially, and they have done all they can. Any person desiring to contribute to this worthy work may address and make all checks payable to the church of Christ, J. C. Crockett, treasurer, Denver, Tenn., Route 1.

From J. G. Allen, Muskogee, Okla., September 21: "We have just closed a twelve-days' meeting at C Street Church that encouraged us all with the work here in many ways. The meeting should have continued longer, but a pressing engagement forced us to close. John W. Hedge, of Kilgore, Texas, was the preacher, and Homer Ferguson, of Bishop, Texas, was song leader. Both endeared themselves to every member of the congregation by the godly manner in which they conducted themselves while among us. Four new members took their stand with us during the meeting."

Thomas H. Burton writes from Union, S. C., September 20: "One confession at the morning service last Sunday. We had a large crowd present, and it was rather interesting to see so many sitting on rough planks that were resting on nail kegs, boxes, and a few broken chairs. Brother, how would you enjoy going to church under such circumstances? The crowd here seemed to be thankful that we were so comfortably situated. In the afternoon I was with the congregation at Moore, where we had about one hundred present, seated on rough lumber in a grove in front of a man's yard. I have never seen a congregation more determined than these people. At night I was at Jonesville, where we had a fair crowd, perhaps one hundred. The meeting will close there Thursday night, as there is very little interest manifested. We plan to begin a meeting in this town on Saturday night."

Claud F. Witty writes from Detroit, Mich.: "For more than seven years the Warren Avenue Church has conducted its meetings in a temporary building at the corner of Fourteenth and Warren Avenues, but the time came when it was very evident that a larger and more permanent building was necessary. Now it so happened that the St. Barnabas Episcopal Church had a very valuable piece of property at Fourteenth, Grand River, and Forest Avenues that they were willing to sell; and since the location was one of the very best in the entire city, we set to work to secure it. Never did Christians pray more earnestly for an enlarged opportunity than we prayed for this one, and, with the divine help and the liberal assistance of brethren outside of the congregation, we secured it. The name of the congregation was changed from the Warren Avenue Church to the 'West Side Central church of Christ.' Sunday afternoon was set for the opening meeting, and a grand meeting it was. The auditorium was packed to the doors and the interest was the very best. W. G. Malcomson delivered a fine address, and the singing, both congregational and special, was of the kind that stirs one to the very depths of his soul. During the day six new members were added to the congregation, and the outlook for the future is certainly very encouraging. R. V. Cawthon is to begin a meeting for us in about a month, if the Lord wills."

Home Reading

Kind Words.

How many days might lose their gloom,
How many nights their sorrow,
If we should wait to criticize
Until a kindlier morrow!
A night oft changes hate to love;
A taunt, if left unspoken,
May change to sympathy and cheer,
And keep a heart unbroken.

How many tears we might be spared,
How many hours of sadness,
If men should utter only good,
And speak but cheer and gladness!
A word may break a lonely heart,
Or save a life that's broken;
Then let all evil words be stilled,
And only good be spoken. —Exchange.

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Sarah Jane, Assistant M.D.

Sarah Jane lived with Dr. Knipe, and in some of his cases even the kind and wise physician would not have known how to get along without her assistance. She never looked at people's tongues nor felt their pulse like the doctor did, but she was often worth more than medicine to some of his patients. Indeed, Sarah Jane might have been regarded as medicine, since it is something that helps cure people when they are sick; for sometimes medicine is fresh air or sunshine or exercise or even a good laugh.

Sarah Jane was a little black-and-tan terrier, so small that in very cold weather the doctor carried her in the pocket of his great fur coat. Often when the doctor and the fathers and mothers of the sick boys and girls were unable to get them to do what was needful for their recovery he would say: "O, I understand this case; all he needs is a dose of Sarah Jane." And she would always come to their assistance.

There was Helen Bath, who would not take the milk the doctor had ordered; so the next morning when he came he brought Sarah Jane with him.

"Sarah Jane, you show Helen how a little lady takes her milk when the doctor orders it." And Sarah Jane sat up on a chair beside the doctor and looked very obedient as he fastened his handkerchief about her neck. Then the doctor took from his medicine case a little glass and a tube, poured some milk into the glass, and as he held it Sarah Jane slowly drank it through the tube.

Helen laughed and thought she might drink some, too, if she had a small glass and a tube like Sarah Jane used.

Helen really got to like the milk, and she would ask for it every hour; but she could not drink it without the little glass tube.

Harry Wagner had the measles and did not want to take his medicine, so the doctor had to call in his assistant.

"Sarah Jane, you show Harry how to take it, will you?" And she jumped up on a chair, opened her mouth, and the doctor gave her some out of a special bottle. Harry laughed and opened his mouth, and thought it great fun to take it every time the clock struck the hour.

Charlie Lewis had broken his leg by a fall, and when it was taken out of the cast, he was afraid to try to put his foot to the floor, for it hurt him every time he attempted to do so.

"Well, never mind to-day, Charlie. I'll bring my assistant with me to-morrow, and she will show you how to do it."

The next morning the doctor and his assistant came to see Charlie.

"Charlie, this is my assistant," said the doctor. "Speak to Charlie, Sarah Jane."

Sarah Jane stood up on her hind feet and said, "Bow!

wow! wow! wow!" which the doctor said, meant "How do you do?"

"Now, Sarah Jane, show Charlie how you walk when you are lame." And she started off on her two hind feet, limping a bit as she went.

"You try it, Charlie, and see if you can do as well," kindly urged the doctor. Charlie tried; and though it hurt him some, he persevered, and was soon able to run about as well as ever.

All the boys and girls wanted the doctor to give them Sarah Jane, but he always said: "Come, Sarah Jane, we must go to some one else who needs us."—Exchange.

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Playing Jokes on Carlo.

Mr. and Mrs. Price had gone for a visit to relatives in the next county. It was before the days of automobiles, so they drove Dollie in the buggy. To Helen and Herman it seemed like a very great adventure, because it was so far, and there was a mountain to cross. It took nearly all day to make the trip.

The children had to stay home with Aunt Alice, who kept house while their parents were gone. Although they loved her dearly, they grew quite lonely until the three days were over and their parents returned. Their father and mother had missed them, too, and had a surprise for them.

Father came into the yard carrying a box, and on opening it they saw the ugliest, most ungainly, but most friendly puppy imaginable. Of course they loved him on the spot; and though they are now middle-aged folk, they laugh like children when they talk over the sport they had with Carlo.

He grew into a very large dog, with long, shaggy hair, but he never seemed to outgrow his puppy innocence. They fooled him often, but he never grew suspicious.

For instance, Herman made harness and hitched him to his express wagon. Carlo did not like to pull and would run away at sight of the harness; so Herman would hold the harness behind his back, take a piece of bread in his other hand, and call Carlo. The dog always came at sight of the bread, when Herman would catch him and hitch him up.

The jokes were not always kind. There was the time when Herman called him near a hornets' nest and then threw a stone into the nest, so that several hornets came out and stung him. What looked funny to Herman was the way Carlo rolled in the grass, and he never thought of the pain he was causing.

Carlo hated to get wet, yet when any one threw sticks into the water he would plunge in and bring them out in his mouth. One day Helen had a visitor. The two girls were dressed in nice, clean clothes. They ran races with Carlo; Herman gave them each a ride in the wagon with Carlo as horse, and when they were tired of this he was unhitched and they went to the pond.

"Here, Carlo, get this," said Helen, throwing a stick far out into the pond. "He just hates to get wet, but it is such fun to see him splash," she told the other girl. With a great bound the dog went in, swam to the stick, brought it out, and, laying it at Helen's feet, gave himself a mighty shake. His long, curly hair was full of water, which flew every way.

In dodging backward to keep from getting splashed, Helen slipped over the edge and fell into the pond. It was not deep, but her mouth and eyes were full of water; she coughed and strangled and was too frightened to know what to do.

Her little friend stood on the bank screaming and crying, but Carlo jumped right in and began pulling her toward the bank. With his help she scrambled out and, putting her arms around his neck, cried: "O, you dear dog! I'll never play another mean trick on you."—Exchange.

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Editorial

Singing With the Understanding.

BY J. C. M'Q.

We should be careful to sing the truth in our songs. Songs proclaim the sentiment of the people who sing them. A light, frivolous people will produce songs that are not elevating and soul-inspiring. As it is wrong to tell a lie, so it is wrong to sing a lie. Like David, we should sing praises unto our God. With the spirit and with the understanding we should sing unto the Lord a new song. Christians are admonished to "be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) Again, the Holy Spirit exhorts Christians: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. (Col. 3: 16.) If our people are ignorant of the truth and love it not, we cannot expect a spiritual sentiment to pervade our hymnology. Those who do not know the Bible cannot give it to others through their hymns. The people must know and love the truth before any great measure of the Bible will pervade our religious or national songs. More attention should be given to the songs we sing. Nothing inspires us more to do our best than do spiritual, heavenly songs. How often do we see hardened sinners moved to tears by the singing of scriptural hymns! If our national hymns are not religious, may it not be because we have not given the importance to our songs that we should have done? The Literary Digest, commenting on the lack of scriptural sentiment in our national hymns, speaks as follows:

That an Anglo-Saxon nation like the United States, "reared and nurtured in the atmosphere of the Bible,"

should not respond in a more generous measure to the message and spirit of the Bible in its patriotic poetry is something of a surprise to a Jewish writer. Not that the influence of the Bible is entirely absent, continues Dr. Leon Spitz in the Jewish Tribune (New York). Indeed, there is an unquestionable Biblical spirit, and a considerable use of scriptural style and Biblical lore. One possible reason why American national hymns are not so religious as they might be is the fact that "the earlier patriotic poets of the revolutionary period are known as the *atheistic school*." Summing it all up, Dr. Spitz thinks that a fair general statement would be that "scriptural influence in American patriotic poetry is not deep-set, but occasionally intense." The Jewish writer points out that:

"Several of the so-called patriotic poems evidence no direct Biblical influence at all. Among these should be classed the anonymously written 'Yankee Doodle' and the old version of 'Dixie.' 'Columbia, Gem of the Ocean,' betrays the use of only a few Biblical terms—to wit: incense, spices, and the phrase 'perfumes as of Eden.' 'America,' written by Samuel Francis Smith, reveals the sentiments of freedom and of love of land. The expression, 'Land where my fathers died,' is an instance of Biblical stylistic influence, as are also those other expressions, 'Our Fathers' God' and 'protect us by thy might.' The poem also contains, what is by far more important, an entire stanza conceived in the style of the book of Psalms:

Let music swell the breeze
And ring from all the trees,
Let mortals' tongues awake,
Let all that breathe partake,
Let rocks their silence break.

"We have here the Biblical notion of nature participating to the full in the joy of freedom. It bears comparison to several Psalms.

"The Star-Spangled Banner,' by Francis Scott Key, composed during an hour of storm and stress, a revolutionary hymn, is profuse with Biblical expressions, such as 'havoc of war,' 'the battle's confusion,' 'pollution,' 'the terror of flight,' 'the gloom of the grave,' 'war's desolation,' and the interesting slogan, 'In God Is Our Trust,' still a familiar inscription on our coins.

"Maryland, My Maryland,' a secession hymn, shows no Biblical association whatsoever; but, on the other hand, 'Dixie,' by Albert Pike, contains 'stronger than lions, swifter than eagles,' adopted from David's lament at the death of Saul and Jonathan in Second Samuel, and also the urge to fight

Till the spoilers are defeated,
Till the Lord's work is completed.

"Whittier and Holmes have to their credit some campaign hymns on the Civil War, but those are of a partisan rather than all-American nature.

"The Battle Hymn of the Republic,' by Julia Ward Howe, is the only patriotic song that is truly and intensely solemn and religious in its tone. The author exults at the fact that 'Mine eyes have seen the glory of the coming of the Lord,' and she invokes 'the fateful lightning of his terrible swift sword.' He will 'crush the serpent with his heel,' 'He is sifting out the hearts of men before his judgment seat,' and the concluding sentiment, 'O be swift my soul to answer Him, be jubilant my feet.'

"Holmes' 'God Save the Flag' enjoys the distinction of being the only patriotic hymn which makes use of Biblical lore:

Burning with star-fire, but never consuming,
Vainly the prophets of Baal would rend it,
Vainly his worshipers pray for its fall.

Borne on the deluge of old usurpations,
Drifted our ark o'er the desolate seas,
Bearing the rainbow of hope to the nations.

"We have here clear instances of Biblical lore, allusions to the burning bush in Exodus, a possible allusion to the scene at Carmel in First Kings and to Noah's ark and the rainbow that appeared after the flood in Genesis."

There's a time to part and a time to meet,
There's a time to sleep and a time to eat,
There's a time to work and a time to play,
There's a time to sing and a time to pray,
There's a time that's glad and a time that's blue,
There's a time to plan and a time to do,
There's a time to grin and show your grit—
But there never was a time to quit.—Selected.

The Home.

BY J. C. M'Q.

Much is being written about what is the matter with the schools. That our schools are not perfect will not be denied. That the Bible is not taught in the schools is to be deeply deplored. It is discouraging to know that our universities are teaching destructive higher criticism instead of a pure and unadulterated Christianity.

The way our people are leaving their homes and living in boarding houses, hotels, and apartments forebodes evil for them. The manner in which some women leave their homes and husbands, go out into the business world and contend with its problems, means the destruction of the home. When you destroy the home, you destroy the church, the state, and society. As the church is the salt of the earth, so the home is the salt of the church. The children in the church who study the Bible and love the truth are from the best homes. God ordained the home for the preservation and elevation of society. Hence, in the beginning it was said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 24.) Both Christ and Paul quote the above scripture with approval. The husband and wife should work and pray together first for the salvation of their children, then for the salvation of their neighbors, and then for the redemption of the world. Hence, the Holy Spirit admonishes: "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it." (Eph. 5: 22-26.)

The family is the unit of that which is good. With the family and home neglected, our civilization is sure to come to grief. When there is no religion of Christ in the home, there can be none in society, in the church, or in the school. With ignorance of the Bible prevailing in the home, it will also prevail in society and among the people. With a prayerless home, we will have a prayerless people. With a lack of respect and reverence for the Bible in the home will be a lack of respect for God in society. If we would correct our evils, we must begin in the home.

God requires the reading and teaching of his word in the family. "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 5-9.) In different words the same duty, yet more sweeping and comprehensive, is enjoined upon Christian parents: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6: 1-4.) Again, the man of wisdom, Solomon, says: "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.) To fail to correct a child is to ruin the child. Solomon also says: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." (Prov. 13: 24.)

If good boys come from Christian homes, so bad boys come from ungodly homes. To me nothing appears much more shocking than to see children have absolutely no re-

spect for their parents. In the light of the word of God, I can picture no good that the future has in reserve for them. How horrible for a boy to regard his father as his slave and to refuse to see anything good in him! Verily children are acting as though God had said: "Parents, obey your children." David has well said: "The fool and the brutish alike perish." It is not possible for a disobedient, disrespectful child to grow to a useful manhood. The young are so ignorant of God's word that it would be a miracle if they did not go astray. While we are asking what is wrong with our schools and with our civilization, would it not be well to inquire what is the matter with our homes? Have we not pulled down our family altars, and are we not permitting our children to grow up in ignorance, irreverence, and disobedience? Are we not failing to read and study the Bible as we should? It is no new thing for evil to pursue those who neglect God. David says: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver: whoso offereth the sacrifice of thanksgiving glorifieth me; and to him that ordereth his way aright, will I show the salvation of God." (Ps. 50: 22, 23.)

Instead of being a nation of money-makers, let us be a race of home-makers. Give us Christian men and women who are devoting the best that is in them to the making of well-ordered homes in which God as Father and Jesus as Elder Brother dwell. Give us fathers and mothers who make it the business of their lives to love the Lord Jesus Christ with all their hearts and to bring up their children in the nurture and admonition of the Lord. Then will we have happy homes where confidence and love dwell as twin sisters, and then will we have fewer foolish, ignorant women seeking to pile up gold for themselves when there is no reason or necessity for such conduct.

Some Observations.

BY A FRIEND.

[It is profitable to "watch ourselves go by" and at least occasionally "see ourselves as others see us," and it is with pleasure that we submit to our readers the following "Observations" of a friend, and commend his suggestions as very timely.—O. C. Lambert.]

The writer is not a member of the church of Christ, and would probably be classed as a "nonconformist," "sectarian," or "denominationalist." However, I married two of your members—wife and stepdaughter; and this, coupled with the great and abiding admiration that I entertain for the church and its most excellent members, may excuse me for "butting in."

I have been greatly interested in the discussions, both oral and written, on the subject of instrumental music in the churches. Being a member of the Episcopal Church, I had never heard the question discussed or heard questioned the propriety of having instruments of music in the worship, and it was, of course, a virgin field of thought for me.

I believe the advocates of the "vox humana" to be right on this subject. The debate seems to hinge on "psallo." Well, "psallo" is Greek; therefore, the Greeks, of course, know better than any one else the real meaning of this word, and in the orthodox Greek Church instruments are not used in the worship. I used to think that "high-class" music could not be rendered without orchestration. I was totally ignorant in this line of thinking; for, lo and behold, the Sistine Choir came to Nashville and rendered, in a way to charm the soul, the most difficult liturgical music of the Roman Church. This church is not a stickler for "the Bible as the sole rule of faith and practice," as she regards sacred tradition as binding as holy writ; yet I find that in the great churches of Rome—viz., St. Peter's Basilica, St. John Lateran, and Sistine Chapel—no instruments have ever been used, and the human voices of these great choirs were a revelation to the great Mozart, who ex-

pressed his utter amazement at the perfection of their singing unaided by any instrument.

In our law courts, when one wishes to be heard, who has no real right to a hearing on the record, he proceeds *amicus curiæ*—friend of the court; so, as a friend of the church of Christ, which I attend almost exclusively, to the utter neglect of the one I am a member of, I wish to make a few general observations on this subject of church music, being thoroughly in accord with the position taken by the Gospel Advocate relative to the use of instruments.

I have been delightfully entertained—and, let us hope, edified—by the preaching of your preachers, such as Elam, Srygley, Hardeman, Pullias, A. B. Lipscomb, and Ritchie (whose daily life is a sermon), but I have always been disappointed in the character of the songs sung. I note an entire abandonment of the old standard hymns, which have done so much and have been such a potential factor in the promotion of a reverential spirit in the worship.

For one thing, there seems to be no connection between the theme of the sermon and the hymns. For instance, I recently heard a most powerful sermon by Mr. Elam, whose subject was "The Goodness of God;" yet the songs, both before and after the sermon, were as far from the subject of the discourse as the east is from the west. Why not sing this on such an occasion?

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

In commemorating the passion of the Savior in the Lord's Supper, what could be more appropriate than to sing this sublime hymn?

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but lost,
And pour contempt on all my pride.

See from His hands, His side, His feet,
Mercy and love flow mingled down.
Did e'er such love and mercy meet,
Or thorns compose so rich a crown?

Feasts and fasts are not kept in the church of Christ; but when the sermon is based on the Holy Nativity, would it not be most appropriate to sing that great hymn, "Brightest and Best of the Sons of the Morning?" Would not all be benefited by these lines?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

When the preacher takes as his theme "The Risen Christ," see how well this song fits in:

Look, ye saints, the sight is glorious,
See the Man of Sorrows now,
From the fight returned victorious,
Every knee to Him shall bow.
Crown Him, crown Him, angels crown Him,
Crowns become the Victor's brow.

I heard that great preacher, Mr. Hardeman, preach a wonderful sermon on "The Church." If after the sermon we could have sung this old hymn, led by Mr. Pullias as only he can lead, would it not have been inspiring?

The church's one foundation is Jesus Christ, the Lord;
She is his own creation by water and the blood,
From heaven he came and sought her to be his only bride,
With his own blood he bought her, and for her life he died.

Elect from every nation, yet one o'er all the earth;
One charter of salvation; one faith, one Lord, one birth;
One holy name she blesses, partakes one holy food,
And to one hope she presses with every grace endued.

When did you ever hear a congregation sing any of the following: "Approach, my soul, the mercy seat;" "Before Jehovah's awful throne;" "Lord, for to-morrow and its needs I do not pray;" "Arise, my soul, arise;" "Jesus, I my cross have taken;" "Depths of mercy, can there be?"

"Jesus, the very thought of Thee with sweetness fills my breast;" "O for a thousand tongues to sing!" "Awake, my soul, stretch every nerve;" "Hasten, sinner, to be wise."

I could name a hundred more which are becoming obsolete and are never used in the worship. These are veritable lyric treasures. Stately in meter, sound in theology, and tuneful, harmonious, and inspiring, they are proper expressions of praise to Him unto whom belongs all "might, majesty, and dominion." Are not these old hymns, which for so many years brought consolation to countless thousands of Christian people, preferable in every way to these latter-day ecclesiastical "ragtime" productions, which endure for a short season and then give way to others no better?

What Is Success?

BY O. O. LAMBERT.

Men from time immemorial have been searching for the philosopher's stone, the four-leaf-clover, or the end of the rainbow. The reputed talisman that opens the enchanted door to the place where our cravings and longings can be satisfied is always in some other country or in some other age. The delusive, elusive mirage of complete happiness forever tantalizes our vision. We see the thing which gives every appearance of affording unalloyed happiness; we toil and stagger across the desert sands in an endeavor to reach the oasis, the beautiful lake surrounded by cool shade; but as we approach almost to the point of realization of our fondest dreams, it all vanishes, only to reappear still farther in the distance. The beast lies down at night completely satisfied with himself and his surroundings, but man is endowed with something which the beast does not have. He is harassed with longings which this world cannot satisfy. If there is not something somewhere that will satisfy this longing, then the lot of a beast is better than that of a man. The apostle interprets this longing which a man has as evidence of a future existence. (2 Cor. 5: 5.)

We see the wicked prosper and live long, while the righteous live in want and poverty and tribulation. It absolutely requires a future existence to equalize the lot of Dives and Lazarus. It is not in man to direct his steps. Man in his endeavor to obtain the highest good in life invariably gets farther from it. The civilization of which man loves to boast consists in taking the savage from an existence of almost absolute satisfaction, where his wants are few and are gratified, and placing him in an artificial, unnatural surrounding, increasing his wants and making it impossible for him to gratify them. If this is all we have gained by our boasted civilization, what is it, after all? This is what results from man's trying to direct his steps. "All things work together for good to them that love God." "The world by wisdom knew not God." "If in this life only we have hope in Christ, we are of all men most miserable." "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." Why not let the Lord lead? "No good thing will he withhold from them that walk uprightly."

What are some of the routes by which man pursues the elusive phantoms of happiness? Pleasure, honor, and wealth are the principal thoroughfares. What is the route which God has pointed out? "If any man will come after me, let him deny himself, and take up his cross, and follow me." "I am the door." "I am the way, the truth, and the life." "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

Kind looks, kind words, kind acts, and warm handshakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—John Hall.

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Commendation of Article.

BY CHARLES F. HARDIN.

In the Gospel Advocate of August 31, Brother C. R. Nichol has an article on the subject of "Coöperation in Mission Work," which I wish to commend heartily—first, because of its own merit, then because of the ability of Brother Nichol to write on such subjects; and by way of emphasis, and not because it is not correctly or plainly put, I wish to add an echo of experience to what he has said. Not all, but many, congregations should read the account of the cleansing of the ten lepers and ponder deeply the lesson of gratitude taught therein. If we could see our own selfishness as God sees us, surely we would be about the King's business more.

I never knew the real joy that comes from mission work until last spring, when I was asked to do work in the great mission field of Mississippi, where that godly man, Brother M. C. Cayce, was working before his death. I had done almost all kinds of work in the cause, but never before had I done work where the field was almost totally destitute; and by experience I have learned that this kind of work is fraught with more keen joy, more real pleasure and gratification, than any other work. Brethren, if you could be here and see the people listen to the truth for the first time in life, and see the expressions on their faces, and hear their significant comments on it, and see noble ones turn to obey the truth when they hear it, and see congregations set in order to keep house as "it is written," and receive the thanks of people who have been led out of error, and reciprocate the mutual joy, surely it would create such a strong and undying hunger and passion for service that you could no longer withhold it from the cause. I am very grateful indeed to note signs of an awakening along this line that indicates better times; and this is not written to condemn, but to encourage others to "go and do likewise."

I would not have any one think for one moment that the praise of being in mission work here is due your humble servant, not at all; but the praise belongs to God and those rare and worthy brethren who are making it possible for me to do this work. I very modestly suggest that had it not been for the untiring efforts of those Nashville brethren and the good brethren in Jackson, Miss., I would not have been here. The small congregation at Jackson, Miss., and the Lawrence Avenue congregation, the Eleventh Street congregation, and the David Lipscomb College congregation, of Nashville, Tenn., are supporting me in this work, and I honestly feel that it would be hard to say too much in

the behalf of these brethren. I could not be satisfied to close this letter without saying words of true praise for Brother A. M. Burton, of Nashville, one of the most active Christians I know of, and who is doing as much or more in a financial way than any one I know. May God bless him with a long life of such useful service. I mention these facts for example, and not to invite publicity, and feel sure that many will take courage at these few remarks and do more for the cause. I am not the only one being supported in this field by the Nashville brethren. They have Brother Fox, at Natchez, Miss., doing the same kind of work; also, they are assisting Brother Roy Vaughn to do the great amount of good that he is doing in this field. Others who have lived here are doing untold good in this State, and to them I am very closely drawn, as they are doing all they can for the cause under adverse circumstances. They are as strong in consecration and zeal and sacrifice as any one, and, therefore, truly great. With such able men contending and doing as the Nashville brethren and Brother Nichol, I take courage and press the fight with more ardor.

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Doing Mission Work.

BY WILLIE HUNTER.

A congregation, to be after the New Testament order, must have the missionary spirit—that is, a burning zeal to do mission work. But most of the small congregations only support one little meeting annually, and that on a very small scale.

When mission work is named, the cry is generally made: "We are few in number and poor in this world's goods;" "Our house needs repairing;" "Hard times;" "Bad crops;" "Bad luck;" etc. Most of the time it is merely an excuse.

It seems that the three greatest hindrances to the cause of Christ today are a failure to study the Scriptures, to go to church on Lord's day, and to lay by in store. (1 Cor. 16: 1, 2.) If the first fault was remedied, the other two would adjust themselves.

It seems from the actions of some people that they have a very narrow conception of the Lord's work. We hear of strikes among the miners and railroad men, but I believe we have strikes in just a little different form and under a different name among the professed followers of Christ at this day and time. A "dearth of preachers" is hardly more or less than a strike of preachers, brought about possibly and generally by a failure on the part of the church, which is supposed to be the pillar and ground of the truth (1 Tim. 3: 15), in doing its duty. Those preachers who have labored out in the "sticks" and waste places and borne the burden and heat of the day patiently for a very meager sum in the way of remuneration have begun to hear of the highly paid "pastor," desirably located, with the comforts of life and even the pleasures of life fully furnished; and so they have begun to wonder why the laborer is not worthy of his reward in the rural communities as well as in the cities and towns. (See 1 Cor. 9; 2 Cor. 8-11.) A preacher that is in the work just for the price he gets is not fit to be in the field, and a congregation that knows its duty and does not appreciate a preacher's labors enough to remunerate him liberally is not worthy of one's labors.

That the church is obligated to send the preacher, no one will doubt, inasmuch as the church is the support of the truth (1 Tim. 3: 15); and before the work will become self-sustaining in any locality it must come to see and realize this fact. We take, for instance, Jackson County, Tenn., which has some twenty congregations. A small sum from each congregation would support liberally a man in this mission field all of his time and would do a good and much-needed work;

whereas now they merely support their annual meeting and possibly look after a small amount of local work in their immediate community, and any work of a mission nature is left undone. This does not apply to any special county, but it is the case in many places; and we see souls being lost, while we, as God's representatives here on earth, are sleeping on our job. So let us awake and get busy, for the King's business requires haste.

"In His Name."

BY H. M. PHILLIPS.

In Col. 3: 17 we are told to do all in the name of Christ; in Acts 4: 12 we learn that there is no other name by which we are saved; in 1 Pet. 4: 16 we are asked to glorify God in "this name" (R. V.); and in John 16: 23, 24 the thought is for our prayers to be in the name of Christ. In his name evidently means by his authority, or according to his will. So if we pray and ask it for Christ's sake, we have no assurance that it is a scriptural way. God has promised to do a number of things for Christ's sake, but prayer is to be in the name of Christ. When we pray, it is for our sakes more especially, and we should know that Christ has very little need now. For the sake of the cause or our welfare we may pray, but in the name of Christ, and not for his sake. To ask a thing for his sake does not carry with it the idea of according to his will. To offer thanks for his sake hardly expresses the idea of giving thanks unto the Father by him.

But some might say that it is not necessary to so say in our thanks and prayers, just so you mean it at heart. Then would it do to leave out stating "in the name of the Son" when one is baptized? If so, when would it be necessary to put it in? At least I know if I pray and ask all in the name of Christ, no one can gainsay it. If I offer thanks in the name of Christ, it is safe, for the Book so states such to be done; but nowhere does it teach us to do such for Christ's sake.

I hear so many use this expression at the close of their prayers and when they offer thanks for the bread and the fruit of the vine and at the regular meals that I felt it not amiss to call attention to it.

Now, I have not said it is a great sin to say "for Christ's sake," but I do say that the word of God says for us to ask in the name of Christ and nowhere tells us to ask for his sake. So I know what the Word clearly commands is safe, and the other is too risky for me, and I want all to follow a "Thus saith the Lord" for what

we do. Think on this matter till you see what the word of God teaches and do as it says, and all will be well. May the Lord help us to do all in his name, for salvation is in no other.

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Field Reports

Lewisburg, Tenn., September 22.—The meeting of twelve days' duration in Clarksville, Tenn., closed last night. While there were only about twelve additions to the church, yet I think we left every soul rejoicing. They have a splendid new building and an untiring worker for a minister—Brother J. G. Malphurs. Brother S. F. Morrow, of Nashville, was with us the first five days, and he kept the “pot a-bilin” all the time. The following preachers attended once or more: J. G. Malphurs, S. F. Morrow, F. P. Taylor, C. L. Talley, C. E. W. Dorris, H. R. Daniels, W. H. Owen, and George Bethurum. Members from about ten congregations attended at different times in the meeting. We are expecting great things at Clarksville.—H. H. Adamson.

Summit, Ga., September 8.—I have just closed a twelve-days' meeting at McGregor, Ga., and am glad to report a good meeting. The crowds were good throughout, and also the interest, the last night of the meeting bringing the best night gathering of the meeting. There were three sermons on each Lord's day of the meeting. The brethren had announced that dinner would be brought to the church ground and served, and the sisters and their friends did their part well. The Summit brethren intended being there on the last Lord's day, but were hindered on account of transportation. Sister Fowler and family, from Soperton, Ga., were there. She is a native of Tennessee, coming from Lebanon, and is now trying to establish the church in her home town. Brother Garrett is to hold a meeting there soon. The meeting at McGregor resulted in ten additions to the church. I am to be in a few-days' meeting with the brethren at Adel, beginning on the fourth Lord's day in this month.—J. Bedford Beck.

Lexie, Tenn., September 18.—On the third Lord's day in August I began a meeting with the Reid Avenue congregation, in Nashville, Tenn. Brother Will J. Cullum working with me in the song service and otherwise. The meeting continued thirteen days, with one service each day through week days and two services on Lord's day. Brother Cullum and I visited among the members and friends during the day, talking up the meeting and trying to get people interested in the cause of Christ. Three young ladies were baptized during the meeting and others seemed to be almost persuaded. The Reid Avenue Church is composed of some very fine people. They are planning for greater things, and we have every reason to believe that there is a great future before them. We learned to love them very dearly. Brother Cullum is a fine coworker and makes things count where he goes. On the first Lord's day in September I began a meeting with the church at Lois, Tenn., this being my fifth meeting with the church there. The meeting continued ten days, with two services each day except Saturday. The attendance was fine both day and

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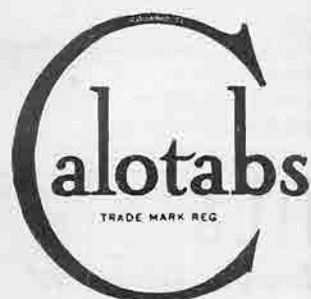
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scriber.

night, notwithstanding there was an-
other meeting running near by.
Nineteen persons were baptized, and
one took her stand to be a Christian
only and to be a member of the New
Testament church. I began here at
Lexie yesterday, with two services
and dinner on the ground. The audi-
ences were very large, there being vis-
iting brethren from Winchester, Hunt-
land, Lois, and other communities.
Prospects are good for a fine meeting.
Brother R. C. White, with a com-
petent singer, is to begin a meeting
at Jefferson City, Tenn., this week.
This is purely a mission point—only
five or six members there. Our fund
for East Tennessee mission work is
running very low. We have but little
on hand to support this meeting. We
would so much appreciate contribu-
tions for this work. Do not overlook
it, brethren. Brother T. Q. Martin is
to begin a tabernacle meeting with
the church at Cleveland, Tenn., on the
first Lord's day in October, and we are
looking forward to a great meeting.
It will be within reach of the breth-
ren from the congregations at Chatta-
nooga, Tyner, Ooltewah, Union Grove,
Calhoun, Riceville, Athens, Etowah,
Englewood, and Niota. The church
at Cleveland will be pleased to have
them visit the meeting.—George W.
Farmer.

Roll of Students of J. A. Harding.

We again call attention of the read-
ers of the Gospel Advocate to the fact
that there is being formed a roll, or
list, of the names of the students of
J. A. Harding.

In the twenty-one years in which he
was president of the Nashville Bible
School, now David Lipscomb College,
and Potter Bible College, many boys
and girls, men and women, were his
students, and will be glad to do him
honor.

We are seeking to collect a complete
roll of these students. The call has al-
ready been made in the papers and
names are coming in. As stated in
the first call, we do not want to miss
a single name. To do this, every one
that sees the call must help. In no
other way can a complete roll of these
students be made.

In sending in names, let no one
think that some student that he
knows will send his own name or
that some one else will send it. He
may not see the call, or for some other
reason we might not get that name;
therefore, we are asking that every
one send his own name and the name
of every other student that he knows.
Certainly the same name will be sent
by different ones, but we can weed



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have the address, send it anyhow.
The roll cannot be complete unless
we all pursue this course in sending
names. If you know a name and do
not know the address, send the name
and we will hunt for the address.

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Nourishing the Body.

BY J. E. WAINWRIGHT.

Lessons from life by inspired teachers have served to intensify our interest and appreciation of beautiful Bible truths. When material comparison is offered, it is imperative that we closely examine the reference and thereby prepare ourselves to grasp more fully the spiritual significance.

In chapters 1 and 5 of the Ephe-sian letter the church is called "the body." Christ is designated as the head and individuals as members of the body. Able writers have said many excellent things about the church body. I will not tax your patience, but deal with another phase not overworked. Nourishing the physical body presents a wonderful study. The mouth receives the food and delivers it to the internal organs in bulk form. The internal organs serve as "dividers," which Webster defines: "A distributor; one who deals out to each his share." The dividers dispatch the various shares to different members of the body in order to replenish and keep them in healthy condition. Their position is very important. Should they fail to function properly, the entire system is liable to be thrown into a state of disorder. The shares must be properly dispatched to the brains, bone, delicate tissues, etc. Shares for one member will not apply to another. Members must not be neglected, as contamination will set up and endanger the whole body.

The spiritual lesson is that Jesus and his inspired apostles have given to us a wonderful bulk of wholesome food in perfect condition. (James 1: 25.) It is called the "bread of life." (John 6.) The necessity of "dividers," or teachers, is plainly embraced in 2 Tim. 2: 15. The qualifications are outlined in 2 Tim. 2: 2—"faithful" and "able." Why this necessity? A careful study will readily reveal the importance in order to rightly divide this spiritual food and dispatch to the various members of the church body according to the ages and ability. When dividers fail in their duty, we soon observe unhealthy members. When food applicable to one member is forced on another member, we find disorder and dissatisfaction. The food is to be properly distributed to the right members at the right time and in the proper way. It is sad to view the multiplied thousands who have perished and are perishing for lack of nourishment, while some self-styled reformer waxes hot with arguments as to the "one-how" the dividing must be done.

Before drawing the curtains we wish to view for a while the beauty of the "other side of life." Behold a wide-awake congregation proving

their faith by their works. The "dividers" are kept busy dispatching nice, wholesome food, properly prepared, to various members of the body. The members display bright, healthy appearances, because they are being exercised in godliness—a picture like unto the bride of the rose of Sharon. Note their growth in grace and knowledge. Indeed, "Tis a beautiful sight to behold."

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Brother Grump.

BY F. P. FONNER.

Brother Grump is a self-centered, oversensitive individual who is continually taking offense at what others say and do. His grievances are more often imaginary than real. In almost every congregation of Christians he is more or less in evidence; and, in fact, he is becoming rather too numerous in many localities. He is a snappy, snarly, contentious individual, and is never happy unless he can have his own way about everything; and yet we are plainly told that "if any man seem to be contentious, we have no such custom, neither the churches of God." (See 1 Cor. 11: 16.) These snappy, snarly, contentious, and contrary persons succeed admirably in destroying the peace of churches and families. They are a continual menace to the peace and happiness of other persons. They are also very successful in making themselves unhappy and in hindering the Lord's work in many places. Some of them are subject to moods, and you never know where to find them or how to approach them. If you ask them a question, you seldom get a decent, sensible answer. You are obliged to pull out of them all you get. Sometimes such persons come into the assembly on the Lord's day, showing by their actions that they are mad; and this casts a gloom over the whole congregation. This is a downright shame. It will finally destroy the individual who does it. Numerous instances might be cited where preachers and others have thus ruined themselves. If these self-centered, "grumpy" individuals want to be useful, they must correct this evil disposition in themselves. They must repent heartily of this great sin before they can correct the faults of others.

Some preachers afflicted with the "grumps" have been known to sit like stumps in the assembly, utterly refusing to do anything at all. When the "grumps" attack a preacher, it is usually a very bad case, and it soon results in spiritual death.

One of the most potent causes of this deadly spiritual disease is too much self-esteem. This is forbidden in the New Testament. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12: 3.) When due to this cause, the means of cure can be found in this and other verses of scripture.

Jealousy is also another cause producing this spiritual malady. Some say that jealousy has been reduced to a minimum, and that it scarcely ex-

ists at all among preachers. In fact, it does not exist among that class of men who have given their all for Christ's sake and who have followed him through evil report as well as good. These battle-scarred veterans of the cross have never had time to become jealous of others. They have cultivated those qualities of the soul which make men great in the eyes of God. They are superior men. They are a noble army of workers for God. May God bless and prosper every one of them. Not one of them must be allowed to suffer in old age for the necessities of life. But there is a class of men among whom jealousy exists to an alarming extent, but these are always inferior men. In every case there is some weakness or some defect of character. This class of men are incapable of doing much good, but they are continually placing obstructions in the way of others who can do good. They, although many of them are the merest novices, assume to know more than the most profound Bible scholar in the entire church of God. Some of them do not know their own language; but in their own estimation they are wiser than all the reformers, from the Campbells down to the present moment. This is egotism gone to seed. Thus it appears that inferior men are continually crit-

icizing the efforts of men who are their superiors in every respect. It is the inferior man who becomes jealous of the superior man; and if everything does not go his way, he very often has a severe attack of the "grumps," to the detriment of the true cause of Christ.

It is to be hoped that if this short article reaches Brother Grump it will cause him to think seriously in regard to his own spiritual condition, because he is surely in a bad fix. It is also to be hoped that he will do better in the future.

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Does Christ's Kingdom Now Exist?

BY W. L. REEVES.

Any man who believes what the Bible says most certainly believes that Christ is now King and that his kingdom does exist at the present time. We give some quotations which clearly teach that this is true:

"Jesus Christ, . . . who is the blessed and only Potentate, the King of kings, and Lord of lords." (1 Tim. 6: 13-15.) This passage does not say Christ shall become King, but it declares that he is the "King of kings."

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings." (Rev. 17: 14.) The reader will notice this verse says that he is "King of kings" and that he "shall overcome." It does not say, "He shall become King after he has overcome," as some among us are teaching. The verse teaches very clearly that because he is King he will overcome all who "make war with the Lamb." Brethren beloved, the fight is on now, and all of us should see that we are on the King's side, fighting the fight of faith and leaving off all divisive speculations in obedience to the command: "Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) Let us not be of those who wish "to draw away disciples after them." (Acts 20: 30.)

I appeal to all to reject all these wild speculations about the kingdom of Christ yet to be set up on earth at his coming. Why not just be satisfied with what the Book unmistakably says in such passages as the following: "Giving thanks unto the Father, . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son?" (Col. 1: 12, 13.) These Colossians were in the kingdom of God's dear Son; therefore the Son of God has a kingdom. I never have met a man who believes Col. 1: 13 if he contends that the kingdom is yet to be set up on earth.

Let us carefully read another passage. To the Thessalonians Paul said: "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." (1 Thess. 2: 11, 12.) It is strange to me that men who absolutely know that Christ said, "All power is given unto me in heaven and in earth," will refuse to recognize him as King. It is clear that the kingdom now exists; that people have been translated into it; that the territory over which Christ has all power is both heaven and earth; and when the earth is annihilated, the souls of the righteous will enter into that part of

the present kingdom called "heaven," which shall never be destroyed. (Dan. 2: 44.) Remember that now there is just one kingdom of Christ, and it is Christ's wish that his will be done on earth as it is in heaven. (Matt. 6: 10.) This being true, Paul prayed thus: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12: 28.)

A Correction.

My Dear Brother McQuiddy: Recently I sent to the Gospel Advocate a group of my own poems, and with them a poem, entitled "What Do They Say," and the name of the author not given. I notice in your publication of the poem it was accredited to me; therefore, I am writing to ask you to make the correction in your next edition, lest the unknown author think I am poaching on his or her preserves.

Thanking you and with good wishes for the Advocate and yourself,

Yours very truly,
CLARA COX EPPERSON.

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Why Did Paul Thank God That He Had Baptized None of the Corinthians but Crispus and Gaius and the Household of Stephanas?

[Our readers are given a reprint from the pen of P. S. Fall this week. This article was printed in the Gospel Advocate of 1876.—H. Leo B.]

Perhaps it may be well to inquire why, if the Lord sent him "not to baptize," he did it at all; and, if the fact that this omission in *his* work indicates that baptism is of no importance, whether the fact that it is *not* omitted, but is positively enjoined, in the commission to the eleven, does not prove that it is of very great importance.

The name of the man, which signifies "little," has been urged as a reason why he did not baptize *more*; but this is as good a reason against his baptizing *any*. That his "bodily presence was weak" is doubtless true; but it does not require much strength to baptize the hand in a basin of water and to lay that baptized hand on the head of a convert, supposing *that* to be divinely required; nor much to raise even a large person out of a liquid that has an upward pressure, especially as the human body is of nearly the same specific gravity with water, and as some human bodies will float in it. That Paul did baptize some persons is unquestionable; and this teaches that he regarded the rite as of indispensable obligation upon those who would acknowledge the Lord of all and would *wear his name*. He was accompanied usually by a "minister," and here had Aquila, Silas, and Timothy, who, doubtless, baptized the very numerous converts made at Corinth, a few of whom Paul himself, because of special reasons, saw fit to immerse. Gaius, his host, and Crispus, the chief ruler of the synagogue, were persons of influence, and, together with Stephanas and his family, were the first fruits of his ministry in Achaia. Two households, all of mature age, were thus the nucleus of the church of Christ at Corinth, and it was perfectly fit that Paul should himself baptize them. He may have baptized others, in like manner, elsewhere; but *here* he was thankful that but few had received the initiating rite at his hands.

Now, what reason could he have had for congratulating himself upon this? Ordinarily preachers are glad to report their successes, and to thank God for them, as well as to rejoice in opportunities of administering baptism. Paul, too, had recently left Athens, where he had made a comparative failure, possibly because he had thrown himself into the popular current, and had thought to win

learned men by means of learning, while preaching to them "Jesus and the resurrection." Here, on the contrary, his success was wonderful: "Many of the Corinthians hearing believed, and were baptized." He had "determined" to know nothing among them, but Jesus the Christ, and him the crucified One, having been taught by unsuccessful experiment that "the wisdom of this world is foolishness with God," and that the *one name* is the sole foundation for the one church. It is natural to suppose, then, that he would gladly have availed himself of this opportunity to baptize many.

He gives two reasons for his thankfulness that he had not done so. One is: "Christ sent *me* not to baptize, but to preach the gospel."

We learn, hence, that Paul acted under a different commission from that of the eleven—they were sent especially to "make disciples" by baptizing them; and while he felt himself *at liberty* to administer this ordinance, it was not his commission that gave him the authority, but simply *his discipleship*. The eleven were commanded to teach the disciples to observe all things whatsoever Christ had taught *them* to observe; and this justifies the performance of the rite *by any disciple* of whom the congregation to which he belongs may require it; otherwise there is no authority for its performance now. This reason for not having baptized more of the Corinthians may have applied likewise to *every* other congregation gathered by Paul: he might do as he preferred—either baptize with his own hands or delegate the duty to a minister; but in no case recorded in the Acts of the Apostles was baptism omitted when discipleship followed preaching of the word. Many things might be said in this connection that are precluded by the length of this essay.

The other reason given for thankfulness at not having baptized more of the Corinthians is: "Lest any should say that into mine own name I had baptized."

The congregation at Corinth had been guilty of the sin of sectarianism. Parties had been formed in the church under leaders who may have been "ministers by whom they had believed." *Every one* of you saith, I am of Paul, and I of Apollos, and I of Peter, and I of Christ." The whole body seems to have been schismatized, but among them not many could say truthfully, "I am of Paul," since he had baptized but very few.

Thus at an early age of the church divisions crept in, and the basis of them was a personal attachment to the ministers who had baptized the converts. Paul had reason to congratulate himself that the party that had assumed his name was but a small one, knowing, as he did, that upon the *oneness of the body of Christ* depended the conversion of the world. (John 17: 21.)

It is impossible to read 1 Cor. 1 without observing that the apostle condemns, in the most emphatic manner, these schisms: "Was Paul crucified for you"—that you should wear *his* name? Or "were you baptized into his name"—that you should say, "I am of Paul?" Does he not teach us thus, that no name is to be worn in the church and before the world, but that of Him who died for us, and by whose authority and *into whose name* we are baptized?

If there were but one believer in Christ in the world, that believer would have been *cut off* from the world by his faith. He would then be a *sect in the world*. The same

would be true were there a million of believers in the world. They would be a sect in the world, because cut off therefrom by their faith; *in* the world, but not *of* the world. So long, then, as a church exists, there must be a sect in the world; and this is of divine authority. But when the church, which is the body of Christ, divides itself into schismatic parties—either on account of those who baptized them, or because of attachment to a set of doctrines, or of a form of government, or of a particular ordinance—then appears that criminality which the apostle condemns. No wonder he says by way of introduction to that condemnation: "Now I beseech you, brethren, by the name of our Lord Jesus Christ [which you wear], that ye all speak the same thing, and that there be no divisions [sects] among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) He must have regarded these schisms as a most serious matter, if he could thank God that so few belonged to *his* party. The spirit he breathes is not that of the denominations of the day, which pride themselves on their numbers and on their worldly influence, and labor unceasingly to increase both.

The present state of things is sometimes justified by saying that, if "the church" was not thus divided, it would become formidable to the state, and would usurp all authority, as witness the efforts of John Calvin at Geneva, and of the fifth monarchy men in England. There would be some reason in this were the church of Christ one denomination under a form of government adopted by itself. Romanism has shown what it would do, and so has the Parliamentary Church in England. As each denomination has attained to power, it has persecuted non-conformists. This is admitted. But those who argue thus do not understand the structure of original Christianity. It is impossible for that to become a worldly power, because *it can never assume the denominational form*. In its normal state, each congregation was as perfect an exhibition of the kingdom of heaven on earth as though no other than itself existed. Moreover, there were no ties by which these congregations were united into one ecclesiasticism. While, therefore, the early congregations suffered most terrible persecutions, and sympathized most acutely with each other, they did not unite in a body to repel their oppressors; much less could they, although numbered by millions, assume to be a power in the state. *Their kingdom was not of this world*. The advocates of original Christianity now desire to copy this model, to endeavor to form each separate congregation after it; and while, for all good and legitimate purposes, they may cooperate, they can never consent to see the whole formed into a denominational ecclesiasticism. So far as they are concerned, then, the argument against oneness fails. It may apply, in all its force, to those denominationalists who employ it.

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Our Contributors

Brother Smith's Wandering Rejoinder.

BY J. B. BRINEY.

Brother Smith's reply to my article in the Gospel Advocate of September 14 is somewhat of a curiosity. He uses three columns and a half to reply to an article that occupies just nine lines more than one column! This shows that he realizes that he is under the weight of a staggering load in attempting to sustain his affirmation that the Scriptures "plainly forbid" the use of an instrument in worship. His first column is wholly irrelevant to the issue between him and me. O. E. Payne's book and editorial notes in the Christian Standard have no bearing whatever upon Brother Smith's affirmation as indicated above. When my good brother opened up this discussion in the Gospel Advocate, I was led to hope that we would have a frank, straightforward, and brotherly investigation of this disputed question in the light of New Testament teaching; but I am now constrained to confess that that reasonable hope seems destined to disappointment, for my dear brother appears to be simply sparring for some sort of advantage before his readers.

This first column of Brother Smith's reply is not only irrelevant, but it is made up largely of misrepresentations (unintentional, no doubt, but misrepresentations all the same.) The caption of his article is entirely misleading. I have not deserted O. E. Payne in anything that I ever said about his book. I have said that he abundantly sustains his thesis as expressed in the title of his book—namely, "Instrumental Music Is Scriptural"—and I still say that he proves that thesis to a demonstration. I have never indorsed the extreme position of the book that the New Testament "enjoins" the use of an instrument in worship, nor do I believe that proposition. It is certainly a new idea in regard to book reviews that a reviewer, in recommending a book in a general way, thereby indorses everything in the book! If Brother Smith wanted to fairly represent my views on the use of instrumental music in worship, why did he not examine my book on that subject, in which my position is fully developed?

For forty years or more my position has been that an instrument may be used as an aid to singing, and I have never varied from that position, and no one has any trouble in "permanently" locating me, who desires to do so, and will take the trouble to examine what I have written on the subject. In view of the facts in the case, Brother Smith's talk about me "throwing down my gun and fleeing the field without firing a single shot" is the merest buncombe! But now comes something a little more serious. Brother Smith says: "Again, in the Standard of June 3, 1922, editorially, and over the signature of Brother Briney, we have the following relative to Payne's position: 'The author has made an exhaustive research of the meaning of *psallo*, precisely as Campbell and others have made the same investigation in regard to *baptizo*. The result is an overwhelming conviction that not only was instrumental music allowed in the worship of the primitive church, but that it was positively enjoined.'" Now, that means that I wrote the language just quoted, when the fact is that it is in an editorial introduction to what I did write, for which I am no more responsible than is Brother Smith! This misrepresentation can only be excused on the almost inexcusable ground of careless reading. The book notice to which my name is appended begins with "To Whom It May Concern," and it does not contain the language attributed to me! Is this progress in an honest investigation?

I am sorry that I have had to occupy so much space in

correcting Brother Smith's erroneous representations, but it was absolutely necessary. Now for his arguments. I am surprised at his incense logic. The burning of incense belonged to the dispensation that passed away to give place to the dispensation of the new covenant. Besides, the burning of incense was typical of something; and when the thing typified comes, the type passes away. I find that I did use "water" instead of "meat" in my illustration based on the Lord's Supper, but that makes no difference, as the principle is the same. There is absolutely no place for water in that institution. The Master says, "This is my blood" (not water), and water is in no way helpful in partaking of the Supper, and hence the cases are not parallel. Infant baptism does not aid believer's baptism, but displaces it and becomes a substitute, and hence is not parallel.

If I misunderstood Brother Smith's "cow illustration," his language is responsible for it; but he has a right to explain what he meant, and I gladly accept his explanation, which does not help him in the least degree. The offering of a cow would in no way assist in the offering of a sheep, and therefore it is not parallel with the use of an instrument to aid in singing. Hence, Brother Smith's cow impales him on either horn. The Jew might do anything in offering a sheep that would aid him in making the offering, and in singing one may employ that which aids one in that form of worship.

In paragraphs 6 and 7 Brother Smith *assumes* that the word "sing" as used in the New Testament is a specific word whose meaning excludes the use of an instrument. That assumption never has been proved and never will be. On the contrary, it has been shown to a demonstration that in New Testament times it meant to sing either with or without an instrument. Of course that question cannot be argued here and now, but the fact is as just stated, and I am prepared to prove it if this discussion is permitted to go on. When Brother Smith introduced this discussion into the Gospel Advocate, he did it with somewhat of a flourish of trumpets, saying: "It is with much pleasure that I undertake to answer Brother Briney's question, for it affords me an opportunity of doing what I have desired for a long time—viz., getting some light from him on what seems to me to be a most important matter." But it now seems that the light is getting too strong for Brother Smith's eyes, and there are indications that he wants to turn the light off instead of turning it on! In paragraph 7 Brother Smith asks a number of questions that are based on the assumption that no instrumental music was used in New Testament times, without offering any proof of that threadbare assumption. Yes, he does prove it by my fifty-year-old statement that it was "born five hundred years out of time." How fortunate for my good brother that I wrote fifty years ago! That old statement has been shown to be entirely incorrect.

Brother Smith's quotation from 2 Chronicles fails to sustain his contention. Does it follow that because instrumental music was used for a given purpose at one time, it cannot be used for a different purpose at another time? The Jews used instrumental music to praise God, and I can use it simply to sustain and help my voice in praising God, my purpose being merely to aid me in singing. What's the matter with my brother's logic, anyhow? In paragraph 8 Brother Smith utterly fails. God has as much legislated on seeing and hearing as he has on singing. He says seeing is to be done with the eye, and hearing by the ear; and if singing with the voice excludes the use of an aid, so do seeing with the eye and hearing with the ear exclude the use of aids. From this conclusion there is no escape. God has been just as specific in telling us how to see and hear as he has been in telling us how to sing. But this is not all. If God's legislation on the subject excludes an instrument, it also excludes the voice. Eph. 5: 19 says: "Speaking one to another in psalms and hymns and spiritual songs, sing-

ing and making melody with your heart to the Lord." The singing and making melody is to be done with the heart, and not with the voice. The vocal cords are not in the heart, and hence they are excluded if any other instrument is. Furthermore, the singing of Eph. 5: 19 and Col. 3: 16 is not worship at all, for it is to be addressed by the brethren to one another, and of course they are not to worship one another, and this takes the foundation from under Brother Smith's whole contention.

Heb. 13: 15 says not one word about singing or making music of any kind. Here it is: "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." There is no hint here about singing or any other kind of music, and one can offer a sacrifice of praise to God and not utter a note of music. One might whistle with the lips in praising God. Would Brother Smith object to that? I repeat that the musical staff in an instrument does no more in guiding the voice through the ear than the printed staff does to guide the voice through the eye. God says no more about a printed staff than he does about one in an instrument. I account for the fact, if it be a fact, that the New Testament says nothing about the use of an instrument in singing, on the ground that it was so common among the Jews that it was not necessary to mention it. If the use of an instrument is such a great sin, how does Brother Smith account for the fact that it is not expressly condemned in the New Testament? The Jews were brought up to it, and would naturally continue it unless they were expressly forbidden to do so. But such is not the case. On the contrary, the Jewish Christians continued to worship in the temple where and when instruments were used, and not one syllable of dissent or reproof is recorded in the New Testament. How does my brother account for this crushing fact which eviscerates his whole contention of all life and force? "Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour." Here are two leading apostles going into the temple at the hour of prayer, and they could be going into the temple at that hour for no other purpose than to worship. There is no doubt of this on the part of any one who has not an unscriptural theory to try to support. Musical instruments were used in the temple worship, and here we have apostolic approval of such worship. Let Brother Smith stay his hand against it, lest he be found to be fighting against God.

[See Brother Smith's reply on page 946.]

Think on This.

BY S. H. HALL.

In 1 Tim. 3: 15, Paul says: "The church of the living God, the pillar and ground [stay or support] of the truth."

Now, what does Paul here say is the ground and support of the truth? He says it is "the church of the living God." Then, in order for us to be "the church of the living God," we must support the truth. We dare not support our own doctrines and theories. When we do this, we cease to be the church of the living God; for to be it, we must support the truth. The faithful disciples of our Lord constitute this house. (See Heb. 3: 6.)

Now let us get this well fixed in our hearts. One of the marks of the true church of our Lord is that it supports the truth. This is just another way of saying that God's people support his word. For Christ says: "Thy word is truth." (John 17: 17.)

Had you ever thought of how strongly this fact declares the all-sufficiency of the doctrine of our Lord? For we are to support his truth, not something else. We cannot afford to add to the truth, then support these additions, for in supporting what we add to his word is not supporting the word itself. The same is true of subtractions. We are not to take something from God's word and try to

defend ourselves in this act; for in doing so we are actually declaring that what we have subtracted is not needful, and this would be to make war on the truth. We are not to pervert the gospel, then defend our perversions, for this is equivalent to supporting another gospel altogether. (See Gal. 1: 6-9.) Then for us to be the kind of church Christ would have us be, we are simply shut up to what our Lord teaches—no more, no less. This is the happy and joyful life to live. Let us live it.

But some one will say: "Brother Hall, I thought the truth supports and sustains us." In this you think correctly. But God's truth supports and sustains only those who support it. Indeed, it is the rock on which we stand for support. But we must stand on it, not on the doctrines of men. We must stay with the truth, if we wish to be indeed the church Christ would have us to be.

Does the Explanation Explain?

BY F. B. SRYGLEY.

It will be remembered that I copied from the Firm Foundation an article by Brother J. M. McCaleb on "War Is Right," in the Gospel Advocate, and reviewed it. Recently in the same paper Brother Elam makes an effort to explain Brother McCaleb's article in the following way:

BROTHER McCaleb's ARTICLE ON "WAR IS RIGHT."

Dear Brother Showalter: May I say a word in regard to Brother McCaleb's article on war?

I read this as copied in the Gospel Advocate, and I have just read your comment upon it.

I took it as a piece of irony. Every one knows lying, stealing, incest, etc., are grievous sins, strongly condemned by the Lord; so is war. Some good brethren wink at the great sin of war with all its devastation and carnage, and seem even to justify it under certain circumstances; hence, lying, stealing, incest, etc., are just as justifiable under certain other circumstances. In fact, did not some brethren argue during the World War, in regard to Christians' engaging in it, just as Brother McCaleb now argues in regard to their lying, stealing, committing adultery, etc.? If Christians are ever justifiable in engaging in war—shedding blood, burning houses and cities, making widows and orphans, cripples and maniacs, and hurling millions of unprepared souls into eternity—then they are just as justifiable in lying, stealing, committing adultery, incest, and in committing many other sins on earth.

I am glad that the brethren who seemed in any way to favor war while war was in progress see the weakness and foolishness of Brother McCaleb's reasoning, as they seem to think he intends it.

All who see that lying, stealing, incest, etc., are condemned by the Lord should see also that war is.

A serious, thoughtful, and studious preacher took Brother McCaleb's article as I do.

Understanding his article as any may, I am glad he wrote it. It will serve to bring out the sin of Christians' engaging in war.

David could see most readily the sin of the rich man in taking the poor man's one little ewe lamb; but—O, well, some of us poor and weak mortals cannot see ourselves as others see us, and most especially as God sees us. How readily some brethren can see that lying, stealing, adultery, incest, etc., are wrong, while unable to see that war, which embraces all these sins and almost all others, is!

We shall be glad to see Brother McCaleb's explanation of his own article.

Since this subject of Christians' engaging under any circumstances in carnal warfare is still before us, I should be pleased to see a thorough discussion of it by thoroughly Christian and competent men, and altogether in the light of the word of God, without prejudice and passion, free from personalities, and only to learn the will of our Father in heaven, that we may all first practice and then teach it to others. On this, as on "all things that pertain unto life and godliness," there is the unity of the Spirit in the bond of peace.

E. A. ELAM.

Brother Elam says of McCaleb's unscriptural position, "I took it as a piece of irony;" but he offers no proof that it is irony, only "a serious, thoughtful, studious preacher took it" the same way. That fact evidently puts Brother Elam in good company; but I am unable to see how either

one of them took it that way unless they had more evidence before them than the article itself. As far as I am able to see, there is not a sentence, a word, a syllable, or a punctuation point in the article that would indicate irony. The first sentence in the article reads: "I have reconsidered this question, and for the following reasons it would seem that war is right." That statement is either true or false. If it is true, Brother Elam is wrong; and if it is not true, there is a word that describes it, but that word is not "irony."

I do not know to whom Brother Elam refers in his statement: "I am glad that the brethren who seemed to favor war while war was in progress see the weakness and foolishness of Brother McCaleb's reasoning, as they seem to think he intends it." Neither do I know what he means by "seemed to favor war while war was in progress." If brethren favored war while it was in progress, why does he have to say they "seemed" to do it? And, again, why does he say, "as they seem to think he intends it?" There is too much uncertainty in Brother Elam's mind in this sentence. But he says further: "Understanding his article as any may, I am glad he wrote it." Understanding his article as I do, it contains as much error and as little truth as any article of its length that I remember to have ever read, and I am unable to see how Brother Elam could be glad that he wrote it, with my understanding of it. "Rejoiceth not in unrighteousness, but rejoiceth with the truth." (1 Cor. 13: 6.)

I, too, will be glad to see Brother McCaleb's explanation of his article which was published in the Firm Foundation three months ago; and if he explains it as Brother Elam does, I shall believe that his explanation is too far removed from the subject. Explain it as he may, and yet it will confirm many in the belief that the Advocate acted wisely in ceasing to push J. M. McCaleb as a missionary. While Brother Elam's explanation is not satisfactory to me, I am willing for the readers to see it and give it all the weight they can in arriving at a correct conclusion as to Brother McCaleb's fitness as a religious teacher. As to the sinfulness of war, I am glad to have that pointed out and all the scriptures against it brought to view, but I am unable to see how Brother McCaleb's article helps any at all in bringing about this result. If Brother Elam is right, this is a new way of presenting the question, and I can but doubt the wisdom of it.

Christian Growth and Development.

BY J. G. ALLEN.

It has been my pleasure, in days gone by, to listen to many discourses on the above subject, which I enjoyed very much, and I think that among the best sermons I ever heard F. W. Smith preach was on this subject, and yet there is much more to be said.

I have been troubled in mind many times since I came West over good brethren being divided over so many different questions, and to-day it makes me sad at heart. Just think! Brethren are divided over Bible schools, Sunday schools, how to run a religious paper, and other things too numerous to mention.

I have believed for years, and still believe, that it is impossible for two or more to be divided on any question that causes division among brethren, and both be right; they both may be wrong, but they both cannot be right, because there is but one right way. So when I find brethren differing on any question, I am slow to draw a conclusion until I investigate the question myself. The result of this course on my part has caused me to stand aloof from either side, because I believe that both sides have gone to extremes, and, in the language of Brother David Lipscomb, "extremes are dangerous," and oftentimes you will find "the truth on middle ground."

Now, by way of illustration: One brother objects to the Bible school, another with equal ability favors it, and, instead of discussing their differences in the spirit of Christ, they fly into a rage and say hard things about each other, until to-day I believe both sides are wrong in the main. Perhaps some may jump at the conclusion, from what I have just said, that I am trying to get up a new party. No, brother, you have me wrong.

I receive four papers published by good brethren, and I have measured what has been said by able men on both sides of this question by the Bible, and this is my conclusion: that any man that would object to the Bible being taught anywhere and everywhere is either one of two things—he is ignorant of what the Bible teaches or else he has not “the Spirit of Christ; because, the Spirit of Christ revealed to us in the Bible does not prescribe any fixed method of teaching, but only gives the command to “preach the word,” and leaves it to the individual to use every opportunity given or make one; but in either case the command is to “preach the word,” whether in school or out of school, at home or abroad, on land or on sea.

Standing opposite to those who oppose the Bible school are those who favor Bible schools, and in their zeal for Bible schools they have practically set the church in the background, and frequently the burden of their preaching is Bible schools instead of Christ. So you must realize what the Bible teaches in all things.

I am well aware that I have digressed somewhat from the thought expressed in the heading of this article, but one more question I want to notice before I leave this thought—that is, the use of Bible helps. I have met good brethren that objected stoutly to Sunday-school helps, and before we parted company they would hand me a religious tract. Now, pray tell me what is the real difference between a tract and Sunday-school helps? Only the difference between tweedledum and tweedledee. Pshaw! Let's stop this foolish wrangling, brethren, and “preach the word.”

I am sure if we all observe God's ways, we will be just all that God expects us weak mortals to be in this life, and go to heaven when we die. If every elder of every congregation of Christians would make a strong effort to develop all the talent in these congregations, much of this wrangling would fade away like the mist before the morning sun. The church is the custodian of the Bible, and the eldership of the different congregations are the God-appointed overseers. So get busy, brethren, and develop song leaders and other helpers in your respective congregations. I have serious doubts about an elder of any congregation being saved, that makes no effort to develop the talent that is placed under him. My humble prayer to God is that we may all spend our time here on earth in God's service, and thus be prepared to enjoy eternity in his holy presence.

More Baptist Bunk.

BY W. H. CARTER.

In the Baptist Flag of September 7 we have more of C. B. Massey's bunk, which, by the more illiterate, is, no doubt, thought to be invincible. Of course Mr. Massey thinks it to be a soul winner and a Campbellite destroyer. Were it not for the hope of reaching a few intelligent Baptists, I would waste no time in writing this article.

Mr. Massey has been traveling so long in the sectarian bogs with his eyes closed against heaven's truth, and since D. H. Knight tied him hand and foot at the Gap of the Ridge as an apostate from the Primitive Baptist Church, he has been seeing ghosts, hobgoblins, and many “scarry” things. One horrid specter, by him called “Campbellism,” seems to be haunting him both day and night. Having ingloriously failed in his attacks upon the living, he has gone to the dead, who he knows cannot speak in defense of

themselves. We quote him as follows: “God made a test of Campbellism here in Macon County a few years ago. The first was the case of Brother George Meador. He had been a Campbellite believer all his life, but had not joined them, and finally he got poorly and decided he wanted to be saved, and a Campbellite preacher from Lafayette went and baptized him, and in a few days he told his son, Ed Meador, who was a good man and Baptist, that there would have to be more done for him than had been done or he would have to go to hell when he died; so they sent for a Baptist preacher, and he told him how to be saved; and in a few days, and one morning about five o'clock, he professed and was perfectly happy.”

Now, Mr. Massey stated that which is not true when he says “a Campbellite preacher from Lafayette went out and baptized him.” I myself baptized him, and I know I am no Campbellite preacher, and Mr. Massey knows it, too. There is an old saying: “*Falsus in uno, falsus in omnibus*”—false in one thing, false in everything.

I visited George Meador, and, at his request, I talked with him, quoting such scriptures as John 20: 21; 3: 14-17; Luke 13: 3; Mark 16: 15, 16; Acts 2: 37, 38; 22: 16; Rom. 6: 3-7; Gal. 3: 26, 27; Eph. 1: 3-7; Col. 1: 13, 14; etc. He told me he believed this, and said he intended to be baptized. I told him that if he wanted me to assist him in this service, I would come at any time.

Now, if George Meador believed on Christ, as he said he did, and repented of his sins, confessed Jesus before men, and was baptized in obedience to Christ, what more does the gospel require? What more did that Baptist preacher tell him to do? Why did he not tell this, and give chapter and verse? Why did your “good man” and “Baptist,” Ed Meador, keep all this from his mother and sisters and brothers until after his father was dead and in his coffin? Now, I have been informed that Sister Meador denounced it as untrue, and that Ed's brother Joe told him he knew that it was not true.

This is not the first time such crooked work has been done by men who have not learned the difference between ignorance and prejudice and true religion.

But Mr. Massey has another case. He says: “Uncle George White, who had been a Campbellite for sixty years, found that he only had a few days to live, and was not ready. He said he wanted religion like his son Johnnie, who could shout and was not afraid to die. So Brother P. S. Dyer was sent for, and, just like all other Baptist preachers would have done, told him what to do to be saved; and in some days Uncle George professed religion and was happy until death.”

About forty years ago George White obeyed the gospel. He believed on Christ, repented of his sins, confessed Jesus with the mouth, and was baptized. What more did P. S. Dyer tell him to do to be saved? Will Mr. Massey answer this, giving chapter and verse? Now, I am informed that Brother White's wife and daughter says this tale told on “Uncle George” is positively not true.

His third case, by which he would disprove “Campbellism” and establish his Baptistism, is a young man, Parkhurst, at Lafayette, who was so badly burned from an explosion of gasoline that he died. He had been here for some time, but did not attend the Lord's-day meetings. I did not know that he had been a member of the church until after his death. A tale was told about him about this time, but I gave it no attention, thinking it possible that, if one would not do what God said while he lived, he might be persuaded by a Baptist preacher to do something God did not say when he came to die.

Sorrow, like a stream, loses itself in many channels; and joy, like a ray of the sun, reflects with a greater ardor and quickness where it rebounds upon a man from the breast of his friend.—South.

The Greatest Woman.

BY MRS. D. F. DRAPER.

Some might say that the greatest woman that ever lived was some noted musician, artist, or writer; but really the greatest woman that ever lived was Mary, the mother of Jesus. First, because she was a believer in God, pure, holy, and good; and second, she had the privilege and honor of being the mother of the Savior of the world, the Redeemer. In that way God gave to the world its greatest blessing. Had you ever thought that God permitted woman to be the mother of Jesus, but not man the father?

Now, you might ask, if Mary gave to the world its greatest blessing, what woman gave to us the greatest curse? We would answer, Eve, of course. Through her transgression she brought sin with all its awful consequences—tribulation, all manner of sickness, and finally death—upon all humanity. What greater curse could she have brought upon us?

We can all readily see the results of the righteous and unrighteous woman. Solomon says: "Who can find a virtuous woman? for her price is far above rubies." (Prov. 31: 10.) Again: "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones." (Prov. 12: 4.) A splendid comparison of the two kinds of women. The thirty-first chapter is a beautiful tribute to the deserving woman, and ends by saying: "She looketh well to the ways of her household. . . . Her children arise up, and call her blessed. . . . Give her of the fruit of her hands; and let her own works praise her in the gates." Her own works is what is going to bring her reward. The same personal responsibility rests upon woman as upon the man. Her influence is as great, if not greater, for either good or evil. For instance, let every girl absolutely quit dancing for twenty-five years, and at the end of that time there wouldn't be a man who could dance. Then, too, let every woman quit the church and use her influence against the church, and see what kind of a church it would be in a few years.

Paul said: "Help those women that labored with me in the gospel." In what way do you suppose they labored with him in the gospel? "Labor" is a little stronger word than "work." So they toiled with him, coöperated with him in the work, faithful in all their duties; lived a consecrated Christian life, preaching all the time by their godly lives; visited the sick, made garments for the poor. It is said of Dorcas, in speaking of this kind of work, that she was "full of good works which she did." Yes, they helped teach the word. Paul said of Aquila and his wife, Priscilla, that they were his helpers in Christ Jesus; and when Apollos came to Corinth preaching only the baptism of John, that this man and his wife taught him "the way of the Lord more perfectly." I would not leave the impression that woman should have the preëminence over the man, for God condemns that; but I would have the girls and women of to-day realize that there is a work that no one can do but them—that there is an abundance of work in the vineyard of the Lord for the devout Christian woman, especially in the teaching of their children when young.

We have a beautiful demonstration of this in the case of Timothy. From a child, Paul says, he had known the "holy scriptures," and had been taught them, not only by his mother, but by his grandmother as well. What greater service could they have rendered to the world than to prepare this child for God's service?

There is a work for the aged women. They should teach young women to be sober; to love their husbands and children; to be chaste, keepers at home, obedient and good; and Peter tells us how she ought to dress—that is, with modesty. We all know the meaning of that word; no use to dwell on that. *Let the adorning be of the inner man*, but not to the neglect of our body, which is the temple of

God; and he would have us protect and care for it as such, as it is the abiding place of the Spirit.

Jesus, while here on earth, had friends that he loved very much; and a little family, Mary, Martha, and their brother, Lazarus, were among those friends. On one occasion, when he was in their home, Martha was much concerned about the temporal things of life; while Mary sat at his feet to learn of things eternal, thereby teaching a lesson that is applicable to us—that temporal things are earthly and soon perish, while eternal things are everlasting. Mary had chosen the good thing. So let us be more like Mary, and seek things eternal.

Then the Mary that anointed Christ's head for his burial was rebuked by the disciples; but Christ said: "Let her alone; she hath wrought a good work; she hath done what she could." What a wonderful statement to make of any one! Can we say that we have done what we could? And could Christ say of us, as he did of the poor woman that came to him and said, if he would say the word only, that her daughter would be whole, and he proclaimed: "O woman, great is thy faith?" Let us pray for faith that is as strong as the faith of those women that followed Christ to the tomb, and were there on the morning of his resurrection, and were told by the angel to go and tell his disciples that he was not there, but arisen. Had you thought that women were first to bear the glad tidings of his resurrection?

On the cruel cross and in the agony of his death, Jesus Christ made provision for his mother. He beheld her in the crowd and said, "Woman, behold thy son;" and to John, "Behold thy mother," which was to say: "John, I am going away now, and you must care for mother; give her every comfort." He shifted the responsibility on John, his beloved disciple. He gave her the best home that he could; and, as far as we know, she lived with John until her death. What a splendid lesson for us! He appreciated what she had suffered and was still suffering for him, and his heart went out in compassion for her. He made provision for her in her old age.

While none of the women of to-day can be the mother of Jesus, we can be Christ's sisters and heirs with him, and sit with him and each other in heavenly places, and have the same hope and promise that she had. If we do what we can, we will be given an abundant entrance into his everlasting kingdom. So let us realize that our work is as essential as that of the men, and use every opportunity for doing good, blessing humanity, and magnifying God and the church, and ever live worthy of the name we wear.

Reaping and Sowing.

BY I. A. DOUTHITT.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

If it were possible for man, in either the natural or the spiritual kingdom, to sow one thing and reap another, he would be deceived and surprised and the God of nature would be mocked. But this never happens, for we reap what we sow. If we sow corn, we reap corn; if we sow oats, we expect to reap oats; and so on all the way around. But if a man should, in the natural kingdom, sow one thing and reap another, yet that will never happen in the spiritual realm; for God "cannot lie." (Tit. 1: 2.) There are only two sowings possible, and all are sowing to one of these (Gal. 6: 8); there are only two reapings, and we are soon to experience one of these; only two ways, and we are in one of them (Matt. 7: 13, 14); only two ends to those ways, and we are rapidly approaching one of them; only two masters, and we are serving one of them (Matt. 6: 24); only two sides to the judgment, and on one side or the other we must soon stand (Matt. 25:

31-46); only two rewards, and we shall soon receive one of them. And it all centers in the fact that we reap what we sow.

For about six thousand years people have been sowing, and for just that long they have been reaping. We, as individuals, will soon stop sowing, but we will have all eternity in which to reap. Is it not strange that though we know, by the experience of all who have lived before us and by God's word, that if we sin, our sin will find us out, and that we will reap our sowing, yet intelligent people will continue to sow to the flesh?

The Bible is filled with examples of people's sowing and reaping and sinning and their sin finding them out. Of course we could find hundreds and hundreds of examples right here in the land where we have seen it with our own eyes to demonstrate this; but as this is a Bible principle, I want to go to the Bible for a few examples and see the picture just as God drew it.

Read the second and third chapters of Genesis, and you will find the history of the sin of Adam and Eve. When God made man, he gave him dominion over all things created, from the minerals under the ground to the birds that fly through the heavens. And manifesting still further interest in man's happiness by preparing a paradise on earth in which man might dwell forever, God told man what he could do and could not do, but man disobeyed God. He sinned, and it found him out, and it was then that he demonstrated the fact that he was human by offering excuses and trying to put the blame on Eve. But that did not satisfy God, and he drove them out. Suppose I were to walk up to Adam, by faith, and ask him, just as he is leaving the gates of that Edenic home and going out to make a living by the sweat of his face, toiling among the thorns and thistles, shoeing his feet, covering his hands, and clothing his body to protect himself from the things that would pain his flesh: "Why all this change from a life in Paradise to one of toil and hardship, trials and troubles, sickness and death?" Can't you hear his answer? Here it is: "I sinned, and it found me out; I sowed, and now I am reaping." That will be your answer sometime. You may think you will escape; but you are no exception, and if you sow, you will reap.

For another example, read the fourth chapter of Genesis. Cain killed his brother, Abel. No one saw it, so no one could tell on him; but he sinned. After a little while God asked him the whereabouts of his brother, and though he played the part of a scientific dodger, his sin found him out—*yours will, too*—and I see him as he leaves all that is near and dear to him, going out as a fugitive and a wanderer in the earth. You may think the reaping pleasant, but here is what Cain thought about it: "*My punishment is greater than I can bear.*" Suppose I ask Cain why all of this sadness and sorrow. Here is his answer: "I sinned, and it found me out; I was sowing then, and I am reaping now." That will be your answer just as certain as you sow to the flesh and sin.

Finally, I want you to see a big man sin, and see how he comes out. You and I look at the deeds of *big folks* just as though we expected God to measure them by a different standard, but they all look alike to God. If the President goes to heaven, he will go the same route the poor beggar goes. (Acts 10: 34; Eph. 6: 8; Heb. 5: 9; 2 Thess. 1: 7-9.)

Read 2 Sam. 11, 12. There was a man (David) who had brains enough to rule all Israel successfully, but he sinned. He committed adultery with the wife of Uriah, and on top of that had Uriah killed. But Jehovah sent Nathan unto David, and he related the parable found in 2 Sam. 12: 1-7, in which a man is accused of stealing a sheep, and David's decision of what should be done with a sheep thief—"He is worthy to die," etc. My friends, this is how it looks to a human for a man to steal a sheep. *I wonder*

how it looks to God for a man to steal the purity of a home! Yes, the man who steals our chickens, horses, cars, money, and temporal belongings is a black-hearted thief; but he, to my mind, is as white as a snow bank compared to a man that steals the purity of a home. We take the man who steals our mules and send him to the penitentiary (where he should be), while we take the man that steals all that makes our homes sacred, and compliment him and advertise him, and then put a premium on adulterers. When it gets where we cannot risk the purity of our mothers, wives, sisters, and daughters in the private company of citizens without the fear of all that is sacred being stolen, we are in a bad state of affairs. Still worse is the condition when we cannot risk them in the care and company of church members. But how much worse is it when we get where we are afraid for them to be in private company with the leaders, elders and preachers! God speed the day when it will look just as bad to us for a boy to "go to the dogs" as it does for a girl! May the time soon come when every adulterer, whether man or woman, boy or girl, behind the plow, in the store, in the school, or in the pulpit, will be so ousted, ostracized, and ignored by decent people that civilization will arise in the strength of Israel's God and put an end to that sinful practice! God bless you, my friend, if you steal my money, I can get more in its place; but if you steal the purity of my home, that cannot be restored; you have robbed me of all that makes my home dear to me. Yes, it is bad for a girl to wreck her future, shame her home, disgrace her name, and break the heart of her mother, but *it is just as bad for a boy.*

Poor old David sinned, and it found him out; he sowed, and he reaped; and so will you. It seems to me that this sad conversation that David had with Nathan would have been enough punishment for any one; but he had sowed, and he must reap. And of all the sad reappings of which I have ever heard, the saddest is that that overshadowed the king's house in appalling darkness and domestic shame.

Young people, you are sowing now, and you will have an endless eternity in which to reap. Be careful what you sow. "Be sure your sin will find you out."

Gospel Advocate Company.

BY H. LEO B.

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Evangelistic Notes

R. L. Colley has just closed at Paragould, Ark., with four additions.

L. B. Jones is in a meeting at Highland Home, near Montgomery, Ala.

J. C. Hollis closed at Athens, Ala., with four additions. There was much opposition.

L. L. Yeagley has just closed at Farmington, in Marshall County, Tenn., with ten baptisms.

Emmett G. Creacy has just closed at Wisdom, in Metcalfe County, Ky., with thirteen baptisms.

George W. Graves closed at Fairview, in Putnam County, Tenn., with good attendance and six additions.

A. B. Lipscomb preached at Reid Avenue, this city, last Lord's day. B. H. Murphy led the song service.

Charles L. Speir and Frank Grammer are in a good meeting at Purdin, Mo. They go next to Browning, Mo.

W. P. Jones recently closed at Fame, Okla., with three additions, and then at Ozark, Okla., with four baptisms.

Will W. Slater changes his address from Fort Smith, Ark., to Beaumont, Texas, where he will labor next year.

W. M. Oakley recently closed at Brownsboro, Ala., with two baptisms. He is now at Bethlehem, near Woodbury, Tenn.

J. Pettey Ezell reports the work at Cookeville, Tenn., as in fine condition, with the finest night audiences since he has been there.

E. E. Joynes, of Philadelphia, Pa., recently preached a few times at Melvin, Mich. At the same time Leslie G. Thomas was at Flint, Mich.

Will J. Cullum has recently moved his family to Rockwood, Tenn., and he reports a fine service on September 24 at Dayton, with one baptism.

W. A. Record began last Lord's day at Berea, near Vienna, Ill. He goes next to Akin, then to Liberty, near Galatia. All these places are in Illinois.

E. P. Watson recently closed at Bon Aqua, Tenn., with thirteen baptisms and seven restorations. He held a successful meeting there last year.

Willis G. Jernigan has just closed at Yeiser, Col., with nine baptisms. This place was settled in 1882, and this was the first preaching of any kind ever done there.

H. D. Jeffcoat reports three additions at Deen, near Cleveland, Miss. He is now in a meeting near Indianola, Miss., after which he will return to Ackerman, his home.

Thomas H. Burton closed at Jonesville, S. C., with one baptism. He moved his tent back to Union on September 24. He reports good services and one baptism on that day.

Alonzo Williams closed at Hardin, Ky., with ten baptisms. Any one desiring to correspond with him may address him at Abilene, Texas, care Abilene Christian College.

G. B. Howell will do evangelistic work by the fellowship of the church at Fort Smith, Ark. He is now at Arkana, near Fort Smith. His meeting at Cavanaugh resulted in fifteen baptisms.

Mrs. Will E. Walker, Winchester, Tenn., subscribes for the Gospel Advocate for two other persons besides herself. If all our readers would do this, its usefulness could be multiplied three times.

P. D. Lawson is now situated so that he can answer calls for preaching and singing. He would like to locate near some good school and where he could be busy all the time. Write him at Marvell, Ark.

The congregation at Lakeland, Fla., meets each Lord's day at the usual hours at 210 South Massachusetts Avenue, in the Woman's Club and Library Building. Any visiting Christians will be heartily welcomed.

S. W. Bell recently held mission meetings at a schoolhouse and at Boonesboro, in Howard County, Mo. There had once been a congregation at the last-named place, and sixteen were persuaded to begin work again.

Joe Ratcliffe was compelled to close his meeting at Wysox, Ky., on account of his illness. There were eight baptisms and one restoration. We are very sorry to learn of his illness and pray for an early recovery.

Robert Alexander has conducted two meetings during the summer, besides taking a course in Oklahoma University. Sixteen were baptized and five restored. He is a teacher in Western Oklahoma Christian College, Cordell, Okla.

R. W. Jernigan, Bridgeport, Ala., has been preaching several weeks in Coffee, Grundy, Warren, and Dekalb counties, in Tennessee. His last meeting resulted in fourteen baptisms. He is now at Big Springs, near Christiana, Tenn.

A. B. Lipscomb has just closed a fine meeting at Scottsboro, Ala., which continued ten days and resulted in ten baptisms. He will begin at Hamilton, Ala., on the third Lord's day in October. His address is Box 814, Nashville, Tenn.

H. M. Phillips has just closed an interesting meeting near Greenfield, Tenn., with three baptisms and three restorations. This is his last protracted meeting for the season, and he now returns to the St. Elmo Church at Chattanooga, Tenn.

Coleman Overby has just closed at Newberg, near Murray, Ky., with fine interest. He was challenged by Old Baptists for a debate, which was accepted. He is now at Taylor's Store. He is the evangelist supported by several churches near Murray.

H. Ishiguro, of Japan, is in this city, taking a course at David Lipscomb College and Vanderbilt University, and would appreciate very much any recognition from the Christians. He will be able to interest you very much concerning the habits and customs among his people. We should encourage him all we can.

Willie Hunter preached five days recently at Arcot, in Clay County, Tenn., with good crowds and one reclaimed. Since that time he has held a meeting at Haydenburg, in Jackson County, resulting in twelve baptisms and three restorations. He baptized one at Big Bottom on his way home. He goes next to Hebbertsburg, in Cumberland County.

Hugh H. Miller, on his way from Tennessee to Cooleage, Texas, his home, preached a few times at "Red Top," near Hallsville, Mo., which was a source of great encouragement to the church there. S. W. Bell has also preached some for them recently. To-day is the one hundredth anniversary of the organization of this church, which began on October 5, 1822.

Mrs. P. M. Drane, Bakersfield, Cal., writes: "We were quite happy last Lord's day to have Brother and Sister H. A. Bearden, of Shelbyville, Tenn., with us. They will be here during Brother Nichol's meeting, and we hope to have them locate here. Two Sisters Newman, of Etheridge, Tenn., have located near Bakersfield, for which we are very thankful. Interest in the cause here is increasing. We only hope that more of you good people will come to this nice country."

For some years J. W. Shepherd has been compiling a list of the names and addresses of the preachers in the church of Christ and publishing in booklet form. The list heretofore was necessarily incomplete, and efforts are made each year to correct and complete the list. All who know of any changes to be made or names to be added will please send to J. W. Shepherd, 430 Grand Boulevard, West Detroit, Mich., or to H. Leo Boles, 317-319 Fifth Avenue, North, Nashville, Tenn.

From C. M. Stubblefield, Paducah, Ky., September 28: "Beginning on Tuesday, October 17, and continuing four days, there will be a debate at Hatler's camp ground, near Martin, Tenn., between C. M. Stubblefield and J. T. Panks. The first two days will be devoted to the discussion of infant baptism; the last two, to the design of baptism. Those who care to attend from a distance should write L. A. Winstead, Martin, Tenn., who will make proper arrangements to care for them."

From George W. Farmer, Cleveland, Tenn., September 30: "I closed a ten-days' meeting with the church at Lexie, Tenn., on Wednesday night. There were seven baptisms and four restored. The congregation was much encouraged and reset in order for work. We confidently look and listen for greater things from this church. J. J. Reynolds led the song service, and did it well. He is a young preaching brother of much promise. T. Q. Martin is now here in the tabernacle meeting, with good prospects. I am at home doing the scotching for the meeting."

G. A. Dunn, Sr., is in a fine meeting at Trinity Lane, this city.

R. L. Ludlam, Jr., has just closed his work at Ottumwa, Iowa.

James A. Allen is conducting a meeting at Pilcher Avenue, this city.

M. C. Kurfees and Bryan Holloway are in a fine meeting at Shelbyville, Ky.

T. M. Carney is now located with the congregation in Weatherford, Texas.

C. M. Pullias is in the midst of an interesting meeting at Twelfth Avenue, North, this city.

J. H. Morris has just closed a mission meeting at Morning Star Schoolhouse, near Florence, Ala.

Thorp Spring Christian College has just opened its fall session with an encouraging enrollment.

R. N. Moody's meeting at Hebron, in Morgan County, Ala., had resulted in nine baptisms when last heard from.

C. H. Smithson has just closed a fine meeting at Wilte, Ark., with twenty-five additions. He is now near De Queen, Ark.

The church which meets at Fifty-fifth and Blackstone Avenues, Chicago, Ill., will welcome you when you are in that city.

W. H. Mansur, Lexington, Okla., closed a twenty-days' meeting at Judsonia, Ark., with twenty baptisms and one restoration.

J. D. Derryberry can make engagements to sing for meetings anywhere. Address him at 1803 Russell Street, Nashville, Tenn.

Thomas C. King closed at Elkmont, Ala., with thirteen baptisms. He is now at Summertown, Tenn., with five baptisms to date.

It is only the great-hearted who can be true friends. The mean and cowardly can never know what true friendship means.—Kingsley.

Religion secures to the just man two inestimable advantages—unbroken peace during life and blissful hope in the hour of death.—Plato.

R. C. White and J. D. Derryberry recently closed a meeting at Jefferson City, Tenn. Brother White will begin next Lord's day at Canmer, Ky.

W. E. Morgan closed at Whitleyville, Tenn., with eleven additions—nine baptized and two restored to fellowship. He began at Stone last Friday.

Religion has many dialects, many diverse complexions, but it has one true voice—the voice of human pity, of mercy, patient justice.—Morley.

From J. T. Clark, Pulaski, Tenn.: "The longer I read the Gospel Advocate, the more I learn to appreciate it. I would not want to be without it."

It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters.—Edmund Burke.

Service is the supreme commitment of life. I would rejoice to proclaim the era of the Golden Rule and crown it with the autocracy of service.—Warren G. Harding.

It is right to say: "I wish I knew God's will more perfectly." It is better to pray: "O God, help me to do thy will, as I know it, more perfectly than ever."—Babcock.

"Poverty in youth is often a good thing. It lays bare the hideousness of the real and creates desire for the ideal, thereby pricking the tardy soul and will to aspiration and effort."

J. L. Hines has just closed a short meeting at Lafayette, Tenn., with splendid crowds and one addition. He goes now to Cincinnati, Ohio, where he will spend the fall and winter.

J. Clifford Murphy recently closed at Bert, in Maury County, Tenn., with seven baptisms and five restorations. He is now assisting W. H. Owen in a meeting near Clarksburg, Tenn.

William F. Ethridge is in a good meeting at Mayfield, Ky. He recently closed at Fair Dealing, with fine interest and twenty additions. The congregation will begin to meet regularly again.

H. R. Daniel closed at Bellwood, with two baptisms and bright prospects for the future. He is now at Center Point, and will go next to Philippi. All these places are in Stewart County, Tenn.

R. V. Cawthon asks the prayers of God's people in behalf of his mother, who has just undergone a serious operation. If her health will permit, he expects to begin at Smithville, Tenn., on next Lord's day.

P. H. Robbins, Plainview, Texas, writes: "The Gospel Advocate is our most welcome guest every Monday morning. We read every line. I was with the congregation at Clovis, N. M., on September 24."

In the soul of man, good and evil lie near each other. If the latter, for want of education, gets the upper hand, the man falls beneath himself. But education which promotes goodness raises him above himself.—Plato.

The flowing tide is with those who seek to make a better world; the stars in their courses fight for them, notwithstanding all appearances to the contrary; the eternal powers promise and pledge ultimate success.—W. L. Watkinson.

Is it nothing to have God continually at our right hand? Is it a small thing to walk in the light of the divine countenance? Is it a trifle to be able to hide oneself in the cleft rock until the calamities of life be overpast?—Joseph Parker.

L. S. White recently held a meeting in a schoolhouse near Sherman, Texas. About thirty persons indicated their willingness to meet regularly. He is now in a meeting at Tioga, Texas. John Pigue and Dodson Lewis are leading the songs.

J. E. Green recently conducted a meeting at Abilene, near Statesville, N. C., resulting in fifteen baptisms; then at Corinth, near Germanton, with three additions. Later he was at a schoolhouse near Walnut Cove, with two baptisms when last heard from.

If all were as intent upon earning all they collect as they are in collecting all that they earn, most of the world's problems would be solved. It is the greed that seeks to collect without earning that disturbs the world and disorganizes society.—W. J. Bryan.

J. W. Grant closed an eight-days' meeting at Sycamore Landing, Tenn., on the last Lord's-day night in September, with twenty-one baptisms and one restoration. Immediately following this he began a meeting at Three Forks, Ky., which started with fine attendance and prospects.

J. H. Hines, Montgomery, Ala., writes: "The work at Highland Park Church is moving along well. Two more were added last Sunday by statement. Our fall work has taken on new life. We have purchased hundreds of tracts and will begin our fall campaign next week. I go to Ozark next week to hold a short meeting."

David Lipscomb College opened its fall session on September 26, with an encouraging enrollment. A large crowd of patrons and friends was present. Addresses were made by J. Pettet Ezell, of Cookeville, Tenn.; David Lipscomb, of Fanning Orphan School; C. M. Pullias, of Murfreesboro, Tenn.; and E. A. Elam, head of the Bible department.

C. D. Crouch recently conducted a meeting at Greenbrier, in Cheatham County, Tenn., which resulted in two baptisms and two restorations. He is now at home nursing his sick wife. He will engage E. H. Greenwell (Baptist) in a four-days' discussion, beginning on October 24. The design of baptism, close communion, and apostasy will be discussed. The debate will be held in Ashland City, Tenn.

L. R. Wilson recently closed at Pennington, Ark.; next, at Armstrong Springs, with seven baptisms and one restoration; next, at Step Rock. At the last-named place he organized a congregation five years ago. Since that time they have built a nice house, held two debates, and two or three meetings each year. Practically everybody in the vicinity are now members of this congregation. He is now at Harper, near Newport, Ark.

You believe that Christ is present with you, nearer than your nearest and truest friend. You believe that he sympathizes with you, that he loves you, that he is not looking at you to blame you or criticize you, but to help you, to give you cheer and encouragement. You believe him when he says: "I am with you all the days." Now practice that faith. Act as if you believed it. Make the fact real by faith, and then do just precisely as you would do if you looked up and saw his face beaming upon yours.—J. R. Miller.

Gospel Advocate

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Editorial

Has Brother Briney Been Misrepresented?

BY F. W. SMITH.

On page 938 will be found a reply from Brother Briney in which he charges misrepresentation. Read that before reading this.

1. As to whether or not, with the exception of attributing to him the editorial in the Standard of June 3, 1922, written by some other editor, he has been misrepresented regarding his indorsement of O. E. Payne's book, I am perfectly willing to let the facts in the case settle. He says: "I have not deserted O. E. Payne in anything that I ever said about his book. I have said that he abundantly sustains his thesis as expressed in the title of his book—namely, 'Instrumental Music Is Scriptural'—and I still say that he proves that thesis to a demonstration." Well, now, how did Brother Briney tell us in his indorsement of Payne's book that the author had proven to a "demonstration" his "thesis" that "Instrumental Music Is Scriptural?" He did it in these words: "The author aims to prove that instrumental music in Christian worship is scriptural; and when I say that his effort is a complete success, I state the case conservatively. Mr. Payne builds his argument almost exclusively upon the meaning of the Greek word 'psallo,' which occurs in some form five times in the New Testament, and hence the Scripture sanctions the doing of whatever this word meant when the New Testament was written. The author first points out how the meaning of the Greek word 'baptizo' (baptize) is ascertained, and by the same method he demonstrates (I use the term advisedly) that when the New Testament was written 'psallo' carried with it the idea of the use of the instrument of music. This he does, first, by such an array of Greek lexicons as I have never seen assembled in the support of the meaning of any other word."

Note carefully that our brother says: "Mr. Payne builds his argument almost exclusively upon the meaning of the Greek word 'psallo,' which occurs in some form five times in the New Testament, and hence the Scripture sanctions the doing of whatever this word meant when the New Testament was written." Now, since he says that Payne's argument based upon the meaning of "psallo" "carried with it the idea of the use of the instrument of music," I insist that, whether he so intended it or not, Brother Briney indorsed what he terms O. E. Payne's "extreme position" that "we must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." There is no logic on the earth that can free our brother from the indorsement of O. E. Payne's "extreme position," if, as he contends, Payne "demonstrates that when the New Testament was written 'psallo' carried with it the idea of the use of the instrument of music." How can "psallo" carry with it "the idea of the use of the instrument of music," unless that "idea" is in the meaning of "psallo?" Most certainly we are commanded to do whatever is in the meaning of "psallo," precisely as we are commanded to do whatever is in the meaning of "baptize;" and if instrumental accompaniment is in "psallo," then we cannot obey God in the command to "*psallein*" without the instrumental accompaniment. I do not blame my brother from balking at this irresistible conclusion of his indorsement of Payne's book, and the only way to extricate himself from the predicament in which his indorsement of that book has placed him is to repudiate what he has said about the book. The word "supper," as applied to the Lord's table, carries with it the "idea" of bread and wine, and our brother would as well undertake to obey God in the observance of the Supper with simply one of those elements as to undertake to obey God in praising him with simply vocal music, if, as he contends, "psallo" carries with it "the idea of the use of the instrument of music."

2. I do not need to read Brother Briney's book in order to "locate" him, for in his indorsement of O. E. Payne's book he "located" himself as teaching by the meaning of "psallo" that we cannot obey God without the use of musical instruments, and in this discussion he has "located" himself as teaching that the use of such instruments is simply an "aid" or "help" in doing what "psallo" enjoins, and has used some illustrations in his efforts to prove it.

3. He says: "For forty years or more my position has been that an instrument may be used as an aid to singing, and I have never varied from that position." Just how our brother can harmonize that statement with his indorsement of Payne's book is a profound mystery to me, unless, indeed, he could show how a command of God (which is most certainly the case if "psallo" "carries with it the idea of the use of the instrument of music") can be converted into an "aid" in obeying the command to "*psallein*." This shows the extremes to which men will go in their efforts to defend an unscriptural practice.

4. He has utterly failed in his attempt to answer my questions: "Is the burning of incense in Christian worship forbidden? If so, how?" Listen to him: "The burning of incense belonged to the dispensation that passed away to give place to the dispensation of the new covenant." I reply by saying: "The instrumental music belonged to the dispensation that passed away to give place to the dispensation of the new covenant." If his is a valid argument, so is mine. But he says: "Besides, the burning of incense was typical of something; and when the thing typified comes, the type passes away." He gives this as his reason for opposing the burning of incense in Christian worship, but evidently forgot this argument when further along he asks: "Does it follow that because instrumental music was used for a given purpose at one time, it cannot be used for a different purpose at another time?" I reply: "Does it follow that because the burning of incense was used for a

given purpose at one time, it cannot be used for a different purpose at another time?" This knocks the bottom out of his "reason" for opposing the burning of incense in Christian worship, and the questions, "Is the burning of incense in Christian worship forbidden? If so, how?" still confront him unanswered.

5. Our brother banks heavily on "parallelisms" in his efforts to escape the *invincible* argument based upon the law of *exclusion* enacted by the use of *specific* words. This is not a question of parallelisms, as to whether the baptism of an infant could or could not be an "aid" to believer's baptism, or the offering of a cow could or could not be an "aid" to the offering of the sheep; but it is a question of the law of *exclusion* expressed in the specific word "believeth" found in the commission, which forbids the baptism of an "unbeliever" for any purpose whatever, and the specific word "sheep" which forbade the offering of any other animal for any purpose whatever, just as the specific word "sing" forbids any other than *vocal* music in the worship.

6. With Brother Briney the word "sing" ("psallo") is a most accommodating term; for, says he, it is not a "specific" word as used in the New Testament, but "it meant to sing with or without an instrument." It has been shown that such a thing is *impossible*; for if the word "psallo" involved instrumental accompaniment, then the command to "psallo" could not be obeyed without the instrumental music, and hence his "with or without" vanishes into thin air. Besides, the New Testament does not use the *generic* term "music," which would include both vocal and instrumental, or either one to the exclusion of the other, in giving the command to praise God, but distinctly used the specific word "sing," which means vocal music.

7. He asks: "Does it follow that because instrumental music was used for a given purpose at one time, it cannot be used for a different purpose at another time?" I reply: "Does it follow that because the burning of incense was used for a given purpose at one time, it cannot be used for a different purpose at another time?" If not, then on what ground does Brother Briney oppose the incense? I oppose the instrumental music in Christian worship (1) because God has *excluded* it by telling us with what kind of music to praise him—namely, *vocal music*—and (2) because it is of such a nature as to render it *impossible* to separate it from the vocal music; for when the two are made together there is a *coalescing* that combines the two kinds of music into "one sound" and hence one cannot be offered as praise to God without the other. (2 Chron. 5: 13.)

8. I deny that God has legislated as to *with what* one "sees, hears, or walks," but that he has so legislated as to *what* kind of music we shall use in praising him—namely, *vocal*; hence, our brother's illustrations fail to illustrate. But, says our brother, "if God's legislation on the subject excludes an instrument, it also excludes the voice;" for, says he, "the singing and making melody is to be done with the heart, and not with the voice." He forgets that he has repeatedly said the instrument "aids" the voice in singing; but how could that be, unless the singing was done with the voice? The truth is, the "singing" is one thing, done with the voice, and making melody is another thing, done with the heart. But to *cap the climax*, he declares that the singing in Eph. 5: 19 and Col. 3: 16 "is not worship at all," notwithstanding the fact that it is plainly said, "making melody with the heart to the Lord." *Any cause that demands such a handling of the word of God as this must be in desperate straits.* I never read where "one might whistle with the lips in praising God," and neither do I believe it can be done.

9. He says: "I account for the fact, if it be a fact, that the New Testament says nothing about the use of an instrument in singing, on the ground that it was so common among the Jews that it was unnecessary to mention it."

The Catholic can reply to Brother Briney regarding his incense thus: "I account for the fact, if it be a fact, that the New Testament says nothing about the burning of incense in the worship, on the ground that it was so common among the Jews that it was unnecessary to mention it." Surely if the practice of instrumental music obtained, it could not have possibly been more common than prayer, the contribution, the Lord's Supper, and singing; and yet all these are mentioned *many* times, while instrumental music is not mentioned *one single time*.

10. Brother Briney asks: "If the use of an instrument is such a great sin, how does Brother Smith account for the fact that it is not expressly condemned in the New Testament?" A sufficient answer to this is: "If the burning of incense is such a great sin, how does Brother Briney account for the fact that it is not expressly condemned in the New Testament?" But he says of the music: "The Jews were brought up to it, and would naturally continue it unless they were expressly forbidden to do so." The Catholic replies regarding his incense: "The Jews were brought up to it, and would naturally continue it unless they were expressly forbidden to do so."

11. Finally, our brother has now had *three* opportunities to comply with my request—namely, to produce authority from the New Testament for instrumental music in Christian worship—and the nearest approach he has made to it is nothing more than a *wholly unwarranted and bald assumption* that Peter and John went into the temple to worship with the *unbelieving* Jews who had rejected the Christ, and whom Peter had charged with the murder of God's Son. (Acts 2: 23.) *A man can prove any religious vagary under heaven if permitted to take such license with the word of God as Brother Briney has here dared to take.* All the facts in the case are against his *baseless assumption* which he coins into an "apostolic approval!" (1) Peter and John got no further than Solomon's porch, where, because of the healing of the lame man at the door of the temple, and who was still clinging to them, "all the people ran together unto them in the porch that is called Solomon's, greatly wondering." (See Acts 3: 1-11.) (2) Peter then began to do the thing which he and John started into the temple to do—namely, preach the resurrection of Christ and salvation through him. (Acts 3: 12-26.) (3) For doing this they were arrested and put in prison, and after their release "they came to their own company" (Acts 4: 1-23), which shows that their "own company" was separated from the infidel Jews. (4) But to *settle beyond all dispute* the purpose for which Peter and John were going into the temple, let the Holy Spirit testify: "Go ye, and stand and speak in the temple to the people all the words of this Life." (Acts 5: 20.) Hence, instead of going into the temple to worship with the infidel Jews and murderers of God's Son, as Brother Briney would have us believe, they were going there to preach the gospel to them. Now, unless this whole discussion can appear in the Christian Standard or in some other leading paper on the other side, this will *positively* close it. Unless the Standard will publish it, that paper should hang its head in shame in view of its charge that we were unwilling to investigate this subject.

Respect for Law.

BY J. C. M'Q.

A disregard of the law of God has never failed to lead to disastrous results. It was disobedience to the law of God in the garden of Eden that brought sin into the world with all its fearful consequences. It is not possible for one to disregard the divine law and at the same time have respect for the law of the land. The man who ignores God's law will in all probability disobey the civil laws in so far as he dares to do so. It is apparent that there is a growing disposition on the part of many to disregard all authority.

The Littleton (New Hampshire) Courier publishes under the head of "The Bootlegging Trade" the following timely editorial:

All over the country a vast machine is being built up for the distribution of liquor illegally. However one may feel about the Eighteenth Amendment, here is a development that all good citizens ought to view with repugnance. A multitude of people are getting rich by a profitable trade in harmful and illegal liquor, and many who call themselves good citizens connive at and enjoy the results of this crooked game. Millions of people must reach the conclusion that laws are not intended seriously; that it is a smart thing to break them; that if you can evade them and not get found out you are entitled to brag about it as an exploit in which you can take justifiable pride.

The folks who are gaining that impression will not stop with the breaking of this particular statute. They will be encouraged to think that all laws have no binding quality; that any citizen is free to break any of them. Our government is built upon respect for law. With millions of people losing this regard for authority and disobeying it so far as they dare, a canker of decay is introduced to the heart of American institutions. The idea is spread about that the rich man can break the law with impunity and can have his booze freely, while the poor man is denied his simple refreshment. Another element tending to promote class warfare is introduced. Those who violate this statute so lightly will soon be lamenting because their rights are ignored by the lawlessness of people who have been swayed by their pernicious example.

The people who connive at these violations of the law are playing with fire. Every time they patronize a bootlegger, they not merely run serious risks of injury to health and possibly fatal results, but they help break down the noble government that was built by the sacrifice of the fathers, the security and efficiency of which are necessary for the peace and well-being of every citizen.

If we would not devour and destroy one another, we must learn well the lesson of obedience to God and to man when obedience to man does not run counter to obedience to God. Man cannot with impunity refuse to accept the authority of God. His authority is as supreme to-day as it was when he said to Adam and Eve: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2: 16, 17.) God's law must be obeyed or ruin and death will follow. The consequences that flow from sin and disobedience are not arbitrary, but inevitable. All who laugh at God and mock at his word must suffer. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6: 7, 8.) In all our sin and weakness, we should gladly accept the sovereignty of God and respect the powers that be. The prophet Isaiah says: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it." (Isa. 1: 18-20.) This was true of the people of Judah, and it is true of the peoples of to-day. Those who refuse to acknowledge the authority of Jehovah and those who refuse to be guided by him will be devoured by the sword and will sink down to eternal death. As this or any other nation departs from obedience it is traveling the road that leads to destruction. "As righteousness exalteth a nation," so disobedience, or unrighteousness, degrades it. A lack of respect for authority and law is a great menace to this nation. The children need respect for parental authority. Terrible are the woes which follow the child who refuses to honor father and mother. The children of the present generation will not make the men and women they should unless they are taught obedience and learn to respect parental authority. Discouraging and appalling is the lack of respect often displayed by children

for their parents. Such conduct forebodes only evil. How much better and wiser for children to heed the following injunction of the Holy Spirit: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." (Eph. 6: 1-3.) Obedience has the promise of this life and of that which is to come. Christ himself gave us an example of obedience that we should walk in his steps. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Eph. 2: 5-8.) Those who imitate Christ will not be little and disobey the law of our country. The Holy Spirit commands: "Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and for praise to them that do well." (1 Pet. 2: 13, 14.) Men who love and obey God will respect and obey the ordinances of men when they do not in any way conflict with the law of God. If we as a nation are to prosper, we must respect and obey God and encourage the whole world to do likewise. Laxity in the observance of the law of God will lead to disrespect for the law of the land. Such a course persisted in will eventually bring us to ruin in this life and in the world to come.

"Freewill Offerings from 'Outsiders.'"

BY M. C. K.

From Brother E. E. Shoulders, of Brooklyn, N. Y., I have received the following questions:

Is it wrong for an outsider (sinner) to contribute on the Lord's day when the basket is passed, and should we criticize this one for his seemingly good intentions? Is it wrong to accept freewill offerings from "outsiders" in the case of raising funds, or rather an extra fund for building, advertising, etc., in church work?

The reader will please note that no question is here raised about soliciting contributions from outsiders, which would be an entirely different matter and involve a different principle. The exclusive point of inquiry is as to the correctness or propriety of the church or Christians accepting freewill offerings from outsiders—offerings not solicited, but made voluntarily by the donors because they wish thereby to do good. The querist himself makes the following comment: "It seems to me that if our brethren would quit straining at gnats and swallowing camels, it would indeed be a blessing to the cause." (He should have said "strain out the gnat, and swallow the camel"—see Matt. 23: 24.) As we shall see, his observation here is assuredly correct.

This question belongs to a class of questions not settled by specific statement in the New Testament, yet they are very clearly settled there in principle either by general statements or by illustrative examples recorded for the specific purpose of teaching and inculcating upon Christians certain important principles of conduct. As an illustration, consider carefully the following examples:

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another,

Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things, he marveled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole. (Luke 7: 2-10.)

Jesus was a Jew, brought up under strict Jewish training, in the Jewish synagogue, and these elders were Jews; but the centurion was a Gentile, was distinctly an "outsider," and some of the Pharisees, drawing about them their robes of self-righteousness, and, with their ever-ready hairsplitting distinctions, would no doubt have repelled him under their choice dictum that they must not even "eat and drink with publicans and sinners." (Mark 2: 16.) But these elders, evidently sincere and godly men, said to Jesus, "He is worthy that thou shouldst do this for him," and the proof they offered was the following beautiful tribute to the centurion's high character for benevolence: "For he loveth our nation, and himself built us our synagogue." With this record to his credit, added to other evidences of his clear conception of the divine Person and mission of Jesus, the latter said to the multitude, "I have not found so great faith, no, not in Israel;" and, in grateful and benevolent recognition of the centurion's worthiness, the Master miraculously healed his servant.

Precisely the same principle is taught and illustrated by the case of the good Samaritan. (Luke 10: 25-37.) The priests and Levites were the officials to whom was especially assigned the conduct of religious services in connection with the tabernacle and the temple, and the Samaritans were not only "outsiders," but with them the Jews ordinarily had "no dealings." (John 4: 9.) In this case, the "priest" and the "Levite" are both conspicuous for their lack of even ordinary humanity and good deeds to the man who "fell among robbers;" but the Samaritan is exalted and praised by Jesus because "when he saw" the plight of the unfortunate victim of robbers, "he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him." (Verses 33, 34.)

Here are two cases in which Jesus indorsed, in the highest terms, good deeds done by "outsiders;" and of course his followers should do the same thing. Why not? If an "outsider," prompted by kind impulses toward the cause of religion and humanity and the desire to do good to men, drops in a contribution "on the Lord's day when the basket is passed," surely we should let the good deed, in imitation of our Savior's example, accomplish whatever good it may accomplish.

Of course, in the acceptance of all such contributions, the question of motive must be considered. If there is known proof that an "outsider" proposes to make a contribution to the church from some sinister motive, as in the case of a liquor dealer or one otherwise engaged in a course of wrong and who hopes thereby to silence the church against condemnation of such a course, then the offering should be spurned and such a proposed donor should be politely informed that the church does not propose to enter into league with Satan by accepting hush money. Neither money nor anything else should ever be received by the church if the purpose is to effect any sort of compromise or abatement of the church's effort to stand aloof from and oppose the world. Furthermore, it places the church in an inconsistent attitude to go to the world and solicit from it contributions to carry on the church's work. The church and the world are in antagonism with each other and should remain separate. In fact, the mission of each arrays them in deadly conflict with each other. Hence, for the church to ask the world for the means wherewith to fight and oppose the world is inconsistent; but if somebody in the world is sufficiently interested in the work the church is thus doing "to contribute on the Lord's day when the basket is passed,"

the good deed, like that of the centurion or that of the good Samaritan, may be consistently accepted and used to accomplish more good. In all such cases, the gift of money or any other act of benevolence may be consistently accepted from the people of the world when the act is sincere and is no part of a scheme to uphold wrongdoing.

Hence, when brethren, in the name of loyalty, stop to "criticize" and split hairs over such an act from a kindly disposed "outsider," they would be spending their time much more profitably if they would put it in studying the Bible till they know what it is to be loyal to it. Churches should never uphold wrong or encourage upholding it by accepting gifts of money or in any other way; but when they can accept them without such result and thereby encourage the accomplishment of good, they should do it.

Book Reviews.

BY H. LEO B.

THE ROAD OF THE STAR. By Walter Russell Bowie.

This is a volume of addresses on the general theme of Christianity, proposing to interpret the principles of Christianity in harmony with the needs of men. The author seizes the idea expressed in Matt. 2: 10, "And when they saw the star, they rejoiced with exceeding great joy," and gives a spiritual interpretation and application of this text to all of the roads or ways of life. He says "the Road of the Star leads on to many roads" and that they will lead heavenward. He uses such subjects as "The Road of the Common Days," "The High Road of Hosannas," "The Companion on the Shadowed Road," "Wells in the Desert," and "The Gallantry of Hope." His language is simple and his presentation of the subject is vigorous. The book contains 222 pages. Price, \$1.50. It may be ordered through the Gospel Advocate Company.

WHEN JESUS WROTE ON THE GROUND. By Edgar DeWitt Jones.

This is a book of seventeen sermons by one of the leading preachers in a city of many churches. Each sermon seeks to accomplish some specific thing. The author brings consolation to the bereaved, courage to the wavering, and hope to those whose heart is the home of shame. He uses unique subjects, such as "The Towel and the Basin," "When Jesus Wrote on the Ground," "Three Times a Day," "The Mantle of Elijah," "The Ladder of Prayer," "The Church in Thy House." The last-named theme is an earnest, pathetic appeal for the family altar. All of his sermons are elevating and calculated to cultivate Christian piety and fidelity to the sacred duties of life. It is a splendid book and may be read with profit. The book contains 234 pages. Price, \$1.50. It is published by the George H. Doran Company, New York, and may be ordered through the Gospel Advocate Company.

SERMONS AND ADDRESSES. By J. B. Briney.

In this book the author has treated old themes in such a way as will stimulate freshness of thought and clearness of conception. He presents twenty addresses; and while the themes are old, yet they are vital. The author is, in the main, true to the Bible, which is the greatest complement that can be paid to any book. His treatment on "The Bible," "The Inspiration of the Bible," "The Bible and Science," and "The Bible and Evolution," is profound and important. These themes should be studied by all young people, and especially those who are brought under the influence of the teaching of "the higher learning" or those who are possessed with the tendency toward "the modern viewpoint of learning." The book contains 430 pages. It is published by the Standard Publishing Company. Price, \$2.50. It may be ordered through the Gospel Advocate Company.

Home Reading

Legacies.

Unto my friends I give my thoughts,
Unto my God my soul,
Unto my foe I leave my love—
These are of life the whole.

Nay, there is something—a trifle—left;
Who shall receive this dower?
See, Earth Mother, a handful of dust—
Turn it into a flower.

—Ethelwyn Wetherald.

✱ ✱ ✱

Why Things Went Wrong.

Mrs. Weston had many proofs that Bobby and Mary and Betty loved her. Each night, at bedtime, when the prayers had been finished and mother was ready to turn out the lights, the children assured her over and over again how much she meant to them, and that they never wanted to leave her as long as they lived. To this Mrs. Weston smiled and replied that, some day, when the big world called to them to do their parts, they would have to leave her, but never would they be without the mother love that would go with them into every nook and corner of the earth.

Bobby was ten years old, Mary was eight, and Betty was seven. With such a big family to take care of, it was no small wonder that Mrs. Weston became tired and that daddy insisted upon getting her away to grandma's for a little visit and a rest. The children were very thoughtful of their mother, but in spite of this it was evident that she needed a rest and a change. Mrs. Weston often told her friends of the thoughtfulness of her children, and how Bobby so willingly ran errands for her after school, while the other boys hastened off to the ball field to play. Bobby was just as anxious as the other boys to get to that field, but with a smiling face and a whistle on his lips he did the few things that mother asked of him before he played.

Mary and Betty helped in many ways, too, and Mrs. Weston felt that she was greatly blessed in having three such dear and loving children:

When it came time for mother to take the train for grandma's, Bobby had a big lump in his throat that just would not go down. Of course, he was too much of a man to cry; and if that old lump hadn't stayed where it did, things would have been all right.

Mary and Betty were "just girls," and if they cried as the train pulled out no one was surprised, for girls have a way of doing just that sort of thing at the very time they are trying to be bravest.

Aunt Ella had gladly consented to stay with the Westons while mother was away. She was nothing like Mrs. Weston, perhaps because she had never had a husband and children to take care of. She had lived most of her life with an older sister, who was now dead, and even though she tried to take mother's place, things were different.

Mary just *couldn't* say her prayers for Aunt Ella like she could for mother. Bobby just *couldn't* enjoy the bread and molasses after school like he could when mother fixed it. And Betty just *couldn't* enjoy the stories Aunt Ella told her at night when after supper she would crawl up into her lap and hear how the wolf pursued Red Riding Hood, or how the three little pigs made their homes.

Somehow, even daddy wasn't half so eager to romp at night when he came home from his business, and many evenings he, like the children, would be snugly tucked into bed before the clock struck eight-thirty.

One day Bobby came home from his play with a very

black eye and a lump on his forehead. He had been hit by the ball while playing catch on the school team, and the whole game had been "called off" because of the accident. When Aunt Ella caught sight of Bobby's face, she fainted, and it was left to Bridget to bathe and bandage the injured boy. That it was an ugly bruise no one could deny, but Bobby knew that mother could have fixed it up quickly and with the sweet assurance that "it will be all right in a day or two." Home didn't seem like home to Bobby.

Funny, but the lump would not seem to go down, and the eye continued to be very black. If only Bobby could have written mother about it, he thought things would be better; but Mr. Weston had decided that mother should know nothing of such things, so Bobby had to suffer in silence.

Then, one night, after mother had been away for a week, Fluffy, the pet kitten, disappeared, and when, after two days, she failed to return, Betty and Mary shed many tears over her. Bobby inquired all around the neighborhood, daddy advertised in the papers, and Mary and Betty searched the attic and cellar thoroughly, until Fluffy was finally given up as lost. And Mr. Weston noticed that three appetites were lost at the same time.

Ten more days before mother's return.

On the eleventh day of mother's absence Mr. Weston came home from the office earlier than usual, unable to speak above a whisper. Mother always knew just what to do in such cases; but Aunt Ella's remedies seemed to do very little good, with the result that daddy had to be put to bed, and there he stayed all the rest of the following day. He had to be kept very quiet, too. (And mother not due home for another week.)

When night came, Bridget fixed up a dainty supper, and Aunt Ella helped her arrange it for Mr. Weston, on a little table beside his bed; but the supper was untouched. Bobby, who now felt himself the "man of the house," with the responsibilities resting upon his shoulders, decided that he should write to mother about the whole business, and ask her to hasten her home-coming. His eye still bothered him a great deal, but, in spite of this, he seated himself at the desk in his room and started his letter. Suddenly he stopped! A machine had driven up to the house and some one was coming up on to the porch.

Bridget opened the door and there stood—mother! She held out her arms to the children, who fairly flew down the stairs, and, after hugging and kissing each one of them, she asked: "Where is daddy?" Aunt Ella announced that he was a "very sick man;" so Mrs. Weston hastily took off her hat and coat and went upstairs. In his room lay Mr. Weston, with the first real smile on his face since mother had left. No one was more surprised than he himself to hear the words, "Mother, what brought you home?" from a man who had been unable to speak above a whisper for nearly two days.

And *what* brought mother home? Isn't it strange that mothers have a way of knowing when things are not all right? Mrs. Weston said afterwards that she had a "feeling" that she should go home, and, too, she couldn't stay away from her dear family another day!

Well, before mother had been in the house half an hour, daddy was sitting up in a chair, eating a pretty substantial meal for a sick man. And Aunt Ella said she never believed it possible that a person's voice could come back in such quick time.

When Bobby left for school the next morning, his eye was almost well, and mother couldn't even find the place where the lump had been!

But, strangest of all, when the grocer boy arrived with the provisions for lunch, something scampered into the kitchen at his heels, and Fluffy, the prodigal kitten, was mewing for milk.

And Bobby, Mary, Betty, and daddy all agree that home isn't home without a mother.—Christian Guardian.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Preacher.

BY C. R. N.

The duty of the preacher, as a preacher, is to preach the word. It should be remembered that there is a positive as well as a negative message to be delivered to the people. To the young preacher, Timothy, the command was: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 2.) In rebuking, we should do so in a spirit which will make the people know we find no delight in adverse criticism. Tell the folk that the friend criticizes for the good of those criticized; the enemy finds fault. Remember ever that the church is the bride of Christ. It is sin in the church you need to point out, not the church with which you find fault.

He who persuades himself that he has discharged his full duty when he has presented the constructive side of the gospel has failed to read carefully the teaching of the Bible. When you have preached the gospel with all that goes to make it a full gospel, you will have condemned false teaching, exposed false doctrine, and denounced sin in all its forms. The goody-goody, namby-pamby, mushy-gushy preacher, engaging in "union meetings, who can say "Hades," but fears to say "hell" for fear it will grate on the sensitive ear of some one in the audience, and who constantly fears that his audience will decrease if he preaches something which could be called a "doctrinal sermon," is an apostate from the faith; and if, indeed, he is a good man at heart, he is not a faithful preacher.

Recently I had a letter from a preacher, in which he said:

Soft preaching? Some of it is being done, but there are lots of us who tell it like it is. Some few, I suppose, apologize when we quote a God-inspired passage of Scripture, and I have seen brethren wince when I merely quoted a certain passage. But the majority enjoy hearing it preached with a kick to it, and I enjoy making sectarians miserable in their sectarianism. Tact and good judgment are indispensable; but nothing God has said should be withheld from the people, and the man who is guilty of so withholding it to cater to the popular feelings is a traitor. His convictions are not skin deep. Some men are undoubtedly too rough—no love in their preaching—harsh, crude. The horny tongue is not always desirable, but is preferable to the one that is slick as a serpent's on both sides. I do not like the preacher who talks glibly of the faults of "our people" and oilily points out the excellencies of somebody else's people.

Colleges cannot make preachers. Preachers are not made to order. The college has a great work to do; but when the college takes a promising piece of material and works it into a preacher, puts a diploma into his hand, and hides his anatomy in white linen and a long coat, then some boy rises up out of the brush and preaches circles all around him. A lot of foolish things have been said by lots of folk about the preacher. Every preacher is better prepared for the work if educated, but a college education cannot make a preacher out of a man when it is not in him. Sometimes the process brings out more fool than preach. Thoughtful people—those who know the Book and regard its teaching—will not attempt to chase a boy through college where he has a few courses in the sciences and English and history and the Bible in literature, and then put a cap and gown on him and ordain him as a preacher.

When a pronounced sectarian hears me through a series of sermons, indorses what I have preached, and remains contented in his sectarian affiliation, I will review

my sermons and question my ability to preach the gospel effectively. The gospel faithfully preached will make sectarians uncomfortable. I do not intend to convey the idea that the preacher should be abusive. Such a course would be unwise. The preacher, to meet the approval of the Master, must be a Christian gentleman; but he has not discharged his duty when he does not warn the people of the error of their way.

In the Old Testament Jehovah required the watchman to warn the people of their errors: "I have set thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul." (Ezek. 33: 7-9.)

Why should any one hesitate to make reference in a courteous way to the teaching of the sectarians and point out the false position or false doctrine they teach? Is it that you fear you will offend them and thereby become unpopular with them? Whom are you seeking to please?

Recently I preached what I thought was a strong sermon. Commenting on the same, a brother said: "How can one remain in a sectarian church after hearing that sermon?" Another brother replied: "Not one out of ten of the members of sectarian churches know the doctrines of their churches."

Recently a brother, one of my best friends, criticized "Sound Doctrine," Volume I., because the book contains references to what the Presbyterians, Methodists, and Baptists teach on some points, calling the names of these religious bodies. The brother thought it would have been more "dignified" to have made reference to the teaching, but not to have said anything as to who taught such doctrines. True, this same brother, twenty years ago, often made reference to what the denominations taught, and called the names of the people teaching the doctrines he had reference to. If I cannot expose false doctrine and be "dignified," I shall not worry, but continue to expose false doctrine. I am neither afraid nor ashamed to point out the errors of the false teachers, nor to preach the gospel. People hear me preach, too. Where is there in all the world such a fearless body of men as gospel preachers?

Personal Notes.

Claude Kele, Box 895, Waco, Texas, can be had for some work this winter, after October.

Foy E. Wallace, Jr., reports eighteen baptisms in the meeting he recently conducted in Plainview, Texas.

Ira Womack has just closed at Wirt, Okla., with seven baptisms and two restorations. He is now at Ringling, Okla.

Tice Elkins reports the work with the Southside congregation, Fort Worth, Texas, progressing nicely, with additions often.

T. W. Phillips, who now labors with the Beacon Hill congregation, San Antonio, Texas, reports the outlook for the new congregation the best.

J. K. Bentley closed near Lubbock, Texas, with twenty-five baptisms. This summer Brother Bentley has baptized one hundred and three and established congregations in two new places.

A. H. Clark, who labors with the church in Winters, Texas, reports three meetings in which he assisted—Bradshaw, Texas; Crete, Okla.; and Wall, Texas. The three meetings resulted in sixty-four baptisms.

A. N. Kennedy has time for some meetings anywhere. So write him at McKinney, Texas. The church there want a preacher to work with them (not for them). Brother Kennedy would be glad to communicate with some church who might desire his services another year.

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Field Reports

Mansfield, Ark., September 25.—I have just closed a four-days' debate with the Seventh-Day Adventists, near Ozark, Ark. Their man was able and kind, so we had a good time. I am now at Liberty, three miles south of Mansfield, in a mission meeting. We have a good church house here. At one time we had a good congregation, but some members took the organ fever, brought the organ into the church, and divided and tore it up. So the organ party went to other parts, and most of the loyal members joined the devil, and the boys cut up the organ and threw it out of the window. So I hope to capture many back from the devil during the meeting. We need a preacher located in this part of Arkansas all the time.—J. D. Tant.

Natchez, Miss., September 25.—I closed my protracted-meeting work on Sunday night, at Kitchener, Miss. I held a good meeting there in July, and they have met every Lord's day for worship since the close of the meeting. Since coming to Mississippi for work the first of March, I have spent a good portion of my time in Natchez, trying to permanently establish the cause of our Master. Together with Brother J. R. Vaughan, of Jackson, Miss., I held a fifteen-days' meeting here in June. Five were baptized and one was restored to fellowship. I have held six meetings out of Natchez, resulting in twenty-two baptisms, five led out of Baptist errors, two small congregations encouraged to meet regularly for worship on each Lord's day, and, I trust, much other good accomplished. Prospects are brighter for our future work here in this new field. Let all pray that our work here may be to God's glory and honor.—T. C. Fox.

Nashville, Tenn., September 28.—Frequently I am asked by my friends why I do not report my work in the papers. I have never accomplished anything that I thought was worth the space it would take to tell about it, still I realize that we like to know what each other is doing and that the reports make interesting reading. From the following it will be seen that I have not been idle for the past year. Since coming to Nashville twelve months ago, besides teaching in David Lipscomb College till noon each school day, I have done a year's graduate work in Peabody College (receiving the A.M. degree on August 29), preached every Sunday during the school year, and held six meetings as follows: Haleyville, Ala., July 23 to August 2; Sylvan Knoll, near Coffeeville, Miss., August 6-12; Enid, Miss., August 13-18; near Benton, Ky., August 20-27; Oakland, Miss., September 3-12; Oakland congregation, near Clarksville, Tenn., September 17-24. Brother Lee Jackson was with me in the three meetings in Mississippi. I was much benefited by associating and talking with this good and thoughtful man. In my judgment, there are few who are his equal in a knowledge of the Bible. I can learn much by sitting at the feet of such men. He lives at Oakland. The congregation there

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have just finished a neat and comfortable house of worship. It required a sacrifice for them to do this, but they do not regret it. There is a fine opening there for a good Christian physician. Any one interested would do well to write W. A. Burford.—W. H. Owen.

Mercer, Tenn., September 27.—Through the courtesy of our Presbyterian neighbors, Brother F. O. Howell preached the first gospel sermon ever preached here on September 5. For six nights he presented the simple story of the lowly Nazarene in such a forceful, clear-cut, concise way that the people here are now discussing the Bible on the streets, and we believe that the Bible is being read more here than ever before. Many of the people here thought that they would hear nothing but "water salvation," but Brother Howell dispelled that belief by stating the first night that "the blood of Christ cleanseth from all sin," and "without the shedding of blood there is no remission of sin." He later urged the people to lay aside all human institutions, take the word of God alone, become one body in Christ, and devote their united efforts to the cause of the Master. We are very thankful to some of our Baptist friends for furnishing the current to light the building. There were no additions, but we feel that later on the seed sown will bring forth a bountiful harvest. There are no members here except my wife and I, but we commune on "the first day of the week" "as it is written," hoping thus to establish the cause of the Savior here. My father, J. H. Mason, was with us during the meeting.—W. R. Mason.

West Point, Miss., September 23.—In August I held a meeting at Deen, near Cleveland, Miss. The attendance was fine. Six were baptized. One of the six came from the Methodists. He will make a fine leader. We have a few at this place. They were well pleased with the result of the meeting. They engaged me for next year. Including the first Lord's day in September, I held a week's meeting near Hudsonville, Miss. The attendance was small and the opposition strong. There were no additions, but the brethren say that prejudice was much less in evidence later in the meeting. Brother Cullum held meetings here a few years ago and started a good work; but other work was done later, and there is where the opposition began. I was engaged for another meeting at this place in 1923. On the second Lord's day in September I began a meeting near Thorn, ten miles west of Houston, Miss. I held a meeting here last year. This is a mission point. Only a very few here, and no one who can lead in the worship. The attendance was fine. Five were baptized. I am to be with these people again next year. I have just closed a few-days' meeting at Vardaman, Miss. The brethren expected a brother from Tennessee, but he did not come. They sent for me, and we had only a few days' preaching at night only. One young man obeyed. These brethren engaged me for next

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing better for it than Hood's Sarsaparilla—a good tonic medicine.

year. I go now to Lamar County, Ala., for a meeting. I grew up in that county, and have done much preaching there. When my meetings here are over, I expect to run down to Florida for the winter, then back up here for the warm months. I hope to find plenty to do down in Florida. Wherever I go I try to get our brethren to read our papers and books. May the Lord bless us all, and may we all try harder to do our part well.—H. C. Harris.

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The new meetinghouse of the church of Christ in Clarksville, Tenn., on Franklin and Seventh Streets. The building fronts sixty feet on Franklin Street and fifty feet on Seventh Street. On each end are two classrooms, which can be thrown into the auditorium by folding doors, and two dressing rooms in the rear, which are used for classes, making in all six classrooms. The finishings inside are mahogany and white. Many churches and individuals have pledged help, some of which has been paid and some to be paid next year, for which the brethren are thankful. Churches that have worshiped in a cold courthouse can rejoice with the faithful little band in Clarksville.

Are You Led by the Spirit?

BY J. W. ATKISSON.

What is it to be led by the Spirit of God? It is to be governed by what God's word says, for the mind or Spirit of God spoke his word. Hence, to do what God's word says is to be led by the Spirit; to follow the teaching of God's word is to "walk not after the flesh, but after the Spirit." (See Rom. 8: 1, 2.)

Then, to be led by the Spirit, to walk after the Spirit (and man is active in walking), is to be made sons of God and governed as such. Paul proves this when he said: "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) He tells us how they became sons. (See Rom. 6: 17, 18; also verses 3, 4.) This he calls "the law of the Spirit of life in Christ Jesus" (see Rom. 8: 2), and says that it made him "free from the law of sin and death." Why does he call this "the law of the Spirit of life?" Because the Spirit spoke or gave this law. The Spirit revealed it to the apostles, and they gave it to mankind. Paul received it by revelation of God or from God. Why? "That your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 5.) This is why Paul calls the gospel of Christ "the power of God unto salvation." (Rom. 1: 16.) This is why it "pleased God by the foolishness [simplicity] of preaching to save them that believe." (1 Cor. 1: 21; also Acts 14: 15.) Because the gospel was spoken by the Spirit in the apostles, that the people might hear what the Spirit said and that we

might be led to believe its word, and this faith cause us to obey it from the heart, and in so doing we would be made free from sin by the power of God; because this is his law, given by the Holy Spirit to free us from sin and constitute us heirs of God and joints heirs with Christ.

Now, will the Spirit of God lead us if we refuse to submit to his righteousness—that is, his righteous methods as they are set forth in the New Testament? No. (See Rom. 10: 1-4.) Will the Spirit of God lead us if we refuse to believe what his Spirit has said by the inspired apostles? Will the Spirit lead us if we pray to God to baptize the people in the Holy Spirit and in fire? No. (Read Matt. 13: 15.) So he answers no. The Holy Spirit does not save us by a baptism in the Spirit and in fire, but by giving us "the law of the Spirit of life," which is the gospel of Christ and is God's power to save us, and when we obey it we are made free from sin. (See Rom. 6: 17, 18; Acts 15: 7-9; 1 Pet. 1: 22.)

The Spirit leads us by teaching. The sinner is drawn of the Father to Christ by teaching—that is, by hearing and learning what is taught. (See John 6: 44, 45.) And he teaches the people through the inspired apostles. (See Matt. 28: 19; Mark 16: 15, 16; Luke 24: 47, 48; Acts 5: 17-21.) When we hear, heed, and obey the teaching of the Spirit in the apostles, or in the gospel, we know by the testimony of the Spirit in the New Testament Scriptures that we are children of God. (Read 1 John 5: 2, 3.) And Paul tells us (Rom. 8: 16) that the

Spirit itself bears witness *with* (not to) our spirits that we are children of God. Now, to bear witness is to give testimony, is it not? Then, if you take away the inspired Scriptures, or the words of the inspired apostles, you take away the Spirit's testimony, and we would be left without any witness. Take that away, and there is no testimony from God to hear and obey, and, therefore, no way to be led by the Spirit, and no way to become children of God, and no witness of the Spirit.

To-day there are many religious people in this world who reject the teaching of the Spirit in the apostles of Christ and go about to establish their own visions and dreams and the imaginations of their hearts; they have not submitted themselves to the righteousness (righteous methods) of God. Jesus said: "In vain do they worship me, teaching for their doctrines the commandments [traditions] of men."

Just as far as we do what God in his word tells us to do, we know it, and we know that so far we have been led by the Holy Spirit. Then that far the Spirit of God bears witness that we are children of God. For illustration: Just as far as you do what I tell you to do, you know it, and that far you know that you are approved by me. But the moment you cease to do what I tell you to do, and do something else that I never told you to do, I cease to approve you. You might imagine in your heart that I approved you, but you would have no testimony from me that I approved you; and if you have no testimony that I approve you, how do you know that I approve you? You may feel that I approve you, but feelings are no evidence.

So when we cease to do what the Spirit says, we cease to be led by the Spirit and turn to some other leader—a leader who will, as "the gods of this world" always do, blind your eyes to the teaching and witness of the Spirit as it is set forth in the gospel of Christ (see 2 Cor. 3: 4); and when we do this, we cease to obey God's word and obey the word of men.

The Work in Calloway County, Kentucky.

BY DAVID THOMPSON.

Calloway County (the writer's home county) has twelve churches of Christ, half of which are more than able to care for their home work, and most of which have been doing a small amount of missionary work both at home and abroad for a number of years. We have had a tent in the county most of the time for the last fifteen years, which has been used in and out of the county as various preaching brethren found time and

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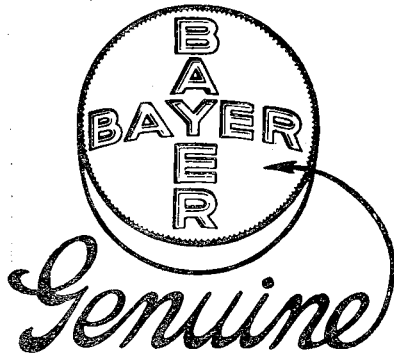
occasion to use it, and in this way a good deal of work has been done and some congregations established. Most of the work thus begun has fallen, however, from lack of follow-up work.

In an effort to get the congregations of the county better acquainted with each other and with conditions in general over the county, it was decided by a representative gathering of brethren from the various congregations to hold a coöperative meeting at Murray, the county seat. Brother A. B. Barret, of Columbia, Tenn., was secured to do

the preaching, and Brother A. B. Reavis, of Dresden, Tenn., to lead the song service. This meeting began on Friday night before the third Sunday in June and continued until the following Sunday night week. Brother Barret presented the Jerusalem gospel in a masterful way, dealing with the fundamental principles of the gospel, innovations, higher criticism, etc. The work of both preacher and song leader was well done. The congregations over the county attended well, considering the extremely busy time.

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DR. CANNADAY, 1225 Park Sq., Sedalia, Mo.

On Friday of the meeting an all-day service, with a basket dinner, was the program, with both forenoon and afternoon services devoted to a round-table discussion of the work in the county and its needs. This resulted in a move being started to employ a gospel preacher to put in his entire time doing mission work in the county. At this and a subsequent service devoted mostly to this purpose the necessary money was raised. A meeting of the elders of the various congregations was afterwards called, and Brother Overbey, of Murray, was chosen to do the work. The congregations in the county had purchased a new tent and other necessary equipment, so nothing remained but to actively begin the work.

The first meeting was held at Kirksey, a beautiful little village in the northwest part of the county. This resulted in two baptisms and the gathering together of a congregation of about thirty-five members who are meeting regularly in a store building until they can make arrangements to build. Since that a meeting has been held at Newberg, and one is now in progress near Harris Grove.

Now, I have not written to boast of what we are doing, but merely to state facts that others may go and do likewise. There are some things connected with this work, however, about which I want to speak particularly. It is easy to do work if you can only get people to studying and thinking about it and interested in it. Times are hard in Kentucky at this time, and most of the congregations have felt that they were burdened to keep up their home work, and had this matter been suggested to them they would have thought it impossible to raise the necessary money to put this work on foot; but when they were brought together and the matter presented, it was a comparatively easy matter.

This whole work from beginning to end was accomplished without any organization outside of the local church, and one hundred cents out of each dollar contributed went directly into the work. Not only was a missionary society not needed, but it would have been a positive hindrance and dead expense in doing the work. This has all been done through the local congregations. The man doing the work is directly responsible to the local congregations, and whatever credit is attached thereto goes to God through his church. The best way in the world to fight unscriptural ways of doing mission work is to demonstrate in actual practice the right way. What we have done in this county is nothing like as much as we ought to have done, and I am persuaded that it is only a beginning.

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Ask your druggist for genuine "California Fig Syrup," which has directions for babies and children of all ages printed on the bottle. Mother! You must say "California," or you may get an imitation fig syrup.

Our Little Girl Gone Home.

BY E. S. JELLEY.

Last night (August 1) the summons came and little Theodora Joy Jelley went to be with the Good Shepherd. We must tell the mother to-day, which is hard, for she is in bed with a baby born last night. Such things make infidelity and so-called "modernism" like the philosophy of India hollow mockeries. They may be suitable for people without natural affection; but for people with souls, there can be only faith in God and blank despair to choose from. Thank God we have heard the blessed gospel and know that our Redeemer liveth.

Brethren who have not yet suffered bereavement, let me tell you that since I left Vancouver for this work I have been bereaved of father, mother, three children, and my eighteen-years-long helpmeet, which things are among the causes why at the age of forty-four my hair is so near white.

I have been bereaved of four of my own household here in India as the price of the work I am doing. In every case hardships or insanitary domicile was the cause to a considerable extent. I am finding no fault. Our supporters are sending us a living wage, and I do not wish to impose more upon them. But there are others who are doing nothing for missions; and if it should occur to some of them that it is worth while to pre-

serve the precious lives of their missionary's family, I could get a sanitary location and build a sanitary domicile. This has been done by every sectarian mission board I know of; but I do not suppose sound and loyal disciples are likely to take this up without a lot of begging, which I do not want to do.

Brethren or churches believing it to be cheaper to preserve missionaries than to send out new ones may send through the papers or direct, and contributions will be acknowledged.

Christ House, Vambori, Ahmednagar District, British India.

[Since this was received we learn that Brother Jelley has lost his baby also.—Ed.]

The Fight Is on at Quitman.

BY J. D. TANT.

It seems that our mission meeting at Quitman did much good, as the Methodists sent for one of their big men to come and kill out the effect of the meeting. We challenged him to meet us in debate, but he ran. Then the Baptists had the noted Bolin, of Fort Worth, Texas, to try his hand. I just got in last night to hear him, and notwithstanding he has put a number of our leading brethren out of commission (if he tells the truth), yet I called his hand last night and got the Baptist Church to back him up. So we will hold a six-days' debate on the differences between the church of Christ and the Baptist Church, the debate to be held at Quitman, Ark., beginning on November 21. While I am fighting the battle alone here and have worship in our home each Lord's day until we can convert more, yet I will care for all who will come to the debate, and hope many brethren who have written me that they are coming to look at this country can come at that time. With five hundred Baptists and Methodists on the other side and my family only to represent the Lord's side, we will feel lonely; yet I have no fear, as I have the Lord and his word on my side. Brethren, as Paul teaches that one brother should not be burdened and another eased, should there be any brother or church who is interested in having the gospel defended in a mission field in Arkansas and can help in the financial support of this debate, I am sure you will be doing God's service. If you do not, then, like Elijah, I will fight the battle alone.

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Adversity.

BY GERTRUDE COCKERELL.

What is adversity? It is the touching of our life by adverse circumstance, affliction, or misfortune.

The derivation of the word—*ad* to, *vertere* to turn—explains its working. It is the ill side of persons, things, circumstances, that persistently or occasionally, seemingly or of set purpose, assume toward us a menacing attitude. In itself, therefore, we can only regard adversity as "opposed to," "unfortunate," "injurious." Ours, then, the language of pessimism. "All these things are against me," "Every one is against me," in presence of the evil look, the slanderous tongue, the malevolent deeds that strew our path with thorns, the affliction or limitation that handicaps us at every turn, the oftentimes "slip 'twixt the cup and the lip." And yet, there is not one adverse thing that touches your life and mine, reader, that may not turn out to be a blessing in disguise.

One said, comparing his brightest hours with his darkest: "I am afraid that all the grace I have got out of my comfortable and easy times and happiest hours might almost lie on a penny. But the good I have received from my sorrows, and pain, and grief, is altogether incalculable. What do I not owe to the hammer and the anvil, the fire and the file? Affliction is the best bit of furniture in my house."

And one sorely afflicted and a great sufferer made this his prayer: "Go, Lord, with each of us to rest. If any lie awake, temper to them the dark hours of watching. And when the day returns, return to us, Lord Jesus, our Sun and Comfort. Call us up with morning faces, and with morning hearts, eager to labor, eager to be happy if happiness shall be our portion; and if the day be marked for sorrow, strong to endure it."

"Sweet are the uses of adversity," if the outcome be patience, breadth of view, sympathy. Why should adversity leave us crushed, rebellious, or embittered? Surely not, when the "injurious" element may be taken out of things adverse, and "unfortunate" spell to us fortunate; "injurious," without injury.

The dastardly conduct of Joseph's brethren in depriving him of liberty, and, seeing the anguish of his soul, turning a deaf ear to his entreaties (Gen. 42: 21), might have ever remained to him a bitter memory. But, no, he rose superior to his circumstances, and, as a prisoner, won respect and honor. And when next he met his unworthy brethren, it was as a man of fame and high degree, "a father to Pharaoh, and lord of all his

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house, and a ruler throughout all the land of Egypt." (Gen. 45: 8.) And did he take advantage of his guilty brethren, reduced by want to seek his succor? Nay, nay. This his only comment: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither. . . . It was not you that sent me hither, but God." (Gen. 45: 5-8.) "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Gen. 50: 20.) O, do you and I, reader, thus see God in seeming ills? As Christians, do we really believe that "all things work together for good to them that love God, to them who are the called according to his purpose?" (Rom. 8: 28.)

So unprepared are we for the untoward in life that we are taken by surprise. We blame things and persons for life's ills. We do not begin our day with God. Ours is not vital union with our risen Lord. With us, "first things" are not first. Is this so, reader? Then let us turn right about face, even toward Him who will make our Baca a well of blessing. (Ps. 34: 6.)

Why Our Singing Often Fails.

BY H. M. PHILLIPS.

Leaders are often lacking, and no one is able to take the work up and go on with interest. Quite a few do not try to sing, and the choir effect discourages others. To call out a few and get them in a huddle makes the impression that others are not wanted, and they feel like saying: "Just let them do it all."

A great hindrance is in getting a new book every year. The old people cannot keep up with the songs, and only those who know music are able to sing, and but a few take part. We claim to believe in congregational singing, and yet go just about opposite in our efforts to have such. We do not encourage solos and quartets, yet so many new songs are sung a solo is often heard. To have a song practice when all ought to sing as a part of the worship is a failure even if it might be entertaining. To sing to show off some leader before the crowd is but worldly, and to fill in time by singing is void as far as real worship to God is concerned.

To spend so much time on the music and so little on the words and sentiment of the song is surely an extreme that is often seen. Some would think the music is all there is to a song. I am sure it is well to get the music, but that is not the most important part of a song. Some seem to get the idea that all the melody is in the mouth, or voice box, and not in the heart; but in Eph. 5: 19 and Col. 3: 16

it is stated that the heart is the place for the melody and grace.

Paul says in 1 Cor. 14: 15 that he will sing "with the understanding." Now, from the context, the words are evidently what is stressed, and not the music; yet I am sure but few pay any attention to the words, and often do not know whether the words are in scriptural terms or not. This is caused by a lack of impressing the meaning and teaching intended. If we are to teach and admonish one another in singing (Col. 3: 16), how can such be done if we do not know the words used? Some songs are sung so fast that no one could even get the words without a few extra volts of electricity to help him keep up. Music

may touch one's feelings, but feelings without teaching may lead some into forbidden paths. The old songs, like "Jesus, Lover of My Soul," reach the heart in feelings and teaching. One song sung in a manner pleasing to God is by far better than many sung just for man.

The song service ought to be studied, and practice should be had from time to time; but to use several new songs in worship, such as on the first day of the week, when only a few will or can sing, is but to fail. Let us all think more of pleasing God and the words of the song and less of entertaining, and not put all the stress on the music, and the song service will not be such a failure.

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History of Clarendon Church.

BY A. O. COLLEY.

The meeting at Clarendon, Texas, closed last night (September 26), after continuing fourteen days. It was an interesting meeting from the beginning. We began in the middle of the week—Wednesday night—with a good attendance. Both interest and attendance increased to the close. There were forty accessions to the congregation. Of this number, there were six from the "Christian Church" who were willing to lay down the innovations and work as the Lord directed, twenty-four baptisms, one by membership, and the others were restored to their "first love."

Many of the brethren will recall the starting of this church about eight years ago, when D. A. Leak and the writer held a debate there on the music and society questions. There were but few disciples there at the time of the debate, and no church except the music and society church. There were a goodly number of brethren and sisters living in and around Clarendon, who had been worshipping with the others, that were willing to follow the New Testament teaching when they heard it. At the close of the debate I preached one night and had twenty-four additions. These have been doing nicely in the Lord's work since, and have had some of our most efficient workers preach for them, among whom are W. W. Brewer, Charles R. Nichol, Foy Wallace, Cledie Wallace, and Thomas E. Milholland.

Last August the "Christian Church" had John W. Tyndall come there for a meeting, who, near the close of the meeting, preached on instrumental music, affirming it to be in harmony with the Scriptures, and also challenging our brethren to find a man to debate with him on it. They again invited me, and, assisted by Brother Nichol and other good brethren, I met their best champion upon our differences on that question. This was during the Christmas holidays last year. At that time they arranged for me to hold a meeting for them, which was held with the results above mentioned.

Some think debates do no good, but I am a strong believer in the right kind of debates. I do not think light joking and harsh criticisms of an opponent do much good; but when we debate the issues and teach the people, it results in good.

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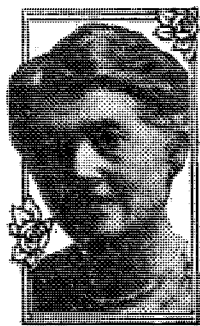
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WORDS AND PHRASES OF DOUBTFUL PROPRIETY.

[The following article is a reprint from the *Millennial Harbinger* of 1861, by A. Campbell. Some of the "words and phrases" mentioned by him may be *obsolete* in the average church member's vocabulary of to-day, but there are many new ones that we hear to-day of "doubtful propriety." The subject should be studied with profit.—H. Leo B.]

In my occasional readings of the productions of the religious press, I occasionally meet with some phrases of very questionable propriety. Of these I may occasionally take some notice. We have been for some time meditating upon the propriety of noticing some of them. We will at present present a few specimens.

"*Evangelical Christians.*" Are there any *unevangelical* Christians?

"*Truly regenerate believers.*" Are there any truly unregenerate believers?

"*The three powers of the Godhead.*" Are three *powers* of the Godhead equivalent to three *persons* of the Godhead? Do powers necessarily indicate personalities?

"*From one moral state into another.*" Are there two moral states? If so, what shall we call the first and what the second?

"*Essential nature of the Godhead.*" Is there a nonessential nature of the Divinity or Godhead?

"*Old and New Testaments.*" Does not this imply a plurality of Old Testaments and a plurality of New Testaments?

"*The Divine Being.*" This is a deistical or a theistical formula. It is not the language of Revelation.

"*Ministers of the gospel.*" Who are they? Teachers, preachers, dogmatists, or exhorters?

"*A new manifestation of the essence of God.*" A manifestation of essences, divine, angelic, or human, is rather a metaphysical adventure on the part of scholists or young Americans.

"*Consecration of self to God, Christ, and the Holy Spirit.*" There is no such consecration named in the gospel or among the primitive Christians. A cloud of false philosophy lowers upon that mind that entertains the idea of the consecration of one's self to the *consecrator*, or the Holy Spirit. The Holy Spirit *consecrates us*, or sanctifies us, to the Lord who redeemed us.

"*Climax of Divinity.*" There is no such climax in divine Revelation. Nor have we "a full revelation of the Infinite

One in his threefold character." Even "threefold *personality*" is scarcely tolerable. But "the Infinite One in his threefold *character*" is still more unscriptural and less acceptable. Are the Father, the Son, and the Holy Spirit three divine *persons*, or three divine *characters* of one Jehovah?

I have recently read somewhere that a preacher in Illinois still affirms that "*we are now committed before heaven and earth to take up our crosses and bear them after Jesus.*"

No one ever read this once in the Acts of the Apostles or in any one of the preachings of Peter, or Paul, or of any other apostle after the ascension of the Lord Jesus and the descension of the Spirit on Pentecost.

Christians, in our country, in the true and *scriptural* sense of the word "cross" as found in the Christian Scriptures, have no cross to bear. The freedom of thought, of speech, and of religious action guaranteed to us constitutionally in this new world has annihilated the cross in the sense employed by the Lord Jesus and his apostles.

This fanciful style of applying holy Scripture is superlatively lax and exceedingly dangerous.

In early life I formed some acquaintance with a volume whose title was "No Cross, No crown." But of its contents I can say but little, farther than that self-denial was essential to salvation, but could not gain a crown.

If, indeed, we desire a crown, we must not only deny ourselves, but we must carry our cross and fight against all temptation from without and within.

The Christian's armor is not adapted to the outer man or to the fleshly house in which we now live. "The sword of the Spirit" is, indeed, the only offensive weapon in the Christian's armory. "The shield of faith" is always in good keeping. By it we may "quench all the fiery darts of the wicked one."

But in advancing upon the adversary, we must have on our head the helmet, the hope of salvation, our feet shod with "the preparation of the gospel of peace," around our loins "the girdle of truth," in our right hand the sharp, two-edged "sword of the Spirit," and in our left the broad shield of faith, by means of which we may be able to quench all the fiery darts of the wicked one: and in the midst of the conflict we must be always praying with all prayer and supplication for ourselves and for all our fellow soldiers.

Every Christian man must be a hero, and every Christian woman a heroine, in this holy war for heaven and immortality.

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

Thy saints, in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
And seize it with their eye.

When that illustrious day shall rise,
And all thy armies shine
In robes of victory through the skies,
The glory shall be thine.

"*Sacraments.*" The French, the Italians, the Spaniards, have, like the English, transferred this word into their respective tongues.

Webster, the most popular English lexicographer, we presume, in America, or anywhere else, gives the following defi-

nitions of the term "sacrament:" "An oath, a mystery, an outward and visible sign of inward and spiritual grace; or more particularly, a solemn religious ordinance, enjoined by Christ, the head of the Christian church, to be observed by his followers, by which their special relation to him is created, or their obligations to him renewed and ratified."

He adds: "The Roman Catholic and Greek churches have long held to seven sacraments—viz.: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony. The Protestants maintain that there are only two sacraments—viz., baptism and the Lord's Supper." He adds: "Thus baptism is called a 'sacrament,' for by it persons are separated from the world, brought into Christ's visible church, and laid under particular obligations to obey his precepts." "The eucharist, or communion of the Lord's Supper, is also a *sacrament*; for, by commemorating the death and dying love of Christ, Christians avow their special relation to him, and renew their obligations to be faithful to him as their Divine Master."

"When we use *sacrament* without any qualifying word, we mean by it the eucharist, or Lord's Supper." (Addison.)

We presume, and, therefore, assume, that these definitions are as canonical, and as generally approved and assented to by all Protestants, as any that could be produced by Greek, Roman, or Protestant, of any theological or Christological school in Europe or America.

But we must affirm, without fear of successful contradiction, that the word "sacrament" is wholly uncanonical; not once found in the Old Testament or New. It is, therefore, a word of doubtful propriety. The word "*ordinance*" is canonical, and is found in both Testaments, Old and New, singular or plural, some fifty times. It is, indeed, applied to both divine and human institutions, moral and positive, but especially the latter. Nor do we find "constitution" or "institution" in our common and legalized Jewish or Christian Scriptures.

"Covenant" in our Common Version, in both the Jewish and the Christian Scriptures, is found more than fifty times. Thirty-three of these are found as the representatives of *diatheke*. *Suntheke*, which represents human covenants, is not once found in the Christian Scriptures. The essential difference between *suntheke* and *diatheke*, is this: the former parties are *equals*, the latter parties are *unequals*.

In the former, the parties may stipulate and restipulate until they agree. In the latter, one party stipulates and the other acquiesces. Such are all God's covenants or institutions.

We find for this a most acceptable reason in the fact that a parent's affection for his offspring is greater than that of his offspring for one another. This, at least, is the general if not the universal law. "Such pity as a father has for his children, such pity has the Lord for them that fear him." (Ps. 103: 13.) Again, says Jehovah, by Malachi, of them who feared the Lord: "A book of remembrance was written before him for those who feared the Lord, and who thought upon his name. And they shall be mine, saith Jehovah of hosts, in that day when I make up my jewels, and I will spare them as a man spares his son that serveth him." "Then shall you return and discern between the righteous and the wicked, between him who serveth God and him who serveth him not."

We have "servants" occurring one hundred and twenty-three times in the Christian Scriptures, represented in the original by three words—*doulos*, *diakonos*, and *huperetees*. Of these three words, *huperetees* is the most honorable. Hence, it represents officer, minister, and servant. Its whole currency in the Christian Scriptures is twenty times.

Diakonos occurs thirty times—twenty times represented in the Common Version by the word "minister," seven times by the word "servant," and three times by the word "deacon."

A. C.

Our Contributors

History of Old Salem Church.

BY H. R. MOORE.

It has been suggested that a report of the recent meeting at Old Salem Church, in Franklin County, Tenn., be made for the Gospel Advocate, and a sketch of the origin and work of the church there. The recent meeting was well advertised. A. B. Lipscomb did the preaching; E. Gaston Collins, of Algood, led the singing. Large, respectful, and attentive audiences attended during the entire twelve days. Several congregations were represented from time to time at the sumptuous dinners on the ground and at the interesting and impressive services. There were eleven additions, two restored, one from the Methodists. One of the eight, an old man of high moral character, who has passed the three-score-and-ten marker on life's eventful highway.

Lipscomb and Collins are of pioneer ancestors. Each and his father were born near Salem. Lipscomb left in early youth; Collins, later. They were welcomed because of ancestral lines and of their activities during their long absence. They are far-off, cube-root cousins. A. B. Lipscomb, son of Granville the evangelist, son of Granville the pioneer; E. Gaston Collins, son of James, son of Will L., son of James and Eliza Collins (the sister of Granville the pioneer). Each is highly respected by mutual friends and relatives in the Old Salem and adjacent localities. Their equipments for usefulness are of the best. Lipscomb is cultured and has a clear conception of the subject-matter he proposes to present and is successful in imparting to others. Collins is similarly endowed and gifted. Each is fortunately mated to a superior *manager*.

William Lipscomb and wife, Ann Day Lipscomb, reared their large family in Louisa County, Va. They came with their sons, William, Granville, Dabney, and John, and daughters, Ann (Mrs. John Brown), Fanny (Mrs. Isaac Vanzandt), Eliza (Mrs. James Collins), Tappie (Mrs. C. A. Hunt), and all located in Franklin County, Tenn., about one hundred years ago, in the early twenties. William and Granville were married before leaving Virginia. The other brothers took wives and all four of the sisters took Tennessee husbands. Granville's subsequent career was that of a successful farmer, a good citizen, and a thoughtful, independent thinker on political and religious questions. His family consisted of Keren (Mrs. N. B. Smith), William, David, John, Granville, Horace G., Ellen (Mrs. J. J. Gardner), and Lou (Mrs. W. J. Woods).

The respective careers of at least four of the sons are historic in Tennessee and adjacent States—William's as teacher and preacher, David's as preacher and Gospel Advocate editor, Granville's as an evangelist, Horace's as a business man. Their father's schoolhouse training was limited. He died at middle age, but had given his older children the best available advantages, and the younger ones were not neglected. He and his aged widow mother, a woman of very strong character who lived to a great age, three of his brothers and three sisters, were Primitive Baptists, and belonged to the Bean's Creek organization, overlooked at the time by William Woods, a prominent citizen, preacher, and man of affairs. He was enterprising and charitably inclined. He had on his premises a meetinghouse, a gristmill, cotton gin, and stillhouse, all recognized essentials. About this time the kind old brother was advised of the sad misfortune of one John Smith, who subsequently was known as "Raccoon" John Smith. Smith was an Old Baptist preacher, resided across the State line in Alabama. His wife died, his residence burned, and he sick near unto death. William Woods had the unfortunate

brother brought to his well-supplied home and kindly cared for him.

At this time Granville Lipscomb, his mother, and all of his brothers and sisters, save one of each, as is understood, were members, in good standing, of the Woods Old Baptist Church. Then a wave of religious discontent, in many localities throughout our great country, was under consideration by many. The appeals of Thomas and Alexander Campbell, Walter Scott, Barton W. Stone, Philip S. Fall, Tolbert Fanning, and many others in various localities, for a line-up in the *one body*, on the terms and conditions plainly set out in the New Testament, were being thoughtfully considered by many. Through the influence of a visiting kinsman, Lunsford Linsey, of Kentucky, formerly of Virginia, Granville Lipscomb and others were induced to subscribe for and carefully peruse "The Christian Baptist" and then "The Millennial Harbinger." These and a more careful study of the Bible brought about manifest discontent. This gradually grew and finally resulted in charges of *heresy* against those who had been reading, thinking, and talking. After much wrangle and disputation, the accused were *turned out* of the church.

Soon those turned out, and some others, under the leadership of Granville Lipscomb, united and began to worship "as it is written" in the Christian Scriptures. The little band met from house to house, at times in an outhouse, on Lipscomb's premises, and under broad-spreading oaks when the weather favored. Occasional preaching by Calvin Curlee, Thacker Griffith, and others, whose visits were then few and far between. David Lipscomb says Thacker Griffith is the first preacher he remembers. (See his article in "Franklin College and Its Influences," page 58.) The reproduction and spread of this article by "D. L." would enlighten many.) The little, original band grew in faith, works, and numbers by the observance of the maxim that gave potency to the restoration movement: "We will go where the Bible goes, and stop where it does." Preachers became more plentiful and accessible. A house was erected and furnished on Bean's Creek for the comfort and convenience of the growing congregation. For a time, during the Civil War, ruffians in the United States Army took possession, occupied for a camp outfit, burned the floor and seats, had their fire on the ground inside the walls. Doors and windows disappeared. Until the house was repaired after the war closed, the members were forced to meet from house to house for regular Lord's-day service, and in an unoccupied church house near by for preaching occasions. Additions more frequent than before or during the cruel war, under the preaching of T. J. Shaw, Jesse L. Sewell, David Lipscomb, and others. These served the congregations only when convenient to do so. Weekly meetings and Sunday schools were held regularly.

An extract from an old church record, made just after a protracted meeting of much interest, conducted by T. J. Shaw, Jesse L. Sewell, and Dr. T. W. Brents, indicates conditions. The protracted meeting was appointed for Jesse L. Sewell. Two days before he was to begin, T. J. Shaw and a Cumberland preacher were to hold a debate. Dr. Brents attended. The debate exploded. All then held a meeting of much interest.

Christian Church, Salem, Tenn., October 2, 1869.

Be it known, Thomas F. Moseley, Robert N. Mann, Nathan W. Carter, and H. R. Moore were, by fasting, prayer, and laying on of hands, ordained and set aside as elders in and for this congregation.

Officiating: Jesse L. Sewell, Dr. T. W. Brents, and T. J. Shaw.

Also, Granville Lipscomb, on said occasion, was set apart to the work of an evangelist in the same way by said preachers and elders. H. R. MOORE, Secretary.

Up to this time, three Lipscombs, sons of Granville the pioneer, and the turned-out Primitive Baptists, had been prepared for preaching. Soon another, Ed Gillespie, who

found work in Arkansas; then George A. Faris, who went to Alabama, next to Texas.

Another extract from the old record, showing growth and progress, follows:

Christian Church, Salem, Tenn., May 1, 1875.

A number of brethren met to consider whether the Bean's Creek house should be repaired or a new one built.

T. F. Moseley called the meeting to order. R. G. Henson was called to the chair, and H. R. Moore authorized to act as secretary.

Much talk ensued, some in and much out of order. It was finally agreed to build a brick 50x33x14, to cost about fifteen hundred dollars.

R. N. Mann, G. Lipscomb, and P. C. Breeden were made a committee to receive funds—R. G. Henson was added—and report at next meeting, Saturday before the fourth Lord's day. Adjourned.

R. G. HENSON, Chairman.
H. R. MOORE, Secretary.

The meetinghouse then under consideration, and the one in which the Lipscomb-Collins meeting was held, was duly elected. R. G. Henson did the brick work and James H. Crawley and others the woodwork.

The congregation met regularly on Lord's day and was organized from year to year in well-graded classes, taught by efficient teachers.

At no time in the long and eventful history of the little band organized by Granville Lipscomb, the pioneer, and others, and its successors, can any hurtful frictions be recalled. When the material swarmed out of the old hive and settled in Huntland, there was some protest; so also as to the material that went to Hatchetts, Lexie, and Shady Grove. It goes without saying, it is natural and best for bees to swarm. It is unquestionably best for live, prosperous congregations to go into more convenient and less cultivated fields. From Jerusalem the word is destined to go to all the world.

Much historic material developed, from time to time, in the active doings and busy scenes of workers who entered the original band and those that succeeded down to the present. The different environments, conditions, and results might with propriety be included.

A fuller sketch might be given of the swarm that went out from the mother hive and settled in Huntland, a new and more inviting field, and of Hatchetts, Lexie, and Shady Grove. Each has faced in the right direction, but none has grown and expanded as the worthy cause for which it stands merits and demands.

The peculiar conditions, the prominent and persistent actors, briefly outlined, should not fade as the years come and go, but be honored and emulated.

Time and space, not subject-matter, suggest that this story be closed. I reluctantly comply.

"When Was Paul Converted?"

BY C. W. SEWELL.

From the Gospel Advocate of August 24, 1922, page 807, I quote the following:

When was Paul converted? This question is sometimes asked, and the answer perhaps has some practical as well as doctrinal value. When, lying on the Damascus roadside, Saul of Tarsus looked up into the face of Jesus Christ and said, "Lord, what wilt thou have me to do?" old things had passed away and everything had become new; his will had been surrendered to that of Christ, and he was henceforth "not his own, but had been bought with a price." His subsequent experience of receiving sight and baptism was a mere incident of his conversion. They were not necessary to it, although they were needful to prepare him for the service he was ordained to render. (Western Recorder.)

I do not quote this for the purpose of criticizing or finding fault with what the Advocate says about the question, for it is good and to the point. But the question brings to mind the way I used to answer this question when I was in the work of an evangelist, and I thought that it might be

profitable to some to see my manner of handling the question.

In my preliminaries I showed that under the Christian dispensation all were and are converted the same way; that God is no respecter of persons; that conversion is progressive, consisting of different steps or acts, and that the word "convert" might be, and sometimes is, applied to any or all of these steps; that Saul's case is a model, and that all conversions to-day should be modeled after it.

I then asked the question: "When was Saul's conversion so complete that he was saved, pardoned, made a child of God?" To determine this, I went to the case as found in the ninth chapter of Acts, as follows:

Verses 1, 2. In these verses he obtained letters from the high priest and went to Damascus to bind any Christians he might find there. All agree that he was not converted then.

Verse 3. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven." Was he converted when this light shone round him? If this light was the means of saving him, then all to-day must see just such a light. But was he saved then?

Verse 4. "And he fell to the earth." Is that the way converted people do? "And heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Did that voice bring peace to his soul?

Verse 5. "And he said, Who art thou, Lord?" Then he is not converted yet, for he does not even know who the Lord is. The Lord said: "I am Jesus whom thou persecutest."

Verse 6. "And he trembling and astonished—" Why did he tremble? Why was he astonished? Because he now realized that that Jesus whom he was persecuting was the Christ, the Son of God. Saul is now a true and firm believer. But is he saved? If the doctrine of justification by faith only is true, he is saved, for he now believes. If Paul is now saved, the doctrine is true, and all men must be saved that way; but if he is not yet saved, then the doctrine is false, and no one can be saved by faith only. But was he saved then and there? The Western Recorder, in the quotation at the head of this article, evidently teaches that he was saved right then. But was he? We think we can determine by following up the narrative.

Verse 6. "And he trembling and astonished said, Lord, what wilt thou have me to do?" Do for what? To be saved, or because he is saved? The narrative will certainly enable us to tell. "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

Verse 8. "And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus." No evidence here of a pardoned man.

Verse 9. "And he was three days without sight, and neither did eat nor drink." In verses 10-16 we have a conversation between the Lord and a disciple named Ananias, in which the Lord instructed Ananias to go to Saul. The only thing in these verses that bears on our question is that the Lord said to Saul, "For behold he prayeth." Thus we find Saul goes for three days in which he neither eats nor drinks, is blind, and continues praying. Does this look like a saved man? The evidence, it seems to me, is clear that he is not yet saved.

Verse 17. "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

Acts 22: 16. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Here we have him told to do something to "wash away" his sins; hence, he was not saved before

this time. Besides, we have nothing in his manner or actions to indicate that he was saved. But we ask you to note the change in his manner in the next verses.

Acts 9: 18. "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

Verse 19. "And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus."

Verse 20. "And straightway he preached Christ in the synagogues, that he is the Son of God." Here we have the clearest evidence that Saul is a converted man. He had been fasting and praying for three days and nights, but as soon as he is baptized he receives food and begins to preach Christ. There is absolutely no evidence in what is said in the record or in Saul's conduct to show that he was saved till he had obeyed the command to "arise, and be baptized, and wash away thy sins." He had believed when the Lord said, "I am Jesus whom thou persecutest," and had been penitent for three days, as is evidenced by his change of conduct, but was not saved till he had obeyed the Lord in baptism.

The Individual Man, Commonly Called "The Layman."

BY JOHN ALLEN HUDSON.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8: 4.)

Where shall I write the beginning, or when or where shall I write finis of man—the individual man, the layman? He is a well, a tree, a house, a sheep; obversely, he is a well without water, a tree without fruit, a house that is the habitat of wicked spirits, a wolf with the garb of a sheep. And yet he is none of these things. He is a fire, chaff, a stone enlivened by the Spirit of Almighty God. He is a raving maniac, possessed by dementia; he is a devil in human form; he is an angel of mercy and a ministrator of divine grace. He is a crippled, distorted human form, bowed, bent, and twisted. He is a brawned, ruddy-cheeked giant, fearless and chivalrous. He is a torch, a flame, burning his way into the hearts of others. He is a violent furnace of ambition, setting the world on fire with his own selfish plans. He is a faint voice of life, so faint as to be heard by none but himself. But still he is man, diverse from all others, but like them.

The Hebrews sometimes called man a "worm." "How much less man, that is a worm!" (Job 25: 6.) The Psalmist said: "I am a worm, and no man." (Ps. 22: 6.) He writhes his way in the dust of earth; he wriggles and twists his way upon the ground with dust in his eyes, ears, nose, and mouth. He eats things of dust and is all but covered by it. He goes all of his life and makes but a few inches or feet. Hundreds of thousands of miles of space are untraversed over his head. He pillows his head on dust and beholds the twinkling lights of the stars of God in the zenith. He is overawed by mountains and storms and belching volcanoes. He is a microcosm.

But man is enough for God to notice. Inestimable, illimitable, unfathomable love of God that brings consideration for so small a thing!

But man is a world within himself. Sentient, with nerves, brain, a body compacted, he can feel a smooth object with delight, receive pricks with pain, become ecstatic, become sad and lugubrious. His joys are his; his pains are his. He is a world coming in contact with the world about him. He reasons about the stars, about day and night, about questions of morals and religion. He is a wonderfully small thing. He is great enough, as he lives a worm, to inspire the pity of the Infinite. Encased in an earthly tabernacle made of dust, he is as close to the earth as the reptile encased in its native shell, as the oyster clinging to its native rock, as a sheep covered by its native wool. But he is more. O, "what is man, that thou art mindful of

him?" He is an emanation of the infinite God, endowed with deathless being. He is a macrocosm and a microcosm. Nothing else in all of this broad world is like him, is equal to him. All of the rest is earth. Man is earth and spirit. So God considers him.

This two-world relationship enhances man's responsibility. He cannot live as does the snake, the oyster, the sheep. The oyster that lifeless lies in its shell, the snake that sleeps in the sun, and the sheep that chews its cud with perfect peace in the shade of a tree are not condemned for their indifference. They are fulfilling nature's own plan for them. But man needs only rest, then he must work again.

By so much that man is above the beasts of the field, by just that much is his responsibility increased.

The feeling of responsibility in man has made him cross seas and trackless deserts; has made him disregard the hurting, benumbing cold of winter and the sweltering, wilting heat of summer. It has caused him to brave dangers and death thousands of times. As a mighty urge of God upon him, man's responsibility has driven him into exile and away from loves and ties to do its bidding. Paul forsook all that he might gain Christ. He braved death among mountain banditti, in the great mountain passes of Asia, to preach to regions beyond "the unsearchable riches of Christ." He made tents with his own hands, that "he might not be chargeable to others," to preach Christ. Stoned at Lystra, he rose from a pool of his own blood and went again into the city to preach Christ. This faith, this courage, this weight of responsibility, makes man more than a worm. It makes him the wonder of the earth.

Responsibility made James A. Garfield go miles from home and drive mules for towboats on a canal to support a widowed mother. The same feeling, the same urge upon his being, made him go miles from home to Hiram College for an education. It made him cast the last cent he had in the world into the treasury on the Sunday following his arrival. More brethren ought to have a weight of responsibility upon them; ought to feel that they owe relatives, owe friends, owe God. Then they would do.

But the moral sluggard seems to be impervious to the pangs of conscience over duty remiss and opportunities neglected. The man with the one talent hid it. In other words, he did not heed the call of responsibility. His enfeebled, slow-working mind did not register need of action. Like the seismograph, an apparatus that registers shocks of the earth, that has been impaired, he registers not.

O for more men, who, having talents, feel that they must use them! If we had the conviction of Paul, "Yea, woe is unto me, if I preach not the gospel!" we would do it. Can the storm-tossed waves of the sea still themselves? Can two impacting clouds and different strata of air stifle the thunder that would issue? Can a stone belched from the belly of the earth by a volcano stop its precipitation in midair? Can the impetus imparted from Almighty God to my being be denied and resisted? No! For it is God who worketh in us "both to will and to do of his good pleasure." God *works* in us. If he does not, it is just simply because we will not allow him to. But once being attuned to God, loving God, being open to his divine will, we will work like the waves of the sea in storm, like the projected rock from the volcano, like the intended crash of thunder from two clouds at contact.

"God hath set the members every one of them in the body, as it hath pleased him." (1 Cor. 12: 18.) "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healings? do all speak with tongues? do all interpret?" (Verses 28: 30.) Here is varied responsibility. God hath set the members

in the body (church) according to ability, and that is the measure of responsibility in each part as well. Recently, walking down the street, a lot of boys in various ages of adolescence sang a song in voices ranging from a fine nasal to a deep bass. There was a wide difference, but somehow the song was pleasant to the ear. The body of the Lord Jesus Christ has just as great variation, but there is harmony. All together make one grand total. There is the highest and there is the lowest, and between there are many others. But all are honorable; all are necessary. I am thinking of the great body of the church not designated as officers. In this class one is neither elder nor deacon. He is neither preacher nor apostle. He is just a member, the member commonly called the "lay member." It is his responsibility that I am talking about. But it is just as keen, just as pungent, just as awakening as that of the preacher, the elder, or the deacon. It is *his* and not another's. It makes him think and act.

It is possible that some try to stifle the voice of God in their souls. One who does it is either hardened or awakened to greater life. It is too bad that one can become hardened, but he can. When Paul preached at Iconium, many who would not hear the word of God were hardened. As expressed by the apostle Paul, some sear their consciences with a hot iron. They become insensible to the call of duty. They become careless and sluggards in the vineyard of the Lord. The Lord will not reward them. They are condemned. What a state! If one stifles the voice of God in his being and it hurts and burns in his bones like it did in Jeremiah's, he is awakened to greater life. Dominated by the thought of the supreme good, anxious to bless and benefit others, feeling that he has been made a debtor by the sacrifice of Jesus on Golgotha's sloping knoll and that he can never repay the debt of love and service that he owes, his soul is filled with desire for service. He becomes a flaming torch that burns his way into the blackness and sin and ignorance of others and scatters light and brightness all about. He becomes a clarion call in life and by word to the sleeping earth in trouble and despair and announces the dawning of the day of God upon the earth. Millions of him will bring God's paradise to us here.

Cookeville, Tenn.

BY T. B. LARIMORE.

There may be many Cookevilles, but certainly none more worthy of honorable mention than Cookeville, Tenn.

When Mrs. Larimore and I were preparing to leave Washington City for a month's meeting (August) at Cookeville, Tenn., Brother Jere Whitson wrote us a characteristic letter, requesting us to invite, in his name, the entire Washington church of Christ to attend the Cookeville meeting, from beginning to end, promising to take care of all who came, even though not one might be left behind.

This was no bluff or joke. Jere Whitson is a prince among men—a princely entertainer—and the bountiful Giver of all good has not yet made any better women than Sister Whitson, I think; and I think others think so, too. Moreover, their posterity is worthy of such parentage.

The Cookeville church is strong in every good sense of that word, and meets in a commodious, well-furnished house, J. P. Ezell, with whom everybody seems to be perfectly satisfied, being the minister.

Brother Whitson says I am to preach there again, which I am confidently expecting to do, notwithstanding I shall have lived in this beautiful, wonderful world *eighty* long, eventful years, if I live to see the light of July 10, 1923—fourscore years of hope and fear, of joy and sorrow, of poverty and plenty, seventy of those years being years of almost incessant toil of some sort, either mental or physical, and many of them of both. I am as willing to work to-day as I have ever been, but not quite as able.

Friendship.

BY O. C. LAMBERT.

"A friend loveth at all times; and a brother is born for adversity." (Prov. 17: 17.)

From this scripture it is seen that one of the most obvious uses of adversity is to reveal to us our friends. "A friend in need is a friend indeed." When dark clouds are lowering; when calamity is impending; when the heart is breaking with the weight of some sorrow too sacred to be babbled to the world; when we are staggering under some load, and the road ahead seems interminable and the mountain appears insurmountable, what a priceless boon it is to have some one see through the thin veil into our troubled hearts who is willing to carry part of our load!

"The rich have many friends." Many a man will flatter you for your favors only to desert you the moment his hope of gain is gone. The prodigal son no doubt had companions whom he believed to be friends; but when he found himself penniless and hungry, "no man gave unto him." When Job was rich, he was honored and flattered; but when misfortune overtook him, he was abandoned. So be not discouraged should you put your friends to the test and find them fewer than you had expected, for one true friend is worth a million worlds like this. When you are down, he puts his shield before you, he links his fortune with yours, and stands or falls with you. Let us not lose our faith in humanity because of the Hamans and Judases.

The word "friend" is one of the most sacred in the language. Though David longed for a drink from the well at his childhood home from which he was exiled, he poured it out as too sacred for such a common use, because it had been sanctified by the sacrifice and devotion of his friends. Take the idea of "friend" from that of "mother" and nothing is left; it is the tie which renders all others worth while. When God decided to honor Abraham, he might have done so in a myriad of ways, but for some reason he chose to do so by calling him a "friend of God." Jesus, in commenting on the tender tie that had grown up between him and his disciples, said: "I no longer call you servants; for a servant knoweth not what his master doeth: but I have called you friends." It is a wonderful blessing to be counted a friend by men; to be thought worthy of admittance into the sacred recesses of their hearts; that their interests and secrets are safe in your hands; yet it is an infinitely greater privilege to be called a "friend of God" or of Jesus, his Son.

A friend is one who unbosoms freely, advises justly, assists readily, defends courageously, and continues a friend unchangeably. He does not discard me after my first or second mistake, but bears my imperfections with patience and helps me to grow out of my faults. When I act wisely, he commends me, that I may have strength always to do so; and his love for me is such that he will not allow me to continue to do foolishly without rebuke. "Faithful are the wounds of a friend." (Prov. 27: 6.) "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." (Prov. 27: 9.) In sorrow's hour he mingles his tears with mine. It is said that once a group of professional people were trying to define the beautiful word. "The acrobat defined it as the balance pole, which enables us to walk the tight rope of life without falling; the physician, as a soft bandage for our cuts and bruises; the jeweler, as the golden link in the chain of life; and the florist, as the vine that clings round about us, hiding our rough places and imperfections; and the greater the ruin, the closer it clings."

Doubtless you are now thinking of some one who is dearer than all else besides, who was instrumental in all your promotions, who saw something in you, who believed in you when no one else did, who was your inspiration and ideal. It might have been father or mother or brother or

sister or wife or husband, or, as is often the case, some one connected to you by no other earthly tie except that of "friend." The friendship of Abraham was the salvation of Lot. Elisha in all probability would have remained an obscure farmer had the sacred spark not been kindled by Elijah. David might have been a different character had it not been for his friendships. We are made to see the soul of Ruth expand under the genial influence of Naomi's friendship, like a lily in the sunshine. Think what it must have meant in the life of Timothy to have the friendship of Paul! How many of us would have been swallowed up by defeat, failure, and discouragement, if it had not been for our friends! God never bestows upon us a greater earthly blessing. Paul in his darkest hours comforted himself with the thought that he still had friends, though sometimes they could not assist except by their continual, fervent prayer in his behalf. My feeling toward each person that it has been my happy lot to test and to know as a friend is expressed in the words of the poet:

I'd like to be the sort of friend
That you have been to me.
I'd like to be the help that you've
Been always glad to be.
I'd like to mean as much to you
Each minute of the day
As you have meant, old friend of mine,
To me along the way.

I'd like to do the big things and
The splendid things for you;
To brush the gray from out your skies,
And leave them only blue;
And say the friendly, kindly things
From you so oft I've heard,
And feel that I could rouse your soul
The way that mine you've stirred.

I'd like to give you back the joy
That you have given me;
Yet that were wishing you a need
I hope will never be.
I'd like to make you feel secure
As I who travel on
Undaunted in the darkest hours,
With you to lean upon.

If my friendships have meant so much to me, should I not express my gratitude to God for his rich providence in this particular and be looking out for an opportunity to return this grace to others? It is the lost who need saving, the sick who need a physician, and the friendless who need a friend. What good can I do in the world if I am a friend to those only who do not need me? "Let me live in the house by the side of the road and be a friend of man." "To the hungry soul every bitter thing is sweet." The rich and powerful do not desire or value friendship, just as a full man does not desire food. Your proffers to be of assistance, by them would be spurned; but there are millions who would never forget even your kind words and your smiles. Jesus did not waste his time among the rich, but cast his lot with the lowly, "The common people heard him gladly." Let us follow his example and carry the "good news" to the poor and the friendless.

As much as our earthly friends may love us, there are times when they must stand by in mute helplessness. Loved ones must stop on the bank of the Jordan of death, but there is a Friend who can cross with us, One who can part the turbulent waters. He is "a Friend that sticketh closer than a brother" and possesses all the requisites of a friend magnified. He tells me more, he bears with me longer, he entertains me more tenderly, he helps me more bountifully, he continues with me longer and goes with me farther than any and all my earthly friends. He loved me before I loved him, and how can I slight him now?

The Christian way of destroying an enemy is to convert him into a friend.—Selected.

Query Department

BY J. C. McQUIDDY

John Godwin writes as follows: "(1) Please tell us what 'spiritual wickedness in high places' is? (2) In the beginning of the church at Jerusalem, why was it necessary for those who had possessions to sell them to sustain the life of others? (Acts 2: 44, 45.) Was it because they were poor and had been isolated by friends and relatives because of accepting the Christian religion, or was it because it was something new and the people just wanted to stay around Jerusalem?"

1. "Spiritual wickedness in high places" must mean the devil and the host of wicked spirits working with him. The Revised Version reads, "spiritual hosts of wickedness in the heavenly places." In Eph. 2: 2 Satan is called "the prince of the powers of the air."

2. Acts 2: 44, 45 reads: "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." They were not required to do this, but did it voluntarily. No other church followed the example; so I conclude it was done simply as a matter of preference. It is evident that there is no law requiring a man to sell all he has and deposit the proceeds in a common fund. Peter said to Ananias, who sold a possession and kept back part of the price of the land: "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?" (Acts 5: 4.) This shows that there was no law requiring him to sell and to cast it all into a common treasury. Doubtless it was done because the money was all needed to supply the wants of the poor and the early flight from Jerusalem and the destruction of the city were apprehended.

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W. H. Robinson, Gladeville, Tenn., is concerned about debates and the "pious unimmersed." He says: "(1) The question has arisen in the church as to whether it is right to debate with the sectarians. Some argue that it is wrong, but the majority where I worship think it right. Please give your views on the subject. (2) Is it possible for a pious unimmersed person to be saved?"

1. It is certainly right to teach the truth on all occasions, and we should not fail to do so because we sometimes find it necessary to expose error in order to teach it. The Holy Spirit says: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.) Paul debated with Peter. "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation." (Gal. 2: 11-13.) Peter was in error, though a great apostle; but Paul did not fail to resist him on account of his greatness. Christ debated with the devil. But men should not discuss religious subjects for the sake of victory, but for the sake of the truth. A man who loves his party more than truth is not fit to discuss religious subjects with anybody. The discussions that are not conducted in the love of the truth and to elicit truth should be avoided. Partisans should not debate.

2. The Bible says nothing about the "pious unimmersed." It is not my province to say what is possible with God. I know who is promised salvation from past sins. Christ

says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Christ said to Nicodemus: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) The man who becomes a Christian and adds to his faith the Christian virtues and continues faithful unto death will enter into the heavenly kingdom. It is wise to spend our time in obeying God, and foolish to attempt to tell what is possible with God when he has not revealed himself on the subject. Better be among the obedient so as to enjoy the fulfillment of his promises.

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C. W. Cox, Mount Pleasant, Texas, inquires to know (1) the difference between the "Word" and the "Spirit," and (2) between the "Holy Ghost" and the "Holy Spirit."

1. The Holy Spirit is one of the Trinity composed of the Father, Son, and Spirit. The Spirit performed the same office in the material world that he performs in the spiritual world. In the material world God provided all things; Christ, the Word, created all things. (John 1: 1-3; Heb. 1: 2; Col. 1: 16.) After the creation of all things, the Spirit of God moved upon the face of the waters and brought order out of chaos. So in the spiritual world, God provided, Jesus created, and the Spirit on the day of Pentecost came to the new creation, organized it, gave it laws, and took up his abode in these laws, and is guiding it forward to the accomplishment of the work it was created to do. The Spirit works through the word. He preached the gospel to the world through the disciples. He still does this. The word is "the sword of the Spirit." (Eph. 6: 17.) The Spirit takes up his abode in the laws of the spiritual world just as he did in the laws of the material world. "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63.) That the Spirit gives life and the words are Spirit-filled and life-giving are the points that correspond and are explanatory of each other. The words that are Spirit-filled and living must be received into the heart in order to receive spiritual life. "The seed is the word of God." (Luke 8: 11.) In the seed dwells the principle that is to be quickened into life.

2. The Holy Ghost and the Holy Spirit are one and the same. "Spirit," however, is the correct translation, as the Holy Spirit is not the ghost of dead beings.

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A. J. Moore, Watertown, Tenn., asks me (1) to explain the clause, "wash away thy sins," in Acts 22: 16. He says: "Are we to understand that to mean that our sins are washed away by the water of baptism or by the act of baptism?" (2) He also wishes a clear explanation of the term "heartfelt religion," and how we may get it.

1. The full passage reads: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." Neither the water nor act of baptism washes away sins. "Wash away" is a figurative expression. Inasmuch as immersion is the act of faith in which God forgives sins, and it is a washing, it is called a "washing away of sins." The believer is baptized into the death of Christ. (Rom. 6: 3.) In his death his blood flowed. In the act of baptism the believer is cleansed by the blood of Christ. Baptism is an act of faith, grows out of faith, and is inseparably joined to faith.

2. The phrase "heartfelt religion" is not in the Bible. "Religion" is a Bible word, and so is "heart." The idea contained in the phrase "religion of the heart" is in the Bible. Religion is from two Latin words which mean to rebound or bind again. The heart in its full sense embraces the understanding, the affections, and the will. It is that with which we understand, love, and obey. The man who is rebound or religioned to Christ understands the truth, loves the truth, and obeys the truth. He loves God with all his heart. This religion of the heart is commonly called "heartfelt religion" because it is heartfelt.

Evangelistic Notes

J. W. Dunn has just closed at Tyler, Texas, with several additions.

Charles F. Hardin is in a meeting at Moorhead, Miss., with bright prospects.

J. Clifford Murphy is in a meeting at Prescott, Ark., in a rented hall. Fine crowds are in attendance.

R. E. L. Taylor has just closed at Bardwell, Ky., with ten baptisms and good crowds. He is now at Milburn, Ky.

When last heard from, I. B. Bradley had had two baptisms and two by letter, also fine crowds, at Huntsville, Ala.

A. B. Gunter, when last heard from, was in Charleston, Mo., with good crowds and two baptisms. This is a mission point.

From Mrs. R. T. Chance, Summit, Ga.: "We enjoy each issue of the Gospel Advocate and are much benefited by reading it."

L. K. Harding has changed his address to 591 Euclid Avenue, Toronto, Canada. This will be his address until April 1, 1923.

Lee Sanders, Wellington, Texas, reports good work in that church, with one restoration last Lord's day. This is his second year there.

J. H. Morris, Tuscumbia, Ala., reports one restoration at East Florence, Ala. He will preach on the second and fourth Lord's days.

J. H. McBroom has just closed at Granite, Okla., with eleven baptisms and one restoration. He will return in 1923. He is now at Bohon.

John H. Arms recently closed at Hermitage Springs, Tenn., with one baptism. He is now at Leonard, Tenn., with nine baptisms to date.

M. S. Mason closed at Burkhart Cemetery, near Racine, Mo., with eight additions and much good done otherwise. He is now at Poplar Bluff, Mo.

J. O. Barnes will do evangelistic work in West Palm Beach, Fla. He began a month ago with three and has increased the number to twelve.

Thorp Spring Christian College has had a good opening, with eleven young preachers in attendance. These boys are going to evangelize the surrounding territory.

Dr. Jere Watson, Anniston, Ala., recently preached at the Catoma Street Church in Montgomery, Ala. He does not allow his practice to interfere with his worship.

William P. Walker recently closed at Dover, Tenn., with nineteen baptisms and one restoration. Since that time he closed at Tharpe, in Stewart County, with six additions.

F. L. Paisley has just closed at Grantsburg, Ill., with five baptisms and two from the Baptists. J. Oscar Paisley directed the singing. He is now near Ludowici, Ga., a mission field.

J. T. Harris has just closed a meeting at Mount Hebron, in Dickson County, Tenn., which resulted in four baptisms, three restorations, and one from the Methodists. He is now at Antioch, near Mount Hermon.

Vernon Rozar has just closed at Mount Bethel, in Bradley County, Tenn., with good crowds and two baptisms. A. B. Blazer led the singing and continued the meeting. Brother Rozar is now at Saulsbury, in Wilson County.

Freed-Hardeman College, at Henderson, Tenn., had a fine opening, with an enrollment of nearly two hundred, and new pupils are arriving daily. The class of students are above the average. They are from good homes.

E. G. Creacy and J. M. Isenberg have just closed a three-weeks' tent meeting at Wisdom, Ky. Brother Creacy did the preaching and Brother Isenberg led the singing. Thirteen were added, besides much good done otherwise.

H. D. Jeffcoat has recently found about twenty-five members at Indianola, Miss., who have no preaching or worship. They have no preaching at Cumberland and Dancy. He is planning to make some arrangements for them.

Elam Derryberry has assisted J. Pettey Ezell in three meetings this year and one last year. He also conducted

the song service in T. B. Larimore's meeting at Cookeville, Tenn. The brethren are well pleased with his work.

J. M. Dennis has just closed at Corinth, in Sumner County, Tenn., with large crowds and sixteen baptisms. Since that time he closed at Bush's Chapel, near South Tunnel, Tenn., with twelve baptisms and four restored.

Emmett G. Creacy closed a tent meeting at Cave City, Ky., with one from the Baptists and one restored. Money was pledged to build. A lot was bought, and they have the "restrictive clause" in the deed. The congregation numbers about fifty.

Arkansas Christian College, Morrilton, Ark., has opened with an encouraging enrollment. Brethren Hardeman, Hinds, Barber, and others made addresses. Brethren in Arkansas are requested to write them if any have books which they would donate to their library.

A. D. Dies recently baptized three at Center Chapel, near Mount Juliet, Tenn.; next, at Castalian Springs, Tenn., he baptized two and two were restored. He is now at Philadelphia, in Wilson County, with good interest. He will go next to Flat Rock, near Lebanon, Tenn.

J. D. Tant writes from Mansfield, Ark.: "I am in a great meeting here, with sixty-one added to date, and five days longer to run. There has been more shouting than I have heard in twenty years in a church of Christ. One Freewill Baptist preacher, who has been preaching forty years, has come out on the Lord's side. I am looking for many more before the meeting closes."

Fred M. Little, Theron Cottle, and W. T. Grider recently closed a meeting at Elba, in Coffee County, Ala., which resulted in twenty additions. A lot was purchased and sixteen hundred and fifty dollars raised toward erecting a house. The society people tried to establish here years ago but failed. W. T. Grider is the evangelist supported by ten churches in that territory, and is doing a good work.

Thomas H. Burton recently closed a four-weeks' meeting at Moors, S. C., which resulted in thirty-six new members. These and six old ones started work as a congregation. The first day they started a Sunday school, with about seventy-five. They will begin a church building in a few days. The collection at the first service was eighteen dollars and eighty-seven cents. They are very grateful to Christians in Tennessee who made the meeting possible and also A. M. Burton for his check toward their building.

From Charles F. Hardin, Jackson, Miss.: "The meeting at Moorhead, Miss., was one of the very best meetings I have held in this work. We had fine crowds almost every service, and left with the respect of the best people of the town, and they were in regular attendance during the last of the meeting. Three were reclaimed and two were baptized, and, with these, we left a congregation of thirty-two members to meet for worship under good, substantial leadership. We were permitted the use of the large, new school building for the meeting place. I am sure they will be able to build there soon. Pray for us in this great mission field."

As W. W. Freeman is teaching views that are calculated to discredit the inspiration of the Scriptures, and as on this account he is no longer connected with the Abilene Christian College, the Gospel Advocate, in justice to the truth and righteousness, declines to publish reports from him. Paul called the names of men and warned against them. Unless he comes clear on the subject of higher criticism, shows he does not teach it and disavows it, we must decline to put him before the churches, and make this brief statement that they may know why. The line should be sharply drawn between truth and error. If a preacher is unsound in the faith, the churches should be warned against him.

I. B. Bradley writes from Birmingham, Ala.: "I have just closed a good meeting with the Central church of Christ in Huntsville, Ala., lasting two weeks. The church expressed herself as being well pleased with the meeting and as having the best interest seen for many years. There were two baptized and two by letter added to the faithful there. The interest and attendance were very gratifying throughout the meeting. The church is making progress under the efficient leadership of their evangelist, T. B. Thompson. He and his good wife are held in very high esteem by the church. Mrs. Bradley and I made our home with the Thompsons while there. The brethren and sisters treated us royally, and we learned to love them very much. May the Lord lead them on to greater things."

J. Pettet Ezell is in a meeting at Franklin, Ky.
 H. Leo Boles is in a meeting at Sellersburg, Ind.
 F. P. Fonner reports a good day at Buffalo, W. Va.
 G. A. Dunn is in a meeting at Trinity Lane, this city.
 Ben F. Harding is in a meeting at Waverly-Belmont, this city.

W. L. Karnes is in a meeting at Smith Springs, near Una, Tenn.

J. C. Mosley is in a tent meeting at Hardyville, Ky., with two baptisms to date.

Ben West, who is located with the church in Sinton, Texas, reports the work there promising.

R. A. Largen has just closed at Corinth, near Athens, Ala., with twelve baptisms and three restorations.

W. S. Long has just closed at Wartrace, Tenn., with good crowds, three baptisms, and one from the Methodists.

E. W. Sewell changes his address from Thornton, Wash., to 816 East Thirty-fifth Street, North, Portland, Oregon.

G. A. Dunn, Jr., changes his address from Gainesville, Texas, to Abilene, Texas, care of Abilene Christian College.

C. M. Gleaves has just closed at Cane Creek, near Petersburg, Tenn., with twenty-one baptisms and one restoration.

T. H. Womack recently closed at Mount Carmel, near McMinnville, Tenn., with three baptisms and four restorations.

L. B. Jones recently closed at Highland Home, Ala., with seven baptisms. He is now at Dilton, near Murfreesboro, Tenn.

C. M. Pullias is in the midst of a meeting at Twelfth Avenue, North, this city, with six baptisms and three reclaimed.

H. H. Adamson recently closed at Wilson Hill, near Lewisburg, Tenn., with nine additions. He is now at home for the winter.

T. H. Kirkman recently closed an interesting meeting at Blueville, a suburb of Crafton, W. Va., resulting in three baptisms.

J. P. Watson recently closed at Eagleville, Tenn., with large attendance and one addition. He promised to return next year.

W. F. Lemmons, Little Rock, Ark., has just closed his second meeting near Alicia, with good crowds and increasing interest.

James E. Laird has just closed at Mulberry, Ark., with seven baptisms and three restorations. He is now in Ripley County, Mo.

W. M. Oakley has just closed at Bethlehem Church, near Bert, Tenn., with three baptisms. He will begin next Lord's day at Oakman, Ala.

J. W. Howell, Columbus, Miss., reports a good service there, with several visitors from elsewhere. He and Frank Ellis are preaching in that vicinity.

E. Gaston Collins was at Fanning Orphan School on October 1, with two baptisms, and at Eleventh Street, this city, on October 8, with two good services.

J. T. Harris has just closed at Antioch, in Dickson County, Tenn., with two restorations. He will begin next Lord's day at Vanleer, in the same county.

W. M. Behel has just closed at Long Branch, Tenn., with fourteen baptisms. He says this good work is due largely to the good work of J. T. Underwood last year.

There will be a four-days' discussion between Ben M. Bogard (Missionary Baptist) and R. L. Whiteside (Christian) at Hutson, Ark., beginning on October 24.

A. B. Barret, Murfreesboro, Tenn., recently held a fine meeting at Ostella, Tenn. Five were baptized and two were reclaimed. They invited him to return in 1923.

W. T. Beasley reports meetings as follows: Refuge, Tenn., with four baptisms; Granite, Okla.; Ozark, Okla.; Lake Creek, Okla., with five baptisms. He is now at Wynnburg, Tenn.

E. E. Shoulders reports a good service at New York. Remember New York with its millions and only one little mission! Address George M. McKee, treasurer, Box 15, Station N.

Jack Meyer has changed his address to Abilene, Texas, Abilene Christian College. He will be glad to arrange for meetings in Tennessee and surrounding territory after June 15, 1923.

R. B. Henry recently conducted a mission meeting at Johnson City, Tenn., which resulted in sixteen baptisms. He baptized one at McNeill Schoolhouse, one at Gowan, and three at Plant.

Dr. C. C. Young, one of the foremost and most exemplary Christian men in this city, died at his home after a short illness. We extend to the bereaved family our sympathy in this sad hour.

J. G. Malphurs reports a splendid day at Clarksville, Tenn., in their new house. There were fifty-eight in the Bible classes and several visitors. He is now trying to establish the work at Indian Mound.

Volney T. Trimble has just closed at Briner Springs, with nine baptisms and two by membership. He baptized two of his schoolmates, one sixty and the other sixty-one. He helped start this church forty years ago.

M. D. Baumer recently closed at Antioch, in Clark County, Ky., with eighteen baptisms. The Fairfax (Winchester, Ky.) congregation has arranged to support him in ten meetings for small churches during the fall and winter.

F. C. Sowell has just closed a good mission meeting in Maury County, Tenn., with five baptized and two reclaimed. Amos Timmons did the financing. He intends to repeat this every year. Will not some churches do as much as this man does?

J. E. Wainwright reports that the meeting with the new congregation at Texarkana, Texas, resulted in eleven additions. This congregation, though small, is full of zeal. They have purchased a lot in a splendid section of the town and will erect a house soon.

F. O. Howell reports the work at Jackson, Tenn., in fine condition, with additions at every service. He will begin a meeting at McKinney, Texas, on October 15. Address him there for fifteen days. He expects to begin a meeting with his home church at Jackson in November.

W. A. Sisco reports a meeting at Coble, Tenn., with one baptism and much good done otherwise. This was followed by a meeting by W. R. Hassell, resulting in twenty-one baptisms and two restorations. Next, Brother Sisco held two meetings in Lewis County, resulting in nine baptisms. He will be next at Flatwoods, near Hohenwald.

We have just learned that Sister Dollie Holder Stubblefield, wife of Ross Stubblefield, died at her home at David Lipscomb College on last Lord's day and was buried at Viola, Tenn., on Monday. Her husband's father is our venerable preaching brother, J. R. Stubblefield, at Viola, Tenn. The Gospel Advocate force extends sympathy to the bereaved family.

John R. Williams recently closed at Minnick, Tenn., with twenty-two baptisms and two restorations, including one Baptist, five Methodists, and one Presbyterian. They started to work as a congregation of thirty-nine. This is one more congregation in Obion County. He held his first meeting there thirty-six years ago, but the congregation ceased to exist long ago. He is now at Turnage Schoolhouse.

D. F. Draper writes: "J. E. Black, of Texas, is at Dixon Springs, Tenn., in a meeting, and, so far as I know, has not arranged for any other work in that State. He is a good man and a strong preacher, and I would like very much for brethren to arrange for another meeting or two while he is in those parts. Brother Black lives in Fort Worth, near my home. He has no hobbies, and will adorn the doctrine of Christ wherever he goes."

A. B. Barret and Byron Hughes have just closed an eight-days' meeting at Hillsboro, Tenn., which resulted in five baptisms and large crowds. They urgently requested for the meeting to continue; but this was not possible, as Brother Barret was due to begin at Horse Cave, Ky. Elam Derryberry is leading the songs there. Brother Barret will return to Texas (November 1 to January 1) to work in the interest of the Bible chair in the University of Texas. It is planned to raise one hundred thousand dollars, of which about one-fourth has already been raised. Brother Barret has time for one meeting in this month, beginning about October 16. He expects to begin his evangelistic work again on January 1.

Gospel Advocate

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Editorial

"Be Ye Kind One to Another."

BY J. C. M'Q,

The connection from which the above is taken reads: "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 31; 32.) Brethren in their dealings with each other often act as though they were infallible and never committed a sin to be forgiven. Instead of being kind and tender-hearted to one another, they are unjust, harsh, and cruel. Brethren bear false witness against a brother, rush into print with their false charges, and then refuse to correct them. The journal that prints the false charges will not permit the misrepresented brother to correct the misrepresentations through its columns. This forces the wronged brother to make correction through another paper, if any correction is made. The correction should be made in the paper where the accusation is made. This is the only just, fair, and honorable course. An editor should not be a party to condemning any man without a hearing.

When a contributor to one paper makes ugly charges against an editor of another journal, the charges should not be published until the publisher is satisfied they are true and that to publish them will do good. How often are our hearts made to bleed by seeming charges in print that no reason can be assigned for their publication but malice and anger? Not one single good motive can be given for their publication: The accuser violates all laws of

decency and propriety by refusing to allow the accused to state his own faith and define his own language. He assumes to know what the accused meant to say or did say better than he himself knows. The accuser contends that the language of the accused must not be taken at face value. Finally, when the charge fails for the want of proof, the accuser does not retract his statement and apologize for the wrong he has done. Such conduct stirs up bitterness and strife among brethren. All right-thinking people will use their influence to have brethren to discontinue their talebearing, evil surmisings, and evil accusations. Nothing should be charged unless it is true, unless it is right, and unless it will do good to charge it. Those who are guilty of such conduct should read prayerfully the following: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13: 4-7.) By a failure to concede honesty of purpose to our brethren in the absence of proof to the contrary, we do them a great injustice; and then when we publish them to the brotherhood as handling the word of God deceitfully, we sin grievously. "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6: 16-19.)

This is not all. A preacher may misrepresent his brother, fail to correct and apologize for the wrong he has done, and yet be fellowshiped and supported by the churches as though he had done nothing wrong. The papers publish him to the brotherhood as a brother in good standing and full fellowship and as honorable and upright. All his wrongs are buried and his virtues are extolled and magnified. The policy of the journal is questioned which declines to publish to the brotherhood the preacher who is guilty of falsehood and misrepresentation as worthy and in good standing. It is true that all are weak and fallible, but is there to be no distinction between good and bad? Are we to treat those whom we know to be guilty of unconfessed falsehood as we do those whom we believe to be righteous and truthful? The Bible does not so teach. Paul says: "Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5: 6.) We may wink at or compromise with evil until the evil will predominate in the churches. Recently I heard a strong gospel preacher say: "Evil so abounds in the churches that they are hardly able to exercise discipline upon an unruly member."

One of the greatest evils of our journalism is the supporting and upholding of some who are guilty of gross misrepresentations for which they have never apologized. How much better to confess our sins and endure the frowns of the world and the approval of Jehovah than to refuse to confess them though thereby we retain the approval of the world and lose the approval of Jehovah! God hates every false way. We should so hate evil that we will not take up a false report.

It is possible that we notice false accusations when we should pass them by in silence and leave it to God to take vengeance upon the evildoer. The misrepresentations of men may damage our reputation, but not our character. It is not the falsehoods that men tell on us that damage us with God, but the falsehoods that we tell ourselves. The man who does much will have a big job upon his hands if he notices every ugly thing that is said about him. Better let some things die a natural death. Many people do not attach much importance to their own utterances.

man can afford to suffer for righteousness' sake. "For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing." (1 Pet. 3: 17.)

It should be our constant purpose to so live that we have malice toward none and love for all. Christ had his enemies, but he was an enemy to no man. It is noble and Christlike to be kind to each other, and, when in our weakness we make mistakes, to confess them and draw nigh to God that he may draw nigh to us. "Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge." (James 4: 11.) "May we all be "compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing."

Evolution and Education.

BY H. LEO B.

Our whole system of education has been greatly modified by the theory of evolution. Moral and spiritual values have been changed in order to conform to the standard of this vague and visionary theory. Schools and colleges have arranged their curricula to include this theory; their methods of instruction have been adjusted to the evolutionary theory; nearly all the textbooks of all grades have been "shot through" with this theory. The spirit of our educational system has been influenced by evolution; the teachers and professors are lending encouragement to it. How are our young people to escape its baneful effects?

Education is the harmonious development and training of all the powers, faculties, and attributes of the entire being. It accomplishes its full aim when it trains all its powers of body, mind, and soul to function as God ordained that they should. When youth is trained to fulfill and *fill* its mission on earth, then youth will be truly educated. Any thought, theory, spirit, method—*anything*—that hinders a full development and free exercise of the God-given powers must be rejected as detrimental to our educational system if the best results are obtained. The faculties of mind, soul, and body must be trained to function with the fullest and freest harmony. Just as all the parts of a complex and delicate piece of mechanism must work in harmony for the machinery to be a success, so all the powers and faculties of our entire being must operate in harmony or else there will be chaos and not organism. If the intellectual powers are trained to contradict the spiritual faculties; if the moral attributes are trained to nullify the finer spiritual powers, or if the physical powers are developed so as to hinder or contravene the moral and spiritual, then confusion, pandemonium, and chaos will be the result.

Any theory that rejects the Bible or contradicts any of its principles or truths will vitiate any system of education and render it very defective. It has been seen in these brief studies on evolution that many of the facts and principles of the Bible are contradicted by the theory of evolution. Hence, education in its true sense is nullified by it and our system of education cursed by the theory. The purpose and aim of education are to develop the native powers of human personality and make man a full-orbed being, with all faculties functioning freely and harmoniously; but when the methods of education become a "cramming process," a mere acquisition of theories and hypotheses, then the whole system needs a revision. The acquisition of facts, dates, theories, formulas, and hypotheses is not education in the true sense; the acquisition of these is merely incidental to an education and can be a help only so far as they are true.

One of the most noticeable effects of such a system of education is to be seen in Germany. For a long time that

country claimed to be at the head of all the nations of earth in education. The German schools, colleges, and universities were regarded as the best on earth. The system of education and theories of knowledge found there were accepted as the standard of education for all nations. If the theory had the stamp or brand, "Made in Germany," that commended it to educators in this country. In settling questions and solving problems of our own educational policies and values, appeal was made to the standards of German colleges and universities. If these institutions of learning taught a certain theory or used certain methods of instruction, that was sufficient proof for us. The acceptance and approval of the German schools were the highest courts of appeal for us.

The German universities became the institutions which gave all of our college and university professors their "finished education;" they became the institutions in which our college presidents and university chancellors and deans did their "postgraduate work." The rationalistic spirit which boldly attacked the Bible was dominant in the German schools. Theories and hypotheses were presented with disregard for Bible teaching. When a theory was found to be in conflict with a Bible statement, the theory was applauded and the Bible discredited.

As the result of the skeptic spirit of "higher learning" in Germany, our own educational system has been influenced by German rationalism; our own colleges and universities have imbibed the spirit of the evolutionary theory. The presidents and deans of our colleges, with their "finished education," "made in Germany," have transferred the rationalistic spirit from the German schools to our modern system of education. It is difficult to find a college or university in the United States that has not been affected by the highly speculative and atheistic teaching brought over from Germany. Even many religious institutions of learning have been cursed with it.

During the summer session at Peabody College about sixteen hundred teachers were enrolled as pupils, and they represented approximately sixteen hundred schools in the Southland. Many noted lecturers visited this great institution of learning. It was the custom of the institution to hold "vesper services" each Sunday evening. At one of these services Dr. Edwin Mims, of Vanderbilt University, delivered a lecture, in which he cast reflection upon the Bible, especially some portions of Genesis. He was reported to have said that the account of the ark and the flood was only folklore. When I heard this report, I addressed the following note to him, and received the accompanying reply:

Nashville, Tenn., July 10, 1922.—Dr. Edwin Mims, West Avenue, Vanderbilt Campus, City.—Dear Sir: You are reported as saying in a lecture at Peabody, July 9, that "the story of Noah and the ark was written for children, and not for intelligent people to believe. When the time comes for me to believe that story, I will bid farewell to my reason." Will you please verify or correct this report and mail to me at 1400 Cedar Lane, Nashville, Tenn.

Yours truly,
H. LEO BOLES.

Vanderbilt University, Nashville, Tenn., Department of English, July 12, 1922.—Mr. H. Leo Boles, Nashville, Tenn.—Dear Sir: I have not a manuscript of my speech at Peabody and do not know exactly the words that I used, but I said substantially what I am reported to have said.

Yours sincerely,
EDWIN MIMS.

These letters are quoted here to substantiate the statement that rank infidelity is taught in our schools and colleges. Possibly not all of the professors of any college have accepted the "modern viewpoint" in regard to the Bible, but some one in the college is usually tainted with the theory. It is difficult, if not impossible, for a young man or young lady to go through college now, having received such teaching, without being influenced by it. They usually

come out with their faith shaken and a disrespect for the Bible. Just recently Abilene Christian College has dismissed one of its professors because of his too liberal views in regard to the Bible. This professor and preacher did not get his skeptical views from Abilene Christian College, but from the university from which he was graduated two or three years ago.

Professor Charles Ellwood, a noted author and educator, says: "It is regrettable that the problem of moral and religious education remains unsolved, not only in a practical sense, but also in the sense of theoretical agreement of experts; for it must be evident to all thoughtful minds that if modern civilization is to emerge from its present crises, a different sort of education is needed by our young people." It is a hopeful sign when educators can see the danger. It is alarming to one who views it from a Christian's point of view. The only cure for all of the social ills and educational defects is to be found in the word of God. Unflinching faith in the Bible and loyalty to its precepts will redeem a people from the curse of atheistic systems of education. May all who are interested in true education see that the teachings of Christ, the great Teacher of man, are the guides in education as well as in other walks of life. May the far-off star of perfection in Christ guide us back to faith in the Bible and lure us onward and upward to a true system of education for our young people.

Shall the Daughters Desert the Home?

BY J. C. M'Q.

In creation God adapted and fitted woman for the home. Paul admonished Titus: "Speak thou the things which befit the sound doctrine: . . . that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 1-5.) It is natural for woman to love home. The feminine desire for domesticity is not entirely crushed by the modern industrial and independent movement offered to women, as is evidenced, in the case of French women, by a questionnaire recently put to them. The French women have entered into public activities almost as extensively as the American women have done. We are told by the Rocky Mountain News that recently a French newspaper asked some of the successful women in their particular lines whether, if they have daughters, they wish them to follow in their footsteps. A majority of the answers are decidedly in the negative, the objection being not so much to professional life as to the particular line of business in which the women were engaged. The News correctly and pertinently says:

These women all indicated a wish that their daughters should lead domestic lives, some saying so frankly; but no one is quoted as objecting to their entering into some lucrative occupation if necessity requires, though it must be other than that of their mothers. This is quite in line with the attitude taken by many men who do not favor the entrance of their sons into their own calling, the real reason being that they see the drawbacks and difficulties of their own as of no other occupation. But men expect their sons to engage in some sort of life work, whereas women probably as a class approve of a business career for their daughters only if necessity calls for it, and then only until marriage ends the need of self-support.

This is natural and feminine and a view likely to prevail in this country as well as in France, in spite of all the industrial and professional opportunities open to women, and the alleged independence given to them by the ballot. Domesticity shifts its characteristics as time goes on. A life spent in cooking, washing dishes, and bending over the washtub does not invite the girls of to-day, but they want their own homes none the less.

The human race will bring greater and more terrible disasters upon itself as it pulls down and destroys the

home. Men who fail or refuse to do their duty as husbands are as culpable as the feminists who voluntarily rush into business and then viciously declare that motherhood should be endowed by the State. If we would bring usefulness to a disturbed people, we must abide by God's order. Truth and righteousness will eventually prevail, but we should not follow after the newfangled ways of the world, lest haply we be found to fight against God.

An Appeal.

BY H. LEO B.

Special attention is called to the following appeal of Sister Lipscomb, which fully sets forth an urgent need that should receive the earnest consideration of our readers:

Brother Boles: Miss Sarah Andrews, after a year and a half in America to regain her health, is now preparing to return to Japan and to the work that has been kept alive during her absence by her Japanese helper, Miss Naemura. Sister Sarah worked for fifteen months very successfully in Okitsu before her health gave way. She is of the temperament that will overwork—and there was such need of work. Almost alone, with the help of this truly remarkable Japanese woman, a working congregation was built up. Besides, a large number of children were taught in kindergarten and Sunday school. The seed thus sown will yet bear fruit to the glory of God and the blessing of the people of Okitsu.

Sister Sarah lived during this time in a Japanese house; and while she has never complained, I know she suffered much inconvenience and discomfort. She is giving herself to this work without expectation of reward in this world, but for the love of souls perishing for lack of the gospel of our Lord and Savior. She should have a comfortable house in which to live and teach her Bible classes.

Will you not make an appeal through the Gospel Advocate for funds to build such a house? Thousands of dollars were given by our churches to feed the starving children of Belgium and Armenia. Can we not be as generous to send the Bread of Life to the spiritually starving? I hope this may meet your approval and that a space in the paper may be kept for acknowledging such offerings as may be sent. Appeal especially to our sisters, and let us do at once what is needed. You know how limited my resources are now, but I will gladly head the list with one hundred dollars.

MARGARET LIPSCOMB.

We are glad to give space to Sister Lipscomb's letter and lend encouragement to the work that Sister Sarah Andrews is doing in Japan. She should go back to Japan with a *united* and *liberal* brotherhood giving her substantial encouragement. She should be assured of a good, healthful, comfortable, and convenient house in which to live, nourishing and wholesome food, and sufficient and respectable clothing to wear.

It is noble in Sister Andrews to dedicate her life to the service of the Japanese people. She is not moved by a romantic spirit to travel and "see the world," neither has she a morbid desire to be "different from other folk;" she has a deep conviction that she can best serve God in that field and is determined to "spend and be spent" in helping to teach the will of God in a humble way to those people.

The churches should respond cheerfully and liberally. Sister Lipscomb has set the example with a generous amount. Sister Andrews will be wholly dependent on the liberality of the Lord's people here. Her work is separate from any other work of those who are now in Japan and her support is independent of any of the missionaries in Japan.

Let us have contributions from individuals and churches. Send directly to Sarah Andrews or to this office in care of H. Leo Boles.

If a man believes he is the descendant of the ape, he can go to the zoölogical garden and speculate on how far he has come; if he believes the Bible, he goes to church and considers how far he has to go.—W. J. Bryan.

Current Comment

All Sinners Alike.

An unregenerate and selfish heart is precisely the same in a man or woman of genius as in the common sinner. The readers of books will do well to remember that. There are plenty of openings even in a novel for propaganda. Resentment at moral restraint is keen in those whose talents make it possible for them ordinarily to do as they please. Some of them undertake to use their genius to break down those barriers. Many a "movie queen" has decided that she need not behave. It is a mistaken notion. Moral instincts are deep-seated in human nature. Sometimes they seem to be weakening, then presently the tide returns, and the vicious man or woman—actor, artist, statesman—is buried out of sight.—St. Louis Christian Advocate.

Yes, "all sinners are alike" in being guilty before God. Some are greater than others. Jesus, in talking to Pilate, said: "He that delivered me unto thee hath greater sin." (John 19: 11.) Some have more power and influence than others; and when this power is used for sin, great is the sin. But *sin is sin*. All sin must be repented of. Big sins, little sins, secret sins, public sins, popular sins, and base sins—all sins—must be forgiven, but they must be repented of before one can enjoy the hope and promise of forgiveness.

Idio—Sin—Crazy.

In the barber shop a few days ago as we glanced to the chair next to us sat a young woman undergoing the tonsorial operation of having her hair bobbed. She wore a dress all flowered up like a gay window curtain which left exposed about two feet and a half of her lower extremities. When this barbarous procedure was finished, she went over to a chair where a tow-headed chap of ten years was suffering a similar disfigurement. She proved to be the mother of this hopeful (?). Mother has always had to us a sacredness next to that of our religion. But in this case I could hardly connect the idea with the object before me. Has flapperitis seized hold of the mothers? Have we come to this? Are we to look for a generation of idiots next in line? Well, no; we hardly think so; but it is painful to see a specimen like this abroad.—The Baptist Record.

"Current Comment" wishes to put in contrast with the above the following, called "Mother's Creed," clipped from an exchange, which is more in harmony with God's description of a "worthy woman" as found in Prov. 31: 10-31:

I believe in little children as the most precious gift of heaven to earth.

I believe they have immortal souls created in the image of God.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround their early childhood largely determines their future character.

I believe in play as the child's normal effort to understand himself through free self-expression.

I believe, too, in work suitable for childhood, and that the joy in doing such work should come to the child largely from the doing of it well.

I believe in wisely directing, rather than stifling activity.

I believe in inspiring the child to choose the good, the true, and the beautiful, and to contribute to the happiness of others by word and deed and gift.

I believe that in all things my example counts for more than my precept.

I believe in cultivating the intellect and the will, but I believe, too, in soul culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration for each other, and thoughtfulness for all of God's lowly creatures.

I believe that the calling of motherhood is the holiest, and should be the happiest, of all earth's tasks.

I believe that the Christ, who was once himself a child,

born of a human mother, is the one never-failing source of help for perplexed, discouraged, or wearied motherhood.

Since to this work, Father, thou hast called me, help me to give to it all that thou hast given me of insight and wisdom and strength and love and gentleness and patience and forgiveness.

How Men Are Justified.

"Men are justified by faith, by nothing before faith, by nothing along with faith, by nothing after faith, but by faith pure and simple, by faith as a mere instrument, by faith only. The words 'believe' and 'faith' and 'faithful' are found five hundred and sixty times in the New Testament. The word 'believe' occurs one hundred times in the Gospel of John. John says that he wrote his Gospel 'that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' (John 20: 31.) 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' (John 3: 36.) 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' (John 5: 24.) And in Acts 13: 39: 'By him all that believe are justified from all things.' And Peter (1 Pet. 1: 9) says: 'Receiving the end of your faith, the salvation of your souls.' (Baptist News.)

How is that from the pen of a man who used to be a Campbellite preacher?—News and Truths.

No one gets the "mind of Christ" or "will of God" on any one subject until one gets *all* that God has said or revealed on that subject. A theory of religion built upon a phase of truth and not upon the *whole* revealed truth of God will be misleading and erroneous. "Men are justified by faith," but not "by faith alone" or "only by faith." "Men are saved by hope" (Rom. 8: 24), but no one is "saved by hope only" or "only by hope." A theory based on "hope only" would be as erroneous as one based on "faith only." Again, we are said to be saved, or justified, by grace, by baptism, by the Spirit, by his blood, by his life, by works. And, again, we hear the Holy Spirit through Peter saying: "Save yourselves from this crooked generation." (Acts 2: 40.) He who builds a religious system on *any one* of the things by which men are said to be saved, to the *exclusion* of the others, makes a mistake and deceives people by his theory and robs his own life of blessings.

Let us read with honest hearts these scriptures and take them as our guide, with all that God speaks on this theme: "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12: 13.) "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) "Good Teacher, what shall I do that I may inherit eternal life?" (Mark 10: 17.) "Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) "What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (Acts 22: 10.) "He became unto all them that obey him the author of eternal salvation." (Heb. 5: 9.) "Ye see that by works a man is justified, and not only by faith." (James 2: 24.)

"How is that from the pen" of men "who used to" speak "as it were oracles of God?"

The fundamental idea of Christian giving is that we belong to God by a twofold title: we are his by creation and by redemption. We give back to him a part of what he has given us, not as if his right extended over a part, but in acknowledgment of this right of eminent domain over the whole.—Alfred E. Myers.

Home Reading

The Best Place.

My mother's lap's a warm, sweet place,
And the safest ever found;
I jump up there and hide my face
When the Sandman comes around.

Outside North Wind flies all about—
I can hear him blow and blow;
But I'm not 'fraid, we keep him out,
And mother sings "sweet and low."

And then she tells me pretty things—
They are all so very nice—
And then she shuts her eyes and sings
About the children's Christ.

Then while my mother rocks and sings,
The old Sandman goes away;
I go to sleep and dream of things,
And when I wake 'tis day. —Selected.

Ben's Shower.

"Why can't I have a shower?" Ben asked. He had often heard his older sisters talk about showers for brides and for other people on their birthdays. They sounded like pleasant things, Ben thought.

"We men are out of it, Ben," his father said. "It's only women folks that have that kind of fun."

Ben looked downcast. "But I do wish somebody would give me a shower, all the same," he said.

That was at breakfast time. But before supper time Ben had forgotten all about his wish for a shower; he had only one wish, and that was to find his lost kitten, Fluff. Never before had little black Fluff strayed away for even an hour. But now she had been gone all day, and though Ben had searched the whole neighborhood, she could not be found.

Before dark some one telephoned that a black kitten with two white feet had been run over by a car in front of the drug store. Fluff was black, with two white feet. Ben tried not to cry, but it was hard work. Every one in the neighborhood felt sorry for him, for they knew how he loved cats, particularly Fluff.

The next morning, while Ben was trying to eat his oatmeal, the doorbell rang. Following his mother out into the hall, he saw a man hand in a queer-looking box made of straw. There was a card attached to the box, and on it was written: "With many regrets, from the owner of the car that ran over the little cat." Ben unfastened the catch; inside the basket was a beautiful white kitten.

Ben could not help loving the newcomer, which was soon racing round the hall after spools, as lively as a cricket.

Very soon the doorbell rang again, and that time Ben answered it himself. A little girl was standing on the porch with a black kitten in her arms.

"Please, won't you take this?" she said. "I heard about the kitten you lost, and so I brought you one of mine." Before Ben could thank her she was gone.

The two kittens played joyfully together. Ben, watching them, almost forgot his grief. He had just made up his mind to name them "Ink" and "Snowball" when for the third time the bell rang.

That time it was Ben's favorite teacher, Miss Cary, who stood at the door.

"Ben," she said, "I haven't a kitten to give you, but if you will take old yellow Tom, I'll be very glad. He needs a good settled home."

"Mother," said Ben, as Miss Cary went away, "I am getting rich in cats. O, just look how old Tom stares at the kittens!"

The old cat's face was so funny and solemn that Ben laughed aloud for the first time in twenty hours.

He laughed still more when, a little later, his grandmother's hired man drove up to the door with a large wicker basket. Grandmother had heard of Ben's loss and sent the old gray-and-white farm cat, Patches, with the four gray-and-white kittens.

"They're to visit you as long as you like," Jim said.

Ben spent the rest of the morning surrounded by cats. Patches purred on his knee, old Tom dozed at his feet, and the six kittens played wildly all round the room.

"If any more come, we'll have to enlarge the house," mother said.

"Won't daddy stretch his eyes, though?" answered Ben.

Daddy did. "Two cats and a half-dozen kittens! Here a nice mix-up—look what old Colonel Hill sent Ben. Said he thought 'twould help console him."

Daddy raised the flap of his pocket. A black-and-tan head was poking out over the edge. There was a sharp bark, and quick as a wink a tiny fox terrier scrambled over into Ben's willing arms. There he sat erect and barked with might and main.

But the cats! With one bound old Tom was on top of the piano; Snowball and Ink disappeared under the sofa like two streaks of black and white; old Patches arched her back and bristled, while her four kittens went scrambling wildly up the lace curtains at the window. Such bristling and spitting and barking as never was seen or heard before!

Ben laughed until he could barely stand. "O, daddy, I'm having a shower, sure enough!" he cried. "And makes almost as much noise as a thunder shower, too."

Then, just as he was about to carry the little dog out of the room, he had a great surprise. Through the open door right into the midst of the barking dog and angry cats and kittens, came Fluff, walking briskly and purring loud with joy.

Ben dropped the dog and grabbed her. "It must have been another cat that was killed!" he cried. "O, how alive she is!"

That night it was hard to find sleeping places for all Ben's new family.

"Well," said his father when the last drowsy kitten had been tucked away, "it has rained cats and dogs sure enough this day."

"No, it wasn't a rain," said Ben, "it was my shower, and the best part of the shower was the last."—Eva O. B. Gilbert, in the Youth's Companion.

What Pleases Pets.

Love your pets and do not let them feel forgotten or neglected. After we have taught them to love us, we must be very good to them. A pet spaniel whose little mistress was sick for a long time began to be sick, too, and by and by they asked the doctor about it. He said: "Give it to somebody who can 'mother' it and cuddle it. The poor little thing is dying of lonesomeness." Talk to your canary. Say "Nice pussy!" whenever you pass the cat. Talk pains to say at least "Good dog!" when Roger wags his tail at you. He likes that better than a bone any day.—Exchange.

A Dangerous Practice.

BY A. T. POTTER.

Many children lose their lives each year from tetanus or lockjaw caused by stepping on the points of nails thoughtlessly left protruding from boards which are thrown down and left where barefoot children or children with worn thin shoe soles can step on them. It takes only a few moments to remove the nails from the boards. Better be safe than sorry.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Preacher.

BY C. R. N.

THE PREACHER AS A CITIZEN.

What should be the attitude of the preacher toward vice, ball games on Sunday, picture shows, the "blue laws," etc.?

The gospel obeyed will bring about the conditions the Lord would have prevail at all times and in all places. As a preacher, you meet and discharge the full measure of your duty when you preach the gospel. You should remember, though, there are those who are not preachers, and they as well as you sustain a relationship to the community in which you live and the country of which you are a citizen.

In many cities there is now an aggregation of men, composed of the pastors of the various churches of the town, called the "Pastors' Association." Membership in the "Pastors' Association" is not compulsory on the part of any pastor of the town.

There is a tendency on the part of some of these "Pastors' Associations" to develop into a dictatorial organization and demand certain legislation in their respective cities in the name of, or as, the "Pastors' Association."

Such is not the business of a gospel preacher. Do not misunderstand me. Your duty as a citizen, as well as your duty as a Christian, demands that you give the full weight of your influence against everything inimical to the civic righteousness of your country.

Is it not hard to get away from the idea that ministers belong to a special class—hard to get the minister, as well as the other members of the church, away from that idea? If as a teacher you recognize the minister as belonging to a separate class from the other church members, as a citizen he does not, nor should he feature his clergymanhood as the ground for prestige or special favors.

Preachers should ring foursquare on every issue.

Paul did not cease to be a Roman citizen when he became a minister, nor was he ashamed of his citizenship; and when his rights were not respected, he appealed to the civil law.

As a preacher, your duty is to preach the gospel. If you are a married man, there are obligations you must discharge in that relationship. Being a preacher does not increase your marital obligations, nor does it increase your moral obligations and responsibilities. Being a preacher does not increase your obligations as a citizen. Your relationship as a citizen is the same as that of any other law-abiding man. Your obligations are no greater because of the fact that you are a preacher.

As a citizen, let your value be measured by your intrinsic worth. Do not seek favors on the ground that you are a preacher, nor demand more at the hand of your fellows than any other citizen of first rank should expect.

Multum in Parvo.

BY B. L. WHITESIDE.

There is a difference between encouraging people for their good and flattering them for your gain.

Truthfulness and the party spirit cannot abide in the same house.

A party may be founded on a principle, but no principle has ever been found strong enough to control a party.

Some people use the Bible as a guide; others use it as a club to beat the other fellow over the head with.

When a young fellow begins to pick the Bible to pieces, it is a sure sign that he has become so smart that *he ain't got no sense*.

Some young church members chew wax while the older members chew the rag.

In the following sentence it makes little difference whether you put "man" or "balloon" in the blank space: "The fuller of gas a — is, the higher — will fly."

A preacher has tribulation when he strikes a place where the flies and mosquitoes work by shifts and the bedbugs come in as an extra crew.

When a young man goes to college and gets his head full of gas and thinks it is knowledge, the wise begin to hunt their gas masks.

Chinese Philosophy for the Young.

BY C. R. N.

Christians speak and think of the Chinese as a very ignorant people, and as a whole they are; but let us not forget that there are some wonderfully wise men among them, and they have said many things which reveal the fact that they are thoughtful. Read carefully, again and again, the following bits of philosophic teaching by the Chinese:

There are three things for a man to guard against:

1. The lust of the flesh in early life.
2. The spirit of combativeness in middle life.
3. Ambition as the years go on.

There are three things to command your reverence:

1. The ordinances of heaven.
2. Great men.
3. The words of the sages.

There are three times three things to be remembered:

1. To be clear in vision.
2. Quick in hearing.
3. Kind in expression.
4. Respectful in demeanor.
5. True in word.
6. Serious in duty.
7. Inquiring in doubt.
8. Self-controlled in anger.
9. Just and fair when the chair of success is before your door.

Remember that you are young. What thou dost know is not to be compared with what thou dost not know.

Take time to read the foregoing again. It will do you good. Ponder well each expression, and digest the advice.

Personal Notes.

C. W. Holley has located in Gainesville, Texas, and will labor with the church there for part of his time.

J. G. Allen reports the church in Muskogee, Okla., corner C Street, doing good work. John W. Hedge was with them recently in a series of meetings.

A. R. Holton, president of Thorp Spring Christian College, Thorp Spring, Texas, reports a splendid opening. They expect not less than two hundred students this year.

G. E. McCaleb, who labored for three years with the church in Madisonville, Texas, is now with the church in Trinity, Texas. W. P. Skaggs has located with the church in Madisonville.

R. D. Smith writes from Wichita Falls, Texas, October 2: "The meetings yesterday were good. There were six added to the congregation at the night service. Four were received by membership, one was restored, and one made the confession. There will be a meeting and baptizing to-night. During last week the church conducted meetings at the East Side Presbyterian Church in Wichita Falls. Next week we will hold meetings in Scotland Addition, on the north side of the city. Foy E. Wallace, Jr., will begin our meeting at the church, corner of Tenth and Austin Streets on the last Sunday in this month. We are expecting a good meeting. Our prayers are for all, and we ask yours also."

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Eighteen Months in the Homeland.

BY SARAH ANDREWS.

The year and a half in the homeland has been very pleasantly and, I trust, profitably spent, and now I am at home with mother and father, making preparations to return to Japan. The Lord willing, I plan to leave here about the last of November, hoping to catch the boat leaving Seattle on December 24. My health has greatly improved since I reached Florida and have taken a much-needed rest.

Many have been the pleasures of my stay, some of which are a five-months' visit with loved ones here at Avon Park, a trip to Tennessee with Brother and Sister Bradley in their car, the visit at Dickson (our old home), greeting of old friends and making of new ones at several places in Alabama and Tennessee, the meeting with large concourses of people in worship, the year at David Lipscomb College and the very happy privilege of spending the school year in the home of Sister Lipscomb ("Aunt Mag"). Though I was not able to take as full advantage of the opportunity as I had hoped, I believe I go back to Japan better qualified to do more efficient work for the Master by having had the year in school and the splendid influence which the school and the neighborhood in general afford. I feel indebted to all who made the year there possible and pleasant for me, but wish to make special mention of the gift of Clarke's Commentaries (six volumes) and a copy of "Josephus," presented to me by a number of friends and students there.

But there is a call from the islands of the sea, and though it is hard indeed to leave loved ones and friends again, I rejoice to soon resume my labors among the Japanese. One ceases to think of sacrifice, as such, in whole-hearted service to others. With God's help, I hope to sow the seed in my God-given sphere as I have never done before, trusting God for a bountiful harvest.

Below are clippings from letters received during this year from my native helper, who, with the other Christians at Okitsu, has faithfully and earnestly carried forward the work during my absence:

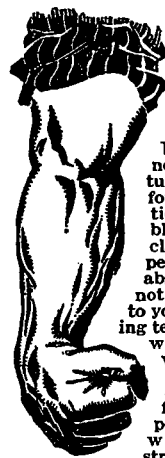
The work is getting on nicely. The kindergarten children are all fine. Viscountess Matsudaira came to see the children and gave them cakes. Children are so glad, and we are glad, too, because children did so well in every way. Ishikawa San gave us a gray rabbit, and children love it, but it was taken in the night. We felt like crying. Fourteen children go to school from kindergarten this year, and I miss them, but have enrolled thirty-nine. (Several were refused on account of lack of room.) The Sunday school is fine, too. A hundred

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cards are hardly enough for them. They are too many for me, but I will try to do my best. Children come regularly. I have great hope in Sunday school and kindergarten. Little boys' class is getting bigger and bigger. Now about twenty-five of them on Monday evenings. All are waiting to see you. Nobuyasu San said he will believe the Christ the Son of God. Tashiro San brought two of his friends to the Sunday-evening Bible study. His friends and Sato San study very earnestly. I hope they will understand Lord's words by the time you come back. We finished Mark last Sunday evening, and Fukushima San, the boy, says he believes the Christ is the Son of God, and he also believes he needs baptism for the remission of sins—not sprinkle, but immerse in water. I was so glad to hear that from his mouth, it seemed from his heart. I believe he will be ready by the time of your coming, for we are going to study Acts from next Sunday. Others are also very earnest to study Bible. I am sorry that you must leave dear ones soon, but there are many people wait you here to hear and learn the Lord's words from you. This is a hard country for the work, and I know it will be hard on you, but please bear that for the Lord's sake, and many, many people here in Japan need your help. Also please remember that there are people who will welcome you heartily, and I am surely one of them. Please do not work too much and come back to small Japanese house when the Lord allows you. I will pray for you all the time that God guide you and keep you well all through the journey. Brother Sato, seventy-three, comes often, and leads the service on Sunday. Ishikawa San and Tashiro San are earnest Christians and strong in faith. They come every Sunday for Lord's Supper. They will surely do great work for the Lord here. Young Christians want to do street preaching. I think they will, after you come back. I think we could do nice work here among young men, if we can have proper Japanese man worker—true worker; not for money, but who willing to do work for Christ. Asakura San [kindergarten teacher who helped in the work two years] has gone to her home in marriage. We had farewell meeting for her, and kindergarten gave her five yen and five yen from several members of the church [five dollars in all]. I had a card from Tezuka San's mother this morning telling that he died last August. I think he is in heaven with happiness, but am so sorry for his mother. [Brother Tezuka was baptized in February, 1920]. I have no one to help now in kindergarten, so I will do all and wait till you come. I am well, but tired. Everybody prays for you, and I believe you will, too, for us.

I can but fondly hope for great achievements in the Master's vineyard there, since I have the coöperation of Japanese Christians who, so soon after coming out of heathenism, were able to carry the work forward so nobly for a period of almost two years independent of help from any missionary.

The Hot-Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

DR. ANDERSON'S TESTIMONY

Noel, Va., February, 1922.

On October 30, 1912, I went to the Kellam Hospital, Richmond, Va., suffering with a cancer of the right cheek, which was completely cured. I was under treatment five weeks. At this writing it has been nine years and four months since I was cured, and not the slightest indication of return has been felt or seen.

I have sent the following persons to the Hospital, who were all cured and returned home:

Mrs. James A. Holmes, cancer of the nose (1910). She was then fifty-five years old, and is still living and well.

Mr. John P. Montgomery, cancer of the lower lip (1912). He was sixty-five years old; is living and well.

Mrs. Richard Moore, cancer of the breast (1920). She is entirely well; forty-five years of age.

Mr. Elisha Jackson, cancer from right ear more than half around the back of head. He was entirely cured; sixty-nine years of age.

Mrs. Harry Duke, cancer on right temple, which involved the temple bone. The temple bone was also removed without the use of the knife. She has been cured (1922).

There are many others from my county who I know have been cured. I have visited the Kellam Hospital frequently since I was cured there, visiting the dressing rooms, and seen all kinds of cancers of the face, neck, breast, back, body, and womb. I saw many cases cured while there and since, of the gravest nature. The whole breast was taken off, leaving a clean surface of at least ten inches in diameter, and the flesh and skin was grown back, with hardly a scar visible. Some had the superior maxillary bones taken out, and many other unbelievable things unless you were to see them.

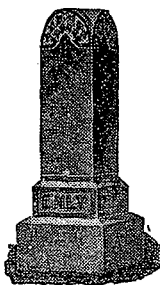
I am glad I know the Kellams and what they are doing for mankind in curing cancers. I consider Kellam treatment the only one worth using in cancerous troubles.

Yours very truly,

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As to Preaching the Gospel.

BY S. R. DRAKE.

Dear Brother McQuiddy: Glad to have your reply to my questions of July 31, 1922, in the August 10 issue of the Gospel Advocate. Thanks.

I wish to state, first of all, that your article in the Advocate of July 27 was very satisfactory to me, except the two sentences upon which I based my questions: "The difference is not in the word, but in the soil. God himself does not expect to make saints out of dishonest people." It seemed to me that these two sentences limited God's purpose and willingness to make Christians or saints out of dishonest people; but in your answer I think I understand your meaning better, when in your reply you state: "I preach the gospel to people who are dishonest to make them honest. When they become honest, they may soon be led to Christ; but as long as they remain dishonest, there is no hope for them."

In reading your answer, my mind reverted to Jesus' explanation of the parable of which he said: "The seed is the word of God." (Luke 8: 11.) The gospel you preach to make people honest is called the "incorruptible" seed—"the word of God, which liveth and abideth forever." (1 Pet. 1: 23.) By preaching this gospel you hope some at least will become Christians and saints. This is the purpose and object of your preaching.

This brings me to some other questions I had in mind, and which I have thought much about of late—namely, the preparation of the soil, when to sow the seed, what to preach, and how to preach.

We have the four kinds of soil, or hearers, to deal with. It matters not whether we preach from the pulpit or through the printed page, we should guard with care the kind of seed we sow—when and how to sow it. The prophet Jeremiah (4: 3) said: "For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns"—and we might say with equal propriety, "sow not thorn seeds." "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." (Hos. 10: 12.)

It is true that the general effects produced by the preaching of the gospel depend very much upon the character of the hearer—the soil—the nature and condition of the heart. The admonition of the Savior, "Take heed therefore how ye hear," suggests the habit of profitable hearing. (Luke 8: 18.) Blessed are the eyes that see, and the ears that hear; prophets and righteous men had longed to see and

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hear the gospel story Jesus came to tell. (See Matt. 13: 16, 17.) The soil can be made better by the manner of preaching. Using a figure of speech, the soil needs fertilizing, sterilizing, and cultivating.

The habit of attentive hearing and the manner and method of preaching will depend very largely as to results. No hope for the man whose heart remains dishonest, obdurate, and unrepentant. The only standard of honesty is found in the teaching of Christ and the apostles. God is really the only judge of the human heart. (1 Sam. 16: 7; 1 Chron. 28: 9; Jer. 11: 20.)

[I am glad to publish this. It would have been published earlier but for the fact that I was away from home when it came.—J. C. McQ.]

Words of Appreciation.

BY MRS. S. M. SPEARS.

Words fail to express our appreciation of what has been and is being done for us. From the beginning of Mr. Spears' illness, which was early in the spring, the Twelfth Avenue church of Christ, of Nashville, Tenn., with which we have made our home for the past year, has stood by us and cared for us as a brother in the flesh would care for another. This church gave the check that enabled Mr. Spears to make the trip to Northwest Texas, where he has gone hoping to regain his health. Others have also helped us, which has enabled us to pay some of our debts. We have always had to make debts during the winter and spring months since Mr. Spears has been giving all his time to the study and preaching of the word. Since the beginning of his ministry our motto has been: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added." How well we have lived up to it we leave for others to say. While we have never been blessed with much of this world's goods, we have been cared for by our Father through his children, for which we thank and praise him through Jesus Christ our Lord.

Selections.

Faith is not a way of talking, but a way of walking. It is not a problem to answer, but a path to follow. It is the habitual loyalty of a disciplined life to a living and loving God.

We desire our life to be a life of freedom, a life of noble service, a life of glad and happy labor for that which is highest and best. There is only one way to make it so, and that is to live it under the controlling power of the great price that has been paid for us.

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Field Reports

Bowling Green, Ky., October 4.—The meeting on Jennings' Creek, at Beech Grove, was a good one, and closed with six baptisms. Since then I have been in a meeting at Polkville, Ky., twelve miles from this place. It was during this meeting that I baptized at one service a boy, fourteen years of age; his father, forty; and his grandfather, seventy-three. I had never seen such an occasion until then. The next meeting in which I am to labor will be with the Chapel Avenue congregation, in Nashville, Tenn. I am to reach that place on the evening of October 16.—M. L. Moore.

Springfield, Mo., October 2.—I have recently returned home from a very enjoyable trip to Tennessee. On this trip I paid a very brief visit to my mother's home in Pulaski, also assisted in two meetings. The first was with the South Columbia Church, with large crowds and two added to the one body. Brethren Sowell, Morton, and Largen were with me part of the time. The second meeting was with the brethren at Culleoka. This meeting followed a big union meeting held by the different churches of the community. Religious feeling was considerably aroused and we had a most excellent meeting, with eight added. Prejudice is a great hindrance in Culleoka. Brethren from all the near-by congregations attended this meeting and aided much. The work here is very encouraging along all lines.—J. W. Brents.

Huntsville, Ala., October 2.—The meeting with the Central church of Christ in Huntsville is in the second week, with fine interest, excellent attention, and good crowds, which are growing at each service. The brethren report that the crowd last night was the largest seen in the house for many years. Everybody is delighted with the outlook and hoping for good results. There have been two baptisms and two added by letter. There seems to be brighter and better days before the church here, which has been torn with dissensions and divisions in the past. Peace, harmony, and brotherly love are predominant now, and a successful future seems to be the outlook of the congregation. Under the efficient leadership of Brother T. B. Thompson, who is held in very high esteem by the entire church, the church has taken on new life and is doing a fine work. I have yet two other meetings to hold before the year's work in protracted effort is finished—one in Selma and one in North Birmingham. I have calls for two debates, to take place as soon as they can be conveniently arranged—one with the Seventh-Day Adventists and one with the Second Adventists. The



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time and place for each of these debates will be published in the papers in due time to give all an opportunity to get ready to attend who may wish to do so. Pray for me, brethren, that the Lord may use me to his glory and the advancement of the truth.—I. B. Bradley.

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Hurry, mother! Even a sick child loves the "fruity" taste of "California Fig Syrup," and it never fails to open the bowels. A teaspoonful to-day may prevent a sick child to-morrow. If constipated, bilious, feverish, fretful; has cold, colic; or if the stomach is sour, tongue coated, breath bad, remember a good cleansing of the little bowels is often all that is necessary. Ask your druggist for genuine "California Fig Syrup," which has directions for babies and children of all ages printed on the bottle. Mother! You must say "California," or you may get an imitation fig syrup.

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Obituaries

PROFFITT

N. W. Proffitt was born in Monroe county, Ky., on August 16, 1858. He obeyed the gospel at the age of nineteen, at Summer Shade, Ky. He was married to Miss M. J. Strickler in 1879. To this union one child was born—Walter B. Proffitt. The mother died a few hours after his birth. In 1882 he was married to Miss Zona Strickler. To this union six children were born. Five children, fifteen grandchildren, one great-grandchild, an aged father, six brothers, and two sisters survive him. Brother Proffitt had been preaching for thirty-five years. He has been doing regular evangelistic work for thirty-three years. His work was done principally in Kentucky and Tennessee. Eleven years ago he came to Texas, and has done much work in Texas, Oklahoma, and Arkansas, also spending a part of each year in Tennessee and Kentucky preaching the word. His sickness lasted through a period of ten months. He died on July 11, 1922, near the age of sixty-four years. He was buried near Paris, Texas, in the Union Grove Cemetery, beside a little grandchild. He was loved and respected by all who knew him. He held important places as a citizen in his community. Brother Young, Brother Smith, and Brother

Garrett spoke at his funeral. We believe that he did his part well, and has entered into the "eternal tabernacles."
LEE GARRETT.

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Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive.

The progress of scrofula during a normal autumn is commonly great.

It is probable that few people ever think of scrofula—its bunches, eruptions, and wasting of the body—without thinking of the benefit many sufferers from it have derived from Hood's Sarsaparilla, whose success in the treatment of this one disease alone would be enough to make it what it is—one of the most famous medicines in the world.

There is probably not a city or town where Hood's Sarsaparilla has not proved its merits in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

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Words of Wisdom.

The greatest need of the world is the resurrection of the spiritual life.—The Christian Work.

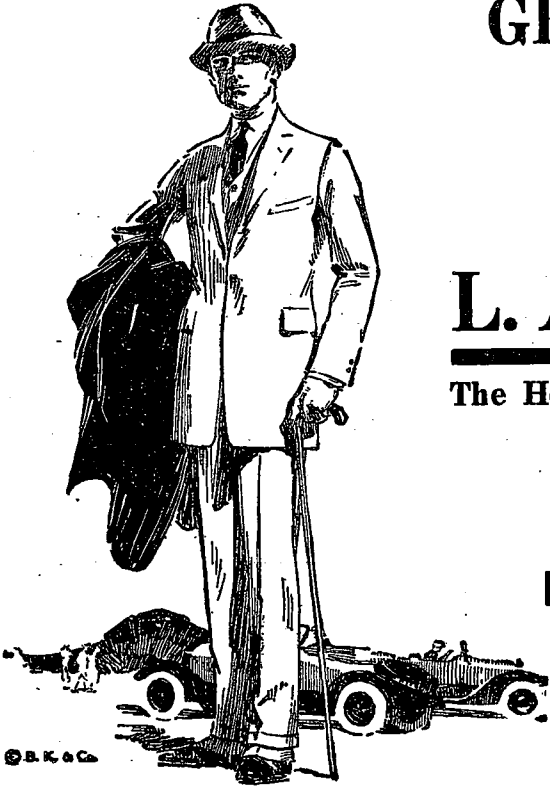
Discontent is not new and is but the growing pains.—Dr. Charles P. Marshall.

The Christian religion must claim and save the new world.—The Churchman.

Industry must be regarded as primarily a national service.—Archibald Ramage.

In religion, worship does not come first; brotherliness comes first.—Dr. Charles E. Jefferson.

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"Walk by Faith."

BY J. OSCAR PAISLEY.

We hear many things said about faith, such as "saved by faith," "justified by faith," "children of God by faith," all of which are as true as anything ever spoken by Almighty God; but seldom, if ever, do we hear such teaching as "walking by faith," as found in 2 Cor. 5: 7, or being "faithful unto death," as in Rev. 2: 10.

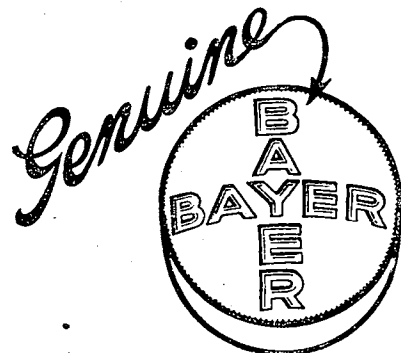
Why is this? Is it because such preachers and teachers have never learned that 2 Cor. 5: 7 and Rev. 2: 10 are in the Bible? I would not charge them with such gross ignorance in this land of Bibles. It is nothing short of courting a world of carnality. Carnality is enmity against God (Rom. 8: 7), and pleads with the sons and daughters of men to do just as little of what God tells them to do as possible, but to do as the up-to-date merchant—handle the goods the public demands, that will bring the most customers and the biggest profits. In order to gain a popular name in the world, many teach man that he has not one thing to do for his salvation, but that he is saved the very moment he believes, and eternally saved, for the world does not want to entertain the idea of walking by faith.

What is it to walk by faith? Faith comes by hearing God's word. (Rom. 10: 17.) God spoke in time past to man by his prophets, and speaks to us to-day by his Son. (Heb. 1: 1-4.) We hear, believe all he says, and act in obedience to what he says. We walk by faith, are justified by faith, and are children of God by faith; for he points us to heaven and heavenly things and all that heaven means, unseen by mortal eye, of which faith in his word produces a hope, and is the substance and evidence of the same. (Heb. 11: 1.)

Faith being the foundation upon which to build a Christian life, when used in that way, is nothing short of the divine injunction to "walk by faith, not by sight," which is believing God, taking him at his word, and acting according to the commands given in the Sacred Volume, without addition, subtraction, or modification, and leaving the results with Jehovah, counting him to be faithful who has promised. So when God commands us, upon hearing him, to believe his word (John 8: 24; Heb. 11: 6); to repent of all our sins (Luke 13: 3; 2 Cor. 7: 9, 10; Acts 17: 30); to confess the name of Christ with the mouth before men (Rom. 10: 9, 10; Matt. 10: 32); and to be baptized into his death (Rom. 6: 3-5), into the sacred name of the Father, Son, and Holy Spirit, giving clearly in the same commands the reward he has in store

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for the obedient and the condemnation that awaits all those who are disobedient, and we obey his will, trusting him with the results that we see not now, we are walking "by faith, not by sight" (2 Cor. 5: 7). So, being led thus far by the Spirit of God, we are the sons of God. (Rom. 8: 14.)

Since the word "walk" suggests the idea of advancing from one state or place to another, when God commands and we obey, we advance onward and upward "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14); but if we refuse to obey, we are sure to meet with the punishment inflicted on all the disobedient by the God of heaven. Hence, let us ever be mindful of the sacredness of keeping God's word in all things, taking for examples such great, noble, God-fearing men as Noah, Enoch, Elijah, Abraham, Isaac, and Jacob. Let us move as God speaks, take him at his word, believe all he says, practice it in our lives, ever "looking unto Jesus the author and finisher of our faith," hoping to attain the things God has in store for the faithful. This is walking by faith.

But some one will say that Paul says (Rom. 4: 4, 5) that justification is not of works, but of grace; if by works, it is of debt; but it is to him that worketh not. Yes, he does; but he was speaking of the works of the law of Moses. In Rom. 3: 28 he says: "Therefore we conclude that a man is justified by faith without the deeds of the law." Again, in Gal. 2: 16, he says: "A man is not justified by the works of the law, but by the faith of Jesus Christ." In Rom. 10: 1-3, the Jews were very zealous toward God, but not according to knowledge, and, being ignorant of God's righteousness, went about to establish their own righteousness. If God did not approve of such in them, in their ignorance, what will be the consequences toward those who teach and practice such to-day, when they know better, or have a chance to know what God says? (See Heb. 10: 23-31; 1 Cor. 10: 11, 12; Rom. 15: 4.)

Let me suggest that there is not one thing we can do in obedience to God that could purchase our salvation. God would be just as pure, holy, righteous, loving, and merciful without our doing one thing as he would otherwise. All we are commanded to do is to love God, and not to benefit God. Therefore, our salvation is a free gift by grace, through faith; but it is on conditions.

Let me illustrate. Suppose Henry Ford should notify me that he had put one million dollars in bank for me on the condition that I go before night and have my name registered

in the bank book. Could I run fast enough or work hard enough in complying with these conditions to purchase that million dollars? All I would do would be for myself; it is a free gift by his grace (or favor) to me; and upon my faithful obedience to the end the million dollars is mine. I believed it all the time till I received it, then it became knowledge. Faith is lost in sight. I walked by faith to the bank, then a reward at the end of my faith. (1 Pet. 1: 9.) We agree on things temporal thus far. But suppose I should reason about it this way: "I know what Mr. Ford said about the conditions upon which I am to get the money, but there is no use in my going through the heat down to the bank. That is a nonessential. I have a telephone, and I shall call up the bank and ask that my name be registered there and my money sent to me."

Could I get the money that way? You say: "No, no." And yet there are thousands of people to-day, who will continually cry "nonessential" to the conditions of salvation and will not do a thing but fall to their knees and call up the Great Bank of the Heavenly King and ask that their names be registered in the Lamb's book of life and their reward (the salvation of their souls) be sent to them direct, regardless of the conditions. Will they get what they ask? Never. John said: "Whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22.)

What is the matter? They will not endure sound doctrine. (1 Tim. 4: 1-4.) The old Jerusalem pattern is too old. Brethren, let us ever be watchful to follow the old paths; then we can say we are saved by faith, justified by faith, and children of God by faith. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

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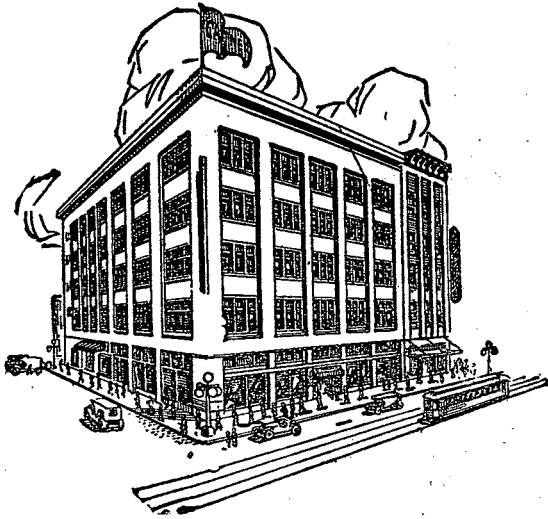
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"Instruments of Music in the Service of God."

[The following from the pen of Brother D. Lipscomb will be read with interest just now. It was published in the Gospel Advocate in 1901.—H. Leo B.]

It seems there cannot be a doubt but that the use of instrumental music in connection with the worship of God, whether used as a part of the worship or as an attractive accompaniment, is unauthorized by God and violates the oft-repeated prohibition to add nothing to, take nothing from, the commandments of the Lord. It destroys the difference between the clean and the unclean, the holy and the unholy, counts the blood of the Son of God unclean, and tramples under foot the authority of the Son of God. A Christian loyal and true to the Lord Jesus Christ cannot do this, nor in any way countenance the setting aside the order of God by adding to or taking from his appointments, even in the smallest matters, as washing of hands, while forbearance and love should be exercised in showing them the error of their way. When the church determines to introduce a service not required by God, he who believes it wrong is compelled to refuse in any way to countenance or affiliate with the wrong. To do so is to commit a double sin. It is to sin against God and their own consciences and to encourage by example others to violate their consciences and the law of God; it is to lower the standard of regard for right. It is generally insisted that the peace of the congregation should not be disturbed by as small a matter as the use of instruments. The test of a congregation of Christ is: It recognizes God as the only Lawgiver. It serves God alone. When it consciously changes the smallest appointment of God, it dethrones God as the only Lawmaker and ceases to be a church of God. The test of personal discipleship to God is: That in all matters in which God has given order we will do what God commands, adding nothing thereto, taking nothing therefrom. To add as simple and harmless a thing as the washing the hands as religious service before eating destroys discipleship to Christ. (Matt. 15: 5-15.)

"Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matt. 5: 19.) "He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much." (Luke 16:

10.) Our fidelity to God is tested as easily in little things as in great ones; rather, nothing is little where God's authority is at stake. Witness the sin of our first parents. Paul kept a good conscience in all things; so God honored him and chose him to be the great apostle to the Gentiles.

Sometimes when a part of a church insists on and adopts the wrong, had I not better yield than to create division in the church? A church that requires disobedience to God to maintain peace in it is already an apostate church; it has rejected God as its only Ruler. While forbearance and love should be exercised in seeking to show them the right and persuading them to do it, it is sinful to so affiliate with them as to encourage and build up a church that is going wrong. It is a greater sin for those who know it is wrong who yield to and go with those in the wrong than for those who think it right, because those who know it wrong sin against light and knowledge. The greater sinners in every congregation that departs from God's order in these things are those who know the wrongs, yet remain with and build up the congregations that practice the wrongs. "That servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." (Luke 12: 47, 48.) There can be no doubt that those who cling to the church and build it up, knowing that it is maintaining practices contrary to the word of God, are worse sinners before God than those who introduce them believing they are right.

Often our lifelong friends and associates are in the church, our children and grandchildren are there, our brothers and sisters. Shall I leave them or remain with them? To leave them is to bear our testimony to them for the truth and to warn them there is danger and ruin in departing from the law of God; to go with them is to affiliate with and build up the wrong and to encourage them in the way that leads to ruin; to depart from the order of God to go with them is to love friends, father, mother, brothers, and sisters more than God. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matt. 10: 37.) "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." These mean that a man must be willing to separate from and give up all to be true to Christ. True love to these friends and ourselves demands the same course. There is no real kindness in going with them in wrong courses and encouraging them in setting aside the law of God; it only helps them forward to ruin. Love is the fulfilling of the law. True love to every creature in the universe is perfected and manifested in doing the will of God. That is love to God, and love to God is love, the only true love, to every being in the universe of God; and be sure God is not pleased when his children violate his law to preserve standing in and harmony with a church setting aside his order.

Then my faith is that it is the duty of those who believe a church sets aside the order of God to strive to correct that wrong, to be patient and forbearing in it; and if they fail in this, to withdraw and at once go actively to work to form a true church and observe the true service of God.

If they quit work because some have gone wrong, they will die and the cause of truth will perish in their midst. Go to work to maintain the truth of God and to induce others to accept it, and God will bless you. "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life." (Deut. 30: 19, 20.)

Gospel Advocate Company.

BY H. LEO B.

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Our Contributors

The Drive Driven.

BY A. B. BARRET.

Sometime ago I called attention to the fact that the "digressives" of West Tennessee had reorganized, in the form of a Pastors' Association, for the purpose of putting on a great drive to establish "progressive Christian" churches throughout that section of the State. We found from newspaper reports that it was their intention to make "Covington the center of the drive." The following clipping, taken from the Covington Leader, indicates what has been accomplished at the "center" of the drive, and is suggestive of a few observations which I wish to make:

The Christian protracted meeting, which has been in progress here under a large canvas tent for more than four weeks, will close with the service next Sunday night, when Evangelist J. E. Raum will deliver a sermon on "Christ and Pilate; or, What Shall I Do with Jesus?"

The purpose of the meeting to organize a progressive Christian church has already been realized, and the officers of the new congregation will be elected Sunday. Sunday morning the Sunday school, which will have a membership of about one hundred persons, will be organized. Friday afternoon a conference of all Christian members in West Tennessee will be held, at which time the matter of locating a place of worship will be determined.

At the beginning of the meeting the possibility of organizing a new church in Covington seemed doubtful, but it has been accomplished with complete satisfaction to Evangelist Raum. It is probable that the new congregation will have a membership of one hundred people in the beginning. Members have come forward from various sources, some by conversion during the meeting and others from different denominations, who came voluntarily to unite with the new church.

Friday night Mr. Raum has selected as his subject, "Religious Reformations;" Saturday night, "Last Opportunities;" Sunday morning, "What Must a Christian Do to Be Saved?" Sunday afternoon Prof. C. B. Clark, director of music, will deliver a lecture at three o'clock.

Miss Junia Sells, of Newark, Ohio, joined the evangelistic company Sunday. She is a contralto singer and a pianist of exceptional ability. The music is a feature of every service.

It is planned to hold the customary baptismal service Sunday afternoon at some place near this city. The exact number to be baptized will not be known until the end of the week.

Large delegations from the churches of neighboring towns and cities continue to attend the meeting. Not a few people from the country are also attending the services with increasing interest. On Sunday night, when the last service will be held, a record crowd is expected, and arrangements will be made to seat everybody comfortably.

Professor Clark and Miss Sells will render special music at each service aside from the congregational singing.

"Christian meeting!" I wonder! What does it take to make a meeting a "Christian meeting?" If making up a cheap sort of opera troupe to furnish the music, vocal and instrumental, with soloist and pianist, making it a feature of every service; if representing a religious movement that sustains no actual relation to the work of the Lord—a movement that fosters the spirit of innovation, a departure from the faith, higher criticism; Darwinism, evolution, baby dedication, reception of the pious unimmersed, delegate conventions, and the like; if dividing churches of Christ by "driving" the avowed "purpose" of such an effort as these disturbers of the peace of Zion have set forth, the purpose being to establish progressive Christian churches where there are churches of Christ, then, and only then, that "Christian" meeting in Covington was a Christian meeting indeed; otherwise, it was not.

"Baptismal service to be held last of this week near the city." "It is planned to hold the customary baptismal service Sunday afternoon at some place near this city."

This sounds very much like the report of a Baptist or some other sectarian baptizing—"the last of this week." Now, there must be one of two things true about this "customary baptismal service." The preacher either did not place the "customary" New Testament emphasis upon baptism as being a condition of the remission of sins, such emphasis as would lead to being baptized "the same hour of the night," perhaps, as it seems it was the custom in the days of the apostles, or he thought so little of it that he could put it off to the close of the meeting, as a matter of convenience, and by getting all of his "converts" together he could "make a show of them openly." It perhaps has become "customary" among the progressive Christian churches to hold such a "customary baptismal service," but not so the churches of Christ; they still teach, as the Book teaches, that baptism is for the remission of sins—that it is well not to delay the matter, but to go "the same hour of the night," if you will. But such procedure only goes to show just how the spirit of denominationalism has fastened upon the work of these poor, misguided brethren, as blight upon the herbage of the fields.

Some of the evangelist's subjects for discussion are interesting. One was: "Christ or Pilate; or, What Shall I Do with Jesus?" And I wonder just what he and his brethren have done with my Lord. John says: "Whosoever goeth onward [taketh the lead, progresseth] and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." Now, this is just exactly what these "progressives" have done, and they pride themselves in their *progress*! But John says they have not God, which is to say they are atheists. Of course this does not necessarily mean, though it might be so as it pertains to a number of them, that they are atheists in the sense that they deny the existence of God, as the fool of the Psalms; but they are atheists in the sense that they have left God in the background. He is no longer the object of their worship; they neither have the Father nor the Son. This is what they have done, therefore, with Jesus—they have discarded him.

Another of the preacher's subjects is of further interest just at this point: "Religious Reformations." I well know the course he must have taken in this discussion, and I am equally aware of a much-needed course that he did not take. The same things that made it necessary for Luther to begin the work of "religious reformations" in 1517 are now being offered to the public by the "progressive Christian" churches; hence, a "reformation" is sorely needed right here in their own ranks; but, of course, Evangelist Raum did not advocate that. When a people get to the point that they do not hesitate to divide the churches of Christ by just such a "drive" as they have on at Covington, it is high time for a reformation among them. Paul says: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." This is the crime of "progressivism." And we are not true to Paul if we do not mark these wreckers of faith. "For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." We ought to remember what John says about such characters: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." All who assisted in this meeting are thus condemned of God, and it is the duty of all who love the Lord to mark them and have no part with them in their evil deeds.

And there is still a third subject in the evangelist's list that attracts our attention: "What Must a Christian Do to Be Saved?" Yes, *what* must he do? Must he do what those who are participants in this "drive," that only re-

sults in driving the wedge of division, contrary to the doctrine which we have learned, into the body of Christ, are guilty of having done? I wonder if there is a man among the "digressives" who would go to Covington and affirm in public oral debate that the things that distinguish them from the churches of Christ are necessary as conditions of salvation to the Christian. I wish I could find one of their men who has the courage to do so; but "conscience makes cowards of us all." So I have no hope of finding the man with the nerve to do this thing. I wish I could. But if these things are not necessary to salvation, why force them in upon the consciences of godly men and women and stand condemned as dividers of the family of God? I would not want to go to the judgment bar of God with such a crime laid at my door. Christ says: "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble."

According to this report, it was thought at the beginning of the meeting it would not be possible to organize a new church in Covington, but the deed has been accomplished. I could have told the troupe before they entered upon their engagement that they could do what they had set out to do, for any sect under the sun can go to a town the size of Covington with a brass band and a tent and gain a following. In fact, a patent-medicine show could get followers under such circumstances. I am not at all surprised that as many as one hundred were gathered together into this progressive Christian church, especially when I consider the sources from which they came. In addition to the "converts" that were made, some came voluntarily from the denominations. I am aware that some had moved to Covington and gone into the denominations instead of uniting with the congregation where they belonged, and I suppose they are the ones who came from the denominations. And now how much better off are they than they were? They have but gone from one denomination to another.

So the "drive" has been launched, and it is being driven with a vim; and we may expect these dividers of churches to open up at some other point where they may hope to create trouble among the disciples of Christ. I think all loyal preachers and elders should mark these preachers and do all they can to expose them in their work of Satan. Brethren, let me again call upon you to do all you can to crush this evil work of division. I have received quite a number of very complimentary and encouraging letters from some of our ablest preachers about my former article. I hope they will see this article and do all they can to help in this campaign to spike the guns of the enemy. When the "digressives" wish to hoodwink some unsuspecting saint into accepting their corruptions, they contend that there is so little difference between us and that the things on which we differ are of so little importance that we really ought to be one; but when they wish to divide the church of Christ, they do not hesitate to establish their own cause, thereby showing that they think more of those innovations that are of so little importance to them than they do of the unity for which Christ prayed and the fellowship of their brethren.

A Criticism of "Sunday Schools."

BY H. F. BROOKER.

In the Gospel Advocate of August 3 "a sister who wishes her name withheld for prudential reasons" wishes answers to the following questions:

(1) "Is it right to have classes in the church?" Brother McQuiddy says, "So long as Christians have different capacities, so long will it be necessary to have different classes," and refers to Heb. 5: 12-14. Brother McQuiddy well knows the babes he refers to have no room in Heb. 5:

12, because he knows Paul has reference to members of the church, who, by reason of the length of time they had been in the church, ought to have been teachers. He says the class may be one or many. Chapter and verse, please, for this statement. He says he knows of no law of God that dividing into classes violates. Let us see. "Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written [are classes written?]; that no one of you be puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive?" (1 Cor. 4: 6, 7.) Did we receive dividing the church up into classes from Paul? And is not this the thing that has us puffed up the one against the other? Brother McQuiddy says: "For a teacher to teach a class in one part of the house while another teaches in another part of the house does not create confusion." It might not, where a congregation had no member that had learned enough about God's word to know that it is unauthorized, unscriptural, and wrong. It has caused enough confusion here to divide the congregation. O, that we could all speak where the Bible speaks and speak the same thing!

(2) "Is it right to use literature?" "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) Is not this enough? Then, chapter and verse for classes, if a good work. "Let God be found true, but every man a liar." Now, please do not take offense; this is scripture. (See Rom. 3: 4.)

(3) "Is it right for a woman to teach the children's class in the church?" To try to prove this is right, Brother McQuiddy gives us Acts 18: 24-26. Brother McQuiddy, is it possible that you do not know this is a misapplication of God's word when applied to prove women's teaching a class of little children in an assembly of Christians assembled to worship God on the first day of the week? This man Apollos was a man "mighty in the scriptures," but he did not not know enough about baptism. (Now close here.) "When Priscilla and Aquila heard him, they took him unto them." Honestly, does this apply to women teaching a class of children in public worship? Please don't dodge; answer yes or no. But you say Lois and Eunice taught Timothy when a babe. Let us compare this with Paul's letter to the Ephesians and see how nice the two passages agree. "Children, obey your parents. . . . Fathers, provoke not your children." (Eph. 6: 1-4.) Whose children? Each father's children or everybody's children in the worship on the first day of the week. If this good lady had followed the example of Lois and Eunice, obeying the apostle Paul's command to the individual Christian parents, "bringing up *your* children [not mine or somebody else's] in the nurture and admonition of the Lord," she would, no doubt, have learned enough about God's word to know about these things without asking Brother McQuiddy. Paul says if they would learn anything, let them ask their own husbands at home.

(4) "Is it right for the elders to stay away from the meeting until the classes are over?" Brother McQuiddy, which way did you go? You have just about lost me. I found you trying to prove women teaching in the church, now I find you trying to prove that the elders ought to do this.

(5) Thanks for your last quotation—1 Cor. 14: 34, 35. You say the context shows that it was public speaking. It was speaking to the whole church, as we learn from verse 23. You have proven the very thing that I have been trying to prove—that teaching a class of children is not what the apostle Paul was talking about; hence, is unauthorized and going beyond "what is written."

"Hot Shot" Warmed Over."

BY H. LEO B.

This is a booklet by Walter McMurtry sent to this office for review. "Hot Shot" is a twenty-four-page pamphlet by Elder C. H. Cayce, of Martin, Tenn. Walter McMurtry reviews and answers these questions in his booklet, "'Hot Shot' Warmed Over." I know no better way to introduce it to our readers than to quote a few pages of it.

Question 1. Of what church are you a member?

Answer. The one Christ said he would build when he used the language recorded in Matt. 16: 18. As he used the possessive pronoun "my," it is, then, the church of Christ (Rom. 16: 18); church of the first-born (Heb. 12: 23); and when viewed in its relationship to the Father, it is the church of God (Acts 20: 28; 1 Cor. 1: 2).

Q. 2. What is the name of your church?

A. I do not own a church, but the church of which I am a member belongs to the Lord Jesus Christ. Spiritually, I am very poor; I do not even own myself, having been bought with a price—the blood of Christ. (1 Pet. 1: 18, 19; 1 Cor. 6: 19, 20.)

Q. 3. Are the members of your church all agreed on the name?

A. As I have no church, it has no "all" to be "agreed on the name." But all Christians who are true to Christ are agreed that the church which he built belongs to him. And when any one so far apostatizes as to lay claim to the church which Jesus purchased with his own blood, he is in danger of rejecting Christ. (Acts 20: 28.)

Q. 4. How old is your church?

A. In Mark 9: 1 Christ said some standing there would see the kingdom of God come with power before they died. In Acts 1: 8 he promised his disciples power when the Holy Spirit was come. Acts 2: 1-21 shows that the Spirit came on the first Pentecost after the resurrection of Christ. Therefore, the kingdom or church of which I am a part was established on the first Pentecost after his resurrection.

Q. 5. Who is the founder of your church?

A. I am still poor. But Jesus Christ said he would build his church (Matt. 16: 18), and I believe he did so, and also believe I have been added to that number which constitutes his body. (Acts 2: 41; Col. 1: 24; 1 Cor. 12: 27.)

Q. 6. Did your church have any existence prior to 1811?

A. As I have no church, it certainly did not. But God promised that the kingdom which Christ would establish should stand forever, and not be left to other people (Dan. 2: 44), and I do not believe that even the Primitive Baptists have been able to flimflam him out of it. So I believe it is still the church of Christ, and contains all the elect of God, and the elect only.

Q. 7. Where was your church in 1800?

A. "Your [my] church" was like myself in the year 1800—neither it nor myself had any existence; but I came into existence in the year 1873, and about the year 1893 I "obeyed that form of doctrine" which was delivered by Paul to the people, and was "made free from sin, and became a servant of righteousness" (Rom. 6: 17, 18); and the Lord added me to his church, and I have been content with that arrangement ever since, and hope to remain so. The church of Christ was with the people of God in 1800, by reason of the fact that they composed it.

Q. 8. Can you name a member of your church who lived in 1800?

A. Not being able or disposed to own a church, it follows that I cannot give names of its members. Not having been appointed judge of God's servants, and not being able to look into hearts and determine motives, it is impossible for me to say with any degree of certainty who are members of Christ's church. I can speak only for myself. Benedict says all Protestants through the Dark Ages claimed to be Christians, and members of the church of Christ only, but that their enemies nicknamed them.

Q. 9. When was your church originated?

A. As there is no such thing as "your [my] church," it never "originated," but the church of Christ originated in the year A.D. 33. Proof: The kingdom of God was to "come with power." (Mark 9: 1.) The power came on the day of Pentecost. (Acts 1: 8; 2: 1-4.) Therefore, the kingdom, or church, came on that day.

Q. 10. Was your church ever heard of before Alexander Campbell's day?

A. I do not think it was, and I hope it never will be. I greatly fear if such men as you are the only ones through whom the world is to hear of the church of Christ, it will never gain that knowledge.

Q. 11. If so, who heard of it?

A. No one heard of my church, because I have no church. But the entire world heard of the church of Christ in the days of the apostles. (See Rom. 10: 18; Col. 1: 6, 23.) And if it had not been for men starting up rival institutions, many others would have heard of it who have only heard of the Primitive Baptist Church and such like.

Q. 12. Is the church of God a project?

A. No. In no sense is it a project, but many men have "projected" with it; hence the Primitive Baptist Church.

Q. 13. Are you in any way identified with the movement inaugurated by Alexander Campbell?

A. No, sir; for Campbell being in a human institution (the Baptist Church), it was necessary for him to move away from it. I having never been in such an institution, could not join him in the "move."

Q. 14. Did not Campbell call his movement a project? ("Christian System," page 7.)

A. He may have done so. To him, the thing he undertook was a project, as he doubtless knew of no one who had left a human institution and found the church of Christ. But, in the face of much opposition and in view of many failures, he set out with his field notes (the Bible) and his compass "Where the Bible speaks, we speak; and where the Bible is silent, we are silent", and after forcing his way through much human speculation he came to the place where he saw that the kingdom of God was righteousness (right-doing), which brings peace with God, in which we can rejoice in the Holy Spirit. (Rom. 14: 17.)

Q. 15. How can your church be apostolic, seeing it is a project?

A. Neither I nor any one else ever saw my church; therefore, it has not been seen to be a project. A project is something done, not that which exists. The church of Christ has existed ever since A.D. 33, and every one who has obeyed the gospel has become a member of it.

Q. 16. Was Alexander Campbell an apostle?

A. Claiming to be an apostle was not among the faults of Campbell. He only claimed to be a disciple of Christ, and, so far as is known to me, no one ever set up the claim for him. Do you know of any one who has done so?

Q. 17. How can your church be apostolic in origin, seeing it originated with Campbell?

A. If it could be seen that I have a church, and that it had its origin with Campbell, it would be as clearly of human origin as is the Baptist Church, which is not even hinted at in the entire Bible.

Q. 18. Are you not about eighteen hundred years too young to be of apostolic origin?

A. Yes, just about that much too young, as I was born about the year 1873.

Q. 19. Then why do you claim to be apostolic in origin?

A. I make no such claim for myself, seeing I was born in the year 1873. Yet I think it possible for one of my age to be a member of the church of Christ, which had its origin with Christ and his apostles. If possible, then why not all be members of it and be Christians only?

Q. 20. Are you not practicing deception when you claim to be apostolic in origin?

A. When I claim that Christ established his church and that he now invites all who are willing to forsake sin and obey him to become members of it, or when I tell a penitent to be baptized for the remission of sins (Acts 2: 38), or, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22: 16), I do not think I am practicing deception; but I would be if I were to tell them that the Baptist Church is the one Christ said he would build, or that they had to do nothing to be saved, as do Primitive Baptist preachers.

Q. 21. Is not the word "church" translated from the Greek word "ekkleesia"?

A. I believe it is.

Q. 22. Does not the word "ekkleesia" mean an assembly, called out?

A. I notice that W. J. Hickie, M.A., in his Greek-English Lexicon of the New Testament, defines the word "ekkleesia" as follows: "An assembly, a congregation, an assembly for worship, a church, the whole body of Christian believers." The word "assembly," or its equivalent, "congregation," expresses all that is contained in the Greek word "ekkleesia." The time, place, manner, purpose, and name of the assembly, as well as the authority by which it convenes, are all learned from the context, and not from the word itself. When used in the Bible with reference to God's people, it, with its contexts, shows that they have been called by Jesus Christ through the gospel to be saints, in fellowship with himself and his Father, the idea of the "call" being expressed by the Greek term "kaleo" and its kindred words. The Greek word "ek," which means "from," "out of," "of," shows that in coming to

Christ we leave something; and the context shows that "something" is the world (the ways of the world). Again, in certain other connections, it shows God's people gathered in one place as a local assembly for the worship of God. In the first is embraced the people of God in the aggregate, but in the latter is included only those who are actually present in answer to God's requirements of his people to assemble themselves together. And this coming together of God's people into one place constitutes the local church (assembly), and does so without any resolutions passed by any one. We have Christ saying: "Come unto me, . . . and I will give you rest." When this call is obeyed, the one obeying is added to the church (general assembly), or to the Lord. And when, in the discharge of their appointed duties, as servants of Christ, they come into one place for the purpose of worship, according to the apostolic model, those so coming constitute the church (local assembly) at that place.

Q. 23. Were you not called out about eighteen hundred years too late to be apostolic in origin?

A. No; for Peter, on the day of Pentecost, said the promise was not only to the Jews there present, and to their children, but to as many as the Lord should call, even though they might be a great way off. With this before me, I do not think the year 1893 too late to heed the gospel call.

Q. 24. Were you not called out by the wrong party for you to be apostolic?

A. No, for I read in Rev. 1: 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." I have both heard and read God's word, and tried to keep the things written therein.

Q. 25. Was not your society called out by Alexander Campbell?

A. No. Even if Campbell started a church, I am not a member of it; for I have only obeyed the teachings of God's word without any reference to what Campbell may have taught. If Campbell taught as I have believed and practiced, it is only better for him and none the worse for me.

Q. 26. If your church is not the one which was founded by Mr. Campbell, will you please tell who is the founder of your church?

A. Again I state that I have no church; but Jesus Christ founded the church of which I am a member. (Matt. 16: 18.)

Q. 27. Where was it founded?

A. The church of Christ was founded in the city of Jerusalem.

Q. 28. Do you belong to any church?

A. I am a part of the purchased possession of Christ (Eph. 1: 14; Acts 20: 28), and, as such, I have been added to the church (Acts 2: 47).

Q. 29. What is your church for?

A. I suppose if I had one (which I haven't) it would be either for personal glory or for confusing the people, as the Baptist and all other churches do which are not mentioned in the Book of God. But I am glad to inform you that the church of Christ has a grand mission in the world—to preach the gospel to every creature and through its influence subject the world to the will of God and restore to man his lost position in the universe.

This booklet can be had from Walter McMurphy, Cordova, Ala., for twenty-five cents.

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We are trying to increase the circulation of the Gospel Advocate, knowing that as we increase its circulation we are broadening its field of usefulness and thereby doing more good for our Master. Will you coöperate with us in this good work? The subscription list of the Gospel Advocate is growing daily, and we want you to help us do even greater things for the Lord through its columns. Here is our Special Offer: *If you will send us two new subscribers for a year, we will send you a copy of Peloubet's "Select Notes on the International Sunday-school Lessons."* This book includes all the Sunday-school lessons for the year 1922. It formerly sold for \$2. The price of the Gospel Advocate is \$2 per year. Send to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

That Convention Again.

BY F. B. SRYGLEY.

In the Gospel Advocate of August 24 I made a few general observations on the convention of our would-be progressive brethren which was held at Ovoca Park, Tullahoma, Tenn., last June. I had no thought that what I said in that short article would provoke my "sweet-spirited" brethren to use ugly language about me, but it seems that it did; for, among other things which have been said about that article, the following letter came to the Advocate office:

Editor Gospel Advocate, Nashville, Tenn.—Dear Sir: In your most recent issue I notice an article from the pen of Brother Srygley, which, in my opinion, and that of many others also, violates what should be the method and principle of procedure of any journal, and especially one entitled "Gospel Advocate."

It is evident that there is little or no truth in his most injurious, unwarranted, insulting inferences. I call your attention to the fact that O. E. Payne has been denied the privilege of your columns in defense of his magnificent book, and that on the ground that the Gospel Advocate believes him guilty of unjustly accusing one Brother Kurfes. If this be true, where is the consistency in opening your columns to one who willingly and falsely accuses, not one, but all the representatives of the convention of the churches of Christ, and that in a way that all but borders on obscenity?

In my opinion, and that of many others also, it will be difficult for you to claim consistency in your method of procedure, and without apology should you let this man thus get by, you will hear further from this matter. After reading it carefully, I am convinced of the truth of a statement made by one of the prominent members of the church of Christ, which is as follows: "There will never be union in the church of Christ so long as the Gospel Advocate is published." Most respectfully, J. J. WALKER.

P.S. Please remind Brother Srygley that since in his opinion the convention is an unscriptural meeting, that likewise, and for the same reason, the Gospel Advocate is an unscriptural institution.

The brother says: "There is little or no truth in his most injurious, unwarranted, insulting inferences." That is a long string of ugly adjectives to use in describing my little article. "Most injurious, unwarranted, insulting inference," with "little or no truth" in it! That may come from a sweet spirit, but it sounds rather rancorous to me. I have no disposition to injure any one or to make an unwarranted inference, neither do I wish to insult these sweet-spirited brethren. I wish the brother had been more specific about the matter and had pointed out just what I said in the article that was injurious and what part of it was unwarranted and what statement was insulting. I am perfectly willing to withdraw and apologize for any statement in the article that is untrue; but as for the injury or insult, if the facts truly stated cause injury, they are to blame for it, and not the one who states them. It will be remembered that I drew my conclusions from the report of the convention as made by H. L. Patterson, who signed himself as the reporter for the convention, and in said report he made the following statement:

The annual convention of the churches of Christ in Tennessee that met at Ovoca Park, near Tullahoma, June 12-16, stands in the history of our work in Tennessee as the greatest convention to date. Ovoca, the home of the orphans of the Knights of Pythias, by its cottages built under the shade of the trees, overlooking a beautiful lake where delegates enjoy delightful bathing privileges, is coming to be recognized as the choice convention location of our Southland.

The ugly inference complained of must have been the inference that men and women went in bathing together. This was, to my mind, a reasonable inference, because this report says the delegates could "enjoy delightful bathing privileges;" and as the delegates are made up of men and women both, it was natural to infer that they went in the lake together. In other bathing places in and

around Nashville they go in together, and, as the reporter made no exceptions in this case, I naturally supposed they went in together. Others thought the same thing and mentioned it to me. If I was wrong in this conclusion, the reporter for the convention should share with me the abuse which I am receiving on account of a reasonable supposition based upon his statement. I am wondering whether any of these ugly adjectives have been hurled at him. I have seen no correction of his report, which should have been made if the men and women delegates did not go in bathing together. I called up the brother on the telephone whose signature is to this letter and told him if he would make a statement that the men and women did not go in bathing together, I would gladly correct it, but he refused to do it. All I got out of him was that he did not go in the lake at all, and he told me not to use his name. As to this last request, I am trying to do my best to carry it out, notwithstanding the word has come to me that he has used my name publicly in his pulpit, and I am sure that my name is as good as his, and I am not herein boasting of my name, either. I have done all I could to get the facts in this case, and others have helped me. In answer to the direct questions, "Do men and women go in the lake together at Ovoca Park?" and, "Did the delegates to the convention of the Christian Church use the bathing beach?" the following reply came to the Advocate office:

Tullahoma, Tenn., September 19, 1922.—I am sorry, but have been unable to get the desired information through a reliable source. Have just talked with Mr. M. F. Martin, superintendent of Ovoca, who is reliable, and says men and women go in bathing together at Ovoca. The delegates of different conventions have access to bathing privileges and use them. He said he was not sure whether men and women of the Christian Church delegation bathed together or not; that each delegation made their own rules as to time and way of bathing, but must observe his rules, which will not permit of anything unusual. Yours, FRANK ANDERSON.

While the superintendent does not say positively the men and women went in bathing together, all can see from his statement as repeated by Brother Anderson that it is a most reasonable inference, and I do not believe that I deserve that long string of ugly adjectives for so inferring. I made no charge of immorality against the delegates of this convention; and whether they went in the lake together or the men went in at one time and the women at another, I still say the usual practice is for all to go in together, and the New Testament condemns the practice. "In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety." (1 Tim. 2: 9.) I am bound to say that the modern bathing suit for women is not "modest apparel," and I believe it ought to be condemned by Christian people. It is unnecessary to plead the custom of the country, for custom cannot change a divine prohibition.

As to the brother's charge that my article borders on obscenity, I am not able to see it, and I wondered what the brother could have seen in my article which bordered on such a thing. I perhaps would never have known to what he referred had it not been for a question asked by a gentleman at Crockett Mills, Tenn., who also got stirred up and thought he saw something, and so he wrote and asked me this question: "What do you mean to imply by the relations of these young people under this thin covering?" I said nothing about the young people under a thin covering, and why any one thought so is more than I can see. What I said in that article about a thin covering is in these words: "These conventions furnish good opportunities for preachers to distinguish themselves with great speeches and the older ladies to pass resolutions while the young people frolic in the lake. How long will it take people to see through such a thin covering? The convention is an unscriptural meeting, and it leads to more ungodliness."

What I meant was that the real enjoyment of many who attend these conventions is hidden by a thin veneer of religious zeal, and why these brethren could not see that was what I meant is strange to me.

As to your conviction and that of your brother that there will never be union in what you call "the church of Christ" while the Gospel Advocate is published, I myself hope it will never be accomplished except on the word of God alone. If this union must be brought about by all accepting an unscriptural organization like the convention which was held at Ovoca Park and by the use of instrumental music in the worship of God, and the Advocate can prevent such an unholy alliance, I hope it may continue to be published till Jesus comes again.

I have now explained everything I can think of except the brother's postscript, and as that was addressed to me directly, I will try my hand on it. I had understood that the Gospel Advocate Company is a business organization controlled by brethren for the purpose of teaching the word of God and making a living while doing so, just as every school or farm owned and controlled by Christian people should be used to teach the word of God and forward the kingdom of Christ in every possible way; while the convention is organized by a few churches which claim to be the "church of Christ" to preach and do the work which Christ delegated to his body. It sets aside the church and gives the glory to a human institution rather than the divine one. "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 21.) Whenever the Gospel Advocate, a business organization, takes the place of the church as the convention does, it ought not to be published any longer. But if the Gospel Advocate is wrong, it does not prove that the convention is right, and no man will attempt such an argument as that who has any scriptural support for his position, for two wrongs will not make a right. Now I hope the brother understands me this time.

Diotrephes and Moses.

BY L. E. J.

A long time ago an old man who had done a great work was writing to one in whom he had a deep interest. The burden of his message was the well-being of the church. As is usually the case, there was a flaw and hindrance. This time it was one Diotrephes "who loveth to have the preëminence," and of whom the writer says: "Therefore, if I come, I will bring to remembrance his works which he doeth." (3 John.)

Still longer ago God had a vast work to be performed. Through years and years he had been preparing one for it, though this one did not know God's plan for him. There were the years in which he had the opportunity for acquiring the learning of the age and of associating with the wisest and most exalted of that time. Then came a long period of work, of solitude and thought. But when the long preparation had been made and this chosen one was called to lead a nation from bondage into the land of promise, he lacked all the assurance of which so many lesser ones have abundance. He did not think of the honor and glory of the position, and the "desire for leadership" did not so much as enter his mind. Instead, he said: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" It took God's spoken reassurance, with much divine help and the promise, "Certainly I will be with thee," to convince this meekest man that he was the one to undertake the work. (Ex. 3, 4.)

But though so modest about undertaking the great work, he was wondrously faithful in its performance. The Israelites whom he led were almost entirely a forgetful, ungrateful, jealous lot, falling easily into sin, and then,

when sin brought its results, blaming Moses and murmuring against him. They "spoke against God, and against Moses," reproaching because "ye brought us out of Egypt to die in the wilderness;" and when they tired of the manna from heaven, "Our soul loatheth this light bread." (Num. 21.)

Yet faithful Moses stood steadfast. And once, when they had committed a grievous sin and had met punishment, he pleaded with God for them: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." (Ex. 32: 32.) Notwithstanding all their sins, all their thanklessness, their envy and reproaches, he offered himself in their place when punishment was to be meted out. Truly he was a great leader; for the great leader must forget himself and give himself for those he leads.

Read carefully all the history of those troublesome Israelites on the road to Canaan. See how trying and how unworthy they were and how grand by comparison was the wise and meek and patient Moses. Read also, in the fifteenth chapter of Revelation, how the victorious ones around the "sea of glass mingled with fire" "sing the song of Moses the servant of God, and the song of the Lamb." Was ever any other so honored as to have his praise sung by so glorious a company, and, most exalted honor, sung together with that of the Lamb of God?

The church needs a Moses. It is weak, wayward, wandering, scattered, like Israel. There are some faithful ones, as there were then; but most are murmuring about the bread God sends, or pining for the fleshpots of Egypt, or secreting the wedge of gold, or putting strange fire on the altar, or making a calf of their gold to worship; or, when they might have the richness of the valley of Eshcol, they are terrified by the thought of the Jebusites and the Amorites and the Amalekites. And when Caleb persuades them to keep quiet long enough to listen, and says, "Let us go up at once and possess it," an evil report is spread which causes them to lift up their voices and to "murmur against Moses, and against Aaron." They weep and want to go back to Egypt, forgetting all its hardships and its hopelessness; and they want to choose a captain to lead them there. And Moses pleads with Jehovah for mercy for them.

The church needs a Moses. God must be with him, or much of the time he will be very much alone. God must be with him; "for without me ye can do nothing." God must be with him. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." (Zech. 4: 6.)

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Evangelistic Notes

Lee Sanders, Wellington, Texas, is in a meeting at Reed, Okla.

W. E. Morgan recently closed at Stone, Tenn., with eight additions.

A. C. Traylor changes his address from Pikeville to Cannon Creek, Tenn.

Brethren Speir and Grammar have just closed at Purdin, Mo. They are now at Browning.

C. M. Pullias has just closed at Twelfth Avenue, this city, with six baptisms and three restorations.

Charles Holder, Bridgeport, Ala., closed at Rossville, Ga., with nineteen baptisms and two restorations.

M. C. Kurfees has been in a meeting at Shelbyville, Ky., and had had four additions when last heard from.

G. H. O'Neal has just closed at Chestnut Grove, near Viola, Tenn., with five baptisms and one restoration.

A. F. Thurman, Chillicothe, Texas, reports two large crowds and two additions. The work there is doing well.

J. H. Hines reports a good day and two additions at Highland Park, Montgomery, Ala. This makes five this month.

Leslie G. Thomas preached in Akron, Ohio, on Friday evening, and in Flint and Bay City, Mich., on Sunday, to fine audiences.

J. V. Armstrong Traylor preached at Walter Hill, Tenn., on the second Lord's day in October, and says that they are doing well.

Charles Tidwell recently closed a meeting at Sweet Home, in Dickson County, Tenn., and another at Nunnely, Tenn., with three baptisms.

J. L. Hines changes his address from Mount Juliet, Tenn., to 2428 Jefferson Avenue, Norwood, Ohio. He reports the work as doing well there.

Vernon Rozar recently conducted a meeting near Cleveland, Tenn., resulting in two baptisms. It was continued by A. B. Blazer, with three more.

Porter Norris recently conducted a meeting at Gadberry, Ky., which resulted in one baptism, and one at Locke, with three baptisms and ten restorations.

R. W. Jernigan, Bridgeport, Ala., writes: "I congratulate you on the success which you are achieving. The Gospel Advocate gets better with each issue."

B. F. Stivers closed at Neosho, Mo., on October 1, with one by statement. He is now at Kansas City. His address will be 2412 Norton Avenue, Kansas City, Mo.

J. Clifford Murphy is in the midst of a good mission meeting at Prescott, Ark., with large crowds and one baptism to date. This is a stronghold of the "progressives."

Ira Womack closed at Ringling, Okla., with twelve baptisms and one restoration and the church put to meeting regularly. They are planning to build soon. He is now at Pennell.

R. D. Smith reports two good services at Wichita Falls, Texas. He is now in a meeting at Scotland Addition, near by. Foy E. Wallace will begin their meeting on October 29.

Abilene Christian College, despite the financial depression, has opened with a record enrollment, representing fourteen States and Mexico. The enrollment has multiplied five times in six years.

G. B. Lambright, Jasper, Ala., Route 5, reports three fine services at Big Ridge on the second Lord's day in October. He is now in a mission meeting at Arley, Ala., and hopes to establish a congregation.

H. D. Jeffcoat is in a mission meeting at Duffee, Miss. There are only two members there, but prospects are bright. This is the first gospel preaching ever done at that place. He goes next to Pearl, Miss.

Harvey W. Riggs, Tompkinsville, Ky., reports his meetings as follows: At regular appointments, two baptisms; Sulphur Ridge Schoolhouse, eight baptisms and regular service arranged for; Mount Gilead, four baptisms.

Thomas H. Burton, Union, S. C., reports two baptisms. The church at Moors is cutting the logs preparatory to building. The building at Greenville is already under construction. This will make three houses in South Carolina.

A. G. Freed was expected to begin a meeting at Henderson, Tenn., on last Lord's day, which is scheduled to continue two weeks. He will meet I. N. Penick (Baptist) in debate at Loneoak, near Paducah, Ky., beginning on October 31.

J. D. Jones recently conducted a meeting at Jacksboro, near Morrison, Tenn., which resulted in five baptisms and two restorations. The attendance was good. Later he held a meeting at Red Hill, with one restoration, then at Pleasant Ridge, near Gassaway, Tenn., with two baptized and three reclaimed. Pleasant Ridge has had two meetings this year.

A. R. Holton, president of Thorp Spring Christian College, writes, October 4: "Thorp Spring Christian College is now in the third week of the first term. Students are still coming, and our enrollment will perhaps reach two hundred by Christmas. Three Bible classes have been organized thus far. We have the largest class of young preachers that the school has had in several years. The church here is becoming active in missionary work in using these young men over Hood County. We feel that great good can be accomplished in this way."

The Walker-Hall discussion of the instrumental-music question, which began at the Russell Street Church, this city, on October 2, originally scheduled to run five consecutive nights, was concluded at the Ryman Auditorium on the night of October 10. After three nights at the Russell Street Church it was suspended until the following Monday night on account of severe hoarseness on the part of Brother Walker. The Russell Street auditorium would not accommodate the crowds, notwithstanding the fact that we had four meetings in progress in the city at that time, and it was unanimously agreed to have the two remaining sessions at the Ryman Auditorium. A more extended report will appear later.

The many friends of U. R. Beeson will be interested in knowing that he and Miss Leila Beasley, of Waldo, Ark., were married recently. Brother Beeson was a student one year in Thorp Spring Christian College, teaching some classes while doing his graduate work in the school there. He is a man of sterling qualities—a Christian. The past year he was dean in the Western Oklahoma Christian College. This past summer he has been busy in protracted meetings. Mrs. Beeson is popular where she is known because of her intrinsic worth and high ideals. Her devotion to the church is known by all who have met her. Ulrich Beeson has shown wisdom in selecting a Christian woman for his life companion, and she will be his constant helper in bringing out the best within him. For the present they may be addressed at Waldo, Ark.

From R. A. Craig, Shelbyville, Ky., October 15: "An all-day meeting was conducted at the Forks of Elkhorn on the second Sunday in September. About ten churches were represented at this meeting, and we feel that the churches were encouraged to greater effort in the Lord. M. C. Kurfees delivered the morning address, and his theme, 'Walking by Faith; or, How to Worship God Acceptably To-day,' was one of the best lessons we have ever heard. It completely routed every one who would contend for things which are not commanded in the worship. At the afternoon service we heard a number of reports from the different churches, after which Thomas D. Rose gave us a good lesson on church conditions. The writer spoke at the night service. We predict that a glorious success will crown our efforts. The Kurfees-Holloway meeting came to a close last night. Considering the adverse circumstances under which it was held, we think this was a great meeting. In all, fourteen were added to the church—six by baptism and nine by letter. From the beginning of this meeting there was a combined effort of the religious bodies to affect the attendance, but the masterful preaching of Brother Kurfees stirred the town. The fair-minded of many of the denominations attended. The minister of the Christian Church never came, yet we heard that he attended the Baptist meeting which was in progress. Some of the prominent men of the town took their stand with us, and they will be of great help in the work. We consider that M. C. Kurfees is one of the greatest preachers of the reformation. His respect for the word of the Lord and his clean-cut logic command the highest respect wherever he goes. We feel that we will reap much fruit from his labors in this meeting."

F. B. Srygley is in a meeting at Celina, Tenn.

M. L. Moore is in a meeting at Chapel Avenue, this city.

John T. Lewis, of Birmingham, Ala., paid us a short call recently.

Lee P. Mansfield closed a meeting in Sulphur, Okla., with two baptisms.

J. L. Jackson preached at Lindsley Avenue, this city, last Lord's day.

Foy E. Wallace, Jr., closed in Holdenville, Okla., with sixteen baptized.

A. S. Landis had two good services at Fifth Street, this city, last Lord's day.

J. W. Le Fan, Killen, Ala., writes: "The Lesson Helps for the Bible study are excellent."

A. D. Dies has just closed at Flat Rock, near Lebanon, Tenn. Large crowds were in attendance.

C. R. Nichol is in a meeting in Bakersfield, Cal., which will continue through the month of October.

W. A. Record has just closed at Berea, near Vienna, Ill., with fifteen baptisms. He will return in 1923.

Granville Cullom preached at Rural Hill, near Nashville, last Lord's day, with one confession and baptism.

William T. Etheridge recently closed at Mayfield, Ky., with four additions. He is now at Gilbertsville, Ky.

S. H. Hall reports two fine services at Russell Street, this city, with one confession and three by statement last Lord's day.

Ben Harding's meeting at Waverly-Belmont, this city, is doing well, with one baptism and one from the "Christian Church."

J. E. Black, Fort Worth, Texas, recently closed at Dixon Springs, Tenn., with seventeen baptisms. He is now at Antioch, near Hartsville, Tenn.

J. W. Grant recently closed at Three Forks, Ky., with four baptisms and one restoration. He is now in a meeting at Georgetown Church, at Finney, Ky.

O. C. Lambert preached at the State Prison at 9 A.M., at the Tuberculosis Hospital at 11 A.M., and at Eleventh Street, this city, at 7 P.M., last Lord's day.

J. H. McBroom has just closed at Bohon, Ky., with one baptism and one from the "Christian Church." He will begin next Lord's day near Smithville, Tenn.

Western Oklahoma Christian College now has an enrollment of two hundred and twenty-two. They have full credit from the Board of Education in that State for sixty hours of work.

C. L. Hanan and Miss Phala Norman were married in Muskogee, Okla. J. G. Allen officiated. Brother Hanan is a promising young preacher. The Gospel Advocate extends congratulations.

John W. Hedge closed in Wainwright, Okla., with twenty baptisms and six additional additions to the congregation. He will begin work again with the congregation in Bishop, Texas, on November 15.

G. A. Dunn, Sr., has just closed at Trinity Lane, this city, with fine crowds and eight baptisms. He will return in 1923 for a big tent meeting there. He is now in a meeting at Sparta, Tenn.

T. M. Carney, who now labors with the church in Weatherford, Texas, reports the work there promising. Two were baptized the first week of his work with the congregation, and two united with the congregation by letter.

The Charlotte Avenue Church, this city, had a home-coming service last Lord's day. About fifteen hundred were present, and a sumptuous dinner was spread in Richard Park. E. A. Elam preached morning and night, and Ben Harding in the afternoon.

The church at Mount Pleasant wants to support an evangelist in that field, and would like to correspond with a man of experience, who is enthusiastic for the Lord's work. Address the elders of the church there, in care of J. T. Marrow, Mount Pleasant, Tenn.

J. E. Wainwright, with V. O. Teddlie directing the song service, closed a meeting in Dangerfield, Texas, which resulted in establishing a congregation in that place with

about forty members. He reports that the outlook there is bright for the continued advancement of the work.

R. H. Johnson recently held the following meetings: Blakemore, near England, Ark., with fourteen baptisms (his third meeting there); Star Schoolhouse, near Greenwood, Ark., with one from the Baptists; Haskell, Ark. He will begin next Lord's day at Healing Springs, Ark.

T. B. Clark, Gallatin, Tenn., tells us that the Gallatin church, in coöperation with Old Union and other congregations, expects to put an evangelist in that county. This is a step in the right direction, and it is a very wholesome sign when so many are doing the same thing. May there be others.

W. S. Long reports a very pleasant visit to the church at Dickson, Tenn., and also to the Freed-Hardeman College, Henderson, Tenn. He has many fine things to say of both places. He preached at Dickson on October 8, and on his visit to Henderson addressed the student body at their chapel exercises.

H. J. Stafford, a brother who lives at Milan, Tenn., desires to locate near the city on a truck or poultry farm, to be near church and school. He is thirty-nine, and his family consists of his wife and four children, three of which are large enough to do good work. He can give good reference. Write him at Oner, Tenn.

J. O. Barnes, 2111 Broward Avenue, West Palm Beach, Fla., writes as follows: "Wife and I are now at this place. In addition to looking after the little flock here, we are doing much house-to-house work in behalf of the church, scattering religious literature, tracts, etc. Any one who reads this can greatly aid the work by sending us tracts and leaflets suitable for free distribution in a new field."

John T. Hall, Jackson, Tenn., writes: "For more than twenty-five years I have been reading the Gospel Advocate, and I feel sure that I am speaking the truth when I say that the writers for this paper are second to none. I urge the people, especially members of the body of Christ, to subscribe for it and read it diligently, that they may more fully understand the great lessons of the Bible. One article oftentimes will be worth more to one than the price of the paper for one year."

W. T. Grider, evangelist for ten coöperating churches in South Alabama, has just closed at Friendship, in Covington County, with one baptism. There are now about twenty members, and they have bought two acres of land preparatory to building a house. This makes three houses in prospect as a result of this work. Brother Grider preached at Selma, Ala., last Lord's day, and C. A. Buffington preached at Catoma Street, Montgomery, Ala. Fred M. Little preached at Fort Deposit.

George W. Farmer writes as follows: "We must begin work on the meetinghouse at Niota, Tenn., soon. We have made some appeals for help and have received a number of small contributions, and we appreciate them much, but we have not yet sufficient means to build. I earnestly request as many congregations and individuals as will do so to make a contribution to this fund on the fifth Lord's day in this month (October). This is a deserving place and a place of eminent needs. Brethren, help us to build this church house. Send your contributions to me at Cleveland, Tenn."

U. G. Wilkinson writes: "Beginning on October 2 and continuing six nights, there was a discussion near Oilton, Okla., between U. G. Wilkinson, of the church of Christ, and Charles C. Platt, of Stillwater, Okla., who claimed to be a member of the Church of the First-born, a kind of no-water, no-ordinance, dry-land Holiness. Mr. Platt is a scholarly gentleman and conducted himself well, representing his side of the debate as well, perhaps, as it could be done. Wilkinson affirmed for three nights that water baptism is the one baptism, and Platt affirmed the other three nights that Holy Spirit baptism is the one baptism. Very large crowds attended every service and seemed to take great interest. I think it can be said great good was done. Four young gospel preachers attended the discussion—Lloyd Vandiver (who served as timekeeper, song leader, and chairman throughout the debate, and who did his work with great credit to himself and to the delight of all), Loyd Wills, Tillman Pope, and W. L. Oliphant. Brother Oliphant attended the last night only. The brethren at Oilton want me to spend the winter with them and assist in building up the cause, and, if my health will permit, I will try to do so. I am now in a short mission meeting at Buckeye, five miles from Oilton, with large audiences and splendid interest."

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Editorial

More on the New Testament Senses of the Term "Church."

BY M. C. K.

In our issue of September 28, 1922, we published an article from Brother Lee Jackson in which he calls for more light on the question whether Acts 9: 31, according to the best authorities, uses the term "church" in the "provincial sense." The passage in the Revised Version reads thus: "So the church throughout all Judea and Galilee and Samaria had peace, being edified." The question is whether the term "church" in this passage should be singular, as in the Revised Version, or plural, as in the Authorized Version. After mentioning "a list of the manuscript copies which vary in their support of each one of the two different readings," Brother Jackson makes the following call for more light on the subject:

With his *extensive facilities* for research, and with his well-cultivated natural abilities, Brother Kurfees might make it profitable to some of us by giving a little more information on the "provincial church" idea. In this present age, and under existing conditions, *how are we to distinguish the general or provincial "church of Christ" in Kentucky or Tennessee so as to know it as different from the other general bodies of people who also say that they are churches of Christ? If we call all of those who are of our way of thinking and teaching on all matters of difference the one "church of Christ" in Tennessee, how are we to avoid the mistake of making ourselves a denomination?*

In response to this kind and courteous request, I think it proper to consider the following points:

1. *The manuscripts.* Concerning the weight of manuscript authority, there is too much in the way of fact which

stands decidedly against the plural form of the noun to accept it. As "distance lends enchantment to the view," so that magnificent piece of scholarly workmanship called the Revision of 1881, though throughout the forty years of its existence it has steadily gained and is still gaining in its hold upon the English-speaking world, yet it seems destined to require a still longer period before it takes its well-merited place as a translation of the word of God. Barring its omission in common with the *Authorized Version* to translate *baptizo* and its cognate terms, which is easily explained, it is even now unsurpassed in the estimation of scholars. There were sixty-seven eminent Biblical scholars on the British side of the Revision and thirty-four on the American side—a grand total of one hundred and one men on the two sides, constituting a body of scholars not only eminent and world-renowned in the field of Biblical research, but unsurpassed by any other such body since the establishment of Christianity. This distinguished body of scholars not only diligently compared, sifted, and weighed the evidence from all sources, including the manuscripts, but they reached the unanimous conclusion that God's word in the passage in question says "church" and not "churches." Hence, as matters now stand, I say "church" in this passage because God's word says it. And we shall see that the Revision on this point is sustained by the internal evidence in the New Testament.

2. *Independent of this passage, the "provincial sense" of the term "church" is taught in the New Testament.* Hence, so far as doctrine is concerned, as I think Brother Jackson will see upon reflection, it matters not one iota whether we have "church" or "churches" in the passage in question. The same idea distinctly appears elsewhere in the New Testament. This is shown by two New Testament facts. First, God's people under Christ, being a called-out people, are called God's "church." Secondly, this term, as universally used in the New Testament, always and everywhere includes all of God's people in the territory to which it is applied. Now, no matter what extent of territory be named, whether Kentucky, Tennessee, Galatia, or the whole world, it is distinctly and uncontrovertibly a New Testament idea that God's people in it are God's "church" in and throughout that territory. Please observe, too, that God's people in any territory, whether all of them are in one congregation and meeting at one place, or in a hundred congregations and meeting at a hundred places, are still, when contemplated throughout the territory, God's "church" in that territory. For example, when Paul speaks of "the churches of Galatia" (Gal. 1: 2), he refers, of course, to the different congregations meeting at different places in Galatia; but what, according to the New Testament, did all of those congregations constitute in Galatia as a whole? Of course they did not constitute different churches in the general sense, for God has but one church. Again, take all the Christians in all the world, do they not, according to the New Testament idea, constitute "the church of Christ" or "the church of God" in the world? If they are God's called out in all the world, then they are God's church in all the world. If not, why not? All persons familiar with the New Testament will not only see, upon proper reflection, that this is true, but they will see that it cannot be any other way. Now, the distinguishing difference between the church in the "general or provincial sense" and the local sense is that in the latter, but not in the former, the church is organized. There is nowhere recognized in the New Testament any general organization of Christians. The local church is independent and supreme in the way of organization and oversight in religious or ecclesiastical affairs.

3. *"Making ourselves a denomination."* Brother Jackson seems to think that if we accept the "provincial sense" of the term "church" as recognized by the Revision in Acts 9: 31, we are liable, in thus using it, to make ourselves

a denomination, but we shall now see that Brother Jackson will encounter precisely the same difficulty if we adopt the reading in the Authorized Version. Let us see. Paul speaks of "the churches of Galatia," and Brother Jackson seems to think if we follow that phraseology universally and never use the term in the "provincial sense" by speaking of "the church of Galatia," we will "avoid the mistake of making ourselves a denomination." But how? Suppose we follow the Authorized Version, and then, referring to "all of those who are of our way of thinking," instead of calling them "the one 'church of Christ in Tennessee,'" suppose we call them "the churches of Christ in Tennessee," that would be purely denominational precisely as the other would be, for the simple reason that there are Christians in Tennessee not "of our way of thinking" and not included in the expression. Hence, it is purely denominational. I am contending for the New Testament usage which, neither "under existing conditions" nor under any other conditions, will involve "the mistake of making ourselves a denomination." The churches in Tennessee to which Brother Jackson refers are "churches of Christ in Tennessee," but they are *not* "the churches of Christ in Tennessee," for the simple reason that some of those who are Christians and constitute "churches of Christ" are in Tennessee who are not included in such an application of the term. "The churches of Galatia"—which, of course, means the churches of Christ in Galatia—includes all Christians in Galatia; and "the churches of Christ" in Tennessee, if we speak according to the New Testament idea, must include all Christians in Tennessee. When, using the provincial sense, I speak of "the church of Christ in Tennessee" or "the church of Christ" in any other district or territory, I include all Christians in the said territory, and not merely those of the little sect or denomination which is tending to crystallize itself around the name "church of Christ," not only to the exclusion of other Christians in the territory to which it is applied, but to the exclusion of other names by which God's church is divinely called. Precisely the same mistake is being made by this modern use of the term "church of Christ" that was and is made by the use of the term "Christian Church." Neither, when thus used, includes all the people of God in the territory to which it is applied, and hence, in all such cases, both are sectarian. In the midst of modern denominational jargon, it is difficult to speak as the word of God speaks, but we should try always to do so.

Sinning Against the Holy Spirit.

BY H. LEO B.

The Bible presents the Godhead as a triune Being—God, the Father; Christ, his Son; and the Holy Spirit. Paul said in his speech at Athens: "Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man." (Acts 17: 29.) Again, Paul wrote to the Colossians and, in speaking of Christ, said: "For in him dwelleth all the fullness of the Godhead bodily." (Col. 2: 9.) Each member of the Godhead is an intelligent, speaking personality or Being; each is spoken of in the masculine gender and is a divine Person. These three agree in one, and have operated both in the material and spiritual realms since creation. Sometimes one has been more manifest than the other.

All through the patriarchal dispensation and through the Jewish dispensation Jehovah God was more prominent in the affairs of men. His laws and authority were given to control men, and especially the patriarchs and Jewish nation. They sinned against God in refusing to do his will. David said: "Against thee, thee only, have I sinned." (Ps. 51: 4.) And again: "I said, O Jehovah, have mercy upon me: heal my soul; for I have sinned against thee." (Ps.

41: 4.) Jehovah said to Abraham: "I know that in the integrity of thy heart thou hast done this, and I also withheld thee from sinning against me." (Gen. 20: 6.)

In the last days of the Jewish age the Christ came, and during his advent upon earth he was more prominent in the affairs of men than either of the other members of the Godhead. He represented the Father; he was vested with all authority; in him dwelt the fullness of the Godhead. He expressed divine law and exercised divine authority as he moved among men. People sinned against him. He was evil treated, chastised, cast forth, mocked, bruised, condemned, and crucified. He said to Pilate: "He that delivered me unto thee hath greater sin." (John 19: 11.) His teachings were perverted, rejected, and blasphemed. No one, it seems, had been sinned against so much as the Christ while he was here upon the earth. His life was made an object of derision and his teachings nullified in the hearts of the people.

When Christ left, the Holy Spirit came. Christ had to leave the earth before the advent of the Holy Spirit. He said: "If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." (John 16: 7.) Christ left the earth, and on the day of Pentecost the Holy Spirit came. This dispensation is preëminently the Holy Spirit's dispensation. All things that Christ taught were reiterated by the Holy Spirit so that all of the New Testament Scriptures, as well as the Old Testament, had been given by the Holy Spirit. It should be remembered that this dispensation may be called a *spiritual* dispensation. The law is said to be *spiritual* (Rom. 7: 14); the teachings of the New Testament are said to be *spiritual* (1 Cor. 9: 11); we are said to eat *spiritual* food (1 Cor. 10: 3); as newborn babes, we are said to long for the *spiritual* milk (1 Pet. 2: 2); Christians are said to be built up a *spiritual* house and to offer up *spiritual* sacrifice (1 Pet. 2: 5); our service is called a *spiritual* service (Rom. 12: 1); and we are to be given a *spiritual* body after the resurrection (1 Cor. 15: 44). These and many other scriptures show that the present age is preëminently and dominantly a *spiritual* age with God's people.

All of the laws, commands, promises, and warnings of the gospel age have been given by the Spirit. All that we know about God as a loving Father and Christ as a Savior has been revealed unto us by the Spirit. "No man can say, Jesus is Lord, but in the Holy Spirit." (1 Cor. 12: 3.) To reject the testimony of the Spirit, or disobey its commands, or blaspheme its promises, or neglect its warnings, is to sin against the Holy Spirit. We have observed that the patriarchs could and did sin against God, and that the Jews sinned against Christ while he was on earth; so people to-day may sin against the Holy Spirit. When they sinned against Christ, who represented the fullness of the Godhead, they were sinning against God and the Holy Spirit; so, in sinning against the Holy Spirit to-day, we sin against God and Christ. We stand so related to the Godhead that to sin against one member of it is to sin against all. The Godhead, being a triune personality, cannot be separate. To be blessed of one member of the Godhead is to be blessed by all, and to be cursed by one member is to be cursed by all; to be saved by one member is to be saved by all, and to be condemned by one member is to be condemned by all.

The New Testament Scriptures clearly teach that there are different ways of sinning against the Holy Spirit. There may be clearly outlined seven specific sins against the Holy Spirit. (1) *There is the sin of defiling the temple of the Holy Spirit.* Individual Christians are said to be the temple of the Holy Spirit. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" (1 Cor. 6: 19.) Again, the church is said to be the temple of the Holy Spirit. "Know ye not that ye are a temple of God, and that the Spirit of God

dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." (1 Cor. 3: 16, 17.) When a believer defiles his body or corrupts the church, he is sinning against the Holy Spirit. The church is the body of Christ in which the Holy Spirit dwells, and we must keep it without spot or blemish. (2) *We may grieve the Holy Spirit.* Paul said: "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." (Eph. 4: 30.) When one comes into the church or body of Christ, the Holy Spirit takes up his abode in the believer. All the sins that we commit as children of God, whether by omission or by commission, grieve the Holy Spirit. There is a demand and strong appeal for a pure and consecrated life. (3) Again, *there is the sin of quenching the Holy Spirit.* "Quench not the Spirit." (1 Thess. 5: 19.) A failure to let the Holy Spirit lead us in all the ways of righteousness is to quench it. We must give the Holy Spirit the right of way in our lives. We must follow his teachings or else he will leave us; and "if any man hath not the Spirit of Christ, he is none of his." (4) *There is the sin of tempting the Holy Spirit.* "But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord?" (Acts 5: 9.) Ananias and Sapphira planned a scheme attempting to deceive the early church. Their deception was exposed by the Holy Spirit through Peter and they were punished. Peter calls this trying the Spirit, or tempting him. The punishment shows that this was a great sin. (5) *There is the sin of despising the Holy Spirit.* "Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 29.) When one has been taught the gospel, reared in a Christian home, and had pious environments, yet spurns all of these, he is despising the Holy Spirit. When one is determined to live a sinful life in the face of all New Testament teachings, he is despising the Holy Spirit. When a Christian deliberately and willfully refuses to be guided by the teachings of the Holy Spirit, he is committing the awful sin of despising the Holy Spirit. This is a fearful thing to do. (6) *There is the sin of resisting the Holy Spirit.* Stephen said to his hearers: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye." (Acts 7: 51.) When the gentle influence of the Spirit is brought to bear on the heart of the sinner through the gospel appeal, and it is resisted, the sinner is resisting the Holy Spirit. It is dangerous for a sinner to resist the Holy Spirit. One is resisting the Holy Spirit when one hardens one's heart and turns a deaf ear to the gentle wooings of the truth of God. (7) And last, *there is the sin of blaspheming the Holy Spirit.* Jesus said: "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matt. 12: 32.) He had said in verse 31: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." When one speaks evil of the Holy Spirit or rejects and perverts the work of the Holy Spirit, he is blaspheming the Holy Spirit.

The "Sunday School."

BY J. C. M'Q.

On page 987 of this issue is an article from H. F. Brooker, of Bradentown, Fla. Read that article carefully before reading this reply.

Before noticing his fallacious criticisms and his claims "to speak where the Bible speaks and to be silent where it is silent," I will clearly define, to the best of my ability, the Bible teaching on the subject. In the worship of the

public assembly are the following items: teaching, fellowship, the breaking of bread, the prayers, and the singing. (Acts 2: 42; Col. 3: 16.) My authority for teaching is found in Matt. 28: 19, 20, which reads: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Teaching is an act of service or worship. The early church "continued steadfastly in the apostles' teaching." (Acts 2: 42.) But while teaching is service to God, no specific method of teaching to the exclusion of other methods of imparting knowledge is revealed. The "Sunday school" is simply a method of teaching the word of God. The Bible gives us neither precept nor example for a Sunday school any more than for using a blackboard in teaching the word of God. Those who oppose the "Sunday school" as a method of teaching do so because the Bible does not give direct precept or example for this method of teaching. On the same ground they might oppose the teaching of the Bible altogether, for no manner of teaching to the exclusion of other ways of teaching is revealed. By the same course of reasoning we can discontinue to partake of the Lord's Supper, for the manner of observance is not revealed. By the same course we may discontinue the contribution, for the Bible nowhere gives direct precept or example for the manner of the contribution. When my critic puts his five cents into the contribution plate or walks up to a table and puts it into a hat or a basket, he cannot give chapter and verse for his action. He has neither precept nor example for his conduct. If he partakes of the Lord's Supper at 11 A.M. or 3 P.M. on the Lord's day, he has neither precept nor example for what he is doing. For going to prayer meeting on Wednesday night he has neither precept nor example. Will he never learn "not to go beyond the things which are written?" He should know that God has left the manner of contribution, and the way of observing the Supper, whether sitting, kneeling, or standing, and the method of teaching, to the exigencies of the case, so long as we contravene no law of his. In fundamentals we must be guided by "it is written," but in expedients we enjoy liberty. A command of God carries with it the authority to do the things necessary to obey it. When some one asks our brother to stand, as is often done, when he partakes of the emblems, he should say: "Please to excuse me. I respect the motto: 'Where the Bible speaks, we speak; and where the Bible is silent, we are silent.'" While I am charitable, I cannot "excuse" our brother, for he is constantly taking the same step for which he is condemning others. "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things." (Rom. 2: 1.)

But some one may be ready to claim that the Sunday school and instrumental music belong in the same class; but this is inconsistent, illogical, and unscriptural. The Sunday school is simply a means and a method of teaching, while playing a musical instrument is not a method of singing. Neither is the missionary society a method of teaching the Bible, but it usurps the work and functions of the church. The Sunday school is not the church, and its intents and purposes and performances are wholly and clearly different from those of the missionary society. Men have no right to bind the church when and where God has not bound it.

I did not deny that the Hebrews should have been full-grown men, but stated the patent truth that milk is for babes and solid food for full-grown men. (Heb. 5: 12-14.) Our brother has neither precept nor example for feeding babies solid food and full-grown men milk. Because some congregations divide over Sunday schools is no evidence

that they are wrong. The denominational world is divided over what the Bible does or does not teach. The ignorant not only wrest the Sunday school to their destruction, but the word of God itself. The Spirit, by Peter, says of the writings of Paul: "As also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3: 16.) Shall we burn the word of God because the ignorant and unsteadfast wrest it to their own destruction?

A. McGary locates a Sunday school in the woods far away from any church house. He says:

A certain disciple living in a backwoods community where there was no church of Christ, but where the woods were full of sectarians, conceived the idea of calling the children of that community together on Sundays to teach them the Bible, which he did regularly, Sunday after Sunday. Their regular meeting place was under a spreading oak, centrally located, as the doors of the sectarian house were closed against them. This disciple taught those children the Bible faithfully, observing the right divisions of the word.

Now, no man can deny that this was a Sunday school; for it was a school—a school taught only on one day—Sunday. Therefore, it is not in any way inappropriate to refer to it as a "Sunday school."

The four walls of a meetinghouse are not the church. Now, why cannot a man do the same thing in a meetinghouse? Although it is moved into the city and is meeting in the church house, it is the same institution that it was when it met in the woods under the oak.

The brother forgets that when he quotes the Bible he is using literature. But my reviewer teaches that nothing is a good work that the Bible does not specifically name; and as the Sunday school is not mentioned, it is not a good work, but a bad work. Sitting in communion is not named; therefore, sitting in communion is a bad work. "The Apostolic Way," the paper of the anti-Sunday-school cult, is not named in the Scriptures; so The Apostolic Way is not a good work, but a bad work. (2 Tim. 3: 16, 17.)

I teach that it is right for a woman to *teach* children in the church house and not in the *church*. If our brother does not know the difference, he should not attempt to discuss Bible subjects.

We know that Priscilla helped her husband teach Apollos the way of the Lord more accurately. Priscilla is mentioned first, which gives her the most prominence. A. McGary exposes those who oppose women's teaching in the Sunday school by showing that Paul should not have said, "Greet Priscilla and Aquila my helpers in Christ," but should have written as follows: "Greet Aquila my helper in Christ Jesus, but keep a watchful eye on his wife, Priscilla; for she is a hinderer in Christ Jesus, because she does not 'keep silence.'" Warn her to keep her mouth shut until she gets back home. Tell her that she may then and there ask her husband if she wants to know anything."

From Acts 21: 9 we learn that Philip had four virgin daughters who prophesied. It is the duty of women to teach. Woman should teach at home, teach her neighbors, and teach in the Sunday school; but in all her teaching, she should do it in a modest and womanly way.

It is the duty of the elders to teach the word of God. They must be apt to teach. *Teaching* is service to God. They should be in the Sunday school encouraging *teaching* and stimulating others to teach the word of God. No scriptural elder will refuse to teach the word of God because of the Sunday school, which is simply a means or a method of teaching.

Happiness is reflective like the light of heaven; and every countenance bright with smiles and glowing with innocent enjoyment is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.—Selected.

"Lost in Transit."

BY T. B. LARIMORE.

The Gospel Advocate of August 24 says: "L. D. Perkins and wife stopped in the city en route to Cookeville, Tenn., to attend Brother Larimore's meeting."

Brother Perkins was evidently delayed or "lost in transit," for we—Mrs. Larimore and I—left Cookeville on August 31, and he had not reached Cookeville when we left there. Putnam County, of which Cookeville is the capital, is the county of his nativity, however, and it would be very natural for him to be delayed by stopping off to see friends he had long wished to meet again.

His wife and their charming daughter, Ruth Larimore Perkins, "sweet sixteen," one of my voluntary namesakes, reached Cookeville, however, in time to enjoy the meeting and add much to its interest. Ruth Larimore is a recent high-grade graduate of a California high school, and the California standard of education is high. Nevertheless, dancing is considered an important part of the high-school curriculum in California; but Ruth Larimore side-stepped that part of the curriculum, considering modern dancing, card playing, etc., incompatible with Christian character.

Brother Perkins, whom I appreciate as one of my very best friends, migrated from Tennessee to California several years ago, and finally settled at Armona, where he owns and successfully manages the largest mercantile establishment in the town. He is very earnest, very generous, very liberal, preaches the gospel acceptably, and, probably, accomplishes as much for Christ and his cause as any man in California. One of his graduation gifts to his only daughter, Ruth Larimore, was a visit "back to Tennessee," accompanied by her mother, and both of them seemed to be, when we saw them, enjoying the gift to the utmost.

"Hardeman's Tabernacle Sermons" Commended.

"Hardeman's Tabernacle Sermons" is having a remarkable sale. Nearly four thousand copies have already been sold. At the present rate the entire edition of five thousand will soon be gone. Better get yours now.

Some unsolicited expressions from those who have read "Hardeman's Tabernacle Sermons" follow:

Dear Brother Hardeman: I have just read your book of sermons preached at Nashville, Tenn., and must say they are wonderful, and will add that they have made me stronger in the faith.—J. E. Michie, Boswell, Okla.

Dear Brother Hardeman: It has been a pleasure to me to place about thirty-five of your book of sermons in the homes of the people of this vicinity, and all who have read it are highly pleased. It ought to be in every Christian home; and if put into homes of others, it would be the means of accomplishing untold good. Many have described it as the best piece of literature they have ever read.—J. Pettet Ezell, Cookeville, Tenn.

I have examined your book of Nashville sermons, and it is one of the best I have seen of that kind of literature. Every sermon is a gem.—C. D. Crouch, Ashland City, Tenn.

I think you have the happiest, kindest, plainest, and the most convincing way of expressing God's truth I ever heard or read. I think the brotherhood would have made a very great mistake if they hadn't had your sermons put in book form; for it will last through time, and eternity alone will reveal all the good it has done. I have read and re-read many of these sermons.—S. L. Carver, Antioch, Tenn.

Order the book from N. B. Hardeman, Henderson, Tenn. Price, \$1.50, postpaid.

Some Modern Beatitudes.

Blessed is the man whose calendar contains prayer-meeting nights.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.—Selected.

Home Reading

A Cowboy's Prayer.

O Lord, I've never lived where churches grow,
But I can see creation as it stood
That day you finished it so long ago
And looked upon your work and called it good.
I know that others find you in the light
That's sifted down through tinted windowpanes;
And yet I seem to feel you near to-night
In this dim, quiet starlight on the plains.

I thank you, Lord, that I am placed so well,
That you have made my freedom so complete;
That I'm no slave of whistle, clock, or bell,
Nor weak-eyed prisoner of wall and street.
Just let me live my life as I've begun
And give me work that's open to the sky;
Make me a partner of the wind and sun,
And I won't ask a life that's soft or high.

Let me be easy on the man that's down;
Let me be square and generous with all.
I'm careless sometimes, Lord, when I'm in town,
But never let 'em say I'm mean or small!
Make me as big and open as the plains,
As honest as the horse between my knees,
Clean as the wind that blows behind the rains,
Free as the hawk that circles down the breeze.

Forgive me, Lord, if sometimes I forget.
You know about the reasons that are hid.
You understand the things that gall and fret;
You know me better than my mother did.
Just keep an eye on all that's done and said,
And right me, sometimes, when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the Great Divide.
—Badger Clark, in Exchange.

The Little Boy and the Big Umbrella.

The little boy stepped out of the school building just as it began to rain, and the big umbrella went up over him like a small tent. You could hardly see the little boy under it, for he was so very little and the umbrella was so very big; but if you took pains to stoop down and take a peep at him, you would see a very nice little boy with apple-red cheeks and such dear blue eyes and a mouth that knew how to smile instead of to pout.

"Hello, Edgar!" said somebody. "Where did you get so much umbrella?"

"It belongs to my Grandpa Gray," said the little boy, proudly. "He lent it to me 'cause my mother can't afford to buy me one. Isn't it fine? It never leaks a speck, no matter how hard it rains, it covers me all over."

"I should say it does," said another little somebody. "You look like a toad under a cabbage leaf."

"You be another toad and get under my cabbage leaf with me, then," said the little boy, generously. "You haven't any umbrella at all, neither has Davy Wilson. It is plenty big enough for all of us, my Grandpa Gray's umbrella is; and those two little girls who haven't got any, they can walk under it, too, right along in front of us, so. It'll cover every one of us, you see."

And so it did, and pretty soon the big umbrella moved down the sidewalk, sheltering five little people from the storm, and the teachers stood watching it and saying to each other: "That dear little Edgar Gray is the kindest, most thoughtful little boy I ever saw."

The little boy and the big umbrella had to go a good deal out of their way in order to leave the little people at their homes.

But by and by the little boy and the big umbrella were left alone, and then they started home, bobbing and whistling. But they had not gone far when the little boy saw

a young lady with her arms full of packages waiting for a street car. It was raining pretty hard, and the young lady had no umbrella, and she was greatly astonished to see one approaching her and a sweet little voice under it saying: "If you please, ma'am, if you'll hold it, I'll hold the packages for you. I can't reach your hat, and it'll be all spoiled."

"You certainly are the very nicest little boy I ever saw in my life," said the young lady, "and this is the best umbrella." And she gave the little boy a kiss and the umbrella a bright silver dime for their kindly service; but, of course, the little boy had to take care of the dime.

Now, what do you think of the little boy and the big umbrella?—Susan M. Griffith.

Ruth's Honor.

Ruth was the smallest girl in school. Her brown head was just even with rosy Isabel's shoulders, while big, strong Catherine often picked her up in her arms for a joke.

The girls all loved little Ruth, she was so sweet and obedient. She was the first to get her lessons done, but she was not the least bit proud over it.

One day Miss Wells, Ruth's teacher, began a new kind of number work. Each girl wrote answers on a blue strip of paper for four minutes. Then she gave the paper to the girl behind her, who corrected the answers. Ruth was not good at this. When Miss Wells looked at her watch and said, "Begin!" in a crisp, sharp voice, poor little Ruth trembled and forgot the answers.

Nearly all the children liked this. They had strips of cardboard with new numbers, as they got perfect papers, but Ruth was still on the first lesson. Miss Wells was a little cross about it, and one morning Ruth cried.

Isabel sat behind Ruth. So she was the one to mark the answers on Ruth's slip. To-day she put a big black "A" on it. This meant that Ruth had all the answers right.

Ruth's eyes shone when she saw the paper.

"The children who had perfect papers stand!" said Miss Wells.

Ruth was the first to stand. Everybody was happy that Ruth had got the hard lesson.

When she sat down, she smilingly counted the list of one hundred perfect answers. Then her cheeks grew a bright scarlet and her eyes lost their sparkle. Isabel had marked two answers right that were wrong. Ruth did not stop a minute to think. She slipped out of her seat and hurried to Miss Wells' desk.

"Isabel made a mistake on my paper," she whispered. "I have two wrong answers."

Miss Wells put her hand on Ruth's shoulder. "You are a brave girl," she declared. "It is better to keep your honor as bright as the stars than to have a thousand perfect papers."

A second little girl decided that it was worth while to keep one's honor bright and shining.

"Miss Wells," said Isabel, "I saw those mistakes, but I wanted little Ruth to be perfect."

"I don't want a perfect paper if I didn't earn it," said little Ruth.

But a strange, but pleasant, thing happened soon after that. Ruth learned to put answers down so rapidly that she was able to race with Miss Wells' watch, and everybody was happy.—Christian Leader.

Mr. Gladstone, speaking to an American boy of sixteen who managed to get an interview at Hawarden, said: "Remember that fame and notoriety are not the things which count at the last. I would be very unhappy if I felt that in being a statesman I had sacrificed any of the principles I embraced with the Christian faith."—Selected.

Query Department

BY J. C. McQUIDDY

W. J. Sweet, Juno, Tenn., sends the following question: "Suppose one is truly initiated into the body of Christ, but afterwards willfully and persistently fails or neglects to meet with brethren in the Lord's-day worship and church work, what is such a one's chance for heaven?"

Absolutely none, if he persists in such a course until death.

A sister who for satisfactory reasons wishes her name withheld inquires to know if crackers should be used in the Lord's Supper. She says: "The congregation with which I now worship uses bought crackers for the 'bread' in the communion. I have been taught from a child that the bread should be baked in one unbroken loaf. I have read every passage in the New Testament and am unable to come to a conclusion on this point. Please give me the scriptural teaching on this point. Are crackers as good to represent 'the body' as individual cups are 'the cup' or the blood?"

The loaf represents one body and not many. The passover was eaten with unleavened bread. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." (Ex. 12: 18.) As they were eating the passover supper, "Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body." (Matt. 26: 26.) Those who have proper respect for the New Testament will not use crackers in the Lord's Supper. The "cup" means the contents of the cup. The wine, and not the individual cups, represents the blood of Christ.

H. J. K. asks three questions concerning Cornelius' prayer. He says: "(1) For what was he praying? (2) Was his prayer answered direct, or did God, knowing Cornelius' heart, send Peter because he knew Cornelius would hear? (3) Could this instance be used (correctly) to prove that God will hear a sinner's (one out of Christ) prayer?"

1. The Bible tells us that Cornelius "prayed to God always," and also that he was "a righteous man and one that feareth God, and well reported of by all the nation of the Jews." He was serving God according to the light that he had and prayed to God always in harmony with his knowledge of God; but as the plan of salvation as it is in Christ had not been revealed to him, he did not know and could not know what to do to be saved until the way was revealed to him. But when a man honestly seeks the truth, God makes provisions for him to learn the truth. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.) So the Lord sent Peter to Cornelius, of whom it is said, "who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." So far as I know, the Bible nowhere tells us exactly for what Cornelius was praying, but, judging from the answer he received, he must have prayed to know just what the Lord would have him to do.

2. The prayer was not answered direct, but Peter was sent to him to tell him words whereby he would be saved, because God had ordained that men should "preach the gospel to every creature." (Mark 16: 15, 16.) "So belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) God heard his prayer and sent an angel to Cornelius, instructing him to send for Peter, who would tell him what to do to be saved. The angel did not tell

Cornelius words whereby he could be saved, but had him send for Peter, the object being to bring the unconverted man and Peter face to face, so that he might preach the gospel to him, which is God's power unto salvation. (Rom. 1: 16.)

3. This conversion does not encourage us to believe that God hears the prayer of him who turns away his ear from hearing the law. (Prov. 28: 9.) God hears the prayer of the man who heeds the law and who in faith moves forward in obedience, calling on the Lord. The sincere believer will pray.

An earnest inquirer wishes the language of Jesus in Matt. 19: 9 and that of Paul in Rom. 7: 1-3 harmonized. He says: "Please harmonize Matt. 19: 9, where Jesus gives a legal cause for one to marry again while both parties are living, the cause being fornication, and Rom. 7: 1-3, where Paul speaks very positively of death as the only cause that frees one to marry again. Now, since the Holy Spirit did not mention fornication as a releasing cause, through the apostles, as Christ stated it, does that nullify that cause and make death the only scriptural release to marry again, regardless of the life of the companion, when they themselves are known to lead a clean life morally?"

The passages read: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19: 9.) "Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." (Rom. 7: 1-3.) Christ in Matt. 19: 9 shows that fornication by either party breaks the marriage tie, and it is the only sin that does break it while both parties live. Christ was not considering death, but divorce, and stated fornication as the only sin for which either party could divorce the other. When either party is dead, the union is broken and no divorce is needed. In this connection Christ said nothing about death, because it had always been understood that the death of either party broke the marriage relation, and that in such a case divorce would be a farce. Paul was considering that death gives freedom from the law, and not the sin of fornication that severs the marriage tie. As the death of the husband frees the woman from the law of her husband, so when the Romans became dead to the law by obedience to Christ, they were freed from that law. Being dead to the law of Moses, that law no longer had dominion over them. As new creatures they could be espoused to another, even Christ. Paul was not considering the law of divorce at all, and in his illustration takes a loyal, faithful, and true husband and wife. Nothing but death separates such. Christ was considering that even with the unfaithful fornication was the only cause for the granting of a divorce.

Publishers' Items.

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

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Field Reports

Rockwood, Tenn., October 4.—After being absent for two months, I have returned to my regular work with the congregations at Rockwood and Dayton. In addition to the home work, I have held three meetings, resulting in sixty-three additions. I will now devote my efforts to the work in this part of the State. Last Lord's day was a good day at Rockwood. We had one hundred and twenty at our Bible study and a full house at night. I will be at Dayton next Lord's day, and after the first of the year will confine my efforts to Roane County, except to hold a few meetings at other places.—Will J. Cullum.

Chattanooga, Tenn., October 13.—The Ridgedale church has engaged Brother N. B. Hardeman, of Henderson, Tenn., for a meeting, to begin on the second Sunday in June, 1923. The St. Elmo Church will have Brother Gus Dunn, of Texas, to begin a meeting with them on the second Sunday in May, 1923. The Central Church has engaged Brother C. M. Pullias for a meeting in the fall of 1923. The Cowart Street Church has the promise of Brother R. E. L. Taylor to be with them in a meeting in April, 1923. The Rossville and East Chattanooga churches are planning for some good meetings next year also. So great things may be expected from Chattanooga next year, if our plans all materialize.—Jesse Beall.

Summit, Ga., October 9.—I have just closed a ten-days' meeting near Adel, Ga., which resulted in four additions to the little band that is worshipping there and striving to build up a good congregation. The nearest congregation to this one is the one at Hahira, which is some few miles from it. The interest and attendance were good throughout, and seed was sown that will spring up into a harvest later. I am now back at Summit, and the work here is in fine shape. We had a good service on Lord's-day morning. Let me say here that those who are fellowshiping me in this work may rest assured that we appreciate their help and need it all the way, for we do not have an easy road to travel in opening the way down here, and we have almost had to do it single-handed for the last year; but the joy that comes when we see the cause prosper makes it worth while.—J. Bedford Beck.

Cleveland, Ohio, October 6.—I am now at home, after being away eight weeks, and am feeling better than I have felt for a long time. Wife was with me on this trip, and she feels well over the trip. While away I preached at the following places, but only on Lord's days, for I was not physically able for protracted-meeting work: Blueville, Mount Nebo, Joetown, Sistersville, Pursley, Marietta (Ohio), Daybrook, and Red Sulphur Springs (on my father's old farm). Large and attentive audiences greeted me at all of these places. While on this trip I met the following-named preachers: Ira C. Moore, J. M. Rice, Russell Rice, J. F. Ice, A. W. Wagoner, C. D. Moore, T. H. Kirkman, W. E. Danks, Finley

B. Sapp. I also saw a host of Baptist and Methodist preachers, both North and South and black and white. The trip was both an enjoyable and profitable one in the way of recuperation of health. I am now ready to receive donations to help me to buy tracts, and especially Brother M. C. Kurfees' review of O. E. Payne's book on instrumental music, to circulate in this city. In my judgment, this is the greatest work of Brother Kurfees' life. It should be in the hands of all, especially in the hands of digressive preachers.—A. A. Bunner.

Pulaski, Tenn., October 9.—On the fourth Lord's day in September I preached for my home congregation in Pulaski, and baptized one young lady in the afternoon. That night I began a meeting at Hays Mill, Ala., and continued it one week. In that meeting I baptized two and restored one. On the first Lord's day in October I preached at New Zion, one of my regular monthly appointments in Giles County, and baptized three. The work at New Zion is steadily growing under the faithful leadership of Brother Rogers and his zealous coworkers. Brother and Sister Paisley are greatly missed there, but others have come in to fill up the gap. Yesterday I preached at home again. At the conclusion of the service Brother Shackelford was added to the eldership of the congregation and Brother Worley to the diaconate. Brother Frazier, another one of our elders, made a splendid talk, and, after some very appropriate remarks with regard to my labors with the congregation, announced that the elders had decided to give me a month's vacation. I have often used that word "vacation," but this is the first time its realities have ever come to me. All my life it has been necessary for me to work hard at something, in the field, the schoolroom, the store, or the church. I am glad my first vacation comes to me in the Master's service. I hope to visit some, work a little, and rest whenever I feel like it. When that is over, I hope to return with new energy, to take up my work for the tenth year with the Pulaski and surrounding congregations.—J. T. Clark.

Worth While.

A cheery smile will often prove
A most contagious thing.
It spreads and scatters happiness
Like blossoms in the spring.

And when things all go crookedly
And everything looks blue,
A cheery smile is well worth while
And always helps you through.

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A Stubborn Cough Loosens Right Up

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

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

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

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

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

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Wonderful Treatment.
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Write to-day. E. R. PAGE,
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Obituaries

Goodrich.

On January 14, 1922, the congregation at Fayetteville, Tenn., lost one of the oldest, most faithful, and most loved of its membership in the death of Sister Anne Feeney Goodrich. Sister Goodrich was born on June 17, 1846, and was "born again" just as she came into womanhood, having been a member of the church of Christ more than fifty-seven years. Not only was her fidelity exhibited on the days of meeting of the congregation, but many fevered brows were soothed by her kind and tender hand, many acts of helpfulness were done "in His name," and many mistakes were overlooked in the lives of those around her because her faith in God and his children always looked for the best. Such a life can be nothing less than a living testimony to the blessedness of being in and dying in the Lord. Surely her labors were such that she can now rest from them.

J. M. GAINER.

Tooley.

Martha A. Tooley, wife of J. R. Tooley, was born on October 19, 1834, and died on September 28, 1922, making her stay on earth eighty-seven years, eleven months, and nine days. She was the daughter of John A. and Eliza Adams. She was married to J. R. Tooley on May 8, 1856. To this union were born six children—three boys and three girls. Four of them are living. She leaves her husband ("Uncle John," as he is now called), four children, nineteen grandchildren, forty-one great-grandchildren, and a host of other relatives and friends to mourn their loss. Sister Tooley obeyed the gospel in the year 1870. She was a follower of Christ about fifty-two years. She worshiped most of that time with the little band of disciples at New Liberty, in Macon County, Tenn. In the death of Sister Tooley we bid adieu to a faithful wife, a loving mother and grandmother, and a faithful, devoted, consecrated, Christian. "Asleep in Jesus, blessed sleep!"

J. M. DENNIS.

Arrington.

Brother R. W. Arrington departed this life on September 17, 1922. He was born on August 8, 1867, near Stephens, Ark., not far from the place of his death. By previous request of Brother Arrington, Brother Hartsell, of Waldo, Ark., spoke words of comfort to the sorrowing family and friends at the burial. On Thursday before his death he announced to his family that he would meet his Lord at sundown on Lord's day. This statement was literally fulfilled at sundown on that day. His affliction began about three years ago, and his suffering increased rapidly during the past year and became intense as he neared the end. He was baptized by Brother Hookins, and spent about twenty years preaching the word. He was active and zealous in both preaching and debating. He was true to the word and very bold in defending it. He started many young men to preaching the gospel.

Like the waves of the great deep, the influence of his labors will reach to shores beyond. His wife and children shared with him the labors and sacrifices of his life. E. V. MILLS.

Foster.

Brother George W. Foster, seventy-nine years of age, died at his home, near Fayetteville, Tenn., on September 16, 1922. He had been a member of the church of Christ for thirty-eight years. While he never took part in the public work of the church, his faith in the word of God and its power to save never wavered, and he died in the triumph of the Christian faith. He was twice married, and leaves a wife and thirteen living children, two having preceded him to the grave. In 1861 he enlisted in Company A, Eighth Tennessee Regiment, C. S. A.; was severely wounded at the battle of Murfreesboro, Tenn.; and was afterwards transferred to Forrest's Escort, where he served with marked bravery until the surrender at Gainesville, Ala., on May 9, 1865, where he was paroled. He was an honorable and upright citizen, a kind and faithful husband and father, and a true friend. Funeral services were held at Belfast, Tenn., by Brother B. F. Hart and myself, after which he was laid to rest in the family burying ground in the beautiful cemetery there. T. C. LITTLE.

Poe.

Sister Carrie Wright Poe, wife of the late John T. Poe, was buried at Longview, Texas, on September 15, by the side of her husband. Eight days before her death she was amusing some children in the yard, when she stepped backward on a stick, falling and crushing her hip, from which she died. She and Brother Poe were married in the year 1863. Six children were born to them, but only four girls are now living. Brother Poe died nearly five years ago. One of the outstanding and worthy features of Sister Poe's long life of seventy-eight years was her service rendered to suffering humanity. Like holy women of old, she was full of almsdeeds and served humanity cheerfully. She knew what it meant to be a faithful helpmeet to a minister of the gospel and labored earnestly with him for many years. Many of her friends of long years attended the funeral and mourned her departure with the girls. Thus ends the earthly career of a faithful mother in Israel, to unite with the ransomed throng where "pleasures are untold and joys are for evermore." Our sympathies are extended freely to the four daughters and many friends.

J. W. DUNN.

Kilgore.

Brother Vickrey and family started from Perry, Ark., on August 11, with his brother-in-law, S. M. Kilgore, and wife, she being a sister of Sister Vickrey, to "Ford" it through to California. They traveled on till in the mountains of New Mexico, when Mr. Kilgore took seriously ill, and they stopped and doctored him up for nearly a week, thought he was better, and started on again, when he grew worse, and at the Needles in California they flagged the train and put him and his wife on, sending them to the hospital in San Bernardino. Mr. Kilgore died

at the hospital on Saturday morning, September 23, at 1 A.M. Mrs. Kilgore came on to Sierra Madre, shipping the remains here, and the body was laid to rest in the Sierra Madre Cemetery, the writer conducting the services. It was a very sad affair indeed. Mr. Kilgore had contracted malaria before leaving Arkansas. He and his wife were well and favorably known in Dallas and El Paso, Texas, also at Russellville, Ark., where they were living before coming to California. They were married in Dallas, Texas, on August 12, 1908, by Brother L. S. White, and lived most happily together. Having been a strong, healthy man, his sudden death was a terrible shock to those near and dear to him, especially his dear companion, who is in delicate health. J. H. MOORE.

Williams.

On July 6, 1922, the immortal spirit of James A. Williams quietly passed to the great beyond. He had many friends and loved ones who with willing hands waited upon him during his afflictions, among whom was his loving wife, to whom he was married on October 29, 1867. They were truly devoted to each other as husband and wife from the date of marriage to the hour of death. Sister Williams is very lonely because of his death, but she is willing to submit to the will of the Heavenly Father who has blessed them with a long and happy life fraught with many blessings secured by diligent services. Too, she has loving children to comfort her in her lonely hours—Mrs. Fillmore Roddy, James A. Williams, Jr., and Dr. W. Miles Williams, of Nashville, Tenn., and T. K. Williams, of Decherd, Tenn., (Dr. Walter Williams died in early manhood), being five children born to their union. Brother Williams was born in Wilson County, Tenn., on January 23, 1838. He entered the Confederate service in May, 1861, and joined the Seventh Tennessee Cavalry under Col. Robert Hutton, and served as a faithful soldier until the close of the war, after which he came to Jackson County and settled and lived in and near Gainesboro until the time of his death. He was a man very active in business, owning and operating a good farm on the river, also connected with the mercantile business. In 1889 he was instrumental in organizing the Bank of Gainesboro and served as cashier until 1914, at which time he became president and held said position until his death. Brother Williams was a very successful business man, but the fact that he was a Christian gives the greater consolation to his friends in the hour of distress. He obeyed the gospel in the latter part of 1877, and was an active member of the church of Christ until death. Because of his noble life in faithful services here the Lord will give him an abundant entrance into that heavenly kingdom where the redeemed ones forever abide. He was a man that possessed the sweetest spirit, the strongest faith, the most active zeal, the kindest manners, pure life, and firm convictions. Truly it can be said of him: "The world is better because of his having lived." He now rests from his labors, and, if we live righteous lives in Christ Jesus, we shall join him "over there." JOHN W. FOX.



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When You Answer This Advertisement

Dear Friend:

I believe I have a spectacle better than any I have ever handled before and I would like every reader of this paper to try a pair. The lenses are guaranteed to be perfect. They are ground of the same crystal as the most expensive glasses are made of, and by the same manufacturers. I want you to take particular notice of this latest style frame which is 10K Gold Filled and has ZYLO SHELL RIMS around the glasses which gives them a most beautiful appearance and prevents a great deal of breakage.

They Will Help You to See Perfectly

Through these glasses of mine you will be able to read fine print easily at reading distance. You will not have to hold your reading at arm's length or even farther off to read the fine print, as you may be doing now, and thereby straining your eyes. They will fit you for any close work if that is what you want them for, or to look way off in the distance, whichever you prefer, so that you can easily recognize a friend even at a good distance away. They will help you to see plainly to file your saw or to sight your gun perfectly if you go hunting. I claim they are perfect in vision and the most comfortable to wear, that is why we call them Perfect Vision Zylo Shell Rim Comfort Spectacles.

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I want to send you a pair of these Perfect Vision Zylo Shell Rim Comfort Spectacles on one condition only, that you are to try them out thoroughly for ten days and only keep them if they fit you perfectly. If, however, you are not fully convinced after you have given them a proper test that they are a perfect fit and are perfectly comfortable to wear you are to return them to us without a cent of pay and you will owe us nothing for this Free Trial. Can anything be fairer? Fill out the below coupon at once and let me send you these glasses including a Spring Back Pocket Book Spectacle Case by return mail.

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USEFULNESS OF BLACK-DRAUGHT

Louisiana Lady Tells How This Well-Known Liver Medicine Helped Her Obtain Relief.

Baton Rouge, La.—“After having used many laxatives, I chanced to hear of Black-Draught, and decided to use it as a liver tonic,” says Mrs. E. B. Odom, of 838 South Boulevard, this city.

“Black-Draught acted on my liver, cleansed my system, and I was in much better condition after having used it,” says Mrs. Odom.

“Black-Draught relieves the swimming, or lightness, in the head.

“It relieves the heavy feeling after meals, which indicated to me it was good for indigestion.

“So I keep Black-Draught in the house and use it for colds, headache, sour stomach, and torpid liver. I have told my friends, and they use it also.

“My present health is improved wonderfully.”

Thousands of people have learned of the value of Black-Draught from personal experience and have chosen it as their favorite powdered liver medicine. It is purely vegetable; not disagreeable to take; causes no bad after-effects.

When you get up in the morning with a bad taste in your mouth, stomach not right, bilious, or have a headache, try a dose of Black-Draught. Keep a package in your home, ready for immediate use when needed.

Ask your druggist for Black-Draught liver medicine. See that the package label bears the name, “Thedford’s.”

“My Cup Runneth Over.”

BY CLAUD F. WITTY.

God serves with a lavish hand. Witness how much light and heat we get from the sun; see how many stars he has placed in the heavens, how much water in the seas, rivers, and clouds; how many fishes in these seas; how many beasts in the fields and forests; and observe how freely he has given us the flowers.

Also, he is very generous with the necessities of life, such as the coal, oils, gases, metals, and chemicals he has placed in the bosom of the earth; the fruits, vegetables, and grains, and many other things that he has placed in his great storehouse for man's free use.

Nor has he withheld in the slightest degree the beauties of nature, such as the Grand Canyon, the Yosemite Valley, the Niagara Falls, the Wonders of the Yellowstone National Park, the mountains of Colorado, Switzerland, and other places.

Suppose that God had made the world on the same principle that a stingy landlord builds a tenement house. There would be just enough room for us to get around in, just enough thin air for us to breathe, just enough water for us to make out with, just enough fuel to keep us from freezing, just enough cotton and wool to cover our bodies (no silks or furs at all), just enough flowers for the sick, just enough light to enable us to feel our way around in, just enough coarse food to keep us from starving—just enough of everything to enable us to barely get by on.

Satan, on the other hand, serves in a stingy manner. What did he ever give his most faithful servant that was really worth while? “Give,” did I say? He doesn't give; he takes. He takes the blush from the cheek of virtuous womanhood; he takes the smile from the face of innocent childhood; he takes the coal from the bin of the freezing, the last crust of bread from the mouth of the starving, the education from the mind of the ambitious boy, and the priceless treasure of purity from young womanhood; and in mock generosity he gives the deceptive bubble of worldly pleasure.

Let me serve with a Christian hand. Let me serve as my Master served. So generous was he that he even gave his life. He fed the thousands in the desert on the bread of this world, and offers the bread of life to the millions of hungry souls in all generations. He gave of his time, he gave of his sympathy, he gave forgiveness; he gave love, and he gave salvation to all that were weary and heavy-laden, and down through the ages his call is: “Whosoever will, let him take the water of life freely.” Truly, he serves till our cups are running over.

Health Brings Beauty Every Woman Should Read This

Bankston, Ala.—“I had been down with trouble of a feminine character for a good many years. I took medicine from different doctors, but it did not do me any good. Then I heard of Dr. Pierce's Favorite Prescription, and I ordered some of this medicine. I took six dollars' worth of it, and I would not take sixty for the good it did me. I surely can praise Dr. Pierce's Favorite Prescription. I don't intend to be without it in my home as long as I can get it. I would advise every woman that is bothered with trouble from which women suffer to use this prescription.”—Mrs. Williamson, Route 2.

Get this Prescription of Dr. Pierce's in tablets or liquid and see how quickly you will have sparkling eyes, a clear skin, and vim, vigor, vitality. Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

Renew your subscription to the Gospel Advocate.

HER AILMENTS ALL GONE NOW

Mrs. Sherman Helped by Lydia E. Pinkham's Veg- etable Compound

Lake, Michigan.—“About one year ago I suffered with irregularities and a weakness and at times was obliged to stay off my feet. I doctored with our family physician and he finally said he could not understand my case, so I decided to try Lydia E. Pinkham's Vegetable Compound. After I had taken the first bottle I could see that I was getting better. I took several



bottles of the Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and I am entirely cured of my ailments. You may publish this letter if you wish.”—Mrs. MARY SHERMAN, Route 2, Lake, Mich.

There is one fact women should consider and that is this. Women suffer from irregularities and various forms of weakness. They try this and that doctor, as well as different medicines. Finally they take Lydia E. Pinkham's Compound, and Mrs. Sherman's experience is simply another case showing the merit of this well-known medicine.

If your family physician fails to help you and the same old troubles persist, why isn't it reasonable to try Lydia E. Pinkham's Vegetable Compound?

Renew your health
by purifying your
system with



The purified and refined
calomel tablets that are free
from nausea and danger.

No salts necessary, as
Calotabs act like calomel
and salts combined. De-
mand the genuine in 10c
and 35c packages, bearing
above trade-mark.

“Don't knock the schools too hard unless you are sure that you are doing your part in the home.”

Meeting at Liberty, Ark.

BY J. D. TANT.

Five years ago we had a good church at Liberty, but some introduced the organ and tore it up. Then the organ lovers went to other parts, and the church house has been standing idle.

Through the efforts of W. C. Evans and J. B. Martin, I was called there for a mission meeting. During this meeting we had more shouting and rejoicing than I have seen in the church of Christ for twenty years. Quite a number were baptized, and, with those who came back from the devil's side and confessed their wrongs, there were sixty-seven additions in all. I appointed leaders for the church and four Bible teachers for their classes, and all went to work.

One good man who had preached in the Freewill Baptist Church for forty years heard me one week, and he seemed to be surprised to know that there was a church of Christ which taught the Bible doctrine. He said he had been teaching the same for forty years, contending with the Baptists that there is only one church, and that the church of Christ, and that baptism is for the remission of sins. He begged to have fellowship with us. He said he did not come changing his faith, as he had been teaching the Bible as I was teaching it for forty years. He and his whole family took a stand with the church of Christ at Liberty; and as they all have good records, I am sure they will do much good.

Brother W. C. Evans, an able preacher and a good man, is clerking at Mansfield, and there is an effort now on foot for the five churches of Christ in that part to put him out as an evangelist all the time next year. If they fail, I hope some other church will support him to preach all the time.

They wanted me to promise three more meetings there next year, but I do not promise any church a second meeting until I see how the last medicine I gave them operates. If they go to work, I will be glad to help them. If they do not, I cannot waste two meetings on sorry members.

Unhappy is the man to whom his mother has not made all other mothers venerable

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When Your Eyes feel Dull and Heavy, use *Murine*. It Instantly Relieves that Tired Feeling—Makes them Clear, Bright and Sparkling. Harmless. Sold and Recommended by All Druggists.

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Own Catarrh, and Now Offers to
Send It Free to Sufferers
Anywhere**

Davenport, Iowa.—Dr. W. O. Coffee, Suite 726 St. James Hotel Building, this city, one of the most widely known physicians and surgeons in the Central West, announces that he found a treatment which completely healed him of catarrh in the head and nose, deafness, and head noises, after many years of suffering. He then gave the treatment to a number of other sufferers, and they state that they also were completely healed. The Doctor is so proud of his achievement, and so confident that his treatment will bring other sufferers the same freedom it gave him, that he is offering to send a ten-days' supply absolutely free to any reader of this paper who writes him. Dr. Coffee has specialized on eye, ear, nose, and throat diseases for more than thirty-five years, and is honored and respected by countless thousands. If you suffer from nose, head, or throat catarrh, catarrhal deafness, or head noises, send him your name and address to-day.

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BUT DON'T NEGLECT IT

A cold is an acute catarrh which can easily become chronic. A great many diseases may be traced to a catarrhal condition of the mucous membranes lining the organs or parts.

PE-RU-NA

AN IDEAL EMERGENCY REMEDY

Just a few doses taken in time have saved thousands from serious sickness. For fifty years Pe-ru-na has been the popular family medicine for coughs, colds, catarrh, stomach and bowel disorders and all diseases of catarrhal origin.

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Tablets or Liquid Sold Everywhere

Dodson's Liver Tone**Instead of Calomel**

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach, and bowels better than calomel, without sickening or salivating you. Fifteen million bottles sold.

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The Infants' and Children's Regulator
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**An Urgent Appeal for Mission
Fund.**

BY I. B. BRADLEY.

Our efficient and consecrated mission worker, Sister Sarah Andrews, has so greatly improved in health that she is ready to go back to Okitsu, Japan, to her field of labor and continue the good work she began there three years ago last July. Since coming to America for her rest and recuperation her health has not been very good until within the last three or four months. She has grown so much stronger and her health has improved so rapidly that she has determined to return at the end of this year to take up her labors again.

This presents the problem of getting the means for her transportation and support on foot once more. So I am writing this to the churches and brethren that supported her during her former five-years' stay in Japan and asking that you take up the work again. She needs no commendation to you, other than to say that she is better qualified to do the work than on her first trip, having spent the last school year in David Lipscomb College. She accomplished a great work during the five years she spent there before, and we can but expect as good service—or even better—this time. So I want to request those who have been and are still interested in mission work—and in Sister Andrews—to send me your contribution for this work. It will require five hundred dollars to take her to Japan and supply her with funds for the first month. This is not a very large sum for the church of Christ to raise, and I trust that there will not be any delay on the part of those who believe in missions in getting this amount ready for this work. When I made the appeal for her expense money seven years ago, for her first trip, it required only a little over two months to get up the required amount. Sister Andrews wants to be ready to sail on a boat leaving sometime about the first to the middle of December. So we will have to do our work quickly to have the needed funds ready for her. Do not let her be delayed in making the start, but let us have the money ready when the set time comes, so that she may get to her post and ready to begin with the new year. Her work is one of the most promising in the Oriental outposts and should be well supported and encouraged every way.

Do not lay this aside and forget it, but get your check book out and send me a liberal donation while it is on your mind. The Master said: "Go ye into all the world, and preach the gospel to every creature." Also: "This gospel shall be preached in the whole world." It is bearing fruit

among the Japanese, and it is well worth while that we support the work that has been begun in so promising a field. Ask yourself the question: "Were our position and that of the Japanese reversed, would I appreciate the support of the gospel among us by them?" Then remember that the Master said: "All things ye would that men should do unto you, do ye even so to them." Send me a liberal contribution to this fund and tell me that you will stand by the work.

She has asked me to take the pleasant task of looking after the support for this work again, as I did when she was on her first stay, and I have agreed to do so. My address is 513 St. Charles Avenue, West End, Birmingham, Ala. Send your contribution to me at once, and let me get the matter in hand in time to get her on her way at the time she has set—December.

To be poor toward God is to be poor indeed.—Christian Work.

FREE BOOK ABOUT CANCER

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

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


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Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Boaring and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

Wilson Common-Sense Ear Drums

"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Both safe and comfortable. Write today for our 128 page FREE book on DEAFNESS, giving you full particulars and testimonials. **WILSON EAR DRUM CO., Incorporated** 240 Inter-Southern Bldg. LOUISVILLE, KY.



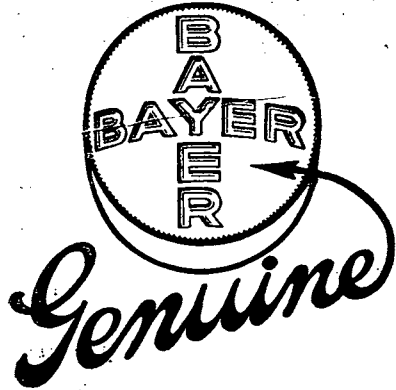
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The Popular Preacher.

BY H. M. PHILLIPS.

There has been, is, and will be an effort by many to be a popular preacher. The effort should be made to please God. When a preacher makes it his aim to please and attract the crowd instead of preaching the word, it is time some one should kindly, yet firmly, insist on his proclaiming the word. Paul, in 2 Tim. 4: 1, 2, charged Timothy to "preach the word"—to "be instant in season, out of season." This, I think, would leave no room for preaching something else other than the word. Now, for a preacher to tell a lot of yarns at the beginning of a meeting to draw the crowds and fail to preach the word, so that you cannot tell him from any denominational preacher, surely is not what God wants. Some one might be there who would not be there again, and he needs the word. "But," says one, "we do that to get the crowd, and then we will preach the word." So to such it means that the gospel is not enough to draw, nor do they intend to use the power of God, but tell a lot of things to entertain and then use God's power. In fact, it means use man's power a part of the time and then God's. I have heard persons say that they used solos, instrumental music, and such like, to get the crowds. Many would say that that is not right, but the word is to draw; and if the word will not attract, it is not right to use worldly inventions. Many preachers will say this is true, and at the same time will tell a lot of yarns to get the crowd. Now, which is worse—to have good music to get the crowds, or tell yarns? For a man to preach several sermons and be so indefinite that from his preaching you cannot tell what he is, or fail to preach the plan of salvation when he is supposed to be there to tell sinners what to do, is failing to preach the word. A sermon without any points, edges, corners, or projections in it is evidently too smooth to make an impression pleasing to God. What we need is more Bible preaching and less of the entertaining, attractive, worldly kind. There are too many who want this compromising sort of preaching, and not a few preachers fall for it to get the crowds, as well as the praise and money that go with it. A preacher who preached only the Bible the first year, and less the next, and so little the third year that he could not be told from a sectarian, surely had a motive, which was not to follow Paul's charge to Timothy. If the church of Christ and her preachers have any right to exist, it is because the word is practiced and preached; and when that is neglected, I fail to see why such an existence should be main-

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tained. If the church of Christ and her preachers act and preach as the denominations, it means one of two things—the church has become denominational or the denominations have become the church of Christ. It is not always a good sign for the denominations to speak so well of, and to be so dearly in love with, a preacher of the church of Christ. To select a preacher merely because he will get the different churches to come to hear him is not always best for the one cause. It is true that there were no denominations by the names which we call them in the days of Paul, but religious sects were existing that in principle advocated much that is stressed to-day. Paul and others encountered them, and no compromise was made. We should do the same. The popular preacher gets the reward of men, but not the approval of God. The preacher who preaches to entertain and attract the crowds by neglecting to preach the word is surely not one of the called of God, and the members who are so well pleased by such are not the elect, faithful, and true. The present time as much as ever demands real faithfulness to the Book. Let us all contend for the faith, speak the truth in love, and preach the word, regardless of popularity.

New York City Mission.

BY E. E. SHOULDERS.

As a result of our open-air street meeting last evening (September 27), one young lady made herself known that she was a member of the church. From now on we hope to have her with us regularly. We feel that we are doubly paid for our preaching on the street through the summer. We expect to keep the street work going until cold weather.

This spurs us on to work harder and to faithfully "preach the word." We are confident, "according to the Scriptures," that all who have been praying for the success of this work and sending contributions to keep it going are now being rewarded for their steadfastness in their support. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." Let us continue to be patient in preaching His word, that it "may run and be glorified." Send all contributions to George M. McKee, Box 15, Station N, New York, N. Y.

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Gospel Advocate

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IS THE BIBLE OF GOD?

[The following is a reprint from D. Lipscomb in the Gospel Advocate of 1901. It was written in answer to a communication in reference to the advocacy by a certain "freethinker" of "the gospel of science, the Darwinian theory of evolution, skepticism, Ingersollism, and every other ism that is calculated to lead many of the saints away."—H. Leo B.]

There are many marks that prove the divine origin of the Bible. Its scope and compass are above the powers of the human mind. A man could come as near creating a world as he could originate and carry forward a revelation covering the origin, duty, and destiny of man, with an unbroken continuity reaching through four thousand years. Through four thousand years this revelation goes forward by different persons, in different stations of life, in different countries, keeping constantly in view one and the same end and purpose, this revelation becoming clearer, broader, and rising higher with each forward step. There is, in other words, harmony and oneness in the design and purpose of the Bible from the first verse of Genesis to the last chapter of Revelation. The first and last chapters of the Bible are closely connected, and are related to each other as cause and effect; yet they were written thousands of years apart and in different countries and languages. All the intervening books and chapters are connecting links between these and connect the aim and end. To one capable of apprehending the truth this of itself settles the question of its divine origin.

The spirit and style of the writings of the Bible assert their superhuman origin. In all the Bible there are no compliments paid or praises of the heroes or any partisan tinge to the spirit of the narrative. Transparent, passionless fairness and impartiality mark all of the narratives of the Bible. There is never an expression of praise or blame in any of the biographies given. The life and doings of Christ are written by those who adored him as their Savior, their Lord and Christ; yet not one word of praise is given him in all the records. They tell that he did or said this or that. They tell that some said he was a good man; others, that he was a bad man; but no opinion of his merits, not one word of praise or partiality from them, is found in their writings. When giving an account of the enemies, opposers, and persecutors of the people of God and of Christ and the writers, not a word of reproach or blame is found. A simple, plain, untinged narrative of

facts is given, and these are left to make their impression on the reader. No human being unaided by the Spirit of God has ever been able to write a document so impartial—not even a page or two. They all either praise or blame, show partiality for or against their heroes. The writers were lifted above this weakness of fallible mortals.

Then the character of the God of the Bible commends itself to the consciences of all true men. He is the omnipotent Creator of the heavens and the earth, the all-wise Ruler of the universe. "Justice and righteousness are the foundations of his throne." He is holy and pure; he inhabits eternity, dwells in the high and holy place, also with him—that is of a contrite and humble spirit, to revive the hearts of the lowly and the contrite ones. (Isa. 57: 15.) "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (Ex. 34: 6, 7.) This last quality is sometimes objected to, yet it is but a different form of expressing the law of creation—that like begets its like—and this same law transmits the good of the fathers to the children for a thousand generations. (Deut. 7: 9.) Take this character of God and tell what quality you would strike from it; that would not mar and destroy its perfection, and what you could add to it, without the same result. Men in all ages and among all tribes of earth, from the beginning, have been making for themselves gods. Tell me which one can be compared with the God of the Bible in character, power, or work. Gods of man's make have all been gods of lust and cruelty and weakness and crime. The character and work of God as presented in the Bible proclaim the Bible divine in its origin, end, and aim. Nothing approaching or akin to it can be found in all the books of human mythology. Then when we come to compare what some narrow minds call the "cruelties" and "fables" of the Bible, they will all be found, when examined in all their relations, in perfect harmony with and growing out of this perfect character of God as presented in the Bible—not of a one-sided character growing out of one quality unaffected by the others, but of a character formed by the harmonious blending of all these qualities that enter into the formation of the character of the God of the Bible. I am willing to undertake to show that all of the acts attributed to God are in harmony with this character, if any wish to put me to the test. Now what would become of man—how helpless and hopeless his condition would be!—if he had not a God like the God of the Bible to deal with him? Left to himself, man could never formulate such a character of God.

Jesus Christ, when he sowed the seed of his kingdom, challenged the world to judge the tree by its fruits. That tree has been growing on earth for nearly nineteen hundred years. It has had ample time to prove, by its fruit, its true character. I am ready to say that if the fruit borne during this nineteen hundred years does not vindicate its divine origin and right to live it ought to die. We cannot judge of this fruit by comparing one reared in a Bible land, who disbelieves the Bible, with others in the same land who believe it. This unbeliever received his intellectual,

moral, and spiritual training under influences derived from the Bible. The Bible has developed intellectual and moral influences where its teachings have been known, of which no one reared in them can divest himself. Mr. Ingersoll and our friend both received their intellectual and moral training under Bible influences. It is said that Mr. Ingersoll tried to make the Sermon on the Mount the rule of life in his family. They learned from the Bible not to beat their wives or to plug saw logs. There is not a people in the world where the Bible is not known that think it wrong to beat their wives or to cheat, nor do the wives think it wrong for the husbands to beat them. The Bible forbids wife beating and stealing, as our friend knows; and it is as dishonest for him to attribute these wrongs to it as it is for his Christian neighbors to beat their wives or plug their saw logs, as he intimates they do. One slanders God in attributing to his word what he knows God forbids; the others slander him by professing to be his followers, yet violating his laws. Men and women may learn morality and virtue from the Bible, and yet turn against it; but virtue and morality are almost unknown where the Bible is unknown. The Bible has never injured a soul, but has lifted up and purified every one, the lowest and the vilest as well as the better trained, who have followed its teachings.

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BY H. LEO B.

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Our Contributors

What We Have Seen.

BY F. B. SEYGLE.

At the close of the Hall-Walker discussion at the Ryman Auditorium on the night of October 10, Brother John B. Cowden circulated a poster in which he seeks to make the impression that I shut him out of the Gospel Advocate because I saw something that I did not want the public to see. If this is true, I do not know it, and I have a better chance to know it than he has. He says in this poster that the essentials of the discussion had been agreed to, and refers to his own statement in the Advocate of June 1 and July 13. I do not know what he calls the "essentials" of a debate, but I do know that I never agreed to debate either of the two propositions he mentions. I know, furthermore, that our correspondence came up over O. E. Payne's book and the position he takes in that book on the music question, which is as quoted by me in the Advocate of June 15: "We must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." (O. E. Payne's book, page 172.) The brother says in his poster: "We did not agree to discuss O. E. Payne's book." I am not asking you to discuss the book or defend it, but to affirm the position which Mr. Payne takes in his book. You have been circulating the book, and gave it your public indorsement over your own signature. Writing to O. E. Payne, John B. Cowden said: "Your book on the church-music question is the most exhaustive, thorough, and convincing treatise of the subject, or, indeed, of any other subject, that I have ever seen. In my investigation I had but touched the hem of the garment, not dreaming that the confirming facts were so many and so convincing. What Alexander Campbell did for the baptism question you have done for the music question—settled it. The pity is that some one did not make this research and publish the facts while the people were open to conviction." With this most fulsome indorsement by John B. Cowden before me, I had a right to expect that he would defend the position which O. E. Payne takes in his book, when he says that Payne settled the question. Well, if he settled it, as Brother Cowden says, he settled it by proving that one cannot obey the divine injunction to *psallein* without the use of a musical instrument. But Brother Cowden says he will not defend O. E. Payne's position in debate; then he ought to defend what he said to Payne. When I get so I cannot defend what I said, I will apologize for saying it. But the brother says O. E. Payne is able to defend his own book. Well, John B. Cowden ought to be able to defend what he has said about the book. Brother, I am not asking you to defend Payne, but I am asking you to defend your statement. You say Payne is able to take care of himself; then you ought to be able to take care of yourself also. I must say if O. E. Payne is able and willing to defend himself, he beats John B. Cowden.

The propositions submitted by Brother Cowden are indefinite, and a debate on such propositions would be largely over the meaning of the propositions. One of the first rules of honorable controversy is that the terms of the propositions should be so clearly defined that there can be no misunderstanding respecting them. His first proposition is: "Instrumental music is scripturally permissible." There might be some misunderstanding over what is meant by "permissible," or there might be some misunderstanding over when instrumental music is permissible. That proposition did not state when it is permissible or how it is permissible. I judge that it is permissible in some

places myself, and there are many places and times when it might be permissible, and neither I nor any other man would care anything about whether it is or is not permissible. The other proposition is nearly as bad: "Instrumental music in the church is scriptural." This proposition does not say what is meant by the "church." The word "church," to some, simply means a meetinghouse. Whatever the brother means by it, he does not mean the worshipping assembly, for he says in the same poster that he will not affirm that it is scriptural in the worship, for that would make it an integral part of the worship. From that statement I conclude that he does not use the word "church" in the sense of a worshipping assembly. Then, what does he mean by it? Cowden says I ought to deny his proposition or accept it; but I beg his pardon, for I could not do either. It looks like he stated his proposition that way on purpose so I could not deny or accept. Your Brother Gast debated the proposition with me in Portsmouth, Ohio, June 27-30: "Instrumental music is scriptural in the worship of God." I told him he was a braver man than his brethren were in Tennessee.

Again, the brother says: "O. E. Payne's book has nothing to do with this discussion (except possibly you fear the facts therein contained)." Why should I fear these facts in your hands when you do not believe them yourself? At least, you do not believe them strong enough to affirm one of them—namely: "No one can obey the divine injunction to *psallein* without the use of the musical instrument." It was my contention throughout our entire correspondence that you ought to affirm that instrumental music is scriptural in worship; and when you flatly refused to do this, I told you that that was all I had asked you to do and that my part of the matter was done and you could call the committees together and see if they could agree on some other proposition for a debate; but, instead of doing that, you get out a poster, I suppose, hoping that you could create the impression that you were very anxious for a debate, but that we had all got afraid of you and quit.

Brother Cowden in his poster further says: "As to my rejection of the phrase, 'in the worship,' from our statement, *Instrumental music is scriptural*, this makes instrumental music an integral part of worship, which no church that I know anything about does." Now, if that is true, then no church you know anything about believes O. E. Payne's book, which you said was the "most exhaustive, thorough, and convincing treatise of the subject, or, indeed, of any other subject," you ever saw; and Brother J. B. Briney said of Payne's book:

The author aims to prove that instrumental music in Christian worship is scriptural; and when I say that his effort is a complete success, I state the case conservatively. Mr. Payne builds his argument almost exclusively upon the meaning of the Greek word "*psallo*," which occurs in some form five times in the New Testament, and hence the Scripture sanctions the doing of whatever this word meant when the New Testament was written. The author first points out how the meaning of the Greek word "*baptizo*" (baptize) is ascertained, and by the same method he demonstrates (I use the term advisedly) that when the New Testament was written "*psallo*" carried with it the idea of the use of the instrument of music. This he does, first, by such an array of Greek lexicons as I have never seen assembled in the support of the meaning of any other word.

Notice, Brother Briney says: "The author aims to prove that instrumental music in Christian *worship* is scriptural; and when I say that his effort is a complete success, I state the case conservatively." But Brother Cowden says no church believes that instrumental music in worship is scriptural; then no church believes what J. B. Briney says Mr. Payne proves completely. I am sorry for you, brethren, but you did it yourselves. Now we have it, Brother Cowden, in your Brother Briney's own words: "Instrumental music in Christian worship is scriptural." He is a better debater than you are, and these are his own words.

Remember, now, I am not asking you to defend Payne's book—I know you cannot do that; but will you defend J. B. Briney's statement of the question?

Again, the brother says: "But your committee refused to consider either of these statements, and offered instead four statements, or, rather, one statement in three forms—namely, that instrumental music is demanded, commanded, or authorized in Christian worship. We thereupon resented their offering of these statements as offensive presumption on the grounds that every person and party have the right to make their own statements of their faith and practice, and we claimed this just right, and resented their effort to deprive us of it. If we do not know what our faith and practice is, then we are not capable of discussing this question; and if we know, and would not state it correctly, then we are not worthy of discussing it. Either view was an offense; and there was no other view to take." I know you pretend it is a great offense to ask you to affirm that instrumental music is scriptural in worship, but Brother Briney says O. E. Payne proved it. Do you believe Brother Briney was right when he said that? If so, why take offense at me for asking you to affirm it in debate; and if not, why don't you say that Briney was wrong and that Mr. Payne never proved any such thing?

But hear another wail from the poster: "Note from the above that the proposition made and accepted was that we affirm our practice, and you deny the same, and vice versa." Yes, there is where the trouble always arises, because when you try to state your practice you always try to do it so no one can deny your proposition, and then hope to make some one believe you want to debate and no one will debate with you. Now let me try it with this statement before me; and to get exactly straight, I will try the "vice versa" first. We practice singing in Christian worship, and, while I do not expect my brother to deny my proposition, it is all the music we practice; so I will state in regular form an affirmative proposition which I am willing to sign:

Proposition 1. Singing is scriptural in Christian worship.

..... Affirms.

..... Denies.

Proposition 2. Playing an instrument is scriptural in Christian worship.

..... Affirms.

..... Denies.

I go to your meeting when you have met to engage in Christian worship, and you are doing this very thing—playing an instrument. Now, are you doing an unscriptural act? If so, why don't you quit? If not, why don't you affirm it? If John B. Cowden will sign the above propositions, I will undertake to have them signed in proper order. But as I am sure he cannot sign the first, for he believes it as well as I do, yet he ought to sign or get some one to sign the other, and this will be better than writing posters for free distribution.

Yes, Brother John, I wrote that letter, and you knew I wrote it, and if it was not signed it was an oversight, which you could have easily learned; but he perhaps thought that to talk about an anonymous letter would help his sensation. You would know who wrote this without my signature, but to be orderly I will let it go at the beginning of the article.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation, but they never pass away; and after all the use that is made of them, they are still not exhausted.—Dean Stanley.

The Gospel.

BY J. V. ARMSTRONG TRAYLOR.

In every age it seems that there are some who preach doctrines of men. Man made creeds in order to bring forth the right and true effect, but that mistake is very sad.

Man cannot preach Mohammed, Luther, or Wesley, and by it produce the effect. The preacher cannot get results without preaching the Cause, which is Jesus Christ. Philip preached the Cause to the eunuch, and it brought forth results. One could not show people that God loved the world by a mere declaration, but must stamp on their minds the fact that God made a great sacrifice by his incarnation—by revealing himself to the world as a personal being through his Son, Jesus Christ.

We learn in John 1: 18: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." The word "declare" comes from the same word from which "exegete" comes; therefore, the Lord Jesus came to exegete or interpret God to sinful men. Paul stood at Rome and said he was not ashamed of the gospel of Christ, but I fear there are many—yea, some preachers—who are ashamed of it or some part of it.

I read with pleasure Brother Nichol's article on "Was I a Coward?" Many times, I fear, we lack courage; we need to be braver in the true sense, and, moreover, not be ashamed of any part of the gospel.

The gospel of Christ was not intended for a few learned or wise men, but for "every creature," learned or unlearned, wise or foolish. That which was intended for all people must be very simple and easy to comprehend; hence, very great is that preacher who has the ability to present the gospel, not in wisdom of words, but in a simple form in order that a fool need not err therein.

The gospel that saves the children of men from their sins should be preached in such a simple manner that the people can lay hold of it without long, deep, and profound research. Possibly there are times when we would be ashamed at least of some parts of the gospel—namely, teaching Christians their duty toward contributing to the cause of Christ, the great cause which every Christian should lend a helping hand to spread. When children of God fail to partake of the Lord's Supper, fail to give of their means, or fail to preach the gospel, they are in that sense failing to confess Christ—ashamed of the gospel; hence, they are tearing down the cause for which they claim to stand.

In every age popularity is loved very much, it seems; but the gospel will not give popularity. The less gospel one preaches, the more popular that person becomes; the farther the Christian gets away from God, the more popular that one becomes; and many times those things lead people to be ashamed of the gospel. The simplicity of the gospel is grand. "And a highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it; but it shall be for the redeemed: the way-faring men, yea fools, shall not err therein." (Isa. 35: 8.)

The gospel of Christ is not popular; it will not draw large crowds. Moreover, when Jesus was on earth, many turned away from him; even some of his disciples followed him no more. Paul looked down the stream of time and spoke of the time that would come when sound doctrine would not be endured by some.

The purpose of the gospel is not to save unbelievers like Felix and Agrippa, but its purpose is to save those who will comply and obey all its commands. Let us notice four peculiar qualities of the gospel. (1) It is God's power to save. (Rom. 1: 16.) There are three powers that antagonize salvation—the world, the flesh, and Satan. The soul desires to climb upward, but the world tries to pull it down and destroy it. Nothing short of the gospel can overcome these evils and cleanse man of his sin, or bring

forth the effect, because that is the purpose for which God ordained it. (2) It actually saves. "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain." (1 Cor. 15: 1, 2.) No man can reject it and be saved, but it only saves him who believes and obeys it. (3) "For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. 1: 11, 12.) (4) "As we have said before, so say I now again, If any man preach unto you any gospel other than that which ye received, let him be anathema." (Gal. 1: 9.) This ought to be considered with great care, because the intention of it is to preserve the gospel in its purity, as the Lord gave it, without being perverted in any way.

The purpose of the gospel is not to save believers who love this present world more than they love God. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue." (John 12: 42.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.)

The purpose of the gospel is not to save men from physical harm. Yet, if the world would obey the gospel, we would need no jails, no officers, no locks on the cribs; there would be no enemies to destroy your property; neither would any one persecute you, but would take great delight in helping bear your burdens, because all would desire to fulfill the law of Christ.

The gospel, if received by the world, would save the world from carnal war. It gives a man a better warfare to fight, with better equipments; he is shielded perfectly; moreover, he has a sword to use (the word of God) that will cut many ways.

The purpose of the gospel is to redeem man, to recreate his soul in the image of Christ.

The purpose of the gospel is to save the church from division and strife. Where there is division and strife, the gospel is crowded out; it has not full sway. There is no room for Christ in the heart that participates or engages in division and strife. How is the gospel serving you? What are you doing with Jesus, who is called Christ?

Queen of the Home.

BY O. C. LAMBERT.

When most people do what the Bible teaches on any subject, it is because it is their preference and not because it is the law of God. The persons who allow their personal preferences, their likes and dislikes, to play any part in determining whether or not they shall do what God says are not really obedient. Practically all the sins and failures mentioned in the Scriptures came about because men consulted their intelligence (?) and reason (?), and all of them because men would have their own way. I grant that many times it appears to our intelligence that some other way would be better. A person who does as he likes is lawless. "Sin is lawlessness." (1 John 3: 4.) Saul did the part of God's command which pleased him, and, no doubt, would have done it all if it had been according to his notion, but he was condemned as a very great sinner. In their relations to God most people assume the attitude of the lovesick young lady who applied to the newspaper editor for advice and closed with this postscript: "If you advise me like I want you to, I will take it." They are willing for the Lord to lead if he will lead where they want to go.

Much has been said in recent years about "woman's work." For all obedient, God-fearing people, whatever the

Bible says will settle the matter forever. I am sure that when we follow the Bible plan in any matter it will bring us greatest returns in happiness for ourselves and real service to the world. When we run counter to the teaching of God's word, we and the world around us are bound to suffer. I am sure our Heavenly Father wants each of us to fill the place where our powers will count for most in this world, and real Christian women are willing for him to direct in this matter. He said: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim. 5: 14.) Again: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Tit. 2: 3-5.)

It is not disputed that a man would be out of place as a housekeeper, and it is a condition not of the Lord's making when the women of the land yearn for public life to the neglect of the home and despise the advice of the Scriptures. Shall father make little Millie's new dress, while mother attends conventions, sits on the jury, and discharges the other public duties which women of to-day are assuming?

I see a weary, faded woman, on whose cheeks long since the cares and vexations of public life have replaced the glow of youth with furrows of care. Instead of that gentle, feminine air, she has that hardened, determined, masculine bearing so distasteful in one of the fairer sex. She once faced the future as a confident advocate of woman's rights. She disdained the tame domestic life advised in the Scriptures. Now she has been laid aside as a worn-out garment, because she can no longer hold her own. She is weary of the battle. The future now offers nothing. What has been the reward for all her years of toil? What means that vacant stare? No one to care for me! No children to repay me in kindnesses in my helplessness! This comes from disregarding the advice of inspiration.

I see an old mother upon whose head the frosts of many winters have gently laid a white mantle, but whose face is still radiant with the smile she wore in youth, only it has been refined and sweetened. She looks the satisfaction it has been her lifelong lot to feel. See her at the head of the long table, for it is Christmas time, and around her are gathered her stalwart sons and dutiful daughters, the care of her early life, the joy of her prime, and now the support of her age. She has availed herself of the most satisfactory insurance. Ask her if she has gotten anything out of life! Ask her if she is happy! She who rears a large family has clothed herself in more real glory than the haughtiest conqueror, and occupies a pinnacle more exalted than the throne of the proudest monarch, and has done more real good and reaped more genuine satisfaction for herself than all the celebrities combined. Let us pray for a return of the good old days when woman was content with her God-given place as queen of the home.

Notes from West Tennessee.

BY JOHN B. WILLIAMS.

SOMETHING WRONG.

That many things are wrong in the home and in the church is abundantly in evidence, no one can deny. No one has a better opportunity to see many things that are wrong than the preacher as he goes from place to place. Already some have charged me with being too personal in some things I have written. If the parties are guilty of the things I have said, they should quit them; if innocent, why bring a charge against me?

I well know that "she elders" are wrong from the fact that they are self-appointed, and by this self-appointment they are guilty of wrongdoing and of disobedience to God. Many times in my life while trying to conduct a meeting I have stayed in homes where the wife was head of the family. By her conversation you would not know that she had a husband unless it be by the fault she found in him. Everything "mine"—"my house, my land, my car, my horses, my cows," etc. From general orders, directions, accusations, etc., one would think the poor "henpecked" husband was only a hired hand, and not a very good one, at that. Oftentimes have I heard it said of some poor "henpecked" husband: "Poor fellow! He gets only his victuals and clothes, with never a kind word, for all his labor."

When a man is selected by a congregation for its elder who has a bossy wife, the congregation will be handicapped and kept in continual disorder. The bossy, dictatorial, overbearing, domineering "she elder" will ruin any congregation and render it powerless for good.

Let a preacher be called to preach for a congregation under the rule of the "she elder," and, unless he is her choice, she at once gets busy in poisoning the minds of members who are not well acquainted with the preacher by saying: "He is too hard on the sects; they won't hear him; and he says many things I do not like." I have gone to places—and so have many other preachers—and labored faithfully where this "she elder" influence was at work, and knew nothing of it until the meeting closed. If there should be no additions: "I told you so! What did I tell you?" If several additions: "O, well, they were already taught—just waiting for some one to baptize them."

All "she elders" are faultfinders; they look for nothing and see nothing but the faults of others. They see no good in any one, except their own dear girls. They see no good in their husbands. In their own dear girls they see no wrong. In years gone by a good man, an elder of a congregation, said to me: "All the trouble that wife and I have is about our girls. She upholds them in all they do—in what I tell them not to do. When they do things or go to places that I told them not, she will conceal it from me. If I should learn of their wrongdoing and speak to them about it, she at once takes their part and condemns me for having no confidence in our girls." Results proved the bad effects of that mother's influence.

God makes "he elders;" the devil makes "she elders." God said: "The husband is the head of the wife." The devil said: "The wife is the head of the husband." God said: "Children, obey your parents." The devil said: "Children, rule your parents and make them obey you." So when the wife rules in the home or in the church, we know where she gets the authority.

It is impossible for "she elders" to beget "she elders," and they, knowing this, lose no time in teaching and training "little she's" to become effective and efficient "she elders" when a little older. In many young girl members you can see this "she elder" disposition at work.

No good wife, no good sister in the church will take any exceptions to what I write. Only where the aim is correct and the object hit will the howl be heard. I am not the only preacher that has witnessed the bossy wife and felt the influence of the "she elder," but among the first to "speak out in meetin'" against such wrongdoing in the hope that this wrong may cease and God's will have its proper place in the home and in the congregation. The few more years that I have to live on earth I shall put in trying to correct my own wrongs and the wrongs of others, even though it be at the cost of censure at the hands of some. More anon.

Blessed is the man who is generous to his neighbor in all things except the application of the sermon.

John Baptist—The Man and the Message.

BY H. H. ADAMSON.

While the Sunday-school lesson of October 15 is fresh in our minds, it seems in season to reconsider some of the great lessons suggested by the life and work of John the Baptist.

SOME QUESTIONS.

Which is better—a dead preacher and a living message, or a living preacher and a dead message? John died for being true. Wherever the gospel has been preached the courage and loyalty of John Baptist has been told. All men who love and honor real manhood, courage, and fidelity, love and honor the great Baptist. As the dead Abel still lives and speaks through his faith, so the dead Baptist still lives and speaks through his loyalty to the message of God.

Which is better—a dead Jesus and an everlasting gospel, or a living Jesus and a dead gospel? Of course none will doubt that Jesus is living and "ever lives," but had it not been for his death we would have, because we could have, no living gospel. Paul not only indicates in 1 Cor. 15: 1-3 that the death of Jesus was necessary to procure the gospel, but that the death, burial, and resurrection of Jesus is the gospel.

Which is better—to save life and lose the truth, or to save the truth by losing life? Is not the blood of martyrs the life of the church? We can only conjecture where the church and the truth would be to-day if more than sixty thousand men and women had not made the supreme sacrifice. Killing men and women who stood for God and the Christ spread the flames of truth like a gust of wind spreads the flames of a forest fire.

Does God exalt the messenger or the message? Is not the message divine and the messenger human? Do we not have the divine treasure in earthen vessels? (2 Cor. 4: 7.) Is God not *all* and the preacher *nothing*? (1 Cor. 3: 6, 7.) Yes, we surely have our wires crossed, for we are continually exalting the messenger rather than the message and praising the creature rather than the Creator. In fact, some of "our folks" have a few pets or idols, and they won't let Christ in unless "my preacher" comes with him. "Keep yourselves from idols."

JOHN'S GREATNESS.

I think the greatness of John the Baptizer may be embraced in five strong words—namely: Simplicity, humility, courage, fidelity, service.

John was a simple, plain, everyday kind of man who commanded universal respect. His diet was plain and common—"locusts and wild honey." His dress, like his food, was plain, but fitting—just camel's hair with a leathern belt. But it was a very suitable "ministerial garb" and a splendid baptismal suit.

His humility is the marvel of all ages. I am not able to understand why so much has been said about the courage of John and so little about his humility. Evidently, there is nothing on record more striking than the deep, earnest humility of this powerful preacher. It is a hard thing to resign power gracefully. Few (even preachers) ever do it. No "lunkhead" will do it. No preacher who thinks himself great will do it. Only those great men who do not know they are great can do it. John did it, for John did not know he was great. He said: "I am only a voice in the wilderness; I am nothing, but Christ is all—he is everything. 'He must increase, but I must decrease.' What graciousness! What humility!"

The courage of this Elijah the Second, who would take his life in his hands and rebuke a king for his sins, is known to all. It cost him his head, but enabled him to give an example worthy of all emulation.

His fidelity and service to the God who called him and

sent him is well known by all students of the gospel records. Thus I will leave this great preacher of prestige and power and direct attention to the message.

THE MESSAGE.

It seemed that the time was ripe for a great revival. The people were ready for a message like a trumpet call clear and loud. The call to repentance by John was just that kind of a message. But it was not simply repentance without Christ. It was not a Christless reformation. The text, the subject, the center, and the object was: "Behold, the Lamb of God." Wherever he went the wilderness was made to echo and reëcho with the one word *repent, repent, repent*.

This great message was practical and heart-searching. There was no indication, no flattery, no duplicity. It was so direct and personal that Pharisees and Sadducees cowered under these fierce assaults. A little preaching in these days of that type would be as exhilarating as the mountain air and as stimulating as old wine. John's message was so earnest, so pointed, so disturbing, that the multitudes cried out under deep conviction: "What must we do?" The message was such a center shot at sin that men went away deeply moved. They went away talking about the message and what it meant to them, rather than talking about the messenger. That preacher has already failed who gets men to talking more about him than about the burden of his message. It takes a man with the humility of the great Baptist to hide behind the cross and hold up the Christ.

John had just one great mission, and that was to prepare the people for the coming of Christ and to introduce Christ to the people. John filled this mission full and died without ever knowing how much good he had done in the world. One great mission filled full is enough for any man. Paul had just one aim, one object in life, and that was to be a *Christian*. The wise plan of God that kept John and Paul from knowing how much good they did in the world will keep you and me from knowing. It is well that we do not understand fully the amount of good we are doing. After all, there is just one great question in life, and that is: "Lord, what wilt thou have *me* to do?" May God help us to answer that question as God directs, and do it in the patience of hope and the labor of love.

Walking by Faith.

BY J. OSCAR PAISLEY.

In a former article I tried to deal principally with the teaching and practice so common in our land among the various religious denominations claiming to be governed by the Bible, but at the same time in open rebellion against God by their absolute disregard for, and disobedience to, Heaven's authority, and, therefore, standing in a condemned state before God. In this I call attention to the fact that individuals and even whole congregations who have rendered obedience to God's law of pardon, thus becoming, as individuals, "Christians," and, collectively, "churches of Christ," being led by the Spirit of God, and, therefore, walking "by faith" thus far, have long since ceased to "walk by faith," but walk "by sight" instead, thus reversing God's divine order.

"Well," says one, "how do you know they are not walking by faith?" Because they have changed God's order in part and will not be governed by his word as a whole, which produces faith; and whatsoever they do in accordance with the Book, they do it not so much because God said it, but because they approve of it in their judgment, and so it is not by faith.

Some one asks: "How can you prove that?" From the fact that they have rejected what God has so plainly taught in his divine law, in both word and example, and sub-

stituted their own reasoning and judgment. James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

"Well," says one, "how do you know they are walking by sight?" Because they say: "Our raising money by festivals and shows and subscriptions is a good work, from the fact that we are building great meetinghouses; and surely the instrumental music is approved of God, for look at the big crowds we have." Now, what are they doing? Seeing—walking "by sight, not by faith." Take a look at Paul's admonition as stated in Phil. 4: 9: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." What does he say of the word of God? That it is able to furnish the man of God unto every good work. (See 2 Tim. 3: 16, 17.) What else? That it "is living, and active." (Heb. 4: 12.) What does he say about raising money for the church? "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16: 2.) What does he say of music in the worship? He tells us to sing with melody in our hearts to the Lord (see Eph. 5: 19; Col. 3: 16); and it must be "the fruit of our lips" (Heb. 13: 15).

By following Paul's admonitions and examples, what are we doing? Walking "by faith." If, then, we walk by sight, according to our own fancies, what then? We are walking by sight, or opinion, and not by faith; for walking by sight with respect to the Scriptures is always prompted by opinions. By faith we are justified (Rom. 5: 1), by it we are saved (1 Cor. 15: 1, 2), by it we are made children of God (Gal. 3: 26), and by it we walk (2 Cor. 5: 7.) Listen to the law and testimony: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4: 2.) Again: "What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12: 32.) How does that apply to us in this age, since this was spoken to the Jews hundreds of years before Christ walked among men? "Whosoever things were written aforetime were written for our learning" (Rom. 15: 4) and "for our admonition (1 Cor. 10: 11).

Hence, those who are guilty of changing God's order of things, which he has given the children of men as a waybill to guide us from this earth life to the land of endless day, and continue not to follow the divine directions given therein, God is not with them in such work and worship (2 John 9); and the substance of their reward is made known to them in Rev. 22: 18, 19. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12: 13.)

Too Quick to Believe and Too Slow to Believe.

BY G. A. DUNN, SR.

If Christ was raised from the dead, God thereby owned him as divine. Being divine, Christ must have given a divine message. The divine Christ stamped his approval on the Old Testament. Therefore, the divinity of both Old and New Testaments is established by an established fact—the divinity of the Christ. Hence, people should not be too quick to disbelieve in the divinity of the Scriptures.

Evolution is a hypothesis, a conjecture, a guess, a speculation, a theory, not based on any established fact. It is not a new theory, but has been taught throughout recorded history. Grecian philosophers taught it hundreds of years before Christ. Heathen philosophers, without any revelation from God, guessed at the origin of things. The foundation for this guess is so many other guesses; therefore, no

one has a right to believe it. No one should believe in a thing more strongly than the evidence supporting it. The evolutionist is too quick to believe, and really claims to believe a proposition which has no real evidence to support it. Every person should believe a proposition to the extent of the evidence supporting it. The evidence supporting the Bible is abundant, and, therefore, should be believed. The theory of evolution has never been proved, despite the length of time its advocates have had in which to bring the proof. Not being supported by proof, it should not be believed.

One trouble with students in the universities is that they take the assertions of the professors as proof. If they will demand explicit evidence in support of any theory, they will not find themselves under obligation to believe upon the mere assertion of any man.

Evolution is a very old theory—at least twenty-five hundred years old—to account for the origin of things apart from revelation. Biologists teach that all known life comes from an antecedent life, which necessitates a living "First Cause."

When people demand absolute evidence instead of unproved hypotheses, they will have less trouble in believing the Bible and more trouble in believing the wild speculations of the evolutionists.

Our Missionary to Japan.

BY ROBERT S. KING.

I was glad to see Sister Lipscomb's appeal for Sarah Andrews, with Brother Boles' indorsement, in the Gospel Advocate of October 12. I am glad to see something constructive started in foreign mission work. The mission of the church is missions. The great commission says: "Go ye therefore, and make disciples of all nations." (Matt. 28: 19.) "Go ye into all the world, and preach the gospel to the whole creation." (Mark 16: 15.) It is time to begin to practice some of these things we have been preaching so long. It is time we were producing a brand of religion that is known when seen. The Christian who must be labeled with a pin or button to distinguish him from the world should be reheated and made over. Let us begin to practice some this "Go ye therefore."

There are about five hundred million Christians in the world, counting Catholics and all denominations, and something like a billion human beings who have never heard of God. Man longs after a being greater than himself; so wherever there is man, there are temples, shrines, or churches. In mountains, forests, deserts, or villages, man's voice is heard in prayer to his god. Some worship the snake; others, the elephant, cow, or other animal; while some bow down to sticks, stones, or graven images. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." (David.) Why have they never heard the gospel? Why have they never received their inheritance? Because He has no one to carry it to them but you and me, and we have long neglected our duty.

Sarah Andrews has been very successful in the work she has undertaken at Okitsu and has proven that a woman can do something in missionary work. She has labored under great difficulties and has had very poor facilities. Part of her work has been carried on in the courthouse, where there were often drunken men. Let us make things more comfortable for her. She is making and has made great sacrifices uncomplainingly. Let us put this work on a permanent basis. The mission of the church is missions; and the more we export, the more we have left. The church at David Lipscomb College will give one hundred dollars.

Blessed is the man whose watch keeps church time as well as business time.

Evangelistic Notes

W. C. Phillips recently held a good meeting at Antioch, near Cleveland, Tenn.

Mrs. Ethel Pittman, Twinton, Tenn., is expecting to have a meeting soon. There is no church there.

F. B. Srygley's meeting at Bradyville, Tenn., resulted in twenty additions. He is now at Celina, Tenn.

Emmett G. Creacy is in an interesting meeting at Temple Hill, Ky. Tolley Phemister is leading the songs.

W. T. Hines is in a meeting at Woodward, Okla., and will go next to Doby Springs. Prospects are good.

A. R. Lawrence baptized two at Highway, in Dickens County, Texas. Only a small congregation at that place.

A. N. Kennedy, McKinney, Texas, is in a mission meeting at Batson, Ark., with three baptisms when last heard from.

J. C. Foster, Hillsboro, Texas, preached at Floresville, Texas, on October 8, and there were three baptisms. The brethren were well pleased.

Charles L. Speir and Frank Grammar are in a fine meeting at Browning, Mo. This makes six weeks' work together in Northern Missouri.

E. D. Martin recently closed at St. Mary, Roleta, near McMinnville, Tenn., with fourteen additions; later, at Riverside, McMinnville, with fourteen added.

G. W. Graves recently closed in Bell's Bend, near Nashville, Tenn., with fifteen baptisms and two restorations. Three of his children were among the number.

Harvey Scott, Itasca, Texas, says that the work is increasing there, with larger night crowds than any place in town—a houseful. The sisters work for the orphans every Monday.

G. F. Gibbs reports great progress at Greenville, S. C. The church house is under construction and his dwelling nearly complete. There have been four baptisms since last report.

H. H. Turner changes his address from Altus, Okla., to Burneyville, Okla. We are very sorry to learn of the death of his wife recently. He expects to be as busy as his health will permit. He is now seventy-three years old.

J. O. Barnes, 2111 Broward Avenue, West Palm Beach, Fla., reports a good meeting there last Lord's day, with all members present and one addition. There are now thirteen members. He says: "Pray for us and watch us grow."

R. E. L. Taylor has just closed a good meeting at Milburn, Ky., with thirty-two baptisms, two by statement, and three confessing their wrongs. Brother Revis, of Dresden, Tenn., led the singing. Brother Taylor is now in Bledsoe County.

Joe L. Netherland recently closed at Roellen, near Dyersburg, Tenn., with eight additions. One was from the General Baptists and one from the Methodists; and one was seventy-five years old. Brother Netherland closed at Largo, Fla., on October 15, with nine baptisms.

Ira Womack has just closed a short meeting at Pennell, Okla., with five baptized and one restored. During his six-weeks' vacation from school work he has held meetings at Wirt, Ringling, and Pennell. During the winter he will preach regularly at Paul's Valley, Elmore City, and Ardmore. His address is Sulphur, Okla.

Willie Hunter has just closed at Hebbertsburg, in Cumberland County, Tenn., with good crowds. He preached the first sermon in the new brick church house at Baxter. He is now in a meeting at Clemensville, Clay County. He is looking for a location near a good school where he can give all his time to preaching. He has a supply of Harris' book, "Gleanings from the Field," which can be had for fifty cents per copy.

Will J. Cullum writes from Rockwood, Tenn., under date of October 16: "Yesterday was a busy day for Rockwood, with three services—two at the regular place of worship, at 11 A.M. and 7 P.M.; and hearing of a few members sixteen miles in the country, fifteen of our number went

out and had a service at three o'clock in the afternoon. They have now promised to meet regularly, and we hope to work this place as a mission of the Rockwood church. We had one hundred and twenty-one at the Bible study at Rockwood yesterday."

H. D. Jeffcoat was compelled to close his meeting at Duffe, Miss., on account of an attack of malaria. He left his tent, and he expects to return for another tent meeting in the spring. This was our first preaching there, and very fine interest was manifested. Work there is growing so fast that he needs a man to help in his territory. He offers a correction in the Gospel Advocate of October 12: "I found about twenty-five members at Mayben instead of Indianola." He intends to hold a meeting at Maben about the middle of November.

We recently published a notice of the death of two of Brother Jelley's children and the serious illness of his wife. In a recent communication he says: "Despite all the sickness in my family since my arrival here, I have managed to live within my income, although the 'Holy Roller' missionaries receive twice as much as I do. I am not complaining, but simply wish to say this that the brethren may see that I am doing the best I can and am not trying to lay a burden upon them." Men and women who give up all in order to carry the "good news" should at least have sanitary quarters in which to live and wholesome food to eat. Brother Jelley's address is Christ House, Vambori, Ahmednagar District, British India.

"The Dover meeting began Sunday morning at the church of Christ, and large crowds are attending all services. Good singing is a feature. The Rev. William P. Walker is doing the preaching, and J. M. Waggoner is directing the song services, with Miss Minerva Brandon, pianist." The foregoing news item, clipped from one of the Nashville daily papers of recent date, contains a bit of information which Brother Walker's reports in the Gospel Advocate have been silent upon—viz., that he has a "pianist." A short time ago a report of the "Tennessee Christian Missionary Society" stated that Brother Walker was on their pay roll in November and December, 1921. We feel sure the people who read his reports do not know this, and that the Advocate should make this additional information public.

E. E. Shoulders, New York City, writes: "Considering the circumstances, yesterday was another fine day for us. We are very much encouraged over the seemingly bright prospects of the future, and I am sure that it will be quite gratifying to all who are directly interested in this great work. Not a Sunday passes but that we have visitors who are passing through the city stop over and make it a point to worship with us, or it may be some one who has moved to the city expecting to make this his home. I am still anxious to have names and addresses of people who you think would be interested in going to church. I again call attention to the fact that the work is still lacking financial support, and I urge upon every one who would like to 'lend a helping hand' in giving out 'the bread of life' to perishing souls here in this vile and wicked city to begin now. 'The night cometh, when no man can work.' Send all contributions to George M. McKee, treasurer, Box 15, Station N, New York, N. Y."

R. L. Whiteside, Denton, Texas, writes: "Beginning on August 17 and continuing through eight two-hour sessions, I met Mr. I. P. Whitaker (Russellite) in a discussion at a schoolhouse about six miles north of Randlett, Okla. Four propositions were discussed, embracing the nature of man, endless punishment, the millennium with a second chance, and baptism for the remission of sins to Jew and Gentile alike. Large crowds attended, the best of order prevailed, and everybody kept in a good humor. I do not think there was the least degree of ill will generated during the entire discussion. In fact, it seemed to be generally recognized that a better feeling prevailed after the debate than before. I had a good opportunity to observe the effects on the community, as I remained and preached a few days. Many of Mr. Whitaker's supporters heard my preaching and complimented the sermons. I mention this to show that they had no ill will toward me. Yet I heard many expressions from them indicating that the discussion left them not nearly so strong for Russellism. The opposers of Russellism among all denominations, so far as I could learn, were well pleased with the discussion. In that section Mr. Whitaker is regarded by his supporters as their strongest man in the Southwest. He has had much experience in debating, having met many of the strongest men in the field. He is pleasant and good-humored. It would afford me pleasure to meet him again in discussion."

Ben Harding has just closed at Waverly-Belmont Church, this city.

J. A. Hudson reports a baptism at Harbert Avenue, Memphis, Tenn.

J. Porter Sanders preached on last Lord's day at Twelfth Avenue, this city.

H. Leo Boles has just closed at Sellersburg, Ind., with eleven baptisms.

G. W. Jarrett has changed his address from Fairhope, Ala., to Candler, Fla.

F. B. Srygley preached at Columbia, Tenn., last Lord's day, with two large audiences.

C. W. Holley, who is now located in Greenville, Texas, recently baptized three in Rocky Comfort, Mo.

E. Gaston Collins preached at Florence, Ala., on last Lord's day, and reports a very pleasant visit.

F. W. Smith preached at Franklin, Tenn., last Lord's day, with a crowded house at both services.

Cled E. Wallace closed in Del Rio, Texas, with five added. A. Leroy Elkins labors with this congregation.

Robert E. Wright reports two good services at Ontario, Cal. Their house of worship is in course of construction.

O. C. Lambert preached at the State Prison at 9:00 A.M., and at Rothschild Avenue at 11 A.M. and 7:30 P.M., last Sunday.

T. Crews, Rogersville, Ala., has been in evangelistic work, and reports the work at Rogersville as in a flourishing condition.

H. R. Daniel closed at Center Point, Tenn., with twenty baptized and three restored; also, large crowds. He is now at Philippi.

J. E. Black has just closed a meeting at Dixon Springs, Tenn., resulting in seventeen baptisms. He recently closed at Antioch, Tenn., with three restorations.

D. S. Ligon, who labors with the church in Burkburnett, Texas, held a meeting there, with one baptized and three to identify themselves with the congregation.

Tice Elkins is planning to hold a mission meeting at Carlsbad, N. M. He has a singer. If you desire to fellowship them, address him at Fort Worth, Texas.

F. S. Vance reports a crowded house at Hollis, Okla., at both services on October 16. The church is at peace and pulling together. Interest is increasing in all services.

A. B. Lipscomb is in a good meeting at Hamilton, Ala., county seat of Marion County. W. S. Tidwell, a noted song writer, is leading the songs. Brother Lipscomb will preach at Scottsboro, Ala., next Sunday.

Sister A. M. Bibb wishes to correct a report of A. B. Gunter's meeting in the issue of October 12. His meeting was held near Charleston, Mo. They are planning to have a meeting in Charleston in the spring.

J. D. Jones, Huntsville, Ala., on account of smallpox, did not preach at Taft, Tenn., but he preached at Free Labor instead, and baptized two. This makes twenty-eight he has baptized in this community since September 1.

E. V. Cowan, Ravenden Springs, Ark., has just closed two mission meetings with good results. He says they need a good leader there, and would welcome any Christian who would like to move there. They have a good climate and land. Write him.

From J. D. Smith, Dry Fork, Ky., October 17: "The meetings at Moss and Rich Pond, Ky., which continued eight and thirteen days, respectively, were very interesting. The audiences grew till the last in each instance. Five were added at Moss and seven at Rich Pond."

H. L. Olmstead recently closed a meeting with the Bethel congregation, near Franklin, Ky. Five were baptized and one came from the Baptists to be a Christian only. Allen Phy preaches there once a month, and is held in high esteem by the brethren. Brother Olmstead is now at Monterey, Tenn.

A. B. Barret preached at Horse Cave, Ky., on October 3-15. Brother Friend began this meeting on October 1. The interest was fine throughout. Brother Barret preached at Springfield, Tenn., on last Lord's day. The church there is planning an extensive evangelistic campaign in the county.

W. S. Long, 1219 Kenyon Street, N. W., Washington, D. C., addresses this to the brotherhood: "Those of you who come to this city for any purpose should send me your addresses. The church is blessed with a noble band of people who are ready to do anything to make you feel at home. You will have a warm welcome."

We are gratified over the results of the recent discussion of the music question in Nashville. We have heard of six persons who before the discussion were members in the "progressive" churches of the city who have taken their stand with us. But the biggest result is the confirmation of members of our congregations who before were indifferent.

Tim Walker, Haleyville, Ala., preached at the place near Haleyville which he established in August, and three more were added, two of which are heads of families. They have started to build and have six thousand feet of lumber. Any help will be appreciated. Send your donations to him. They have just received ten dollars from the church at Moulton, Ala.

M. C. Cuthbertson closed with the church in Waco, Texas, with thirty-four additions to the local congregation. E. W. McMillan labors with the congregation regularly. Brother Cuthbertson's meeting with the congregation in Madill, Okla., resulted in nineteen additions to the local congregation. Wilbur White labors with this congregation. Brother Cuthbertson continues regular work with the congregation in Denison, Texas.

From Tice Elkins, Fort Worth, Texas, October 17: "The protracted meeting at Southside Church, this city, has increased in interest and attendance from the first night. Fair crowds at all services now. There have been four additions by membership—three yesterday. I am teaching the Bible one hour each evening before preaching, giving an analytical investigation of Ephesians. We take it word by word, and leave nothing undone that will add to the pupil's stock of knowledge or interest. The meeting will continue all this week. The Southside Church is in the best condition it has ever been in since I have known it, with a steady growth and great interest manifested in God's word."

A. R. Holton, Thorp Spring, Texas, writes: "Sunday, October 15, was a good day for the preachers at Thorp Spring. Ideal weather conditions enabled every one to get to his place. R. McDougald filled his regular appointment at Scurry. Brethren Rigney and Ferguson were at Tolar, and Brethren Maxey, Clark, and Tedley were at Irby. Lowell Tedley led the song service at the college chapel service. This is the second Sunday in our campaign to reach every schoolhouse in Hood County. We hope to have every young man in school busy before the year is over. The prospects of school were never brighter than they are now. Everybody hard at work. We are enjoying life to the fullest extent."

From F. L. Paisley, Ludowici, Ga., October 16: "The meeting closed here to-night with twenty-one additions. Twelve came from the Baptists and four from the Methodists. The Baptists have called for a debate, which will begin Wednesday. When I arrived here the very few 'Christians only' here believed in using, and used, instrumental music. Against my advice, they played the first night. They have not seemed to want it since, but turned the face of the instrument to the wall. I know of some of them who insist that singing is God's order. These are fine people, and brethren pressing the work in this section have a fine chance to do mission work. I have enjoyed building on 'no man's foundation.' They are calling for a longer meeting, but I must return to West Tennessee. I hope to return later."

Horace W. Busby writes from St. Louis, Mo., October 21: "Austin Taylor and I are here in a splendid meeting, with interest increasing daily. Two young men were baptized last night. The church here has made splendid progress in the last few years. A nice lot in the best part of the city has been purchased and a nice brick building begun, the basement of which is finished, and we are holding the meeting in it. This property is located at the corner of Spring and Blaine, and has cost, to date, about ten thousand dollars. A number of churches and individuals over the country have helped these worthy brethren to get started, and now we may expect a splendid growth of the church in St. Louis. I had promised to be with the Central Church in Fort Worth, Texas, at this time, but they released me for this work, and I am glad we were able to make the sacrifice to come over and help in this worthy work in this great city."

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Editorial

"The Kingdom of God Cometh Not With Observation."

BY J. C. M'Q.

Christ was not born of the learned, rich, or influential, but from among the humble. He was reared in Nazareth, a village in lower Galilee, and out of which it was thought no good could come. He was born in a manger, was brought up in comparative obscurity, and was a homeless wanderer. He did not have the advantage of a university education nor the backing of the rich and influential. He devoted his life to laboring among and blessing the people. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8: 9.) He left us an example that we might walk in his steps. The Holy Spirit admonishes: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2: 5-8.) Man is so prone to look on the outward appearance and to depend on the wisdom of men and not the wisdom of God that the people of his own country said of him: "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said

unto them, A prophet is not without honor, save in his own country, and in his own house." (Matt. 13: 54-57.) Jesus did not many mighty works there because of their unbelief. Jesus is not only the most humble being the world has ever known, but he loves the man of a broken and contrite spirit. He has no respect for a person inflated with haughtiness, pride, and conceit.

Jesus selected his apostles from the humble walks of life. He chose illiterate fishermen of Galilee and made them fishers of men. The Spirit shall tell of this in his own words: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God." (1 Cor. 1: 20-29.) Men should not glory in learning, in the flesh, or in power, but in the Lord. Man is prone to vaunt himself, to boast of his learning and wisdom. He leaves God out and takes all the glory to himself. How easy for many to say: "Mine own hand hath saved me!" Man in his own successes and his own learning and wisdom forgets God. Higher critics inflated with conceit and a little learning have rejected the inspiration of the Bible. They scoff at the idea that the apostles spoke for all ages and all peoples. Whenever I can accept such a view, I am ready to burn the Bible. I am not ready to accept present-day scholars as my priests and call on them to interpret the Scriptures for me. The common people do not need such interpreters. If the Bible is not for all ages, but must be interpreted differently for every generation, then we are at sea without chart or compass. I am sure that God in his wisdom and goodness has so revealed his will to men that they can accept and obey it and go to heaven when they die. I am not ready to turn over the Bible to Roman Catholic priests or any other priests to interpret for me. The "common people" can take the Bible as it has been handed down to us, obey it, and be saved. The prophet declares: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the way-faring men, yea fools, shall not err therein." (Isa. 35: 8.) A greater and nobler than Isaiah has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7: 7, 8.) Would God say through the prophet that fools would not err in the way, and then fail to make it plain? Never. If it had been necessary, he would have dispatched every angel out of heaven in order to preserve it plain and intact for the human race. I am grateful that we are not dependent on the scholars for salvation, but on the Lord. God will take care of the people who put their trust in him. Scholars just as everybody else must bow to his will.

We all should learn more and more humility. The Lord looketh not on the outward appearance, but on the heart.

When we view costly church edifices and listen to the strains of the ponderous pipe organ, we would naturally conclude that God dwelt in temples made by hands, if the Spirit had not plainly told us: "Howbeit the Most High dwelleth not in houses made with hands." (Acts 7: 48.) Appreciating our own weakness, let us in humility cleave to the Lord. Jehovah was not in the wind, the earthquake, the fire, but in "a still small voice." By gentleness, not by force; by simplicity, not by display; and by humility, not conceit, does God lead the world up to the noblest and purest life.

"Because I Do Not Believe It."

BY F. W. SMITH.

The words composing the heading of this article are the *exact words* of Brother John B. Cowden, uttered before a large audience at the Tabernacle debate as the *reason* why he, as one of the committee on arrangements for another discussion of the music question, would not *affirm* the conclusion of O. E. Payne's argument on "Instrumental Music Is Scriptural"—viz.: "We must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." This our brother did, *notwithstanding the fact that he had so enthusiastically and unqualifiedly indorsed Payne's position in the following words*: "Your book on the church-music question is the most exhaustive, thorough, and convincing treatise of the subject, or, indeed of any other subject, that I have ever seen. In my investigation I had but touched the hem of the garment, not dreaming that the confirming facts were so many and convincing. What Alexander Campbell did for the baptism question, you have done for the music question—settled it. The pity is that some one did not make this research and publish the facts while the people were open to conviction." Now, what will Brother Payne think of his Brother Cowden for *publicly* repudiating his once unqualified indorsement of his book, which Brother Cowden said had "settled" the music question? Again, Brother Cowden told me in so many words this spring that he indorsed Payne's position in his book. He was circulating that book, and gave as the reason for so doing that he believed Payne's position; but now, lo, and behold, before a large audience he said *he did not believe it!*

Seemingly not satisfied with the effort J. J. Walker has made to defend the proposition, "Instrumental music in church worship is scriptural," John B. Cowden came before the audience the last night of the debate, in person and through a circular, with the following propositions for the next discussion: "Instrumental music in the church is scriptural," or, "Instrumental music is scripturally permissible in the church." The committee, of which I am a member, insisted that the opposition affirm that instrumental music in Christian worship is authorized by the New Testament Scriptures. In his circular distributed at the Tabernacle, Brother Cowden says this: "As to my rejection of the phrase, 'in the worship,' from our statement, *Instrumental music is scriptural*, this makes instrumental music an integral part of worship, which no church that I know anything about does. To illustrate, the washing of feet is scriptural, but it is not in the worship, as the Primitive Baptists believe and practice. There are many things rightfully *in the church* that are not *in the worship*, one of which is instrumental music." This is but a *flimsy subterfuge*, the very embodiment of *moral cowardice*, as an effort to *evade affirming* the real issue involved in this controversy. Any man who will practice a thing in religion, and refuse to affirm that the word of God authorizes that thing, should be ashamed of himself. But note that Brother Cowden says instrumental music is not "*in the worship*;" but listen to Brother J. B. Briney, who is by far

the ablest man on Brother Cowden's side of this question. Brother Briney, in commending Payne's book, said: "The author aims to prove that instrumental music in Christian worship is scriptural; and when I say that his effort is a complete success, I state the case conservatively." The difference between Brother Cowden and Brother Briney is, one says that instrumental music is in the church, just as "foot washing" is, but *not in the worship*, while the other says that instrumental music is *in the worship*, and that O. E. Payne has proven it. I really think that Brother Cowden and Brother Briney should first have a debate as to whether instrumental music *is* or *is not* in the worship, so we may know just what Brother Cowden's side does really believe on the question.

But this is not all. The Christian Standard, the leading organ on Brother Cowden's side of this controversy, and with, perhaps, the largest constituency of any paper on that side, has a right to be heard in this matter, and here is what the Standard (June 3, 1922) says of O. E. Payne's book: "The author has made an exhaustive research of the meaning of the word '*psallo*,' precisely as Campbell and others have made the same investigation in regard to '*baptizo*.' The result is an overwhelming conviction that not only was instrumental music allowed in the worship of the primitive church, but that it was positively enjoined." Please note the fact that the Christian Standard says: "Not only was instrumental music allowed in the worship of the primitive church, but it was positively enjoined." In the *worship*, of course, for that is what the Standard is talking about. Who, let me ask, is more likely to know what "*we*" believe on the place such music occupies on the side represented by Cowden—he or the Christian Standard?

But, worse still, Brother Cowden, who sat on the platform for five nights by the side of J. J. Walker as his chief counselor, while Walker was defending the proposition, "My reasons for believing that instrumental music in church worship is scriptural," now says that such music in connection with other acts of worship is *not in the worship*, but is simply in the church! Throughout that discussion he was trying *his best* to help Walker *prove* what he says he *does not believe!* J. J. Walker, with John B. Cowden's hearty assistance, tried to prove that the apostles engaged in the temple worship with the Jews where instrumental music was a part of the worship, but now, before the discussion is cold, Cowden *denies* a thing he through Walker tried to *prove!* His *conversion* from his faith that instrumental music was in the worship may be due to the fact that S. H. Hall showed that if the apostles' going into the temple at the hour of prayer proves that they worshiped with instrumental music, it also proves that they worshiped with the burning of incense, hence an apostolic approval of burning incense in Christian worship also. On the principle that that which proves too much proves nothing at all, Brother Cowden saw the handwriting on the wall and experienced a conversion.

Now, the church can do only two things—namely, *work* and *worship*; and since Cowden says instrumental music is "*in the church*," in which department will he put it? Is it in the *work* of the church? If so, how does it function? But there is *one* church in Nashville, at least, that believes instrumental music is in the worship—viz., Woodland Street Christian Church; for that church indorsed J. J. Walker, its pastor, to defend that proposition, and one of its elders acted as moderator for Walker. Does Woodland Street know what Brother Cowden's "*we*" believe? If any one doubts the converting power of M. C. Kurfees' review of O. E. Payne's book, I point them to John B. Cowden as a concrete example. He said Payne's book had "settled" the matter, but has now *publicly* stated that he does not believe Payne's arguments and conclusions. The truth is, O. E. Payne's conclusion from

his argument on the meaning of "psallo" is absolutely the only *consistent* one that any living man can draw, and the Christian Standard shows its consistency by *flat-footedly* saying we are "positively enjoined" to use instrumental music in the worship.

Without consulting the committee on the other side, Brother Cowden sprang the subject of another discussion of the music question before the Tabernacle audience with the declaration that his side would be at the Tabernacle either in October or November to conduct a discussion of the proposition he published in his circular. But I respectfully inform Brother Cowden that there are others to be heard in this matter; and if his side is willing to affirm that "instrumental music in Christian worship is authorized by the New Testament," with the distinct understanding that the *terms* of the proposition are to be clearly *defined*, we are ready to meet them, but otherwise they will have to conduct a *one-sided* discussion, in which, I am constrained to believe, an intelligent public will have little interest. Brother Cowden, since Kurfess' review of Payne's book, stated to me in the presence of a number of brethren that he regarded instrumental music "as a non-essential." Now, in view of this statement, one of the most serious questions confronts our brother that ever confronted any mortal—viz.: *Why persist in dividing the church Christ bought with his precious blood over a non-essential?* He would as well face this question *now*, for he will have it to face at the *judgment bar* of Almighty God.

As undoubted proof that J. J. Walker and some of his members were *dissatisfied* with his efforts in the discussion of the music question, the following fully attests:

The Rev. J. J. Walker, pastor of the Woodland Street Christian Church, announces a four-nights' meeting at the church, beginning Sunday. The subject to be discussed is, "The Big Things of Religion." The services will begin each night at 7:45 o'clock, the series closing on Wednesday night.

Mr. Walker, it will be recalled, was one of the speakers in the recent discussion of the instrumental-music question, which came to a close at the Ryman Auditorium on Tuesday night, and during the course of his talks he characterized the contention that instrumental music is not scripturally authorized as one of the "petty" things of religion, and the coming series is undertaken at the request of his friends and church members in following up some of the points made by him in his recent debate, it is announced. (Nashville Banner, October 14.)

Bellbuckle, Tenn.

BY T. B. LARIMORE.

From Cookeville, Tenn., Mrs. Larimore and I went—via Nashville—to Bellbuckle, where I delivered thirty discourses in a good house, to good audiences, with satisfactory results.

Our home while in Bellbuckle was the home of W. B. McQuiddy; and our brief sojourn there was delightful, especially so because W. B. (Willie) and his wife, Chappelle, were among my very best pupils at Mars' Hill when they and I were younger than we are now. Moreover, the father of each of them—Newton McQuiddy and John D. Wade—helped me heroically in those strenuous days, when I was struggling to establish our school at Mars' Hill and build up and strengthen the cause of Christ there and in the region round about, as did many other faithful friends, whom I hope never to forget.

Amos Hill Taylor, a bright boy of eleven summers, grandson of Willie and Chappelle, was the first one baptized in the Bellbuckle meeting. Immediately after he obeyed the gospel he became my right-hand helper, and so continued till the meeting closed. He asked permission to help me in the dressing room, where he rendered most efficient service. He talked to his schoolmates and exerted a strong influence on them, successfully persuading some of them to make the good confession.

At one time he told me seven had promised to make the confession that night—six girls and one boy. The half dozen girls made the confession when Amos Hill had said they would, and the next morning he rounded up the boy, who had unavoidably failed to attend the meeting the night before, and he made the confession at that morning service and was baptized that night.

I commend to other boys the course of this little Christian soldier—a real hero in the service of the Savior. I am expecting great things of him, backed as he is by his beautiful mother and encouraged by a fond, wise, faithful stepfather, grandfather, and grandmother.

The night the six girls made the confession they and another young girl who had made the confession the night before were baptized, and it was more than a delightful picture—a picture that will linger long in the memory of those who saw it—those seven fair young girls, robed in white, standing on the brink of the fern-fringed pool, and then going down, one by one, into the water, to be buried with their Lord by baptism into death and raised up to walk in newness of life. If faithful until death, each of them shall receive a crown of life. So mote it be.

The joy of our meeting was marred by one sad, sad incident at the last. During the early part of the meeting Brother and Sister Mingle, with their five children, attended every service, Brother Mingle leading the songs at the day services, Brother Silas Beachboard being the song leader at the night services. All the children of the Mingle family, we thought, were good-looking, well-trained, well-behaved little folks; but the baby, an especially fine-looking boy, with a magnificent head, attracted much attention, especially from Mrs. Larimore and me. He was taken suddenly sick during the last week of the meeting and passed away about the close of the last Sunday-morning service.

In Christ Jesus the bereaved father and mother find consolation, knowing their sinless little one, though lost to them here, is saved and safe for evermore. "Of such is the kingdom of heaven."

Bellbuckle is the seat of the justly celebrated Webb School for boys, the school that is said to have made Bellbuckle the prosperous place that it is. It is said that "Old Sawney," as the scholarly founder of the Webb School is affectionately called, tried to establish his school at Culleoka, but the hoodlum element of that community drove him away. That element is a curse to any town, but such a school as the Webb School is a blessing to any community, county, or country.

If Bellbuckle had a good system of waterworks, including, of course, thorough, up-to-date drainage and sewerage, it would be, I think, an ideal place for such a school; but, in this advanced age, no place without such water system, thorough drainage and sewerage included, is a proper place to which to send children to school.

Neither love of money nor any other evil should be allowed to keep Bellbuckle, the seat of the great Webb School, from having the best system of waterworks, especially sewerage, possible. Health, happiness, and life are more important than money, notwithstanding some people seem to think otherwise. When, if ever, Patrick Henry said, "Give me liberty or give me death," he may not have meant liberty from filth or flies; but such liberty is sufficiently important to justify that thought, as well as any reasonable outlay for a cleansing water system in any community or town.

I have never meddled with politics much. I have voted but once. But I cast that vote with the clearest kind of a conscience; for I knew then, and know now, that I voted for the health, happiness, and life of every man, woman, and child in that town then or ever to be there. I voted for *water* in a school town that needed it as badly then as Bellbuckle needs it now.

In that town sanitary conditions were deplorable then, but they are decidedly otherwise now, and the school, the life of the town, flourishes as a priceless tree bearing an abundance of the very best kind of fruit—fruit for body, soul, and spirit, for time and for eternity. Long may it flourish, and stronger and better and greater may it continue to grow.

It is marvelous that men will cling to their cash till they die and leave it, to curse their posterity, instead of using it for the good of themselves and all others concerned. A childless husband had a tempting gold reserve. His wife insisted on his spending some of it for things they needed. He declined emphatically—profanely emphatically. She cried, of course, but finally said: "You may just as well spend it. You can't take it with you when you die, and, if you could, it would do you no good—it would melt as soon as you got there!"

He didn't keep it till he died, however. Jesse James and his gang came that way a few days later and relieved that unfortunate man of all his golden burden, which may have been a blessing in disguise. No mortal knows.

An Important Matter.

BY C. E. HOLT.

In this article I wish to make an appeal to the churches of Christ throughout the country. It is a fact, however much we may regret it, that the majority of congregations go into winter quarters so far as active work is concerned. They have their protracted meetings in the summer and early fall, and then go into spiritual hibernation—just drag along during the winter months. We thus lose about all we gain in our protracted meetings. Many who obey the gospel in the protracted meetings drift away and are lost forever. Some few may renew at the next protracted meeting.

This is one of our greatest mistakes. How can we correct this? I would suggest that each congregation in the country and small towns, and some in the cities also, improve their Bible knowledge and their singing during the winter months. This is the plan I would recommend: Arrange with a competent Bible teacher, a preacher who is able to give a sensible and systematic course in Bible study, and let the entire membership and all others who might be interested in studying the word of God take a course in Bible instruction. Also secure a competent man to teach the congregation in vocal music. It is deplorable that the majority of our congregations know almost nothing about the principles of vocal music. When they have a protracted meeting, they will secure a man from some place to lead the singing. On such occasions the men employed will sing a few of the old songs which the congregations can sing, or the songs that they think they can sing, and so no real progress is made. One of our strongest congregations in North Alabama has to hire a man to lead the song service every Lord's day. That congregation has been in existence forty years and has never developed a song leader. Very few of the congregations know anything about the principles of music. They sing "by ear," as we sometimes say. If they sing any song correctly, it is only an accident. Why is it that people do not learn to sing? If singing is a part of the worship—and it is—why do we not learn to sing? The winter months is the time, and may be profitably used in this way. Why not do it?

If you need a singing school, write me at once, and I will undertake to help you in the matter. If you need a good instructor in Bible study, write me at once. I hope to hear from a number of congregations soon. Winter is almost here. Address me at Florence, Ala.

It is better to live always in an unfeathered nest than to get caught feathering one.—Exchange.

Commendation of "Hardeman's Tabernacle Sermons."

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This is a book of two hundred and eighty-seven pages, twenty-four sermons. (1) These sermons were delivered under very favorable circumstances, being delivered to audiences of from three thousand to seven thousand people who were very enthusiastic. (2) The sermons are all scriptural and timely. (3) The spirit of the sermons is good, being kind and courteous, and, at the same time, courageous and without apology for God or the Bible. (4) The book will accomplish a double purpose. First, it will help all who read it, and, second, the money is to be used to assist young people to get an education. I heartily commend the meeting, the book, and the use of the money received from the sale of the books.

Publishers' Items.

Sunday School Record. This record is neatly and substantially bound, and has space for fifty-two Sundays. Price, postpaid, \$1.50.

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Many others too numerous to mention can be had by writing the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Home Reading

The Naughty Word.

I lost a very little word
Only the other day—
A very naughty little word
I had not meant to say.
If only it were really lost,
I should not mind a bit;
I think I should deserve a prize
For really losing it.

But then it wasn't really lost
When from my lips it flew;
My little brother picked it up,
And now he says it, too.
Mamma said that the worst would be,
I could not get it back;
But the worst of it now seems to me
I'm always on its track.

Mamma is sad; papa looks grieved;
Johnnie has said it twice.
Of course it is no use for me
To tell him it's not nice.
When you lose other things, they're lost;
But lose a naughty word,
And for every time 'twas heard before,
Now twenty times 'tis heard.

If it were only really lost,
O, then I should be glad;
I let it fall so carelessly
The day that I got mad.
Lose other things, you never seem
To come upon their track;
But lose a naughty little word,
It's always coming back.

—The Expository Times.

* * *

When Red Dresses Were the Style.

The other day Peggy came in and sat down in that tired, disgruntled fashion that could mean only one thing—*something* had gone wrong. And that something turned out to be a desperate need for a new dress, and no money to get one.

"Dear me!" I sympathized, "but I thought your plaid dress was as good as new."

"It's so dull," Peggy groaned.

"O!" I sighed. When anybody tells me that green and blue and tan plaid is *dull*, then what more is to be said? Unless, indeed, one tells a story.

"That reminds me of the governor's daughter's," I reminisced.

Peggy brightened: "Are they a story?"

"They are."

She curled up in the big chair delightedly. "Let me hear all about them, how old they were, what they looked like, why I remind you of them, and everything."

"Well," I began, "I never really *knew* them, but once when I had a dress I detested my father told me about the governor's daughters; and although I am ever so old by this time, I have never forgotten them. Never! You see, they were rather conspicuous little girls all of a sudden when their father became governor of their State and they all moved to the capital to live. And up to the very last moment they had supposed that of course they would have lots of new clothes now that they had become so very important. But would you believe it? Not one single new dress did they get—not one. Their mother said to them in a surprised way: 'But, my dears, your little red dresses are in perfect condition and almost new.'

"But red isn't stylish, mother."

"It's such a bright red, mother."

"We did so awfully want new dresses, for I guess everybody will take a look at the *governor's* daughters, mother."

"And nobody wears red nowadays. Nobody!"

"But although they begged and pleaded and made all sorts of little suggestions, Mrs. Governor-Elect thought their red dresses would be plenty good enough. Plenty! And neither tears nor sighs nor pouts could make her change her mind about the becomingness of that particular shade of red. How do you like the story, Peggy?"

"It's *great*!" sighed Peggy. "But what happened?"

"Well, they moved to the capital to live, and on Sunday morning Mr. and Mrs. Governor and the little Misses Governor went to church—yes, in red dresses, of course. And, would you believe it, on the way home Serenity Arethusa Quiggin said to her mother: 'Mamma, did you ever in your life see darlinger dresses than the governor's daughters had on? Don't you think it would be ever and ever so becoming to me to have a new red dress?'

"But, Serenity," gasped her mother, 'your brown dress is almost as good as new!'

"But red's so *much* more stylish."

"W-e-l-l, I guess maybe it is. I tell you, Serenity dear, maybe we can manage it somehow or other."

"And although the Quiggins were poor, the first thing anybody knew Serenity Arethusa was going to church in a red dress every Sunday and feeling very stylish. But that is not the end of the matter, for on that first Sunday morning Phoebe Elvira Piper also saw those red dresses, and she gave her parents no rest until she had one herself. And when Minerva Drusilla Skinner found that Phoebe Elvira Piper and Serenity Arethusa Quiggin each had red dresses, life held no joy for her until she had one, too. So what do you suppose happened?"

"What?," questioned Peggy, all eyes.

"Why, my dear, red dresses became the rage. And people stormed the dry goods stores for the same kind of material that the governor's daughters had in their lovely red frocks. Which just shows you that to strange eyes another girl's dresses look lovely and attractive and desirable, because they're new and different from your own that you're so used to."

Peggy sparkled her adorable smile at me.

"And the moral of that is, be contented with your old plaid dress, Peggy. But, tell me, is there anybody anywhere that likes it enough to copy it and make it the style?"

For answer I picked up the newspaper and showed her an advertisement of a plaid dress that really might have been her own. So, poor child, she feels that both she and the governor's daughters are a year ahead of every one else. The delightful part of it is that the following Sunday when Peggy went to church the minister preached on fashions, and his text was: "Man looketh on the outward appearance, but the Lord looketh on the heart." So when she next came in to talk, we decided that thoughts and wishes and deeds mattered more than any little old plaid dress in the world, and that nobody ever loved anybody else on account of clothes, anyway.—The Baptist.

* * *

"Be a Lady."

Little Nellie had been taught never to put her fingers into her bowl of bread and milk, but always to use her spoon, like a little lady.

When she visited her grandfather one summer, she was allowed to eat her luncheon out on the stone step. One day a wee white pig came up and rudely pushed his little pink nose into her bowl of bread and milk. "O! O!" screamed the baby. "Be a lady! Take a 'poon, pig; take a 'poon!"
—Selected.

A Worthy Brother in Need.

BY U. G. WILKINSON.

I see in the papers that Brother G. W. Thompson, of Wilson, Okla., is sick and in need of our assistance. I hasten to say that there is no more worthy man among us than he. For many years he has preached the gospel faithfully among the destitute fields of Oklahoma and Texas, and very many have been led to Christ through his work. As he preached it, so he lived it. I have known him for almost thirty years, having been engaged much in work in the same field. I cannot speak too highly of him as an altogether worthy servant of God. Let us send him a substantial remembrance. This is the very least that we can do to show our appreciation of a brother so worthy. Address him at Wilson, Okla.

An incident illustrative of his noble and unselfish character occurred last spring. Having been sick so long myself, I was at Healdton, Okla., under treatment at the hospital there, and on Lord's day he was to have preached at Wirt in the afternoon. He begged me, if I felt able to do so, to preach in his place, which I did. At the close of the sermon he requested the church to make the contribution to me instead of to him for that day. Of course we would not do any such thing, but gave him the support that was rightly his, and the brethren made other arrangements to assist me also. What a grand man of God he is! May the Lord abundantly bless him in every way, and may he soon be restored to us, to do much more in the service of the King. Brethren, again I say, remember him.

If You Are a Mother—

- Don't scold.
- Don't be cross.
- Don't fret or whine.
- Don't be despondent.
- Don't work too hard.
- Don't be complaining.
- Don't set bad examples.
- Don't forget to be a lady.
- Don't neglect the children.
- Don't rob yourself of sleep.
- Don't read worthless literature.
- Don't forget to be kind and sweet.
- Don't wear uncomfortable clothing.
- Don't allow yourself to be nervous.
- Don't try to do two days' work in one.
- Don't forget to love and caress the children.
- Don't go without a lunch when you are faint.
- Don't forget that your husband is your old lover.
- Don't slump the shoulders and become hunchbacked.
- Don't forget that the home without mother is desolate.—Selected.

**Send No Money****When You Answer This Advertisement**

Dear Friend:

I believe I have a spectacle better than any I have ever handled before and I would like every reader of this paper to try a pair. The lenses are guaranteed to be perfect. They are ground of the same crystal as the most expensive glasses are made of, and by the same manufacturers. I want you to take particular notice of this latest style frame which is 10K Gold Filled and has ZYLO SHELL RIMS around the glasses which gives them a most beautiful appearance and prevents a great deal of breakage.

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Through these glasses of mine you will be able to read fine print easily at reading distance. You will not have to hold your reading at arm's length or even farther off to read the fine print, as you may be doing now, and thereby straining your eyes. They will fit you for any close work if that is what you want them for, or to look way off in the distance, whichever you prefer, so that you can easily recognize a friend even at a good distance away. They will help you to see plainly to file your saw or to sight your gun perfectly if you go hunting. I claim they are perfect in vision and the most comfortable to wear, that is why we call them Perfect Vision Zylo Shell Rim Comfort Spectacles.

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Try Them Out For Yourself. You Have Nothing to Lose.

I want to send you a pair of these Perfect Vision Zylo Shell Rim Comfort Spectacles on one condition only, that you are to try them out thoroughly for ten days and only keep them if they fit you perfectly. If, however, you are not fully convinced after you have given them a proper test that they are a perfect fit and are perfectly comfortable to wear you are to return them to us without a cent of pay and you will owe us nothing for this Free Trial. Can anything be fairer? Fill out the below coupon at once and let me send you these glasses including a Spring Back Pocket Book Spectacle Case by return mail.

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Field Reports

Cookeville, Tenn., October 11.—I have had some illness this year that hindered me from answering several calls, but I am glad now to say it pleased the Lord to give me strength to hold a few meetings. On September 10 I began a ten-days' meeting at Beard's Mill, closing with one confession. On September 24 I began a ten-days' meeting at Celina, Tenn. The interest was fine, and we closed with twenty-three additions. At present Brother M. Keeble is with us in a week's meeting, and he is giving some very fine lessons.—Gilbert A. Johnson.

Holdenville, Okla., October 6.—We had two confessions at Gum Springs last Sunday night. This gives them even fifty members in the congregation where one month ago there was no church of Christ. Brother T. H. Wiggs and I intend looking after them until they can take care of themselves. Brother W. P. Jones has just closed a meeting at Ragtown, with four baptisms. This place one year ago was also a mission point a short way out of Holdenville, but has now an active congregation of earnest disciples of Christ. I am now ready to start for meetings in the eastern part of the State.—R. H. Howard.

Fairmont, W. Va., October 17.—I began preaching at Union, near Philippi, W. V., on Saturday night of last week and closed last night. We had a good and attentive hearing all the time, but no additions. In May last we had forty baptisms and three by membership. One was led to obey on Sunday before I began this meeting. I hear good reports of the growth and faithfulness of the young members. We had a Bible drill nearly every night before preaching. The congregation has built a good addition to the church house since our first meeting. I will go to Fairview, Ohio, to begin work to-morrow night.—Andrew Perry.

Corinth, Miss., October 17.—I was called to Rienzi, Miss., by a white brother who made arrangements for a place for me to preach in (the Baptist church), also a place for me to stay while there. I preached three sermons for them, and much good was done. This is a mission point. These people had never heard the gospel before. I had two preachers in each service, one a Baptist and the other a Methodist, and each of them made a talk the last night and said they had learned more about the Bible these three nights than in all of their reading, and told all in the house that I was right and that it was plain. A great work can be done there. The church of Christ at Nashville, Tenn., on Jefferson Street, by Brother P. H. Black, sent us fifteen dollars to help in building our church, and Brother T. J. Stormont (white), of Iuka, Miss., sent us two dollars to help us in rebuilding the house that was blown away in March. We have been meeting from house to house ever since. I closed the meeting at Tusculumbia, Ala., and baptized six. The church at this place is doing well, meeting each

Lord's day and breaking the loaf.—J. Hannon.

Winston-Salem, N. C., October 12.—I make this final report not to advertise my own work, but that the readers of the Gospel Advocate may have some idea as to the progress of the cause of Christ in this State, because I know of some who are interested in it. There are only ten loyal congregations in the State. Those that I was with are trying to keep house for the Lord and seem to have a zeal for God. The harvest in this field certainly is ripe, with not half enough laborers. These congregations are all near Winston-Salem. Brother W. L. Reeves has lived there for several years, and has done a great work. At the time I sent in my last report I was in an interesting mission meeting near Walnut Cove. It continued eight days and resulted in six baptisms, with a number of others almost persuaded. This is the first time that the gospel in its fullness has ever been preached in that community. This is the second summer that I have spent in this field of labor, and I have enjoyed it very much. It has kept me busy this year since June 18. The brethren made a strong effort to launch other mission meetings, but were denied the use of Methodist and Baptist meetinghouses, schoolhouses, courthouses, and halls. During these four months I have held eight meetings, with forty-two baptisms, most of whom were Methodists. I was with the congregation in Winston-Salem last Lord's day. A large crowd was present. Two were baptized in the afternoon. I will leave here this week for Freed-Hardeman College, Henderson, Tenn. May every Christian put on the whole armor of God, with a renewed interest and a greater determination to fight for the extension of God's kingdom among men.—J. E. Green.

Murray, Ky., October 16.—On the second Lord's day in August I began my fifth meeting with the church at Capleville, Tenn. In the beginning I discovered that most of the preaching should be done to the church, and when the meeting closed they were greatly encouraged and edified. I have always loved to labor with this church, because they have assisted me in my work for the last few years. While there they looked out Brother James Stewart, a very faithful man, to serve them as overseer; and with him and Brother Moses Allen as overseers, I predict a great spiritual growth. On the fourth Lord's day in August I began my fourth meeting at Foster-ville, Tenn., at a place known as "Flat Rock," under a brush arbor, and the interest was good from start to finish. On the first day of the meeting I preached to people from Nashville, Shelbyville, Christiana, and Murfreesboro, and all seemed to enjoy the services. These are fine people to work with. This meeting continued eight days and resulted in one being added to the church. After closing this meeting I stopped over at Christiana, where Brother T. H. Busby was engaged in a splendid meeting. I remained over with him two nights, and he insisted on my preaching each night; and as he had the fire burning, I gladly put on more fuel. The white people attended in large numbers both at Christiana and Foster-ville, and aided much in supporting the work.

When I left, five had been baptized by Brother Busby. I am now at Murray in a tent meeting. The white church has me here doing mission work among my people. I baptized fifteen here last year, and it made me very happy to find them continuing steadfastly in the apostles' doctrine. The white brethren here have met with them each Lord's day and helped them to conduct the services and have strengthened them.—M. Keeble.

An Explanation.

BY L. C. OTEY.

Since I have ceased to participate in the work and worship and withdrawn my support and indorsement from the church at Salem, Va., I deem it appropriate to explain my reasons for so doing. My motives have been misunderstood and misrepresented in the matter. Several reasons have been given, none of which are correct.

I wish to say, first, that the house of worship at this place was built about twenty years ago and deeded to trustees of the church of Christ. For a long time the work and worship was after the divine pattern. Then they got on the mailing list of the Standard Publishing Company. They began to get the literature put out by this publishing house, and soon added the organizations advocated by such literature. Thus it continued till there would have been no objections offered to almost anything suggested in the name of the church. I moved into this community almost two years ago, and, finding not much enthusiasm with reference to these innovations, decided to see what I could do toward eliminating all such practices and get the worship back as it had started and be a church of Christ once more. After many conferences with the good brethren who were elders and deacons, it was decided to eliminate all practices which were not of divine authority and be known as the church of Christ again. We were delighted with the progress made for some time. Considerable interest was manifested and a new home for the preacher was built. About three months ago an influence was exerted again for those things which are so interesting to those who are not satisfied with divine things, and, as a result, the older and best brethren submitted, "rather than have trouble," as one put it.

And since I now believe that they will become a "Christian Church" with all of its innovations, even the extreme to which some of them have gone, I can no longer participate in the worship and indorse and help to support the work. This was my reason for my action in the matter; and when I saw there was no possibility of the divine plan of worship and

work being restored, I ceased my efforts, and will remain so till I see some disposition to return to New Testament authority, and this I do not expect to see.

I regret having to take this action, as there is no congregation of the church of Christ in all this country with which to meet for worship.

The "Christian Church" with all of its organizations and practices has no more divine authority to exist than any of the other sectarians. I cannot see any New Testament authority for participating in the work and worship with the "Christian Church," any more than I can any of the other denominations.

Pure religion may generally be measured by the cheerfulness of its professors.—Chatfield.

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Colley-Tyndall Debate.

BY W. T. HINES.

This debate took place at Hunnewell, Kan., as the result of a challenge issued to the church of Christ at Braman, Okla., about nine miles from Hunnewell, by Brother John W. Tyndall and his brethren of the Christian Church. They wrote the propositions, set the time, and arranged every detail, and then demanded that the church arrange for their man to be there. Brother Colley was notified by wire and was on the ground at the appointed time.

The propositions covered the principal points of difference between the two churches on instrumental music, and they chose one of the strongest men in their ranks to defend their contentions.

On the first day Tyndall led out on his affirmative, in a one-hour's type-written speech, which he read, setting forth every passage in the Old Testament where music is mentioned. This was route number one. When Brother Colley came to reply, he showed the proper division of God's word; that the law under which instrumental music was found did not embrace any Gentile Christian; that the promise that was given to Abraham in Gen. 12: 3 was fulfilled in Christ (Gal. 3: 16, 17); and, to find instrumental music commanded or binding on us, he must come to where the Gentiles were embraced. This could not be until the law was taken away. This occurred in the death of Christ on the cross. (Col. 2: 14.) Tyndall insisted on Colley's reading every passage he had read whether it applied to the subject or not. Colley maintained that, if it was under the law, it did not apply to the subject, and, therefore, declined to grant his request.

Then Tyndall took route number two, trying this time to prove that the Psalms of David did not belong to the law, but applied to this age as well. Colley showed that Christ called it "law" in John 15: 25—"That the word might be fulfilled that is written in their law, They hated me without a cause" (see Ps. 35: 19); and again in John 10: 24—"Is it not written in your law, I said, Ye are gods?" (see Ps. 82: 6).

Then Tyndall chose the third route to prove instrumental music in worship; that David wrote some law and some prophecy, and it was the prophecy of David that he depended on for proof. He employed many tactfully arranged arguments upon this point to show that the Psalms of David were quoted so many times in the New Testament, and he (David) by the Holy Spirit told us to sing and play when he said, "As well the singers as the players on instruments shall be

there" (Ps. 87: 7); that Christ was to open his mouth upon a harp (Ps. 49: 4; 78: 2). Brother Colley showed that Ps. 49: 4 did not refer to Christ, for it said in the next verse that the writer had "iniquity" upon him. Tyndall tried to show that Christ did have iniquity upon him. Colley showed wherever a prophecy of the Old Testament described any feature of New Testament worship, it was repeated, "as it is written;" but no passage in the New Testament was quoted from the Old Testament where any inspired man ever said that any instrument was ever used.

Tyndall chose a fourth route and surprised his people by saying that instrumental music was a "nonessential," anyway. Colley then showed how he had surrendered every point. First, not in the law; second, Psalms of David binding to-day; third, not in types; fourth, it was taught by the Holy Spirit through the prophets to be observed in the New Testament, but a "nonessential." Colley asked him to roll out his nonessential, as Paul said he would do by eating meat if it offended his brother, and pleaded with him to quit dividing the church over what he conceded to be a nonessential. This had a telling effect upon his audience, who wonder still why the Holy Spirit through the prophets taught a nonessential.

Everything passed off pleasantly, and the debaters agreed to meet again at any church where both churches are represented and invite them. The next one will be in Dallas, Texas, about January 15. The proposition agreed to for the Dallas discussion is: "The Bible teaches that instrumental music is authorized in divine worship." Tyndall has agreed to affirm this for two days. The contract agreed upon is: "Each speaker shall be allowed to select one moderator, and they shall select the third moderator; the third one not to be a member of either church represented in the discussion."

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Who Is to Blame?

BY A. F. THURMAN.

“Judge not, that ye be not judged,” says the Lord. It is lawful for one to judge righteously—that is, to let the Lord judge for him. The Lord tells us that we may know by their fruits as to their kind—character. Good fruit grows on good trees, evil fruit grows on evil trees. “By their fruits ye shall know them.” (Matt. 7: 16.) First, one must let the Lord tell him what is good and what is bad. Otherwise, he could not and should not say yea or nay. When one is really filled with the love of God, he will not be as hasty in saying things that would and do cast reflections on the name of his brother. We should be as careful to say nothing that will injure our brother as we would to say nothing that will hurt ourselves. In other words, we should do unto others as we would have them do unto us. This is the thing to be done every time—always. Then no harm can accrue to either party. The good, the best, will always follow. Then the Lord is glorified—the soul is saved. Until we will do this, have we the right to say we are partakers of the divine nature in the Christ? Do you not remember that the Book teaches us to love our neighbor as we love ourselves? Do you really love your neighbor as you do yourself? Do not answer too soon. Give yourself time to think, then answer. Do you watch yourself as closely as you do your brother or neighbor? When you do wrong, do you fall out with yourself as you do with your neighbor? Do you get to that point where you will not have anything to do with yourself because you do wrong? When you look at yourself in the mirror, do you try to look as hateful as you hope to look to your neighbor when you meet him? Do you put on a good appearance when you are with your brother, then when he has gone give him what you think is coming to him? Don't you think that it would be better to “debate the cause with thy neighbor himself,” as the Book teaches? Debate thy cause and not thy neighbor.

I fear that we are too prone to desire the exaltation of ourselves to that of the downfall of our neighbors. Does it seem to you that the only right way to show yourself approved is to show the other fellow disapproved? Do you think that the best way to advertise your goodness is by word of mouth? Do you not think it likely that you will expose yourself in trying to make known the evils in your neighbor? Do you think that the one to whom you are talking is made to know that you are good because of the many bad things that you say of the other fellow? Do you

really know what it means to think of your neighbor as you do of yourself? If we love our fathers, mothers, wives, husbands, children, and even our enemies, as we should—as ourselves—do you think the same is made known by word of mouth *only*? Do you really think it becoming in people to confess their faults one to the other? James thought it good to do so. He knew it good to do so, and therefore commanded it. Come, let us obey this blessed commandment.

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Obituaries

Dodson.

Brother Charley Dodson fell asleep in Jesus on October 6, 1922, at the age of twenty-seven years, being sick only ten days. He was the youngest son of Mr. and Mrs. John Dodson. At the age of about fifteen he obeyed the gospel, and since that time had lived a consistent, Christian life. A wife, six children, other loved ones, and friends many are left behind. We mourn not as those who have no hope, for the Scripture saith: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The writer spoke words of comfort, after which the body was tenderly laid to rest in Lone Oak Cemetery.

J. W. HOWELL.

Mingle.

James Cathey Mingle was born on February 13, 1852, near Auburn, Tenn., and died on April 2, 1922. He obeyed the gospel under the preaching of Brother Rice Sewell about 1874. He was married to Emma Gaither on February 20, 1879, to which union were born one daughter and five sons, all of whom are now living. He died at Glen Rose, Texas, while on a visit to his daughter. His wife preceded him to the grave eight years ago. It was my privilege to know him as a father, a husband, and as a Christian, in all of which he was above reproach. He loved the church and loved his family, and we always found him faithful and at his post of duty. Funeral services were conducted by Brother W. B. McQuiddy, assisted by the writer, after which his body was laid to rest near Bellhuckle, Tenn., his former home.

C. M. GLEAVES.

Pennington.

Ben Pennington, son of Mr. and Mrs. B. T. Pennington, of Stover, Miss., died on September 16, 1922, just as the glow of the setting sun was fading into night, at the age of eighteen years. He was accidentally killed at the old homestead where he was born. He obeyed the gospel in the winter of 1920, under the preaching of Brother N. B. Hardeman, of Henderson, Tenn., and lived a consistent, Christian life until the end. He was preparing himself to preach the gospel, the greatest work on earth for man. He held his first meeting at this place last August, and baptized three precious souls—his mother, his sister, and one other. His Christian life was a hard one to live. He was greatly persecuted, but stood firmly for Christ until the end.

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Mrs. C. H. MELTON.

Dotson.

Sister Susan Dotson, wife of Hiram J. Dotson, was born in Simpson County, Ky., on April 6, 1859, and died on September 15, 1922. She was the daughter of T. J. Cornwell and wife. She was married to H. J. Dotson on April 20, 1876, and was ever a true, devoted, and loving helpmeet. Brother and Sister Dotson lived happily together for a period of forty-six years. To them were born nine children—eight boys and one girl. Six of the sons and the daughter are still living, and all were with her in her last hours. Sister Dotson had been a member of the church of Christ about forty-five years, and her husband and all of the children, except one son, are also members. I had known Sister Dotson for about thirty years, and recognized in her a faithful wife and mother, an obliging neighbor, a true friend to the poor and homeless of earth, and a devoted Christian.

J. M. DENNIS.

Price.

On the morning of September 16, 1922, Nona Lowder Price fell asleep in Jesus. Had she lived until October, she would have been twenty-eight years old. Nona was one of those rare, sweet, modest girls, so unassuming, so kind and tender, and so conscientious, who shun the very appearance of evil. She obeyed the gospel when very young and was faithful unto death. She was a diligent Bible student and encouraged others to read it. Her husband said: "I have read the Bible more this year than I ever did in all my life before." She was a patient sufferer for several years, and her loving mother had made every effort to have her cured. After a year spent in California she seemed improved, and in June, 1921, was married to Elbert Price. The next June a precious baby girl was given to them; but in three months Nona was carried to her mother's, and she said: "Mamma, I've come home to die. I want you to have Annie Laurie." God's ways are past finding out. We cannot understand why our loved ones are taken from us when we need them so much, but we know God knows best. Nona's suffering is over and she has gone to her reward, and if we are faithful we shall meet her in the home where there is no death.

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Lesson to Young Parents.

BY A. ELLMORE.

It would hardly be doubted if I were to say that the faithful Christian is the most useful and important character to the citizens of the world; and it will be admitted that the most destructive character to the church is he who is an infidel, loud in his unbelief and a busy seed sower of his filth. Perhaps living in your community are two men representing these different characteristics. Now, these two men were once the sinless babes of loving mothers, and the great question is, what power was wrought upon them which caused this great contrast? Did those children, of themselves, form this great extreme? Impossible that these small parcels of inert matter, possessing neither hope, fear, purpose, nor aim, could have performed such a work. They each possessed undeveloped talents, and in order to the bringing out of those latent forces some additional power must be exerted upon them.

Now, the great Creator has ordained that, by the association of marriage, man and woman may reproduce themselves in lawful offspring. But how came these great variations among men?

To illustrate: Two pairs of young people in a given community, greatly adverse in character, married. One pair were strictly Christian and very pious; the other pair were immoral, bold and bad. They each rear a family. The Christian parents were very strict. When their children were small, their world was their home; when grown into school age, they were put for training under pious, Christian teachers; and from their cradles they were taught by precept and example to attend the public worship, and were forbidden to associate with dancers, saloon characters, racers, Sunday baseballists, and other dissolute characters. Those children were taken early into the church, where they lived lives of usefulness and honor. The children of the other family from their infancy heard lessons of obscenity and rudeness, the parents allowed parties and dances in their home, and their children were taught to dance; at a very early age they were put out into society, and mingled with the rude and the gay; they had no taste for Christian literature, but they read novels and stories of fiction.

Now, if two communities possessing these very great extremes—one class almost all good, the other nearly all bad—could be found, a church in one and a saloon in the other, need it surprise any thoughtful person as to the result in the near future? What would

be the state of society in each community?

God makes people neither good nor bad morally. He furnishes through the parentage the machine, and man develops and manages the combination. Have you been to the potter's shop and seen him throw the ball of tempered mortar upon the wheel and watched the skillful molder how he makes the great variety of vessels from the same kind of material? It is there you may learn how the great varieties of people are formed. God furnishes the talents through the parents, and allows man to develop them, and some of these are molded after the instruction of the great Architect and made into honor, but they are few.

Young parents, be on the watch. Begin with the proper training at the cradle, keep the lambs out of reach of wolves, pray to God for help, and he will give you grace, and finally glory.

Men are ready to believe everything when they believe nothing. They have diviners when they cease to have prophets, witchcraft when they cease to have religious ceremonies; they open the caves of sorcery when they shut the temples of the Lord.—Chateaubriand.

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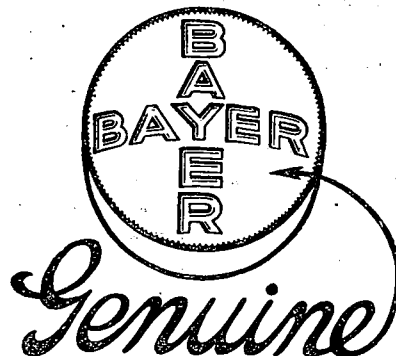
After Jesus had suffered on the rugged cross of Calvary, had been buried, and had been raised from the dead, just before he took his departure for his throne in heaven, according to Matthew's Gospel, he said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28, 19, 20.) According to Mark, he said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) According to Luke, he said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46-48.)

I understand, according to this last commission of our Lord and Master, that the disciples were to go and teach or preach the gospel to "all nations," or "every creature." They were to believe, repent, and be baptized, with the promise that Jesus would save them from their sins. Notice the order: (1) Preach, (2) faith, (3) repentance, (4) baptism, (5) the promise of the forgiveness of sins. But in these latter days some one might raise an objection. Is it to preaching? No, for Jesus has said "teach all nations" (Matt. 28: 19), "preach the gospel" (Mark 16: 15) and "remission of sins" (Luke 24: 47). Peter said: "Hearken to my words." (Acts 2: 14.) Paul says: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 13-17.) Peter said: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.) Again: "Forbidding us to speak to the Gentiles that they might be saved." (1 Thess. 2: 16.) There are other expressions used as equivalent to the gospel of Christ. (1) "The faith which once he destroyed." (Gal. 1: 23.) (2) "Preach the word." (2 Tim. 4: 2.) (3) Paul and Silas preached the word. (Acts 16: 32.) (4) Philip preached Christ. (Acts 8: 5, 12, 35.) (5) It pleased God to save that way. (1 Cor. 1: 21.) (6) Thereby the word is sown in the heart. (Luke 8: 11, 12.)

Is it faith? No. Jesus says: "Except ye believe that I am he, ye shall die in your sins." (John 8: 24.)

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You cannot please God without faith. (Heb. 11: 6.) Our hearts are purified by faith. (Acts 15: 9.)

Is it repentance? No, for Jesus says: "Except ye repent, ye shall . . . perish." (Luke 13: 3.) Again, he says to preach repentance among all nations. (Luke 24: 47.) And Peter has said: "Repent, and be baptized." (Acts 2: 38.)

Is it baptism? Is baptism a non-essential to pardon? Jesus said: "Go ye therefore, and teach all nations, baptizing them," etc. (Matt. 28: 19.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16: 15.) Reader, do you believe that Jesus ever taught a nonessential?

That is a part of the great salvation that our blessed Savior brought with him from the glory world. (See Rev. 14: 6; Heb. 2: 3.) The apostles went forth and labored under this commission.

Peter was the first to preach the gospel in fact, being guided by the Holy Spirit, and, therefore, could not make a mistake. Hear him: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) Ananias said unto Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Paul said to the Romans: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) Again, he said: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) Again, he said: "That he might sanctify and cleanse it with the washing of water by the word." (Eph. 5: 26.) Yes, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 22.)

Could any Bible reader think for one moment of denying just one statement of the blood-bought and blood-washed law of pardon of our Lord Jesus Christ? This baptism, the consummating act, is nothing else but a burial in water. "See, here is water; what doth hinder me to be baptized?" (Acts 8: 36.) Yes, "buried" with your Lord in baptism. (Rom. 6: 4.) Yes, you must be buried and raised again to walk in "newness of life." (Col. 2: 12; Rom. 6: 4, 5.) You must "be born of water and of the Spirit." (John 3: 5.) Again, Paul says: "But ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17, 18.)

There are three facts to be believed—the death, burial, and resurrection; three commands to be obeyed—faith, repentance, and baptism; three promises to be enjoyed—remission of sins, the gift of the Holy Spirit, and the promise of eternal life.

An Appeal.

BY JACK MEYER.

In a meeting recently conducted by the writer at Anderson, Tenn., there were nine additions and two restorations. Also, plans were made and a considerable amount of money subscribed to build a church house. There is a far-reaching opportunity presented to the church for increasing the strength of the cause at that place. Only one who has visited Anderson can appreciate the good to be done from the building of a house there. For the sake of the cause we claim to love, for the sake of the principles we are taught to practice, I urge Christians throughout the country to contribute to this cause to prevent this work from failing, and thus share in this glorious opportunity for proving our love for Christ. Make all contributions payable to Lark Willis, treasurer, Anderson, Tenn.

It Does Not Pay—

To live at all unless we can live for all.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To lose our temper at the expense of losing a friend.

To be discourteous, irreverent, cynical, cruel, vulgar.

To cheat a corporation at the expense of robbing our own souls.

To go to church in the morning if we are planning to go to the devil in the evening.—Charles M. Sheldon.

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The Tennessee Orphan Home is nonsectarian and undenominational in its work. A Christian home for homeless children, who are managed by good women. Controlled by a Board of Directors and Officers of the church of Christ. The best of care and attention is given all needy children received. The strictest economy is practiced, but the welfare of the children is regarded.

Our source of income is voluntary contributions from individuals and churches. The present contributors can be relied upon to continue, but, owing to scarce money, their contributions are in smaller amounts.

We hope to interest those not heretofore contributing to join in the work. We trust all who read this will join present partners and become regular in their fellowship.

If a congregation will set apart one Lord's day in each month for making contributions to the Tennessee Orphan Home, the plan will become habitual and regular.

There are a few congregations who have one regular Lord's day in each month for contributing to the Orphan Home; and while some are small, they are regular and can be counted on.

Every contribution is acknowledged by letter as received.

Good Christian homes are wanted for both boys and girls, ages from four to twelve years. Those putting the Home in touch with good Christian family homes who will take children will render a good service to the Home, to the child, and to the family receiving it.

All contributions should be made to the Tennessee Orphan Home, and letters addressed to the Tennessee Orphan Home, Columbia, Tenn., will receive prompt attention.

Visits to the Home by contributors and others interested will be encouraging to the ladies in charge, the children in the Home, and appreciated not only by them, but by all connected with the Home.

Address all communications to

TENNESSEE ORPHAN HOME

COLUMBIA, TENNESSEE

Gospel Advocate

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IS IT RIGHT TO TEACH ONLY A PART OF THE TRUTH?

[This week our readers are given another article from D. Lipscomb. These articles, though written some years ago, deal with the vital issues of to-day.—H. Leo B.]

This question is asked in view of the association of bodies known as the Young Men's Christian Association. This association had its origin, no doubt, from an appreciation of the evils of parties and sects in religion, and is an effort upon the part of the young men and old who enter these associations to remedy these evils. We certainly sympathize with all who feel these evils and who make an earnest effort to relieve themselves from the difficulty. Yet we are not insensible to the truth that men frequently make efforts to free themselves from difficulties which only involve them and others the more deeply. In such cases, while we condemn and oppose the means used, we heartily sympathize with the effort made to relieve them from the difficulties. Still the goodness of the motive does not destroy in the least the evil of the misdirected effort. A man that runs into the fire from a desire to save a suffering fellow man is not shielded from the effects of the burning flames.

But few men act in this world from consciously bad motives—that is, they are not aware that a bad motive prompts them to act. Our selfish feelings, our ambition, our lusts, our appetites, and our covetousness persuade us that certain things are right, and we, blinded by these, do the evil. We deceive ourselves much more easily than we deceive others. Interest or passion blinds judgment, and judgment is at fault, not motive. Paul is a remarkable example. He did as wickedly as a man can well do. He persecuted, imprisoned, and slew the best and purest of men and women for no wrong, for only believing and obeying God. Yet under the influence of fierce passion he persuaded himself that it was right, that he was doing God's service. His ignorance, mingled with his zeal of religion, made him persecute the right. It made him a sinner, a vile sinner, the chief of sinners, he says, and that he received mercy only because he did it ignorantly in unbelief.

If a man is conscious of acting from a bad motive, doubts may well be entertained if it is possible for him to obtain pardon. It is close akin to the presumptuous, willful sin.

Sects are wrong. Divisions in the body of Christ are among the highest crimes known to the Bible. Yet we doubt if ever a single sect was started from a motive consciously bad on the part of its founders. The Romish

Church, the first and great mother of sects, is the great offender of all. She has gone further in her assumptions of divine prerogatives and set the example that has corrupted all other sects. Yet I do not doubt that the originators of the power of Rome persuaded themselves that they were acting for the good of humanity and the glory of God in asserting and building up the supremacy and the power of Rome. Ambition and self-interest helped to blind the judgment and conceal the evil. The evil came none the less, and it is none the less a great crime before God and a curse to humanity. The Pope and the great mass of the Romish ecclesiastics, beyond a doubt, believe that in upholding and exalting the papacy they are honoring God and benefiting humanity. Their ambition and partisan zeal blind them to the truth. Luther, Calvin, and Wesley built sects, denominations, and did many other evil things amid many good deeds, but, we doubt not, with the purest of motives. Each convinced himself that the cause of true religion was bound up in his party. Hence, in building it up he was doing God's service. Those at this day who are laboring to consolidate the disciples of Christ into an organic whole—a body, a party—have convinced themselves that true church unity is found in this consolidation. While we believe this movement fatal to the cause of God, we give those doing the work full credit for being as honest as Paul was when he was persecuting the church of Jesus Christ or as he was when striving to build up that same church. Honesty of purpose or purity of motive does not shield from the consequences of wrongdoing. It makes pardon possible if we turn from the wrong; it leaves room for repentance. Unless the repentance takes place, it shields from no penalty connected with the violated law. Even in the crimes against morality, in murder, whoredom, stealing, except when done under the strong impulse of momentary passion, we think the majority of people convince themselves by some means or other that what they do is right. Their interests or desires suggest reasons that satisfy their consciences. And even the petty thieving is often done with a satisfied conscience.

The sin is in letting these selfish impulses so gain the mastery over us as to blind our judgment to the truth. It shows an exaltation of self in some of its selfish manifestations over and above God. We have more respect for self than for God. We have more confidence in self-wisdom than in the wisdom of God. We are often unconscious of this; we often mistake our wisdom, our feelings, desires, for divine wisdom. This mistake only shows how completely we have deified self and lost sight of God. The less consciousness we have of this exaltation and deification of self, the more completely self is deified and God forgotten, so greater is the sin. Unconsciousness of sin in violating a command of God is frequently an aggravation or multiplying of the sin rather than a mitigation of it. It always is so when the failure to see the violation of God's law arises from the complete satisfaction with ourselves. Self-sufficiency is an enemy to humility. Humility is a friend of God; self-sufficiency is the bitter enemy of God. Its presence drives out all respect and reverence for God and his laws and institutions. Self-sufficiency satisfies the conscience with ourselves without Christ or his law. This much in reference to good motive.

The Young Men's Christian Association was originated

in the laudable desire of avoiding some of the evils of sectarianism. There is but one effective way of doing this. That is by a full and hearty return to God's appointments as the complete and all-sufficient means of serving God and accomplishing his work in the world. This excludes all platforms, broad and narrow, save the Bible, the whole Bible, and nothing but the Bible—the Bible in its fullness and completeness as God gave it to man—the Bible in all its parts, its faith and its works, all its commands and its appointments, its threatenings and promises, its kingdom with its organization and laws. If every individual in all the churches in the world were to unite together on any platform save the Bible in all of its teachings, as liberal or as narrow as could be desired, were they to work without a jar or a discord, still they would be a huge sect against God and would stand in the way of the upbuilding of a true church approved of God.

Were all of the denominations that now afflict Christendom to finally merge into the Young Men's Christian Association, there might be fewer sects and on a more liberal basis, but still there would be no fewer sectarians. They might have exchanged a number of narrow sects for one broad one, but they would be sects and sectarians still. And because united and strong, the more powerful to oppose the truth and the more dangerous to the true church.

The result of the movement of the Young Men's Christian Association, we think, will be to add another sect to the number already cursing the church and the world. Many are tired of the narrowness of the old sects. Many think the speculations of Calvin and Luther and Wesley dead issues and no true basis for a live church. Those growing tired of these old sects and their antiquated creeds go into the Young Men's Christian Association. Their attachments for their old associates grow weak, those for the new grow stronger, until they finally break their connection with the old. Many associate with this who never had other church associations, and a new, distinct, and separate body is formed, with a broad latitudinarian basis, neglectful of the teachings, indifferent of the ordinances, and disobedient to many of the commands of the Scriptures. A new party is thus formed. It is not the church of Christ. It has neither its faith, its practice, nor its ordinances. What is it? What are those helping to build up who are aiding in its increase and spread?

So much for the principle of it. Its practice is worse. Men of diversity of ideas enter it and harmonize those diversities. How do they do this? By those best taught, most earnest and tenacious for the practice of the whole will of God, bringing the others up to their standard? Nay, verily. But by the better taught letting down to an equality with the more lax, ill-taught. And the faith and practice of the more lax become the standard for the faith and practice of the whole. Demoralization of the whole body is the necessary result.

Now, among professed Christians many believe that faith alone will save a man. Others believe that faith must be made perfect by submission to the whole plan that God has revealed for justifying man. In this association no man can teach anything as necessary to salvation, except those acceded to by the most lax of its members.

The Baptists believe that none are baptized save those who believe and are buried with Christ into death. None dare teach this truth in this association. It would give offense to the others.

Others believe that none have the promise of pardon unless they believe in the Lord Jesus Christ, repent of their sins, and are buried with Christ in baptism. None dare in this association teach the duty of being baptized for the remission of sins.

No inspired man of God ever preached faith to a sinner without teaching how faith must work and manifest itself

to be effectual. In this association men are told to believe, to have faith alone, and they shall be saved. Every member of the association lends the weight of his influence to impress this, although in direct contradiction to the word of God and his faith. No inspired man of God ever preached Christ to a single ignorant sinner without telling him what to do to enjoy the blessings of Christ, so far as we are told. We at least know they did, in preaching Christ, tell them what to do to enjoy Christ. We have no intimation that one ever preached him without preaching faith, repentance, and baptism. He who does it now, does it not with divine example or through divine wisdom, but through a feeling of human self-sufficiency. God never set an example of such preaching. Man is dependent on his own wisdom for authority for it.

Then, again, to preach only a part of the requirements of God as sufficient to secure his blessing is to say the other requirements are of no value, are nonessential. Yet Christ said of the law of Moses sealed by the blood of bulls and goats: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Paul says: "If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

To fail to declare the full counsel of God, every command of the law, is to turn away from hearing him, is to reject him and his counsel and substitute our own wisdom. It is to reject God as our counselor and adviser. It is to turn back from following God.

Can Christians do this? Can they avoid declaring the full counsel of God without forfeiting their claims as disciples of Christ? Can a man teach that faith in Christ saves without teaching what faith requires at our hands, without falsifying the word of God, especially when all understand by the use of the term "faith" faith only, or faith separated from the obedience which faith demands? When it was used in the Bible, it was always used as faith in active obedience to the word of God. The association, then, is unjust to the truth. It is unequal and unjust in its work with its members. It permits some to declare their full faith, forbids others so doing. It practically does this whether in precept it forbids it or not. Were a Baptist or disciple of Christ who believes that faith is made perfect by works, and that works without faith is dead, to declare his whole faith or convictions of what the word of God teaches, it would be an introduction of controverted points and create disturbance in the society. Yet the agents of this society can ridicule those ordinances which many believe to be the sacred appointments of God and not to be neglected or lightly treated without incurring the displeasure of God. We do not see how one of this latter class who respects either his own convictions, his conscience, or his manhood, or, above all, who reverences God and has regard for his law, can associate with or lend his countenance or influence to the upbuilding of the association. It ought to be treated just as other sectarian bodies—approved so far as it harmonizes with the will of God, opposed and rejected whenever it departs from that law. All opportunities it offers should be improved to kindly point its members to the only Heaven-ordained platform and institution for union and harmony among the people of God, the only one that is possible or practical or beneficial to man or honorable to God. But no man, out of deference to any body of men, ought to fail to declare the whole counsel of God.

The church cannot countenance violent methods, or an unfair day's pay, or an unfair day's work, or the breaking of agreements; but it must never lose its interest nor forget its obligation in the Master's name for the great multitude in the hard places in life.—Edwin S. Lines.

Our Contributors

Parental Anxiety.

BY CLAUD F. WITTY.

Earth has many sad and distressing experiences, and not the least of them is parental anxiety. We often speak of the anxiety of mothers as they, with all the longings of their mother heart, worry over the dangers that beset their children; but now I wish to speak of the anxiety of godly fathers over the conduct of their ungodly sons.

The first case that I shall refer to is that of the patriarch, Job. This good man was very rich and very great—more so, even, than any man of his time. Now, he had seven sons and three daughters, and, as is often the case with the sons of the rich and the great, they seem to have gone in pretty strong for what we, in these modern times, call "society," entertaining and being entertained. Job was a wise old father, and he certainly knew the dangers that lurked near the banquet table and in the house of pleasure. He was awake to the fact that merrymaking and having a good time was very likely to cause young people to lose their balance and to renounce God in their hearts; so, while the young people were thus exposed to this great danger, their saintly old father was full of parental anxiety for their welfare and spent his time imploring Heaven to keep them safe during their time of danger. What a sight to behold! A fine old man, loving his children and loving his God, yet knowing that his children might lose their love for God. Apparently unable to reach his children, he tries to reach his God. With his heart full of fear and anxiety, while theirs were full of mirth and revelry, the battle goes on. Suddenly the issue is decided. A messenger rushes into his presence and announces that while a great feast was in progress in the home of the oldest son a terrible storm struck the house and killed every one of the ten children and their families. Poor old father! What will he do? Will it shake his faith in God? Ah, no! Hear what he says: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "In all this Job sinned not, nor charged God foolishly." How delightful to know that his faith held fast during the terrible trial! But how sad to know that the children he loved so much were not anchored with the same faith!

May I not just here appeal to the young people who read this article to learn a lesson from this, one of the oldest stories on the pages of history? Remember that too much merrymaking, whether it is in drinking wine, feasting, dancing, or reveling in some other way, will almost certainly pull you away from God, put you beyond the reach of your anxious father's and mother's prayers, and suddenly bring you to an awful death and a more awful hell.

The next case of parental anxiety that I shall refer to is the case of the high priest, Eli. Eli was a good old man that feared God and served as high priest to his people. He had two sons that were also priests, but they were very wicked. They neither feared God nor respected their office. They ignored the admonitions of their father, paid no regard to sacred things, and defied the very God they professed to serve. No wonder the white-haired old patriarch was filled with parental anxiety that day when they dared to take the sacred ark of God on the field of battle with them! In my mind I can see him seated on a stool or chair near the gate of the city, his poor old body trembling from head to foot, as he thinks of the wickedness of the boys he still loves in spite of their crimes. Suddenly a runner dashes into view. What is the message? Are the boys safe? Ah, both of them are dead and the ark of

God has been captured. What a blow! Poor old father! Suddenly he tumbles over backward and breaks his neck.

Young men, when you shut your ears to the admonitions of your anxious father, disregard the sacred house of God, and sin yourself and lead others into sin, you are taking an awful risk. The blow will come swiftly and strike with terrible effect. Nor will you be the only one to suffer.

Perhaps you can guess that the last case of parental anxiety will be that of King David. The sons of David were, like the sons of Job and the sons of Eli, blessed with a godly father and many of the blessings of this world, but, like them also, they thought only of self and of having their own way. This was especially true of Absalom. A very handsome man, the son of one of the greatest kings that ever lived, loved by his father to the fullest extent, and surrounded with all that could make one happy, yet he is not content. Heedless of his father's admonition, he chooses his own course. At last he conceives a devilish scheme to dethrone his own father and, after murdering him, to steal his throne. In due time a revolution is started and King David flees for his life. To me, one of the saddest pictures in the Old Testament is that of this anxious father fleeing from his ungrateful son. See him as he climbs the rough road up the Mount of Olives, cursed by his enemies, betrayed by his friends, and pursued by his own son! A few days later he reaches a place of safety for himself, but he knows the battle must be fought. Joab and his generals are about to lead the army to the front. "Halt!" cries the anxious father. "Generals, spare the young man's life. I know how wicked he has been; I know what he is trying to do even now; but he is my boy, and, for my sake, spare his life." "Forward march!" shout the generals. David takes up his station at one of the towers of the city to await the coming of the awful news that will mean so much to his great father heart. "A messenger! A messenger!" cries the watchman. Two of them! "O, what is the news? Bring them in at once. Is the young man safe? Is Absalom, my son, safe? 'O, my son Absalom, my son, my son, Absalom! would God I had died for thee, O Absalom, my son, my son!'"

Thus each of these three godly fathers saw the swift-footed messenger rushing to tell them of the death of their ungodly sons. One was able to assert himself and exclaim: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" Another was unable to stand the blow and fell over dead. The third was so affected that he waited that he wanted to die in place of his boy. Young man, does all this mean nothing to you? Have you no thought for parental anxiety?

Behold, Now Is the Time.

BY I. B. BRADLEY.

It is only about eight weeks until our dear sister, Sarah Andrews, wants to start back to her field of labor in Japan, which she left nearly two years ago on account of her health. She has recuperated and is now ready to return. While here she has spent one year in David Lipscomb College to be better prepared to teach God's word to the Japanese, and is now only awaiting the funds necessary for her passage. She is a very earnest, self-sacrificing young woman, who has consecrated her life to this work and is very anxious to get back to her post of service.

Shall she have to wait long? That depends upon what you do, my brother, my sister. Will you allow this worthy servant of the Lord, who is so willing to do the service that you and I cannot do, to wait in vain for the necessary funds to take her back to this field? She has begun a good work there, and it is being held in tact by her worthy and efficient helper, Oiki San. This is the Lord's work, and can we afford to let it lack for a liberal support? We certainly cannot think of permitting such a thing.

There will be needed for the trip across the Pacific about five hundred dollars, and for the support of the work for three months something like one hundred and fifty dollars more. This is a very small amount for the great brotherhood of Christians to raise, and we ought to do it in two or three weeks. May I not entreat you in behalf of this great work of our Master to send me your contribution, and to do it right away, before it slips your mind? Surely you are ready to help teach these people the gospel of Christ. All who know not God, says the apostle Paul, "shall be punished with everlasting destruction from the presence of the Lord and the glory of his power" when he comes. Do not stop to argue the question, but just ask yourself: "*If I were one of those who know not God, would I not appreciate it in the eternal years of God if some one would send one to teach me?*" Then send me your check.

I now have on hand for this trip less than fifty dollars; for the house building fund, about one hundred and sixty dollars; and for the general fund, about fifty-five dollars. I shall publish in the papers from week to week the amounts on hand for these various funds. But send me your contribution now. That is the main thing just at this point. Your donation is needed.

[I am glad to add my indorsement to Brother Bradley's urgent request. The people of God are able to send this faithful and consecrated servant of Christ back to Japan, and I believe that they will respond with liberality and cheerfulness. Remember to send all money and checks to I. B. Bradley, 513 St. Charles Avenue, W. E., Birmingham, Ala.—H. Leo B.]

Elders.

BY T. F. DUNN.

A few days ago a young man said to me while at work at his lessons that it took a man until he was old to really be educated. This young man may have said something more wise than he at first recognized. Dr. T. W. Brents once said to me that his greatest worry about dying was that he could not will his knowledge to a young man with a vigorous body to be used for future generations. Just when a man becomes thoroughly equipped mentally for work his body begins to go down.

The young have the disposition to push, to rush, and to act quickly; while the aged, or elder, act slower, think longer, look farther in front, and see more, and thereby avoid the mistakes the younger oftentimes make. We see this exemplified every day in the business world. The young push and rush things through, but the elder have to act as the governor to the engine. Without the governor, the engine will run away. Just so in the service of the Master. God has seen fit to set apart the aged of the church of Jesus Christ to act in the capacity of the governor—the leaders, or the directors. The young and the aged are necessary to the development of the spiritual life of a congregation just as naturally as that the young and the aged live together in the same community. Just so God saw fit to select the aged to act as the balance wheel in every spiritual body. Now, to say that a young man can be an elder is just the same as to say that a young sprout of two years' growth is an aged oak. (See 1 Tim. 3: 6; 5: 1.)

A few years ago, when the "digressives" wanted to capture a congregation, the first point was to get appointed some young men as elders, then they could carry their point. To attempt to bring about growth and development through those whom God has not designated is no more an exercise of faith in God than it is to attempt to spread the gospel through the State Missionary Board or the Y. M. C. A., and we have no more reason to expect the blessings of God in one unfaithful cause than in another.

While it is right to spread the gospel, God has designated the way. Even so it is right to have elders, but God has designated whom they should be, and to use others than those designated by God is as sure to bring disgrace and reproach to the cause of Christ as that God sits enthroned to direct the human family from earth to glory. And we feel sure that God does not take cognizance of them as elders, but as unfaithful children.

When God saw fit to select assistants for Moses, he selected the aged, or elder, and from this grew the Sanhedrin. Following this teaching, it was easy to develop the principle of the elders. Contrast this, if you please, with the advice given to King Rehoboam, and the lesson is brought forcibly to our minds of God's wisdom as well as his righteousness. When men listen to the counsel of the young, the usual rule is injury to the cause or business.

Now, in justice to man, God could not allow the ones most likely to make mistakes to be the leaders or directors of his church, or the congregation; so he made it a law that the elders should take the oversight of the flock. And when I say "elders," I mean the Bible word "elder," which can only mean the aged. In our zeal some of us have made the mistake to encourage young men as elders who cannot be elders, but only "officers," and officers they are. This is the tuberculosis of the church to-day—the putting of young men where God has designated the aged should be. There are many congregations bringing reproach on the cause of Christ by appointing "officers" of the church instead of allowing Christians to grow and develop into elders as God has directed we should do. Brethren, let us follow after God's plan.

Walker-Hall Discussion.

BY H. LEO B.

This was a discussion between J. J. Walker, of the Woodland Street "Christian Church," Nashville, Tenn., and S. H. Hall, of the Russell Street church of Christ, Nashville, Tenn., on the use of instrumental music in the worship of the church. There was no specific proposition agreed upon. Brother Hall tried for months to get Brother Walker to state clearly and definitely a logical proposition, and the nearest approach to a debatable proposition was this: "I propose to give my very best reasons for believing that instrumental music in church worship is scriptural." This gave him an opportunity to wander, wrangle, and evade the real issue.

Another thing which yielded him an occasion to equivocate was a *failure* and *flat refusal* to define the terms of his clumsy proposition. Although both brethren had agreed to be governed by "Hedge's Rules of Discussion" (and all who are familiar with "Hedge's Rules" know that the first rule requires that the terms of the proposition and the exact issue be so defined that all ambiguity be excluded), Brother Walker refused to do this, and was sustained in his attitude toward this rule by his moderator. However, Brother Hall forced him to make a definite issue.

Brother Walker, unfortunately for himself, assigned, in the early part of the debate, as his reason for not defining terms, that they were too simple, that a child could understand them, and it would reflect on the intelligence of the audience to do so; but before the discussion ended the last night he gave altogether a different reason for not doing so, and one wholly contradictory to the one first given.

Brother Hall believes in keeping such discussions on the highest plane, and for this reason secured, before he would enter it, Brother Walker's signature to terms which, if followed, would have forbidden its being otherwise, one of which terms was worded as follows: "It is distinctly understood that these meetings shall be conducted with all the seriousness and prayerfulness in which our regular Lord's-day-morning services are conducted at the two

places of worship, and is not to be considered a debate in the commonly accepted use of that term, but a whole-hearted study of the subject on the part of the two speakers for the purpose of finding and testing out the unmistakably scriptural ground on the question." Another term read: "Each speaker pledges himself to do his very best to seek safe and unmistakably scriptural ground for union and to make any concession that does not violate the plainly revealed word of God that the prayer of our Lord in us may be answered."

Brother Hall kept himself on this plane from the beginning to the ending of the discussion, and comments on the contrast between him and Brother Walker in this respect were heard from all sources. Brother Hall showed to the people that a man can discuss a Bible question in a public way and be governed by the Spirit of our Lord. But here we were sorely disappointed in Brother Walker. He showed not the slightest regard for the signed agreement and persistently stayed as far away from the idea of union as he could, endeavored to play on the prejudices of the people, and avoided what would have been called a real discussion as much as possible.

Brother Hall showed rare skill in handling his part of the discussion. He paid but little attention to the much extraneous and irrelevant matter Brother Walker was continually introducing, but dealt crushing blows to everything Brother Walker introduced that had the semblance of an argument to it.

The brethren were well pleased with Brother Hall's work. Much good was accomplished, as is evidenced by the number who have already left the Christian Churches in Nashville and have identified themselves with the faithful congregations. The Lord willing, I hope to give some of the arguments made in this discussion next week or in a later issue of the Gospel Advocate.

Indorsement of Appeal Made.

BY SARAH ANDREWS.

I noted with sincere appreciation the appeal made in the Gospel Advocate of October 12, setting forth the need of a building for the work at Okitsu, Japan, and am thankful to Sister Lipscomb for the one-hundred-dollar contribution to this fund. I wish to assure individuals and churches everywhere that such a house is indeed urgently needed, that the work already begun may grow more rapidly and that we may have health to remain on the field. We live in a one-story Japanese house in a crowded, unsanitary location, but it was the best we could find for rent. On account of thieves, the police require all wooden shutters of Japanese houses to be completely closed at night; and when closed these houses have the appearance of a huge packing box, and, of course, are hot and stuffy inside. According to custom, on account of the mats we must remove our shoes at the entrance; and the houses have no way of being heated except by a tiny charcoal brazier, hence we are subjected to cold and dampness.

But even more important than for a dwelling do we need the house for the work. One house with an upstairs can serve all purposes. The work, including the night school, kindergarten, Sunday school, church meetings, Bible classes, women's meetings, etc., can be carried on downstairs, and Oiki San, her mother, and I can live upstairs. Besides a saving of rent, this plan will place the work and workers together; hence, inquirers will know where to find us. My desire is to have at least a small yard where we can arrange seats, have a clock on the building, and make things as inviting and convenient for the people as possible, so they may feel free to come in and read the tracts they may find in racks attached to the seats and trees. There are no parks in our town, and how much the people would enjoy a retreat of this kind! Land in overpopu-

lated Japan is the most expensive item; but this is the Lord's work, and the prospects are so encouraging I trust his people may be stirred to action in this matter. May we realize more and more that the salvation of every people is inexpressibly dear to our Father's great heart. What a joy it will be to meet with Japanese and other nations in the heavenly home whom we have had a part in saving! "The King's business requireth haste." Please send contributions for this proposed building fund to I. B. Bradley, 513 St. Charles Avenue, W. E., Birmingham, Ala. My address until November 30 is Avon Park, Fla.

The Sarah Andrews Home Fund.

RY H. LEO B.

This fund is to buy or build a house for Sister Sarah Andrews to live in while she works for our Master in Japan. The houses built by the natives are not suitable for one accustomed to American habits of living. It is proposed to buy or build one for her in the town of Okitsu, Japan. This can be used not only for a dwelling, but also for night school, kindergarten, Sunday school, Bible classes, church meetings, etc. After Sister Andrews has filled her mission for the Master in Japan, then other missionaries can use it. It can be held in trust by the church of Christ for future missionaries.

The following contributions have been received and sent to Brother I. B. Bradley:

K. M. Van Zandt, Fort Worth, Texas.....	\$100.00
Church at Smyrna, Tenn., by L. N. Elrod.....	40.00
Maida Austin, Scott's Hill, Tenn.....	5.00
"A Sister," Smyrna, Tenn.....	15.30
"A Sister," Boston, Tenn.....	1.00
Total.....	\$161.30

Brother I. B. Bradley has kindly consented to handle "The Sarah Andrews Home Fund." It is also the wish of Sister Andrews for Brother Bradley to handle this fund, as he has handled all funds for Sister Andrews since she first went to Japan. I think Brother Bradley is the logical man to handle all the funds that pertain to Sister Andrews' work in Japan. So please send all funds to I. B. Bradley, 513 St. Charles Avenue, W. E., Birmingham, Ala.

Somebody says pertinently: "Daniel took his religion with him even to Babylon. He showed his colors. Some of us cannot be burdened with it in vacation. With some, when vacation comes, religion seems to be excess baggage and is left behind."

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A Belated Explanation.

BY F. B. SRYGLEY.

About August 1 Brother McCaleb had an article in the Firm Foundation on "War Is Right." I waited for two or three issues of the paper for some one to correct the false teaching, and not a word of explanation or criticism appeared in that paper, and I then republished the article in the Gospel Advocate and reviewed it. After nearly three months Brother McCaleb comes forward with the following explanation:

68 Zoshigaya, Tokyo, Japan, September 27, 1922.—Dear Brother Srygley: On reading your review of my article in a recent issue of the Gospel Advocate, I was astonished out of measure to find that you and others had so far misunderstood me as to take me for what I had said in the article instead of seeing that it was an ironical mode of argument meaning just the opposite. I thought I had made the veil so thin that any one would readily see through it, but I find that I was mistaken and after drawing my picture I should have written under it in bold letters, "THIS IS A HORSE."

I had been thinking for quite a while of that argument some make that in extreme cases war is justifiable. And they illustrate it usually by the case of a ruffian attempting to impose on one's family, in which case they are apt to ask with a flourish of triumph: "Who would not be justified to fight under such circumstances?" Then I said: "If extreme cases prove war right, they also prove every other sin to be right." My article you have reviewed was the result.

Since the Firm Foundation published the article without comment, I think Brother Showalter saw my point; but since others did not and I have made such a radically false impression both on yourself and others, I hasten to acknowledge my mistake with extreme regrets. But I still fail to see how any thoughtful reader, unless he should conclude that I had completely abandoned the faith, could fail to see that I would not take a position that there is no distinction in conduct and that all actions are alike. No one who favors war in extreme cases would admit this—that is, no Christian would; but I attempted to show that this is really where it ends.

No, no, Brother Srygley, my position is, and always has been, that war is just as wrong when the war is on and our own country is involved as at any other time, and that we can no more lend it encouragement then than at any other time. Please believe me that there is absolutely no change in my belief on this question. Please let this go into the Advocate at your earliest convenience and greatly oblige.

Yours in faith, hope, and love,

J. M. McCALEB.

I am astonished that Brother McCaleb should be "astonished out of measure," for, as I have said before, there is not a line, a word, a syllable, that even remotely hints that he meant anything except exactly what he said in that article, and how he expected me or any one else to see the "irony" in it is more than I can tell. The first sentence in the article makes the following unqualified statement: "I have reconsidered this question, and for the following reasons it would seem that war is right." I know of no law of interpretation that could possibly make "irony" out of that sentence, and every other sentence in the article to its close is as *foreign* to the idea of irony as this one. The last sentence in his article reads: "Is not all conduct alike? And though some deeds may appear to be evil, in reality, does not the whole course of human events tend upward toward a final goal, the ultimate end of which is bliss?" While this statement is in the form of a question, yet I believe that any one who is unbiased would conclude that such a statement is equal to an affirmation that all conduct is alike and that the whole course of human events tends upward to a final goal, the end of which is bliss.

Brother McCaleb says: "I find that I was mistaken and after drawing my picture I should have written under it in bold letters, 'THIS IS A HORSE.'" I suppose the brother means this in "irony," but it ought to be literal, for, if this article is a sample of his pictures, they ought all to be labeled; but I would advise that he use the word

"donkey" rather than "horse," as I believe the long ears would fit better.

Yes, it is true that the Firm Foundation published the article without comment, and after several weeks had elapsed it was criticized; but as to how many readers of the article there may have been who never saw the correction, I do not know, and neither does Brother McCaleb nor the Firm Foundation. The brother now hastens to acknowledge his mistake with extreme regrets, but feels called upon to add: "But I still fail to see how any thoughtful reader, unless he should conclude that I had completely abandoned the faith, could fail to see that I would not take a position that there is no distinction in conduct and that all actions are alike." How could a thoughtful reader, or any other kind, tell how he could take such a position? Brother McCaleb has done several things that I was unable to see how or why he did them. I was unable, for instance, to see how he could take the brethren's money which they gave him to buy school property in Japan and put it in property which was deeded to the Congregational Church and lose every penny of it. I was not able to see how he could, while in Louisville, Ky., lend his influence to Jorgenson when he had driven good men out of the church in the Highlands by his foolish interpretations of the prophecies. I cannot tell why people do things; but when they do them, I have a right to pass on the act itself and not the motive.

Again, the brother says: "No, no, Brother Srygley, my position is, and always has been, that war is just as wrong when the war is on and our country is involved as at any other time, and that we can no more lend it encouragement then than at any other time." I do not suppose that any one would call that statement in question; but might it not be true that, when prison doors were staring men in the face if they made certain statements while our country was in war, good men could afford to be careful, believing they could do more good with their freedom than they could in prison? Whether it is true or not, I am sure that some brethren who are yet criticizing others for not doing some things could have gone to prison themselves if they had so desired. I have been reliably informed that a very prominent preacher in the church of Christ during the war came to the Advocate office and solicited and obtained a statement from some of its editors that he was loyal to the government, while at the same time this same preacher was criticizing the Advocate for not unwisely antagonizing the government on the matter of war. Consistency is a rare jewel, and the lack of it often leads some to criticize others for not doing what they are not willing to do themselves. On a former occasion I said that Brother McCaleb's article on "War Is Right" would confirm many that the Advocate acted right in ceasing to push Brother McCaleb as a missionary, and now, after his explanation, many, no doubt, will still hold to the same position; for, if this is a sample of his mode of teaching, he is a signal failure.

A Dark Picture.

BY S. H. HALL.

Much has been written about the circumstances and conditions that shall characterize the closing days of this old earth, but none so plainly stated as the sayings of God's eternal Spirit. Suppose we note a few things, with the hope that we may bring a lesson home to our own hearts.

1. *Infidelity shall be an outstanding characteristic of many in "the last days."* "Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that our fathers fell asleep, all things continue as they were from the begin-

ning of the creation." (2 Pet. 3: 3, 4.) Faith by many will be lost in the declaration: "The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up."

But infidelity manifests itself in two forms. First, it comes openly and arrogantly declaring its disdain for the divine predictions, and boasts of its feeling of security in the thought that no punishment for sin comes after death; that it will then have nothing to reckon with but non-entity. Then infidelity comes in the form of religion, but teaches a doctrine tantamount to that taught by blatant infidelity. For instance, just a few weeks ago I heard a lecture in the Ryman Auditorium in which the speaker declared that Christ had already come and in the year 1922 he would manifest himself and his kingdom would be set up here on earth, and that those who accepted his reign would never die. This theory is as much out of harmony with the teaching of the Bible on the second coming of Christ as the doctrine that he will not come at all.

2. *False religions and heartless and conscienceless religions shall prevail then.* I introduce two descriptive statements. First, note the following: "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4: 1-3.) That celibacy is taught and marriage forbidden in some religious orders to certain members, we know to be a fact; and that it is the rule of the monks and nuns to abstain from meat we know. It is also taught that during the forty days of Lent and two days in every week it is a sin to taste flesh or meat. But we have religious orders younger than the Roman Catholics who forbid the eating of meat as a part of their religious ideas. But the point I wish to make with the foregoing description is the fact that these teachers would have us believe that they are exceedingly humble and that their love for God is above that of others. These people cannot be judged by the zeal they put into their work, nor by their consecration to the cause they have espoused, but must be judged by what they teach. They have lied until it is not possible for them to be conscious that they are lying. These lies are branded in their own consciences as with a hot iron. The truth, perhaps, by the apostles themselves was never uttered with more confidence that it was the truth than these teachers are confident that their lies are the truth of God.

But take another description of "the last days." "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." (2 Tim. 3: 1-5.) Now, this is a dark picture, and it is not my purpose to do more by way of comment than to call attention of the leaders in the church of Christ to the fact that *they can be among the number named above!* These people described are "godly" people. They have a "form" of religion, and it may be a rather outstanding and noisy sort. What about "*lovers of self*?" Don't you reckon we have among us those who love *self* to that degree that they would tear the church of God asunder just to let *self* have his way? What about "*slanderers*?" Are we immune to slandering others with our tongues? And don't you think

"*backbiting*" is a dangerous symptom? What about "*without self-control*?" Now, do you have it in your head that the man who gives way to strong drink is the only one without self-control? If so, you are mistaken. We have preachers among us, doubtless, who know well what the Bible says about doing good for evil and overcoming evil with good; but when some one mistreats them, as they think, where is their self-control? They have none. Their carnal spirit they may hold under for a while, but out it must come. And, too, when it manifests itself, you see it adorned with innocence, but back of its actions is the devilish motive. And they may get their consciences so seared that it is not possible for them to ever think of themselves as other than those clothed with spotless purity. But God knows, and this should never be forgotten by us. Men we can deceive; but Jehovah, *never!* And what about being "*headstrong*?" Would it not be well for each of us to take each descriptive term and forget that others live on this old earth and let those terms that hit the evil in us *hit hard*? It will be too late when life's way with us is ended. If wrong we are in anything, we must get right now or never. I think I have seen things that looked to me like "*headstrongness*," and such has been at the root of nearly all the trouble that the church of Christ has ever experienced.

But I have said enough. If the words of Paul mean anything, it seems to me we are living in the last days—the very days described by him in the above scripture. What does Christ mean in the following words: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.) If he were to come to-day and disrobe all who claim to be Christians of their hypocrisy, how would that institution known as the church of Christ look? Forget about others and study self a while, for you may be dangerously sick and not know it. If I have made one soul think, then this article has not been written in vain.

Where the Difficulty Lies.

A convicted church is always a revived church, and a revived church is always a praying church. When the channel beds are cleared, the freshets from the eternal hills have a free course.

The supreme call of the present day for the churches is not to depend on this or that man for their aid, however conspicuous and divinely sealed his qualifications may be, but to get down before God in honest heart searching and confession. When once the evil things are dealt with that are now choking the springs and intervening between the Spirit of God and his people, there can be no doubt as to the sequel.

If God is proved therewith, he will assuredly pour out such a blessing as shall tax our receptivity. The difficulty is not with God, but with ourselves. He is waiting to renew the richest experiences of the past, but we must be prepared to fulfill his conditions.—The Christian.

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Evangelistic Notes

W. C. Phillips closed a meeting at Lim Rock, Ala., on the third Lord's-day night in October.

O. E. Coffman reports a fine service at his regular appointment at Iron City, Tenn., on October 22. Three were baptized.

J. G. Malphurs, Clarksville, Tenn., has just closed a ten-days' mission meeting under a tent, which resulted in ten additions.

J. T. Harris has just closed a meeting at Vanleer, in Dickson County, Tenn., which resulted in three baptisms and fine audiences.

R. H. Young, Lebanon, Tenn., has just held a meeting at Leeville, in Wilson County. Interest grew to the close. One woman was baptized.

J. Paul Slayden changes his address from Columbia to McMinnville, Tenn. He reports that the work at McMinnville is moving off nicely.

J. T. Sparkman, McMinnville, Tenn., writes as follows: "I am very proud of the Gospel Advocate now. I like the extracts from the old brethren."

W. M. Oakley has just closed at Oakman, Ala., with two additions. He is now at home for the winter, and would be glad to preach on Lord's days.

J. G. Allen reports splendid services on October 22, with one confession, at Muskogee, Okla. They expect soon to evangelize the surrounding territory.

H. R. Daniel has just closed at Center Point Schoolhouse, where he baptized twenty-one and three were restored. They promised to meet regularly for worship.

T. B. Clark preached at Gallatin, Tenn., last Lord's day at 11 A.M.; S. H. Hall, at 2:30 P.M.; and H. L. Olmstead, at 7:30 P.M. William Klingman had charge of the singing.

F. L. Paisley closed at Ludowici, Ga., with twenty-four additions. Twelve came from the Baptists and four from the Methodists. A congregation of about thirty starts work.

J. G. Allen, 1412 Baltimore Avenue, Muskogee, Okla., has some time this fall that he could devote to protracted meetings. He would be glad to hear from congregations near by.

Sister Junius Brown, Aubrey, Ark., asks the prayers of Christians in behalf of her father and mother, Mr. and Mrs. June Brown, that, if it is God's will, they may recover their health.

Lee Sanders, Wellington, Texas, has just closed at Reed, Okla., with good crowds and three restorations. He preached at home on October 22, and is now in a mission meeting at a schoolhouse near by.

J. H. Hines reports the work at Highland Park Church, in Montgomery, Ala., in a thriving condition. The Lord's-day and other Bible classes are steadily growing. There was one restoration at the last service.

J. A. Cullum, Rogers, Ark., writes: "Our work here is progressing nicely. Congregations in Arkansas, Tennessee, Missouri, or Oklahoma desiring my assistance in meetings should write me while I have open dates."

G. W. Jarrett has closed his mission work in Baldwin County, Ala. He expects to spend the winter at Candler, Fla. This is also a mission field. He has no congregation behind him, but is trusting the Lord for support.

A. B. Lipscomb has just closed a successful meeting at Hamilton, Ala. He baptized four men. One of the number was editor of the Marion County News. Brother Lipscomb will preach next Sunday at Reid Avenue, this city.

J. S. Daugherty has just closed his work in East Texas. He will now make his home in Dublin, Texas. In the twelve years he has labored in East Texas sixteen congregations have been established and many others strengthened.

Aruna Clark, Miami, Fla., reports a very enjoyable service at that place. Joe L. Netherland preached at Miami at 11 A.M. and at Homestead at 3:30 P.M. Brother Clark preached at Fort Lauderdale at 3 P.M. and at Miami at night.

J. Pettet Ezell has just closed a ten-days' meeting at Franklin, Ky., resulting in seven baptisms and one from the Baptists. Brother Ezell reports a very pleasant stay there. Willis H. Allen lives there and labors with this church.

G. A. Dunn writes from Sparta, Tenn.: "After the seating of all aisles and the rostrum the crowds are too large for the house. The meeting will continue until October 29. Five have been baptized to date. Success to the Gospel Advocate."

A. A. Bunner announces a reunion of the Bunner and Sapp families at Red Sulphur Springs, W. Va., on the Bunner farm on White Dog Creek, on Saturday before the third Lord's day in August, 1923. Gospel preaching will be a feature.

Elwin Bost and Miss Phala Norman were married at the residence of C. L. Hanan, in Muskogee, Okla., J. G. Allen officiating. Brother Bost is a popular young evangelist from the Thorp Spring Bible School, and the bride is a former student of Gunter Bible College.

J. C. Pendergrass, Livingston, Tenn., has just closed at Board Valley, with six baptisms and eight restorations. He is now at Andrews Cove, and will go next to Briarstone, Clay County. He has been busy since June, principally at mission points. The Livingston church has helped in his support.

H. M. Evans writes: "The church at Selkirk, Ontario, Canada, has recently closed a meeting of two weeks' duration, with four baptisms and one confession (baptism later). O. E. Tallman did the preaching, and it was well done. The church here is highly pleased with the results of the meeting."

Leslie G. Thomas, Flint, Mich., writes: "Yesterday (October 22) was a great day for the church here. J. W. Shepherd preached both morning and evening. In the afternoon we had a mortgage burning. This was made possible by the Vinewood Avenue and Hamilton Boulevard congregations in Detroit."

Emmett G. Creacy, Horse Cave, Ky., writes, October 25: "The meeting closed at Temple Hill, in Barren County, Ky., last night. Ten were baptized and two were restored. The church at Temple Hill now numbers about sixty members. They promise to meet regularly and keep house for the Master. I shall leave on Friday for Barterville, Nicholas County, Ky."

Andy T. Ritchie, Madison, Tenn., recently returned from Ash Flat, Ark., where he conducted an interesting meeting, with one baptism and one restoration. He also officiated at one marriage. He drove through in his car. He has just closed a meeting at his home which resulted in two additions and one restoration. He considers these the most interesting meetings of the season, as the former place was his childhood home and the latter his adopted home, where he has lived for fourteen years.

From Frank Baker, Middleton, Tenn., October 23: "I am for the present with the faithful at New Hope Church. This is one of the oldest congregations in West Tennessee. The Lord's people have been working and worshipping here since 1841. Here I enjoyed the best song service for ages. Our good brother, J. D. Alford, is the song leader, and he knows what to sing, as well as how to sing. I preached on Saturday night and on Lord's day and Lord's-day night, and, if not stormed out, will preach again to-night. My next point in Tennessee is Macon, then on to Arkansas for a month's work."

J. Clifford Murphy writes from Prescott, Ark., October 23: "On September 30 I came to this town. After going over the town, I found it given over to vain worship entirely, with the apostate Christian Church. We asked them to let us use their house and were refused. We then asked for the courthouse and were refused. So we then rented a building in the business part of town and proceeded with our meeting. After continuing two weeks, three were baptized, and we have persuaded about twenty-five or thirty to come out from the 'progressives' and worship God 'as it is written.' I have labored with them one week since our meeting closed, in order to strengthen them in the work. I shall leave for home to-day to see my family. I would like to come back in about thirty days to encourage these brethren, but am not financially able. If there are any that would be interested in taking up this work, they may write me at Pulaski, Tenn. I am also asking some of the Arkansas preachers to go to the rescue of these brethren in Prescott."

F. B. Srygley reports two fine audiences at Hillsboro, Tenn., last Lord's day.

J. C. Mosley is in a fine meeting at Hardyville, Ky., with six baptisms when last heard from.

J. L. Hill preached at Trinity Lane, this city, last Lord's day, to two fine audiences. One baptism.

Ira Womack reports two fine services at Ardmore, Okla., on October 22. He preached at Berwyn in the afternoon.

Thomas C. King has just closed at Nelson, Tenn., near Lawrenceburg, with thirteen baptisms and eleven restorations.

S. H. Hall reports a good day at Russell Street, this city, last Lord's day, with three by statement and one reclaimed.

F. W. Smith preached to a packed audience at Franklin, Tenn., last Lord's-day morning, and to a fine audience at night also.

J. J. Reynolds preached on last Lord's day at Jordan Springs, near Clarksville, Tenn. He reports good crowds and a very pleasant visit.

W. O. Norton preached on last Lord's day for the Jones Avenue (Joy's Flower Garden) congregation, this city. Good crowds and good attention.

N. B. Cuff, of David Lipscomb College, preached two splendid sermons at Reid Avenue Church, this city, last Lord's day. Song service conducted by Prof. B. H. Murphy.

From R. A. Craig, Shelbyville, Ky., October 30: "Last Sunday I was at the Forks of Elkhorn, with good attendance. At the morning service we had one addition and fine interest. The work at Shelbyville is moving along with good interest. We have a membership numbering forty at present, and hope to make a steady growth."

From Robert E. Wright, P. O. Box 1773, Los Angeles, Cal., October 23: "The work at the Central church of Christ, 1720 South Flower Street, continues to grow and prosper in the ways of the Lord. The work at Ontario is also doing exceedingly well. S. E. Witty was with them last Sunday and makes a fine report. Their new house will be completed by January, I feel sure. Last Sunday was another fine day at the Central Church here. House filled, spirit fine, and two additions to the congregation—one by baptism, one by statement. Three precious souls have been baptized by my own hands this month to date. If you have friends in this great city whom you would have us look up, send their names and addresses."

J. H. McBroom recently closed a good meeting at Keltonsborg, Tenn. The church is small. He is now at Readyville for a few days. This is the last meeting he has arranged, and he would like to have others for November and December. He writes: "It has been my good pleasure to labor with the Main Street church of Christ, Shelbyville, Tenn., for twenty-five months. There are many fine people in this congregation. I like this kind of work and appreciate the many calls I have received for local work next year, but I like evangelistic work better and have decided to devote all my time to it. I will make my home in Murfreesboro, Tenn., after January 1. Churches wanting me for meetings or for monthly preaching this winter should write me at once. My address will be Shelbyville, Tenn., till January 1."

O. E. Billingsley writes from Cordell, Okla., October 24: "Sunday, October 22, was a great day for the church of Christ in Cordell. There were three hundred and five in Sunday school when the record was made. Twenty-five or more were late to their classes and were not present when the counting was done. We had many friendly visitors at the eleven-o'clock service. A total of more than five hundred and fifty people attended church that day, I am told. Some suggested that the number is about one-third of the population of Cordell, according to the United States census. Many faithful people from the surrounding country were in attendance. At the night service the house was filled to overflowing and the attention was fine. It was a most respectful and appreciative audiences. I must commend the people of Cordell for their love of the gospel. I am delighted with my new field of activity. At the evening service three precious souls made the good confession."

R. D. Smith writes from Wichita Falls, Texas, under date of October 23: "The meetings yesterday were all good. There were nearly two hundred in the Bible classes, and the attendance at both the morning and evening hours was

above the average. We have lately made considerable repairs on our auditorium, and this adds much to the appearance of things about the building. We are making preparations for our meeting, with Foy E. Wallace, Jr., to do the preaching. One of the things that looked like business to a preacher was the raising of the necessary funds yesterday to defray the expenses of the meeting, so that this matter will not weigh upon the minds of the members further. A great meeting is expected, and we ask the prayers of God's people everywhere to that end."

There is a small band of Christians meeting in Minneapolis, Minn. They have C. E. Plank with them at present as evangelist. The burden of planting the cause in that great field is greater than they can bear alone, and, therefore, they are appealing to the churches for help. This is the only congregation of the church of Christ in Minnesota. It is the center of a group of four States that are destitute of the pure gospel. There are seven hundred thousand people in the twin cities of Minneapolis and St. Paul, and only about twenty-five members of Christ's church to sustain his cause. Brethren, will you not lend your assistance? This is a great field, and it is too great a burden for a few to carry alone. We should all get behind it. Wayne S. Taylor, 119 Second Street, North, Minneapolis, Minn., is the treasurer.

J. A. Hudson who recently changed his field of labor from Oklahoma City, Okla., to Memphis, Tenn., writes as follows: "Through neglect partly, but mainly from the press of new duties, I failed to report the results of the meeting conducted by G. A. Dunn at the Tenth Street Church, in Oklahoma City, with which I closed my work with that church. I stayed until the last day of the meeting, but not for the last sermon. The church worked hard. Brother Dunn labored with great force. There were seventy-one additions. The Tenth Street Church was left with a membership of more than five hundred. It is a great church—one of the greatest I have known. I labored with them for three years and love them dearly. As a bounty they gave me a Ford car, which I drove through to Memphis. The work is encouraging here. I baptized a woman last Monday, and a young lady was buried with her Lord in baptism last night. One placed membership yesterday. The audiences are just splendid. The evening audience is far better than is usually found in a city."

From E. E. Shoulders, 699 Flatbush Avenue, Brooklyn, N. Y., October 23: "Yesterday was another good day counted in favor of the work here. Sister Baulch was a pleasant visitor among us yesterday. She hails from Fulton, Ky., and expects to remain here until about the first of December. This was her first visit to New York and her first Sunday. Though there is much to be seen in and around this great city, she did not let the sight-seeing craze get the best of her, as seems to be the custom of almost all Christians (?) who come to New York. She says: 'I will be at services every Sunday that I am here.' It makes us feel good when such people having so great faith and zeal come among us. It spurs us on and makes us want to do even more. I am still confident that there are many, many congregations and individuals who are deeply concerned about this mission field, but for some reason or other they have just not got started. Surely it is time for all to cease parleying and to begin to act in the matter. We are working hard, praying, and living in hope of brighter and better days in this work. Send all contributions to George M. McKee, treasurer, Box 15, Station N, New York, N. Y."

Will W. Slater writes from Beaumont, Texas, under date of October 22: "I was with the brethren at Henryetta, Okla., over the second Sunday. I found a fine family of the Lord's people there, meeting in a hall. They have purchased a lot and will build a house soon. We drove from Henryetta to Dallas and spent two days at the fair, also had a pleasant visit with J. B. Nelson. We then made our way to Floyd, where I preached over Sunday. We arrived in Beaumont on Wednesday, and I began regular work with the South Park Church yesterday. We had fine services, with one taking membership and one confession—a man with grandchildren. I was with this church six months this year, and at the close the contract was renewed for a period of two years. We are glad to be here again. Everything starts off well. By agreement these brethren are to let me off for one or two singing schools, or one or two winter and spring meetings; so, if you need a singing school or a short meeting, write me. I also have July, August, and September for protracted-meeting work. Most of my time has already been engaged. All correspondence should be sent to me at 184 Elgie Street, Beaumont, Texas."

Home Reading

What Tob Did.

A little old woman lived all by herself,
And a lonely old woman was she.
All the children she had were a dog and a cat
And little lame chick-a-dee-dee.

At sunrise each morning she lit up her fire
And gave little Toby some meat,
Some milk for her kitty, and then she would spread
Some crumbs for the birdie to eat.

One day the old dame felt exceedingly ill
And unable to rise from her bed;
So the chick-a-dee-dee sang a sweet little song,
And the kitty purred close by her head.

But Toby jumped out of the window, and off
He flew to old Nancy McKay.
He whined at her feet and pulled at her gown
Till she followed him over the way.

Nancy started the fire, made a good cup of tea,
And soon the old dame was quite well;
But if Toby, her dog, hadn't shown such good sense,
What had happened we never can tell.
—Jean Campbell.

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Humble Heroism.

Negroes frequently exhibit a wonderful heroism in times of danger. An instance of this I witnessed when a freshet in the Alabama River caused the country on each side to be overflowed for many miles.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them.

Many relief expeditions were sent out. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising. Two boats started at once to their assistance. In one of them I went, accompanied by another white man and a negro. A heavy rain was falling, and daylight was beginning to fade away. The poor creatures began to clamber hurriedly down to the boat.

"Stop!" I cried. "The women and children first."

The men obediently resumed their seats. We took in all the children, then the women, and were about pushing off, telling the men we would hurry for them as quickly as possible or send the first boat we met, when an old woman (I noticed she was the last to get into the boat, and had done so reluctantly) seized the corner of the house, and, looking anxiously in my face, said: "Marster, ain't you gwine to take my ole man?"

"No, auntie," I answered, "the boat is too full now. He must wait till we come back."

The words were hardly out of my mouth, when with a sudden spring she was up on the roof again. It shook as she scrambled on it and took her seat by a little, withered, old, black man, whose hand she seized and held as if she were afraid we would tear her away from him.

"Come, auntie," I cried. "This won't do. We can't leave you here, and we can't wait any longer on you."

"Go on, marster," she answered. "I thanks yer, en I pray de good Lawd to fetch you all safe home; but I'm gwine to stay wid my ole man. Ef Simon got to git drowned, Liddy gwine to git drowned, too. We dun bin togedder too long to part now."

And we had to leave her, after throwing some blankets and a lot of provisions to them. As we rowed off in the rain and night a high falsetto voice, tremulous with age, came across the waters. We stopped our oars to listen to

their song. It came clear and distinct—first, Liddy's trembling voice, and then a chorus of a dozen or more of the deep bass voices of the men:

"We're a-clingin' to de ark,
Take us in, take us in!
Fur de watah's deep and dark,
Take us in, take us in!"

—From the Christian Leader.

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The Sundew.

A little plant grew in the meadow. It was a beautiful plant with a long stem and tiny delicate flowers. But the leaves were even more beautiful than the flowers.

Around each leaf was a wonderful green fringe, and the leaves were always covered with tiny drops that shone like diamonds in the sunshine; so the little plant was called the "sundew."

Many flies and other insects came to visit the sundew. They thought the drops shining on the leaves were little drops of dew, and they came to take a drink. But if a little insect stopped to take a drink from the sundew, he never, never went home again; for the sundew was a wicked little plant, and she made the drops of dew and kept them there to deceive the insects. As soon as a fly touched one of her leaves, he stuck fast to the sticky drops. Then the green fringe folded itself tightly over the poor fly and held him fast. The fly tasted very good to the little sundew plant, and she ate him up just as fast as she could. But she could not eat as fast as a little boy or girl. It took her many days to eat the fly.

Then the little sundew opened her leaf quite wide again and waited for another fly to come.

Soon a small green fly came humming along, but he did not stop to visit the sundew. Many other insects passed by, but none of them came to the pretty shining leaves.

"I wonder if I shall have any breakfast to-day," thought the little sundew. Just then a very thin insect flew down and touched one of the pretty flowers. Then he flew straight down to a shining leaf, and the leaf shut up and held him fast. So the little sundew had him for her breakfast.—Frances Camp Duggar, in *Child Life*.

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How Clarine Didn't Do Wrong.

There was a little girl whose name was "Clarine." That is an odd name—don't you think so?

She was about four years old, and a plump, jolly little maid, with fingers which dearly liked to touch and take most things that her eyes saw. There are a great many things which it is not best for children to have or to eat, and the mothers have to decide.

Clarine had a kind mother, who wanted her child to do right, and never touch what she must not take. She taught her in such a pretty way. I'll tell you about it, because it's something you can do your own selves.

Every time the mother saw Clarine looking at anything forbidden, with a wish in her eyes, or saw her fingers begin to reach out toward it, she would say in a pleasant voice: "Now, Clarine, put your hands behind you."

Clarine, without crying, would straighten up her plump body and clasp her hands behind her back. She knew what it meant, just as quick as her mother spoke. You know you can't touch anything you shouldn't when your hands are clasped behind you.

I have seen Clarine stand that way many a time when good things were on a table before her, and she never cried about it.—Helen A. Hawley, in *Christian Leader*.

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Yesterday and to-day

Have been heavy with labor and sorrow;
I should faint if I did not see

The day that is after to-morrow.

—W. J. Dawson.

Gospel Advocate

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

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Editorial

Encourage People to Live at Home.

To the discredit of the American people it must be said that there is a growing tendency to live away from home. They are living in apartments and patronizing restaurants and eating houses more and more, which weakens the home influence and ties. Any practice that detracts from the home is not best for our people. Living in clubs and restaurants should not be encouraged, only as a necessity. Club life is not productive of good morals and pure living.

The Passing of Lloyd George.

After serving Great Britain for about thirty years, Lloyd George has retired from the premiership. He has just passed through seven most stormy years, and through them all he has shown himself to be a great man. It is feared that England has not acted wisely in failing to keep him at the head of the government. Not only England will miss him, but the whole world will miss his counsels. Until the last he resisted the bloody Turk and withstood France as she held out a sympathetic hand to the Turk.

The United States Quits Bootlegging.

Those who are not pleased with the decision of state to put a stop to the sale of liquors on American ships are not law-abiding citizens, for it is the pleasure of the law-abiding citizen to obey the law. It is the purpose of the government to stop the sale of liquors on American ships anywhere in the world and to stop their sale on foreign ships in American waters. It is now unlawful to sell liquors on American ships anywhere in the world whether owned by the government or privately owned. No foreign ship may bring such liquors within the three-mile limit, sealed or unsealed, whether they are or are not intended for consumption in this country. Instructions have been given by the President to Chairman Lasker of the Shipping Board to discontinue the sale and transport of liquors on Shipping Board ves-

sels, and he has instructed Secretary Mellon to deliver similar orders to all private owners of American ships. This is encouraging. Let us hope the day will speedily come when men will cease voluntarily to drink intoxicants.

For Autoists in Japan.

We are informed that the following traffic rules for automobile drivers are posted in conspicuous places on the streets of the cities of Japan:

At the rise of the hand of the policeman stop rapidly. Do not pass him by or otherwise disrespect him.

When a passenger "of the foot" hoves in sight, tootle the horn trumpet to him melodiously at first. If he still obstacles your passage, tootle him with vigor and express by word of the mouth the warning: "Hi, hi!"

Beware of the wandering horse that he shall not take fright as you pass him. Do not explode the exhaust box at him. Go soothingly by or stop by the roadside till he pass away.

Give space of the festive dog that make sport in the roadway. Avoid entanglement of dog with your wheel spokes.

Go soothingly on the grease mud, as there lurk the skid demon.

Press the brake of the foot as you roll around the corner to save the collapse and tie-up.

It is in order for traffic laws for automobile drivers to be more rigidly enforced in this country. The automobile is responsible for many deaths. Its toll is great.

Baptismal Pool Suddenly Filled.

The following is a clipping from the Danville correspondent to the Louisville Post. The preacher, W. R. Davidson, well known and honored in Kentucky, died recently. God says: "I change not." If he could furnish water in the desert for the Israelites, he could furnish water in Casey County, Ky., for the baptizing, if he wanted to.

"Danville, Ky., November 8.—Few people nowadays believe in miracles, but members of the Baptist congregation at Ellisburg, Casey County, were almost convinced that the miraculous had occurred, following a protracted meeting conducted at the little church there by Rev. W. R. Davidson, who resides in this city. The meeting had been in progress several weeks and there were thirty-three converts to be baptized. Rev. J. N. Bowling, now of St. Joseph, Mo., was pastor of the church, but Mr. Davidson was conducting the revival. Sheridan Downy and Vincent Peyton, who were deacons of the church then, still occupy the same positions.

"The weather had been dry for several months and the Big South Fork, where all previous baptizings had taken place, was perfectly dry. A delegation composed of Alfred Coulter, of this city, now councilman in the Fifth Ward, and a number of other men, was dispatched to locate a pool of sufficient depth. They returned with the information that the river bed was dry, and arrangements were made to postpone the ceremony until later in the year, as all members knew the regular baptizing pool was perfectly dry.

"The minister and congregation were startled when a messenger brought the report on the last night of the meeting that the regular pool in the creek near the church had filled with water since the committee had returned from their trip.

"No rain had fallen, and the people were loath to believe the report until they visited the place and saw with their own eyes. Although the whole bed of the river was dry except the one spot, the water rose to the depth of four or five feet, and the baptizing was conducted on Sunday afternoon. Mrs. Alfred Coulter and Mr. and Mrs. Thomas Young, of this city, were baptized and bear witness to the remarkable coincidence. Rev. Mr. Davidson was interviewed and verified the foregoing statements. He said the water began sinking shortly after the baptizing ended, and that by the following Wednesday the pool was as dry as the river bed. No more water appeared in it until the fall rains set in."—J. G. Bow, in Western Recorder.

The Lord evidently attached much more importance to the baptism of these thirty-three "converts" than do the Baptists, since he worked a miracle to furnish water for their baptism. The Baptists teach that people are saved before and without baptism. No necessity for the Lord to work a miracle in order to perform a nonessential!

The Christian Standard and Honorable Controversy.

BY M. C. K.

In addition to what our readers already know of our own policy of fairness and justice toward all parties concerned in the discussion of matters over which, unfortunately, there is division, and particularly of our treatment of the Christian Standard and its representatives in such discussions, it is due them to know something also of the course which that journal has pursued toward us in recent years in the same line. In its issue of July 8, 1922, commenting editorially on O. E. Payne's book on instrumental music, the Standard made the insinuation about "the papers of our conservative brethren," calling the Gospel Advocate by name, that they exhibit "senselessness" in their debates by not being "open-minded seekers after truth," and made the direct charge that they "have attacked" the said book "bitterly, but without giving their readers an opportunity of seeing for themselves the facts and arguments Brother Payne presents." Accompanying this ugly reflection upon us was the additional charge that these papers "are unwilling to seize upon every opportunity to prove to us that instrumental music is unscriptural, and, in turn, to examine fairly any evidence that we may offer even that it is as permissible an expedient as the Gospel Advocate itself."

Immediately on the appearance of these charges and reflections and "for the Standard's special benefit as well as that of the general public," I published the fact, and courteously asked the Standard to let its readers see it, that our very serious reason, and our only reason, for giving "O. E. Payne no personal recognition in these columns or anywhere else" was "his uncivil conduct." I not only informed our Cincinnati contemporary of "the dishonorable methods in his book," of which the presiding genius over the Standard seemed not to be aware, and which had "put him under the ban and practically killed him with right-thinking people;" how "he cut out the word 'classical' and the words 'chanter, church singer,' and thus concealed from his readers the vital fact that Sophocles makes a broad distinction between the classical and New Testament meanings of *psallo*;" how, "in order to make it appear that Justin Martyr's writings favor instrumental music in the worship, he added words which Justin Martyr does not use;" and, finally, that, in order to make it appear that "Hastings' great work entitled 'Encyclopedia of Religion and Ethics'" was not against his contention about Justin Martyr, "he cut out the sentence, 'Justin Martyr argues against it;'"—I not only called the Standard's attention to all of these seemingly deliberate and willful perversions of truth, but I gave it the additional significant information that this man's "uncivil conduct" even went to the ill-bred extreme of "*charging me with willful falsehood*," and that these ugly things were all that barred him from our columns. I was not only careful to apprise the Standard of these facts, but, as a matter of simple justice, asked it to let its readers see them, that they might know the reason why we would have no exchange with the man in question, *but not a word of it has the Standard ever let them see!* "Open-minded seekers after truth," indeed!

But this is not all nor the worst of it. Instead of letting its readers know the truth of the matter, the Standard permitted this unprincipled man to state in its columns that I "freely tendered to" him "all the space" he "wished in the Gospel Advocate" until I "had read" his book, and that then, according to his insinuation, I found I could not meet his argument and therefore shut him out!! I *knew* that the Christian Standard *knew* that, instead of the Gospel Advocate shutting out the Standard's representative and thus refusing to give both sides a hearing in its columns, the very reverse was true, the Standard itself being guilty of *that very thing in connec-*

tion with that same man when the Advocate wanted both sides to be heard in both papers, in confirmation of which I reminded it that "back in the winter of 1917 and 1918," when this man, who afterwards proved utterly lacking in principle, asked for it, I promptly "tendered to him Advocate space" if the Standard would let both sides appear in its columns also, but that when "he went on to Cincinnati to ascertain the 'Standard's wish in the case'" he was met with "the Standard's refusal to let the discussion appear in its columns," and that this was "*the reason why there was no discussion*." I asked the Standard to let its readers know these facts also, *but not a word of it has it let them see!* "Open-minded seekers after truth," indeed!! Such procedure may be in harmony with the Standard's conception of honorable controversy, but we are glad to say it is not in harmony with ours. In the face of such facts, the Standard has the temerity to talk about others being "unwilling to seize upon every opportunity to prove to us that instrumental music is unscriptural, and, in turn, to examine fairly any evidence that we may offer!" "O consistency, thou art a jewel!" If that journal does not hang its head in shame at these facts, its failure to do so will not be complimentary to it.

The fact is, in spite of the Standard's "blow and bluster" in recent years about loyalty to the Restoration Movement, in which, we are glad to add, it has said much that is true; its loud call to those who have so far outstripped it in following the path of departure from New Testament ecclesiastical polity, which path was entered by the Standard itself the very day when, under the leadership of its illustrious founder, it set the seal of its indorsement to any general ecclesiastical organization with a central board of supervisors and managers; and its brave attitude toward this glaringly indefensible set of destructive higher-criticism sympathizers in its ranks whom a school-boy tyro in debate could easily meet and defeat;—in spite, I say, of all this apparent fight for the primitive New Testament order, the Standard has given unmistakable evidence that it is afraid to meet the instrumental-music issue which it has raised itself in its indorsement of the Payne book and that it is "unwilling to seize upon" any "opportunity" at all to defend its Payne-book doctrine on *psallo* when both sides can be heard in its columns. Instead of the Gospel Advocate being "unwilling to seize upon" such opportunities, one of the Standard's ablest editorial contributors in the person of the venerable J. B. Briney—undoubtedly the equal if not the superior of any logician on its staff—has recently been heard on the question in our columns, though quite likely neither to his nor to the Standard's comfort; *but not a line of it has the Standard published!* "Open-minded seekers after truth," indeed!!! Side by side with the Advocate's established willingness for both sides to be heard in its columns, our readers are entitled to know the fact that the Standard not only refused such a hearing in its columns four years ago, but that it has not published a word of the recent exchange with Brother Briney. Some years ago the impartial and fair-minded Russell Errett opened the Standard's columns to a discussion of the society question between it and the Gospel Advocate, and he himself conducted the Standard's side of the argument, in which he was signally fair, just, and honorable throughout the investigation. The discussion not only elicited general and widespread interest among the constituencies of the two journals, but it called forth the hearty and enthusiastic interest of the beloved and lamented J. W. McGarvey, who, at its close, personally urged me to continue the use of my pen in defense of the supremacy and divine function of the local church. I am wondering where is the generous spirit of Russell Errett to-day, for I cannot think it has been or is back of the Standard's course exposed in this article.

But, so far as the present controversy is concerned, we think we understand the situation. In their hasty indorsement of the Payne book—a book not only grossly dishonorable and unprincipled in its dealings with authorities, but, in my judgment, the most deceptive and fallacious in its reasoning of any work on the music question ever produced in the ranks of the Restoration Movement—both the Christian Standard and our beloved Brother Briney have taken a position which they are unwilling to undertake to defend. However, they must either absolutely and distinctly repudiate what they have said or be held strictly responsible for that position, one or the other. The Payne book boldly and categorically declares that “it is impossible to *psallein* without a musical instrument,” and that “we must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*,” and the Christian Standard says the Payne book leads to the “overwhelming conviction that not only was instrumental music allowed in the worship of the primitive church, but that it was positively enjoined;” and Brother Briney, in clear, explicit, and unambiguous terms, commits himself to the Payne-book position. He says the author of the Payne book “demonstrates”—and he informs us that he uses this word *demonstrates* “advisedly”—“that when the New Testament was written ‘psallo’ carried with it the idea of the use of the instrument of music.” That clearly and distinctly settles it if he means what he says. His language is not only clear and unambiguous, but it categorically declares, just as plainly and positively as the Payne book and the Standard declare, that “the idea of the use of the instrument of music” was in *psallo* “when the New Testament was written.” His statement is either true or it is not true, and it is susceptible of no other disposition. But if it is true, then “the idea of the use of the instrument” is in *psallo* wherever we find it in the New Testament, and therefore, according to this doctrine, openly declared and espoused by Brother Briney, we never do what *psallo* tells us to do till we have “the use of the instrument.” He says this “idea” is “carried” in *psallo*. Then, of course, *it is in it*. Hence, if what this plain and unequivocal language declares is true, every church that does not have “the use of the instrument” in its worship is in open rebellion against God, so far as doing what *psallo* requires is concerned. All avenues are here closed, and there is absolutely no escape from this position.

Moreover, so far as the Gospel Advocate is concerned, I respectfully add that neither the Christian Standard nor the beloved Briney shall cover up with explanations or evade the issue which they themselves have here created. It is not a question of our *construction* of their language, but their *language itself* that is here involved, and it must stand unless they say they *did not mean what they said*, and therefore retract and repudiate it. Hence, unless they distinctly make such retraction and repudiation—and in that case, away goes the Payne book, so far as they are concerned, and all of its deceptive and misleading defense of their pet theory—then, the Standard must excuse us from any sort of discussion with it about instrumental music as a “permissible expedient,” and Brother Briney must excuse us from bandying words with him over his claim that “for forty years or more” his “position has been that an instrument may be used as an aid to singing.” With all due respect for this venerable champion of many glorious and hard-fought battles, that statement is utterly absurd and ridiculous if “when the New Testament was written ‘psallo’ carried with it the idea of the use of the instrument.” If this latter statement is true, then it is *not* a case in which “an instrument may be used as an aid” in obeying the command in *psallo*, but it is a case in which “an instrument” *must be used*, or otherwise the command in *psallo* cannot be obeyed. A mathematical

demonstration could not be clearer or more conclusive. Hence, begone with your talk about the instrument as a mere “expedient,” “an aid,” or the “liberty” to have or not have a thing *which God commands us to have*. If “when the New Testament was written ‘psallo’ carried with it the idea of the use of the instrument,” and Brother Briney says it did, then we have no more done what *psallo* carries with it till we have “the use of the instrument” than we have done what *baptizo* carries with it till we have immersed. From page 73 of my review of the Payne book, I here quote a statement of its author’s position which is applicable in this connection:

“Hence, according to his teaching, every church of God in the world to-day which does not have and use in its worship an organ or some other musical instrument made by human hands is in open rebellion against God. With him, it is no longer even a question of *liberty*, but a question of absolute *requirement*. Hence, according to the doctrine which he now boldly avows, *instrumental music* is as much in *psallo* as *immerse* is in *baptizo*, and we are no more doing what is commanded in *psallo* till we play an instrument of music than we are doing what is commanded in *baptizo* till we immerse. No matter whether any of the churches shall ever accept the unreasonable and absurd doctrine or not, it is clearly and indisputably the doctrine of this book and of its author.”

Finally, while there is no “chip” on our shoulder and we would carefully refrain from any defiant attitude unbecoming in Christians, nevertheless, carrying out the policy which has marked the Gospel Advocate’s history from the beginning, we stand ready at all times to defend, against all comers in dignified and honorable controversy, whatever we believe is taught in the New Testament, and promptly to surrender anything which we may be shown is not therein taught; but most assuredly we ask nothing further on this score from the Christian Standard. It does not comport with our idea of Christian journalism to charge a contemporary with doing wrong in closing its columns in the very identical way and against a discussion of the very identical subject in which we have closed ours, claiming that we did right, or to make statements which reflect upon a contemporary’s conception of honor and justice in dealing with opponents or anybody else, and then, when presented with facts which show we were mistaken in both cases, to refuse to make proper correction. We respectfully but emphatically and radically differ from any such policy, and we leave our Cincinnati contemporary to pursue it without further molestation from us while it does so.

Amusements.

BY H. LEO B.

What are the amusements in which the young may properly indulge? Much depends upon the answer given to this question. Some go to one extreme, denying all forms of amusement; others go to the other extreme, lending encouragement to all modern forms of amusement. Surely the golden mean may be found.

I deem it unnecessary to argue that young people are entitled to—yea, must have—amusement and recreation. We are instructed in Holy Writ: “Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.” (Eccles. 11: 9.) It is pleasing to God that the young rejoice in their youth; but a moderate use should be made of their enjoyment, for all are to be brought before God in judgment. There is no license given to any one to follow the evil propensities of his heart, “the noisy mirth of the fool, and the dissipation of the profligate.” These are warned that “for all these things God will bring thee into judgment.”

Some amusements are necessary and proper, and the difficult question with those who have the responsibility of caring for the young and training them is: What kind of amusements may be permitted without the danger of moral or physical injury to the young? We shall not be able to discuss the merits and demerits of all the games, plays, and methods of diversion and amusement which tempt the young of this age. The best that can be done is to ascertain some general principles which will apply to all kinds of amusements. These principles should be clearly kept in mind by those who are guarding the welfare of youth and should be firmly impressed upon all young people. When they are definitely understood, their application will be made by all as a faithful duty.

One of the fundamental principles relating to amusements and the basic principle of all human conduct is: Is the thing right or wrong within itself? This question should be the first one asked by the parent, and the children should be taught to ask it upon all occasions. The answer in many cases can be easily and promptly found; in some cases the answer may be difficult to determine. Every one is morally bound to do what he believes to be right. No one should violate his conscience. If, in determining whether anything is right or wrong, there should be a doubt, then it should be left alone. There should be no hesitating in refusing to engage in anything that is not clearly and unquestionably right. It matters not how fascinating it may seem or how pleasure-provoking it may appear, if the mind is not satisfied on the question of its being right or wrong, then avoid it. No one can afford to violate one's conscience for the sake of any momentary pleasure.

In determining whether a certain recreation or form of amusement is right or wrong, it will be wise to make the following inquiry: How do good people, in whose judgment we have confidence, regard it? If its history, its associations, and its influences are approved by good people who have had the opportunity to know whether it be right or wrong, then we may safely encourage it; but when good people, spiritual-minded people, advise against it, it is wise and best not to engage in it. Young people cannot afford to disregard the sound judgment and wholesome advice of those who are wiser and more experienced than they; neither can they afford to run the risk of losing the respect of others for the sake of any fleshly gratification. *No one has the right to offend his friends by doing what they consider is wrong.* The young should be taught to respect the opinions of those who love them and should yield their judgment to the judgment of their superiors. A very thoughtful, self-respecting young man was asked to indulge in a game of cards, but he declined with the following reason: "I have always tried to preserve an unblemished reputation, and I cannot afford to be classed, in the mind of any person, as directly or indirectly associated with gamblers or gaming. There are many good people, whose esteem I should regret to lose, who would hear with much pain that I had engaged in playing cards; therefore, you will excuse me for not running the risk of doing myself and my friends a moral injury."

When any particular kind of amusement becomes so engrossing as to interfere with the duties belonging to the school, the family, or business, it should be stopped at once. Recreation should not be followed as a vocation, nor amusement as an occupation. "He that loveth pleasure shall be a poor man." (Prov. 21: 17.) When duties are neglected, business forgotten, and the mind is diverted from the consideration of serious affairs by amusements, they should cease; when amusement ceases to be a recreation and becomes a business, it should be abandoned. Again, when a strong habit is formed for the dissipation of time by indulging in amusements, it is time to call a halt. If others have been injured by such habits, young

people are very foolish to continue the practice. It is not safe for any one to follow the road that has led others to ruin. Many forms of amusement lead one into bad company. One should ask this question: Will this form of amusement put one into disreputable company? Is its exercise confined to the best of society? No one can afford to sacrifice his self-respect by associating with the vicious or vulgar for the sake of temporary gratification.

The Going Away of a Good Man.

BY F. W. SMITH.

The following announcement appeared in one of the daily papers of Nashville, Tenn., recently:

Dr. Clarence C. Young, fifty-three, died at his home on Blair Boulevard at 11:05 o'clock Friday night. He is survived by his wife, Mrs. Kate Omohundro Young; one son, C. C. Young, Jr.; three brothers—N. M. Young, of this city, and W. D. Young and Ira K. Young, of Pueblo, Col.; three sisters—Mrs. Mallie Webb and Mrs. L. F. McFarland, of Lebanon, Tenn., and Mrs. L. C. Hunter, of Henderson, Tenn.

Dr. Young died of paralysis, having been stricken Wednesday evening and receiving a second stroke Thursday night.

He was born in Sumner County, Tenn., and had been in the drug business in this city for the past twenty-five years. He began his business career as a prescriptionist in a local pharmacy, later becoming a member of the drug firm of Young & Thompson, Church Street and Eighth Avenue. He was a member of the Lawrence Avenue church of Christ. He enjoyed a wide acquaintance in Nashville and Davidson County, and was highly esteemed by all who knew him. He married Miss Kate Omohundro, daughter of the late O. C. Omohundro.

Funeral services will be held from the Lawrence Avenue church of Christ Sunday afternoon at 2:30 o'clock. Elders F. W. Smith and C. M. Pullias will conduct the services.

This announcement was a great shock to the city of Nashville, where Brother Young had lived so long and was so favorably known and highly esteemed. As a business man, he stood at the top for uprightness and strict integrity in all of his dealings with his fellow men, and in his going away the business world has sustained a great loss. For twenty-one years he was a member of the drug firm of Young & Thompson, and during all these years there was not the slightest friction between him and his associate in business. As a member of the church, Brother Young discharged his duties with that simplicity of manner, genial disposition, and loving fidelity to his Lord and Master that go to make up true, Christian manhood. His was one of the gentlest and most pleasing dispositions I have ever known, and to know Clarence Young was to love him. The church has been called upon to give up one of its most useful and beloved members, and it feels keenly the great loss in his leaving. In the relation he sustained to his brothers, sisters, and mother in the flesh, he was all that these sacred ties and holy obligations demanded. The going away to a fairer world of his sainted mother, who was one of God's noble women, was a great stroke to Brother Young, and he had not recovered from that before being called to meet her. His manner and deportment in the social circle was always that of a Christian gentleman. It was freely remarked by his intimate associates that Clarence Young never uttered a word in the presence of men that could not have been uttered in the presence of the most refined women. This stamped him as a perfect gentleman, worthy the emulation of every boy and man in all the world. He did not pollute his lips with unbecoming speech, but ministered grace unto the hearers. As a husband and father, he met and discharged with the tenderest love and affection the sacred obligations these relations bound upon him. Home to him was what God intended it to be, and not merely four walls and a roof.

The splendid type of Christian manhood which shone

through the life of Clarence Young will continue to shine long after his body shall have returned to dust. I like to speak of his going away instead of saying he is dead, for he is not dead. "Verily, verily, I say unto you, If a man keep my word, he shall never see death," are the words of our Lord, and I believe them. The Psalmist says of this life: "For it is soon gone, and we fly away." There is that he calls "we," that is not of the body, though dwelling in the body, that "flies away" when the body dies. Yes, it flies away to God who gave it, and those who, like Clarence Young, have not lived by bread alone, "but by every word that proceedeth out of the mouth of God," shall walk with Jesus in white. While his loved ones and his friends who loved him dearly can no more look upon his smiling face in the flesh, nor hear the gentle sound of his manly voice, they can, by the grace of God, see him in a celestial clime, clad in robes of immortal glory, where the angels sing their everlasting songs of joy and praise to the eternal Father.

While the changes wrought by the snapping asunder of these earthly ties are common, still it is hard to realize that we shall no more see Clarence Young face to face in this life. Our heart's deepest sympathy goes out for his dear wife, son, and all his relatives, and we pray God that there may be a reunion in a better world.

E. G. Sewell.

BY H. LEO B.

The venerable E. G. Sewell on October 25 was ninety-two years old. Our readers will be glad to learn that Brother Sewell is enjoying splendid health for one who has labored so long in the Master's vineyard. He made the Gospel Advocate office a visit on October 26 and spoke of his prospects for his future home. He says: "I want to remain here so long as I can do any good." It is encouraging to have Brother Sewell, though impaired by age, to visit the office, and our older readers, who used to read the editorials signed "E. G. S.," will be pleased to learn that he is still gentle and lovable, "ripe for the eternal harvest." May the Lord be praised for "E. G. S."

Sellersburg, Indiana.

BY H. LEO B.

This is a small town in Southern Indiana, about fourteen miles north of Louisville, Ky. The Speeds Mills, producers of the famous Portland Cement, are located near this prosperous town. Sellersburg has fine railway service. Both steam and electric lines run through it.

Of all things that may be said about Sellersburg, the best is that it has a large church after the New Testament pattern. The church was first organized in July, 1832. It has remained faithful to the simple New Testament teaching through these *ninety years* and has been a great power for good.

The church now has a very comfortable house in which to meet, with a neat, convenient home for the preacher to live in. Its membership enrolls more than three hundred. Brother H. C. Shoulders is their preacher. He has been with them five years. All seem to love Brother and Sister Shoulders. The church has increased greatly in numbers since Brother Shoulders began laboring with it, and peace and good will prevail among its membership. The church, with Brother Shoulders as instructor and leader, is very active in the Master's vineyard. It does much work in looking after the poor and having the gospel preached to them. It helps to support the work in Japan, New York, Minneapolis, and Colorado. The church that is doing this kind of work will grow and will be blessed with means with which to honor God.

It was my pleasure to labor with this church recently in

a series of meetings. Good interest was manifested throughout the meeting and large crowds attended each service. Eleven were baptized and three were restored to fellowship. There are many good people in the church there whom I learned to love.

The Gospel Advocate now goes into each home represented in the church, and I trust that it may bear a message of truth and a sermon of encouragement to each home.

May the Lord bless his people in Sellersburg.

Gospel Advocate Company.

BY H. LEO B.

Many splendid books are published and handled at this office. Good, religious books should be kept in each home. They have a refining influence on the young. Their educational value cannot be overestimated. The Gospel Advocate Company would like to help you educate your family by introducing good books to your library. "Evenings with the Bible" is a fine book to develop piety and spirituality, as well as very instructive. "The People's New Testament with Notes" is very helpful to Bible students. Here is a list that should be in every home. How many of them have you?

"Columbus Tabernacle Sermons," Volume I. By W. H. Book. Cloth, 12mo. Price, postpaid, \$1.40.

The gospel is always attractive when presented by W. H. Book. These sermons were not written in a study, but were stenographically reported as the burning words were uttered by the master preacher, under the inspiration of the great audience which flocks to hear him every week.

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A companion volume to the author's first book of sermons. Reported in the same way and published because of the unusual demand the first volume created.

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Few books of sermons combine the qualities of interest, instruction, and inspiration to the degree in which they are united in this volume. The author is a master in the field of popular sermonizing, and some of his best work is to be found in this collection. There is not a dull page in the book. The text fairly sparkles with original and apt narratives.

"Lights on Scripture Truths." (Former title, "Side Windows.") By Mattie M. Boteler. Cloth, 12mo. Price, postpaid, \$1.

A valuable ready-reference compendium of original, forceful and apt illustrations for the busy preacher, Sunday-school teacher, and religious worker. The striking originality and practical usefulness of each illustration puts this volume in a class all by itself. A carefully prepared topical index and alphabetically arranged table of contents add greatly to its usefulness. Its distinct value is that the author has followed the example of the great Teacher in illustrating profound truths by examples familiar to all. "I found one illustration that was well worth the price of the book." (S. M. Bernard.)

"The Indiana Pulpit." Edited by W. H. Cook. Cloth, 12mo. Price, postpaid, \$1.40.

This series of twenty-two practical sermons, each discourse being the best one preached by as many leading Indiana preachers, presents vital Christianity in a most attractive way. "The Indiana Pulpit" will be especially helpful to young preachers. The topics are varied and the discourses are from men of learning and experience. It will make each who reads it better, and it will strengthen the faith of all who carefully peruse its pages." (George A. Miller.)

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Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

"The Most Important Part."

BY C. R. N.

Have you observed about the following? It is Sunday morning, and within the meetinghouse where the church assembles for worship there are a number of men and women, boys and girls, congregated for Bible study. Groups of students are arranged according to their age and ability to understand, with a teacher capacitated to instruct each group. Also, within the building are some who have no part in the Bible study, but spend their time talking, looking through a song book, or gazing out of the window. Others may be seen without the building, where they are talking of the current events of the day, crop conditions, or the probable results of the political campaign, etc. Still others have remained home through the period for Bible study that they might read the Sunday-morning paper or attend to some chores about the house or some matters at their place of business.

At eleven o'clock the church assembles for the "regular worship." Those who have remained at home and without the building through the period for Bible study file into the house and occupy seats near the front. I inquire of one of the brethren who was not in one of the groups which spent a season in Bible study if his failure to be one of the number is due to the fact that he is opposed to Bible study. He replies: "Certainly not. It is right to study the Bible on Sunday or any other day in the week, but I am here in time for the 'Lord's Supper,' and that, you know, is the 'most important part.'" After the service I ask him: "Did you contribute this morning?" He did not, but declares that it is right to do so. Semioccasionally he does contribute, but this morning he did not, he says, and then adds: "But I did observe 'the most important part;' I partook of the Supper."

Do you recall the number of times you have heard the brother who presides at the Lord's table say: "Now, brethren, we come to the 'most important part of the services?'"

I would not have you think that I undervalue the importance of regularly observing the Lord's Supper. Indeed, it is necessary if one is to develop in the spiritual life. He who willfully absents himself from the Lord's Supper is not a faithful child of God. When I was a boy and failed to go home for supper one evening, my mother said to me: "Son, I was uneasy about you when you did not come home for supper. So long as you come home for your supper regularly, I will not be much uneasy about you going far wrong." My observation has been that those who regularly attend the services of the Lord and have part therein do not often wander far from the path of righteousness.

But by what authority does any one say the Lord's Supper is "the most important part of the service?"

I fear that many good brethren have allowed themselves to fail in the discharge of duty, studying the Bible, and giving of their money, by persuading themselves that when they have partaken of the Lord's Supper they have done the "most important" thing, and that all other parts of the service pale into insignificance when compared with the Supper, and may, therefore, be omitted. Do not attempt to quiet your conscience by persuading yourself that you may neglect a duty at any point. It is not your province to pass judgment on the commandments of the Lord, de-

claring that some of them are of less importance than others.

The existence of the church is dependent on the gospel being preached, and of our means we must give that men may be supported in this work.

If each member should give of his time and means to the work of the church the amount you give, brother, what would be the progress made in extending the borders of the kingdom? Do you tell yourself that you have not done as much as you should have done, then execute the resolution that you will do more in the future?

By what process of reasoning do you persuade yourself that you are doing your full duty when you attend the services on Sunday and have no active part in the work of the church? Do you reply that "they" never call on you for anything—that "they" never ask you to do anything in the work? My brother, He who is greater than "they" called you to be a worker in the vineyard. Look about you for some work that needs to be done—and do it!

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The Preacher.

BY C. R. N.

Does the preacher ever function as a civil officer? The State extends to the licensed or ordained minister of the gospel the privilege of saying the marriage ceremony, which legally binds contracting parties when entering the marriage relationship. This privilege is extended to the minister by the civil law, civil powers; and when he functions as the executor of the law, binding, legally, the contracting parties, is he acting as a civil officer? So far as I know, the minister derived no authority, directly, from the Bible to say a marriage ceremony; nor is there any obligation, religiously, resting on him to say such ceremonies.

Some ministers decline to say the marriage ceremony when one of the contracting parties is a Christian and the other is not, and they are clearly within their rights when they refuse. Though the State extends to the ordained or licensed minister the privilege to say the ceremony, taking no cognizance of the religious or nonreligious character of either of the contracting parties, at the same time the civil powers graciously allow the minister to decline to function in any case or in all cases. I mention this to bring out the one fact that when a minister says a marriage ceremony, authorized by the State, the civil powers, he voluntarily acts. Is he acting as a civil officer when he does?

I hold that a minister can discharge his full measure as a minister of the gospel, as a Christian, and never say a marriage ceremony.

If I entertained the view that the civil power which extends to the minister the right, privilege, to say the marriage ceremony was, is, of the devil, belonging to Satan in his right, I would decline to function, voluntarily, as an officer of his government.

Publishers' Items.

Sunday School Record. This record is neatly and substantially bound, and has space for fifty-two Sundays. Price, postpaid, \$1.50.

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. By David Lipscomb. This book is the outgrowth of the author's most matured thoughts on this subject. Attractively bound. Pages, 158. Price, \$1.

Order from the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Obituaries

Mingle.

Little W. R. Mingle, infant son of Brother and Sister W. R. Mingle, of Bellbuckle, Tenn., was born on February 10, 1921, and died on September 17, 1922. It is so hard to give up our dear little babies, and yet what would heaven be without babies? We ought to rejoice that our little ones came to bless and brighten our homes, though they stayed but a short time; for had they not been born into this world, then they could not have gone to heaven. We are absolutely sure our little ones are safe forever—safe from sin and sorrow, pain and death. We can go to them, but they cannot come to us. Funeral services were conducted by Brother W. B. McQuiddy and the writer. C. M. GLEAVES.

Hill.

Sadness came to many hearts in and near Rockwood, Tenn., by the untimely death of Sister Mary Dorcas Hill, which came suddenly at her home on Friday evening, October 20, 1922. In the death of this good woman a loss has been sustained by more than her immediate family. She will be missed in the community in which she lived and in the church which she loved so much, as only when providentially hindered was she absent from the Lord's-day worship. She was married to J. N. Hill on March 25, 1871, and was for more than fifty-one years in every sense a companion and helpmeet. Those surviving are her husband and seven children. May the Lord help her aged husband to bear his loss, and may the children emulate her godly life of service to her Master.

WILL J. CULLUM.

Flippo.

Milus R. Flippo was accidentally killed at a sawmill on October 11, 1922. He was fifty-five years old and still in the prime of vigorous manhood. He was a member of the church of Christ, having been baptized by Brother Larimore years ago. He was a kind-hearted, gentle, lovable man, and enjoyed the esteem and confidence of all who knew him. He came of one of the prominent old pioneer families of Lawrence County, Tenn. His father, Patrick Flippo, was a public-spirited citizen and was well-known in our county. He leaves a wife, two sons, two sisters, two brothers, and other relatives and friends without number, to mourn his sad and untimely departure. But we sorrow not as those who have no hope; for our hopes are as bright as our Father's great and precious promises, and anchor within the veil. LUCAS NORTH.

Pope.

God, in his wisdom and goodness, saw fit to take from us, on Wednesday morning, October 18, 1922, our dear Bertha, wife of E. P. Pope, Jr. She had been afflicted for some months with an unkindly disease which caused her much suffering, but she bore her

sufferings with patience and Christian fortitude. Everything that loving hands could do to restore her to health was done, but all to no avail. God giveth, and God taketh away. She was twenty-two years and a few months old. She was a member of the church of Christ, and was a beautiful, Christian character. Everybody who knew her loved her. She leaves a husband, mother, sisters, and brothers. She was laid to rest in Center Cemetery, in Dyer County, Tenn., beneath a beautiful mound of flowers, to await the coming of the Savior in the resurrection morn, when there will be no more partings nor good-byes. Elder Fred Blanchard conducted the funeral services. MRS. VERA ARNOLD.



PILES CURED

without cutting, or no pay. Write for my FREE Book on Rectal Troubles, or call without delay. Private reception rooms for ladies. Established since 1912. Free X-Ray examination.

DR. T. W. HUGHES
Specialist

18½ N. Broad St.,
Atlanta, Ga.

THE B. H. STIEF JEWELRY CO.

We are preparing our mailing list for our New Catalogue. If you are interested in a free copy, write us.

B. H. STIEF JEWELRY CO.
CHURCH STREET
Nashville, Tennessee

Headaches Vanish

Sick or nervous headaches, backaches, women's aches, almost instantly respond to the liquid remedy CAPUDINE. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists—10c, 30c, 60c. Insist upon getting **CAPUDINE**

TOBACCO HABIT BANISHED QUICK SURE Lasting Results

Tobacco Redeemer is pleasant to take. Absolutely scientific; thoroughly reliable. We positively guarantee you will have no craving for tobacco after using Tobacco Redeemer. Money back if not satisfied. Write for free booklet and proof. Newell Pharmacal Co. Dept. 963 St. Louis, Mo.

HOW TWO WOMEN ESCAPED OPERATIONS

Doctor Advised Use of Lydia E. Pinkham's Vegetable Compound

Happy Results in Both Cases

St. Joseph, Missouri.—"Both of my sides swelled and hurt me so that I could not move or do any of my work. There was heavy pressure and pains through my lower organs and the doctor told me to try Lydia E. Pinkham's Vegetable Compound for these troubles. He said I had this one chance, and if the Vegetable Compound did not help me nothing but an operation would. After taking several bottles I felt it was helping me and now I am able to do my own work. If my testimonial will help others I shall be glad for them to read it and hope your Vegetable Compound will do them as much good as it did me."—Mrs. WM. LOCKMAN, 513 N. 4th St., St. Joseph, Mo.

White Plains, N. Y.—"I had such a pain that I could hardly walk and the doctor said that I needed an operation. I was sick for a year before I started taking your medicine and I could not work. I saw your advertisement in a little book and that is how I came to take Lydia E. Pinkham's medicines. I have been taking the Vegetable Compound and Lydia E.

Pinkham's Blood Medicine, also Lydia E. Pinkham's Liver Pills and used Lydia E. Pinkham's Sanative Wash and the capsules and prescription recommended. I am doing all my work and have gained twenty pounds. I am taking the medicines still, but I feel fine. You have my permission to use this letter for the good of others."—Mrs. MARY MARK, 37 Hamilton Ave., White Plains, N. Y.

Some female troubles may through neglect reach a stage when an operation is necessary. But most of the commoner ailments are not the surgical ones; they are not caused by serious displacements, tumors, or growths, although the symptoms may appear the same.

When distressing ailments first appear, take Lydia E. Pinkham's Vegetable Compound to relieve the present distress and prevent more serious troubles. Many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound after operations have been advised by attending physicians.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

Renew your health
by purifying your
system with



The purified and refined
calomel tablets that are free
from nausea and danger.

No salts necessary, as
Calotabs act like calomel
and salts combined. De-
mand the genuine in 10c
and 35c packages, bearing
above trade-mark.

I Cured My Fits

by simple discovery. Doctors gave me up, says
Mrs. P. Gramm of 939 4th Street, Milwaukee.
Wis. If you wish to try the same treatment I did,
FREE, write to Mr. Lepso, Dept. 36 895 Island
Avenue, Milwaukee, Wis.

TETTERINE

Clears Baby's Skin

and drives off the rash and pimples. Harm-
less, Soothing, Fragrant.

60c at your druggist's or from the SHUP-
TRINE CO., Savannah, Ga.

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Catalogues —
— a Specialty —
HOME OFFICE
CLINTON, S.C.

In answering advertisements, please
mention the Gospel Advocate.

Meeting at Cleveland, Tenn.

BY GEORGE W. FARMER.

Brother T. Q. Martin, of St. Marys, W. Va., closed a great meeting with the church at Cleveland, Tenn., on the third Lord's-day evening in October. The meeting lacked two days of running three weeks. The brethren built a large tabernacle on Central Avenue, as near the center of town as we could get; and while we had good audiences most of the time, yet we never filled the tabernacle with people at any time. Because our brethren would not and could not enter up to their necks into the great "John Brown union revival" held here very recently, the sects undertook to boycott us. This spirit was especially manifested by our digressive brethren. The church here is sorely persecuted, but, by the help of God, we hope to overcome in the by and by. As results of the meeting, the church was greatly built up and about twenty-four or twenty-five were added to the congregation. Twelve have been baptized to date, some were restored, and some cast their lots to work and worship with the congregation. Some outsiders have expressed themselves as being sorry the meeting closed when it did. They were becoming very much interested.

Brother Martin is a great preacher, true to the Book at all times and in everything. He and Sister Martin endeared themselves to the brethren and sisters and outsiders as well. We hope to have them with us again sometime.

Brother J. J. Reynolds from Winchester, Tenn., conducted the song service most of the time. He is a young preacher with hopeful prospects before him.

Lofty Sentiment.

When Lord Byron was about to go on a journey, a woman relative slipped a Bible into his trunk. Long years afterwards that Bible was found among the poet's effects with the following words written in Byron's own hand on the flyleaf:

In this ample volume lies
The mystery of mysteries;
And happiest they of human race
To whom their God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
But better had they ne'er been born
Who read to doubt or read to scorn.
—Exchange.

Look to Your Eyes

Beautiful Eyes, like fine
Teeth, are the result of Constant
Care. The daily use of *Murine*
makes Eyes Clear and Radiant.
Enjoyable. Harmless. Sold and
Recommended by All Druggists.

MURINE
FOR YOUR EYES



The Best Cough Syrup is Home-made

Here's an easy way to save \$2, and
yet have the best cough remedy
you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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

PILES

DON'T BE CUT

Until You Try This
Wonderful Treatment.
My internal method of
treatment is the correct
one, and is sanctioned

by the best-informed physicians and surgeons. Ointments, salves, and other local applications give only temporary relief.

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

E. R. PAGE,

430J, Page Bldg., Marshall, Mich.

Piles

are usually due to straining
when constipated.

Nujol being a lubricant
keeps the food waste soft
and therefore prevents
straining. Doctors prescribe
Nujol because it not only
soothes the suffering of
piles but relieves the irritation,
brings comfort and
helps to remove them.

Nujol is a
lubricant—not
a medicine or
laxative—so
cannot gripe.
Try it today.



Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel, which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach, and bowels better than calomel without making you sick. Fifteen million bottles sold.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



STOMACH TROUBLE

Weakness? Distress?

Ashland, Ky.—"Many years ago my mother used Dr. Pierce's Golden Medical Discovery for her stomach. She had taken treatment from physicians, and had never obtained good results. After commencing to take this remedy she noticed an improvement, and I can say it surely helped her wonderfully. I am pleased to write this to let others know how this medicine helped our family. Any one will benefit by the 'Discovery' if they will try it."—Mrs. M. A. Brown, 642 East Carter Avenue.

Obtain the Discovery in tablets or liquid at your nearest drug store, or send ten cents for trial package to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., and write for free medical advice.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

ASTHMA

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night.

Introduced in 1879

Vapo-Cresolene
"Used While You Sleep"

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis. Send for descriptive booklet 43B. Sold by druggists Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

The Good of Missions.

BY E. S. JELLEY.

About the first of September I received a telegram announcing the death of old Brother Zadhav. Later I learned the details of his death. It seems he got up feeling well. He was about ninety-six years old and hearty, but, like Isaac, his eyes were dim. He said that morning: "O God, when art thou going to take me?" His daughter-in-law gave him some food which he liked, and he casually gave her his blessing, and suddenly while he was eating his spirit passed away. In 1911 Brother Zadhav was not a Christian, neither was his dying wife. I saw her a week or so before her death, and she looked up at me with despair written on her face and asked: "Must I lie and die?" And yet some people wonder what is the good of missions to the benighted peoples of earth.

The Covington-Cincinnati Work.

BY J. L. HINES.

I arrived in Cincinnati, O., on October 7, and went direct to our new home at 2428 Jefferson Avenue, Norwood, Cincinnati. On October 8 I preached at Covington at 11 A.M. to an attentive audience and at Ludlow at 7:30 P.M. The following week was spent in getting acquainted and writing cards and letters. On Sunday, October 15, I preached at Branch Hill, Ohio, to a very encouraging crowd. This congregation formerly used the instrument, but set it aside, thus removing the only barrier that existed between us. I can never cease praising them for the spirit the whole church manifested in this noble action.

On Sunday afternoon, October 15, representatives of all the coöperating churches met in the Leader office to discuss plans for the fall and winter work. This was a fine meeting. All were of one heart, soul, and mind. Thus we move on.

It would not be worth while to live if we were to die entirely. That which alleviates labor and sanctifies toil is to have before us the vision of a better world through the darkness of this life. That world is to me more real than the chimera which we devour, and which we call "life." It is forever before my eyes. It is the supreme certainty of my reason, as it is the supreme consolation of my soul.—Victor Hugo.

SORES

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

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

CHAMBERLAIN'S TABLETS

-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

TETTERINE

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

60c at your druggist's or from the SHUP-TRINE CO., Savannah, Ga.

New York City Church of Christ

239 West Sixty-Ninth Street

Services: 2:30 P.M., Bible Study; 3:15 P.M., Preaching and Communion.

E. E. Shoulders, Evangelist, 699 Flatbush Ave., Brooklyn, N. Y.; Phone, Flatbush 6857.

The Plum Street Church of

Christ, Detroit, Mich.,

Now meets in its new building, corner Hamilton Boulevard and Tuxedo Avenue. Visiting brethren welcome.

5,000 CHRISTIAN WORKERS WANTED

To sell Bibles, Testaments, good books, and handsome velvet Scripture mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher, Dept. 2, Monon Building, Chicago, Ill.

FRED K. JONES

Buying, Selling, and Exchanging

REAL ESTATE

I Make an Effort to Assist All Who Call on Me

43 ARCADE

NASHVILLE, TENN.

School Desks

Opera Chairs,
Folding Chairs,
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School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

Newer Form of Iron


Gives Strength and Energy to the Weak and Aged

The remarkable discovery of a newer form of iron has proved a blessing to thousands who were feeling the weakening effects of advancing years. To be strong, vigorous, and active, you must have plenty of good, rich, red blood of the kind that this newer form of iron helps make. It is like the iron in your blood and like the iron in spinach, lentils, and apples. If you want something to quickly help make rich, red blood, revitalize worn-out, exhausted nerves, and give you new strength and energy, your own druggist will furnish you with a bottle of this newer form of iron, sold under the name of Nuxated Iron, and he will guarantee that if you do not feel stronger and years younger in two weeks' time your money will be promptly refunded. For sale by all druggists.

NOTE—Nuxated Iron has been used for years whenever needed in the family of the advertising representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.

You Need Strength

to overcome the coughs, colds and other catarrhal diseases of winter. Restore healthy circulation, throw out the wastes, tone up the nerves and light the stagnation of catarrh. Then winter will have no terror.



E. F. PEPPERMINT CURE

USED BY THOUSANDS

Aids digestion, regulates the bowels, clears away all catarrhal inflammation. It builds up the strength by enabling the organs concerned to properly do their work. Thousands testify to its value after protracted sickness, an attack of Grip or Spanish Influenza.

The ideal medicine in the house for everyday ills.

SOLD EVERYWHERE

TABLETS OR LIQUID

PIANOS

AND

VICTROLAS

Sold for Cash or on Easy Payments

M. F. SHEA

305 Fifth Avenue, North
NASHVILLE, TENN.

ECZEMA

PSORIASIS—ITCH

RU-BON Will Remove Every Spot.

Ask Your Druggist.

SPURLOCK-NEAL COMPANY,
Wholesale Distributors.

Rely on Cuticura To Clear Away Skin Troubles

Soap to cleanse, Ointment to soothe, Talcum to powder. 2c. Samples of Cuticura, Dept. V, Malden, Mass.

The West Palm Beach Work.

BY MOLLIE ROARK BARNES.

Many of our readers have seen previous reports of our work in this place. Husband and I came here on the last day of September to take up our temporary abode while we do our best to get New Testament Christianity well established in this place. We are planning to have a series of meetings in a tent in the month of January. We now have thirteen members. We worship in a dwelling. My husband made some benches and a Bible stand from lumber purchased with money of the first two Lord's-days' contributions. There is no place to be rented for worship at present. We can accommodate fifty or sixty people with seats.

We have been out quite a bit doing house-to-house work, distributing tracts and our old issues of the Gospel Advocate and the Christian Leader. We cannot tell to what extent this will do good. We do not expect perfect results; but, out of all the calls we make and the tracts we hand out, we may well believe that it will bring some good results. Perhaps not much to-day, to-morrow, next week, or next month, but in the coming months and years there may be many souls that will find the veil lifted from their hearts and see at least partially.

We have called at approximately seventy-five homes, and we rejoice to say that we are finding a better atmosphere than we really expected in a town where apostolic teaching is so little known and practiced even less. Our plan is this: Whenever they open the door (they have screen doors on account of mosquitoes) and we give them the reading matter, we then make a brief explanatory talk as to why we are thus calling. We further state that we are located near them in this city and desire to be their friends and neighbors while we try to do them good. At this point of the conversation we usually see a change of countenance, together with a more friendly greeting, and, with only a few exceptions, they open their doors with an expression like this: "Come in. Be seated."

We always tarry from fifteen to twenty minutes when we have an invitation. This takes time, but we believe it will have better results in the end, and they will better understand the nature of our work and our motives and will be more apt to read our reading matter, and read it with a view of understanding. We have learned that one of the direct causes of ignorance of the Bible is due to the fact that only a few people read the Bible, and a smaller per cent read with a view of understanding, and

MOTHER!

**Move Child's Bowels with
"California Fig Syrup"**



Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, a teaspoonful will never fail to open the bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste from the tender, little bowels, and gives you a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child to-morrow. Ask your druggist for genuine "California Fig Syrup," which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

consequently do not rightly divide the word of God, and thus give way to sectarianism and even infidelity. We hope and pray that our efforts may not fall to the earth in this venture—not that we are such important subjects in this great busy world, but that people may learn the truth as it was taught in apostolic times, and that our Lord's will may be done and his name glorified.

It seems that we might get some good results, for we can say of a truth that we have never before undertaken a work in just the way we have this. We have gone into this work without the promise of anything except our room rent. We have wholly severed ourselves from any business or secular work. We have severed ourselves from home and friends, neighbors and brethren. Furthermore, we have gone into it hopefully, prayerfully, and we are trying to be tactful and systematic in our doings for the success of the work. We intend to stay with it while we do stay. I mean by this that we intend to be diligent in some way each day that we stay, trying to get these people aroused to New Testa-

BLACK-DRAUGHT OVER 30 YEARS

**"Saved Me Many a Sick Spell,"
Says Texas Farmer, Who Has
Long Known Usefulness
of Black-Draught**

Naples, Texas.—"I have used Thedford's Black-Draught for years—I can safely say for more than thirty years," declares Mr. H. H. Cromer, a substantial, well-known farmer, residing out on Route 3 from here.

"I am forty-three years old, and when a small boy I had indigestion and was puny and my folks gave me a liver regulator. Then Black-Draught was advertised, and we heard of it.

"I began to take Black-Draught and have used it, when needed, ever since. I use Black-Draught now in my home, and certainly recommend it for any liver trouble.

"I have given it a thorough trial, and after thirty years can say Black-Draught is my stand-by. It has saved me many sick spells."

Mr. Cromer writes that he is "never out of Black-Draught," and says several of his neighbors prefer it to any other liver medicine. "I always recommend Black-Draught to my friends," he adds.

This valuable, old, powdered liver medicine is prepared from medicinal roots and herbs, and has none of the bad effects so often observed from the use of calomel or other powerful mineral drugs.

Black-Draught helps to keep the liver in trim, helping prevent or relieve such troubles as constipation, biliousness, indigestion, sick headache.

Be sure to get the genuine.

WATCH YOUR ADDRESS LABEL

Look at the address label that comes with each copy of the Gospel Advocate. If it bears a date that has passed, please send renewal of subscription —\$2.00 a year.

GOSPEL ADVOCATE
Nashville, Tenn.

DEEP-SEATED FRECKLES

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 14 years, and rid yourself of these homely spots. Ask for

Othine--Double Strength

At all Druggists and Department Stores.

ment teaching; and when our stay is over, I pray that we may have no remorse of conscience for having been remiss in our duties.

This is a city of nearly nineteen thousand population. A large per cent of them do not go to any church at all, but simply lounge around home on Lord's day or go out for some amusement. West Palm Beach has good schools. It also has the finest climate that could be imagined—mild and pleasant all the year; no mud, sleet, snow, ice, or cold; hence, the weather is always favorable for attending worship. Then why should man so pleasantly situated on this beautiful Atlantic Coast waste his years, when his opportunities are so great to serve God according to the Bible and thus make a better citizen of this earth and also make sure of his citizenship in heaven? But salvation is not compulsory. God is not willing that any be lost, yet he does not compel any one to accept his terms of salvation. Neither can we; but we are going to do our part, and then in the judgment condemnation will not be upon us for not having shared with them what we know of the plan of salvation. Just to what extent God will have mercy on false teachers we cannot tell, but we do know that it behooves every one to read what the Bible says.

Will not our Christian friends pray for this work of putting a church of Christ here?

Christianity has cooling power as well as warming qualities. Religion in the heart will cool down hot passions, lower the temperature of hatreds, and freeze ill will into activity. —Exchange.

Historic Christianity is a religion of redemption.—Prof. J. Gresham Machen.

TREMENDOUS VALUE FOR 15C.

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

Washington, D. C.—Special.—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated news and story paper to new readers thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. You will like this paper; it is chuck-full of just the kind of reading the people want, as its half million subscribers testify; it will keep you posted on activities at the nation's capital and the world over. Splendid stories and rare miscellany; question box is a mine of information. Only 15 cents in stamps or coin mailed at once to Pathfinder, 11 Langdon Station, Washington, D. C., will bring you for 13 weeks the breeziest, cleanest, sanest, most entertaining paper there is. You will be delighted.

Flour

According to a report of the U. S. Bureau of Chemistry, the South is being fed "breadstuffs woefully deficient in protein." The controversy which has arisen and is now filling columns in the daily press, involves millers, flour manufacturers, and the Dear Old Public, and particularly that portion of it residing south of the Mason and Dixon Line. The charge which one group of millers makes, and which is backed up by an abundance of laboratory reports, bureau findings, etc., is that the South is being made the dumping ground for the inferior grades of flour of the country, and that this is made possible by the introduction and rapid demand of the last few years of self-rising flours.

"Self-Rising Flour Digs into Vitality of Nation," reads a two-column headline in the New York Globe and Commercial Advertiser, introducing a signed article by Alfred W. McCann, who appears to have gone to the bottom of the controversy and announced his findings. Mr. McCann reminds that while most people think "wheat is wheat," in reality, wheat, as standardized by the U. S. government, is divided into six classes and approximately sixty grades. Not only is there a difference between hard spring wheat and soft winter wheat, he points out, but the right kind of wheat contains between 12 and 14 per cent protein, while much of the poorer grades contain as low as 4 per cent protein. Continuing, he asserts: "The National Cereal Products Laboratories at Washington, D. C., under the direction of Dr. Benjamin R. Jacobs, for many years connected with the U. S. Bureau of Chemistry, have sounded a warning against the alarming increase in the use of self-rising flour, of which, in the South alone, from 8,000,000 to 10,000,000 BARRELS ARE USED ANNUALLY. Of thirty-seven different brands purchased in the open market for analysis, examination has resulted in the literally appalling discovery that more than three-fourths of the whole lot consists of low grades, even the lowest grade and most inferior subgrades of chemically treated starch. The analysis reveals that into these inferior, demineralized and practically sheer starch compounds calcium acid phosphate and sodium bicarbonate are shoveled out without regard to the relationship between the amount of acid reacting leavening and the amount of alkali neutralizer employed. Field investigation shows that when these self-rising flours remain on the shelves of the grocers until the chemicals in them have deteriorated they are shipped back to their manufacturer SO THAT AN EXTRA DOSE OF PHOSPHATE AND SODA CAN BE ADDED." The remedy, say the controversialists, is for the Southern housewives to insist upon flour of the finest grades and baking powders of approved merits, and apply the two together as intelligently as did their mothers and grandmothers, whose breadstuffs set a standard for health and palatability for all time.

ECZEMA IS CURABLE

Write me to-day, and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—that is all you have to do. Address
DR. CANNADAY, 1225 Park Sq., Sedalia, Mo.

PYORRHEA CURED

Or No Pay—Free Trial Treatment

Write to-day for Sample Bottle, sent free with booklet fully describing this **guaranteed** wonder cure for Pyorrhea, Loose Teeth, Bleeding and Ulcerated Gums, Abscesses, Gum Boils, etc. Send name and address to-day.
MOORE'S LABORATORIES,
Dept. 1093, 1422 Lydia, Kansas City, Mo.

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208 THIRD AVENUE, NORTH
NASHVILLE, TENN.



**Take a box
with you**

If you have headache, backache, toothache, neuralgia, rheumatism, sciatica, you'll be surprised at the quick relief

Dr. Miles' Anti-Pain Pills will give you.

A package of these pills in your pocket or in your shopping bag may save you hours of suffering.

Buy them of your Druggist.

In answering advertisements, please mention the Gospel Advocate.

More About the Church.

BY J. T. J. WATSON.

I have just been looking over some back numbers of the Gospel Advocate, and in the one for August 10, 1922, I see an article from Brother Boles on "Church Discipline," in which he says: "The church in its local application means a group of Christians worshipping at a certain place; *it includes all the people of God in that locality.*" (Italics mine.)

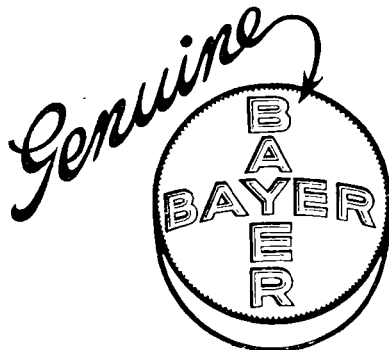
The words I have italicized strike me favorably. If all our writers would accept and teach the idea therein contained, there would be less confusion and contention among us than we now have. But if I understand some of our prominent writers, Brother Boles' statement is diametrically opposed to their teaching. They would have us refrain from speaking of the church in any place as containing all the Christians in that locality, even if there is no other undenominational church in the locality. In some cases it would be difficult to speak of the church in a given locality or town without impinging on the "finer sensibilities" of Christians who think it wrong to speak of the church of Christ in a way not to include the denominations, or, at least, we would have to studiously avoid speaking of the church in a way to imply that any local church contains all the Christians in that locality.

While in apostolic times they did not have "denominational Christianity" as we now have, I think we have some Scriptures which might be studied in this connection to advantage. In Tit. 3: 10 we read: "A man that is a heretic after the first and second admonition reject." A "heretic" is a person who teaches false and divisive doctrine in religion. Division is an evidence of carnality. (1 Cor. 3: 3.) But some may say: "Don't you think there are good and conscientious people—yes, Christians—in the denominations?" "Don't you think some of them will go to heaven?" Maybe they will. I am no judge in such matters; God will decide that. But I do know that we are commanded to reject heretics, and I do not know how to reject them and at the same time fellowship them and speak of them as "Christians."

If a factious man makes converts to his heresy and they form a religious party, all those composing the party are factionists—heretics. If they do not actually teach the heresy themselves, they support, maintain, and encourage those who do the teaching and thereby become heretics or factionists themselves. Our courts of law would call it "*particeps criminis*," which means "an associate or companion in

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crime." Of course we ought not to go to civil law to learn what God forbids or what he allows, but we might do well to avail ourselves of all the "legal lore" obtainable in order to learn the true relationship between leaders in crime and those who aid or abet in the crime. I admit and believe that if people obey the gospel they become Christians in so doing. But when they identify themselves with a faction or party in religion, they put themselves in a class that Christians must reject and disfellowship; for, if we fellowship them, we do not reject them. So it seems to me a pertinent question is: Shall we do as the word of inspiration tells us to do, or shall we be governed by our sympathies in these things?

If this article is published, I expect it to elicit some criticism; but, if so, I only have to say to the critics: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8: 20.)

Can We Stand?

BY J. V. ARMSTRONG TRAYLOR.

In the long ago God prepared a very delightful home for Adam and placed him in the midst of a beautiful garden rich in earth's choicest fruits. There has been much speculation and study as to the site of Eden. The most probable location is in lower Babylonia near the head of the Persian Gulf.

To Adam was given blessed employment, free from anxiety, worry, and toll, in caring for the garden; but he was alone. The fowls of the air, the beasts of the field, and all living creatures could not bring him satisfaction. Hence, Jehovah saw it was not good for man to be alone, noting his incompleteness and knowing his happiness was not perfect apart from woman.

Observe, the woman was not made out of his head, to rule over him, nor out of his feet, to be trampled on by him; but out of his side, to be equal with him; under his arm, to be protected; near his heart, to be loved.

In that beautiful home prepared and provided by the loving God, Adam and Eve were happy and innocent; moreover, they had very useful employment without the weariness and pain that attend upon toil.

The first temptation came from without. The tempter appeared as a serpent, very artful. He approached Eve with the question whether God is not unkind and arbitrary in withholding from his creatures the right to use the good things by which they are surrounded. When he succeeded in getting a hearing, he accused God of falsehood, and intimated that God is jealous of his creatures, afraid they

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will rise to his own plane of knowledge.

The tempter injected a terrible doubt into the mind of Eve. The test came. Did she stand?

"When Eve saw that the tree was good for food." The word "saw" in the original carries with it the idea of meditation and study; therefore, she came to the conclusion that the fruit was good. Hence, Eve deliberately violated the command of God, and induced her husband to partake with her. God visited Adam and Eve in the cool of the day—sought them as he does to-day when one turns from him. Adam tried to transfer the blame, first to Eve and finally to God, who gave her as his companion. Eve lays the blame on the crafty serpent that deceived her. Judgment is first pronounced on the serpent, then on Eve, and ultimately on Adam. The serpent is doomed to a low and groveling life, the woman must suffer and serve, and the man must toil and sweat. Possibly the reason God did not kill them as soon as they sinned was to show his mercy, kindness, long-suffering, and matchless love.

In order that we may be able to stand, we must put first things first. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6: 33.) In the scripture just used it seems that Christ used the only solution of all vexing problems that have gathered about the relation of form and content. Christ was telling how "all these things" could be secured, and no one can secure them by attending to something else first.

God loves true manhood and true womanhood; a person whose soul is overflowing with love; one who loves his fellow man, no matter what his need; one who follows out the Golden Rule in thought and word and deed. The solution is to seek Christ, believe him, and obey him. In this way one becomes a Christian, and in Christ one will have the ability to stand. Hear Paul: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 13.)

Let us understand what Christianity is. Christianity, as we understand it from Christ, appeals to the generous side of one's nature, and not to the selfish side. A man's Christianity does not consist in merely saving his own soul, but in sanctifying and purifying the lives of his fellow men. Christianity as we may term it is leaven, and "leaven" comes from the same root word as "lever," meaning

that which raises up, which elevates; and a Christian is one who raises up or elevates the lives of those with whom he comes in contact. *Can we stand when tried?* Jesus is the founder of Christianity, and to be a Christian is to have that character for our ideal in life, to live under its influence, to do what he would wish for us to do; hence, there is nothing one wants for an ideal that is not found in the Lord Jesus. Christ will fit in with all human needs and call out that which is best in man. Moreover, he is the highest and the manliest character that ever lived.

God has done the best he could with the material with which he had to work. God is doing the best he can to-day with congregations throughout the world, considering the material. How is the material in the congregation with which you worship? *Can it stand the test?*

The aim of Christianity is to make the best people, and Christ wants to make the best world. He tries to make the best world by setting the best people loose upon the world to influence it and reflect him upon it. Brother, how is the material in you?

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FIELDS WHITE UNTO THE HARVEST.

[The following is an address delivered before the recent Congress of the Disciples of Christ in St. Louis, Mo. We are pleased to give it to our readers, believing that the teaching in general is good and will be read with much interest by all lovers of the truth.—EDITOR.]

Mr. Chairman, brothers and sisters in Christ, I consider it an honor to appear upon this program. Anything that has to do with the construction and reconstruction of New Testament churches is an honor to man and a blessing to God. As a movement, this Congress will be historic. Any event which champions the inspiration of the Holy Scriptures and the Lordship of Jesus Christ makes itself historic and forever blesses the work which it may foster.

A little boy was once asked by his teacher to write a theme of one thousand words. He appeared the next day with a paper entitled, “The World and All It Contains.” Here I stand this evening, having been called upon to discuss a subject which embraces every phase of missionary life. As we look out upon the world to-night, we see ripe fields bowing to us as grain awaiting the harvester—a field twenty-four thousand miles in circumference and stretching from east to west.

I have been puzzled to know just which phase of this subject to discuss, because all phases seem to be equal in importance. I may not say what you think I should, and that which might be the most timely for this occasion. Two Jews were crossing London Bridge, when suddenly Abie said to Isaac: “Isaac, I’ll bet you five dollars I can tell you what you are thinking about.” Isaac replied: “I’ll bet you five dollars you can’t.” “All right,” replied Abie. “It’s a go. You were thinking how you would go over to Liverpool and buy yourself a little store for thirty thousand dollars, and then have it insured for forty thousand dollars, and then collect the insurance and make ten thousand dollars.” “Well,” said Isaac, “here is your five dollars.” “O, I guessed it, didn’t I?” “No, you didn’t guess it, but the idea is worth the money.”

I only pray that something may be said that will help us to realize that our task as a people is not completed, but only begun.

I was born in the good old Badger State of Wisconsin, noted for its cows, logs, babbling brooks, Schlitz beer, and leather. My grandfather, Zachariah Smith, drove two cows from Sunday Creek, Ind., to the hills of Wisconsin. He

cut logs six days in the week and became a pioneer preacher on Sunday, riding from schoolhouse to schoolhouse talking to people about God and heaven and Jesus and salvation. Later he was known for his galloping steed, which bore him from point to point over those hills where hungry souls eagerly awaited his coming.

My father grew up in that spirit, and has spent his life’s blood to win people for Christ. I’ll never forget the time, at Viroqua, when father said: “We will break bread here on the Lord’s day if only my family comes.” And then I’ll never forget the day that J. Harry Bullock reported over three hundred in the Viroqua Bible school.

I was born on Sunday while my father was conducting a Sunday school and leading a service in a dance hall. Night after night my parents kneeled beside the bed and prayed that, if it be a girl, she become a missionary of God’s holy word, and, if a boy, a preacher of the gospel, whose life’s ambition would be to plant churches after the New Testament order.

I grew up in the atmosphere of the pioneer. The desire to fight for and preach the gospel marked my life. Can you wonder that we men who are on the frontier become indignant when some of our conservative brethren say that there is no place for the pioneer, that the day of church planting is gone? I say to-night, brethren, that when God’s people cease to plant churches, God will cease to bless the churches that are already planted.

I never worshiped in a strong church. I thought the pipe organs were all owned by the Methodists and Presbyterians. When I reached the age of understanding, I discovered that we had but twenty-five small organizations in our great, progressive State of Wisconsin. As a young man, I was the only one in our mission church. I can remember when we were so low on men that, as a boy of fourteen, I stood at the Lord’s table, and mother passed the emblems. A few months ago the men’s class alone of that church enrolled seventy-five.

I have been called a water dog, fanatic, duck, dipper, and have even been accused of being a Christian Scientist. You men who minister for strong churches, old-established churches, may think that the denominations are real nice and courteous; but you just try to plant a New Testament church sometime, and they’ll ride you until you’ll think you are a second “Man of War.”

You brethren that think the reason you are with the church of Christ is because you were born in it, try to plant a church in a city grounded in sectarianism, and, before the first three months are past, you will know why you are what you are, or you won’t be it.

I can’t remember when I haven’t had to fight to hold my own and to defend the plea for which I have stood. That is why I am a pioneer! And, brethren, when the church of Christ can show its young men that the Christian ministry is a fight, not a profession, a race, not a sentence, they will stand in line awaiting their turn to enter fields of service.

O, beloved, the fight is not ended, the race is not won, the harvest has not been completed, until in every community has been planted a church which claims Christ as its only head and the Bible as its only book.

First. Among our ripe fields we think of unchristianized Africa and Asia, with their teeming millions, whose hungry

souls must live and die without the bread of life unless men like Jacob Kenoly and Dr. Shelton try to reach them with the water of life and that message which is the light of the world. Our hearts go out to these brave men who stem the tide of heathenism to carry the light of the world to the black, the red, the yellow. I shall not dwell here, but shall leave the details to our great missionary heroes who come back to tell us of the needs and opportunities of these foreign fields.

Second. We come to our great, unchurched fields into which Christian people are moving, and, upon coming, find no church and no Christian influence. These people come to clear new lands, to drill for oil, or to dig for ore. They want a Bible school, a church, and the Bible; but what is the situation? They are divided religiously; some are Presbyterians, some Congregationalists, some Baptists, etc. If the Baptists try to organize, there are not enough Baptists. If the Presbyterians want to organize, there are not enough Presbyterians. That is what makes the field ripe for us. They all believe in the Bible; they all want to be Christians. None can object to the name "church of Christ." I know personally that in the great North and West churches can be organized as rapidly as the fields can be reached. A sectarian message will not touch these places. We are the only people who can carry a non-sectarian message and still be true to the gospel. Are we going to do it, or are we to be like sleeping giants? Are we going to allow the ripening grain to fall at our side? Please believe me, brethren, I am not building straw men or hay fields. I am talking about things I know, and, if challenged, I can produce a cloud of witnesses to maintain my point.

Third. Now, if I believed in a neutral gospel or was an exponent of general Christianity, my message would be ended; but, as it is, I have only begun. The next field I would mention is the town, the city where spires are lifted high, where crosses sparkle and denominationalism crowns the spiritual life of the community, stunts the growth of souls, hides the Bible from the people, and mocks at the New Testament church. This is a great battle field for our people, and by no means an unimportant one.

I am somewhat like our sainted J. V. Updike, who said: "If I went into a town where there was a church on every corner, and every boy, girl, man, and woman was a member of some church, I should consider it a ripe field for a New Testament church."

Right here, I want to say, brethren, that we have a message as a people. We were not born as illegitimates. We came into this world for a very definite purpose. It is a cowardly people who are afraid to preach the things for which they stand. If what we stand for is true, every one should know it; if not, every one should know it. If we do not have a peculiar and unique message, it is immoral for us to exist.

We come to such gatherings as this, and we listen to masterful addresses, and applaud when they are completed, and then we go home and hesitate to preach the plea for fear we shall offend some denominational brother. I say to you that a kind and earnest effort to present a conviction invariably wins respect. If not in all cases, you have the blessed satisfaction of preaching the truth. (Of course, I must confess, folks, that if a man preaches the gospel, even in a kind way, and puts it good and plain, he is liable to have the painful experience of baptizing a few Methodists, Presbyterians, or Lutherans. Bless their dear hearts, isn't it too bad!)

I remember one time up in Wisconsin one of our preachers held a meeting at Sugar Grove. About three miles away was a Methodist Church, considered one of the strongest rural churches in the vicinity. Many of the members of this congregation attended the meeting at the Christian Church. The last week of the meeting about thirty of the

membership went to the minister of the Methodist Church and asked him to baptize them. At first he scoffed at them, then rebuked them, and tried, in the usual way, to explain the idea out of their minds. They replied by saying: "Well, brother, if you do not care to do this, we know the Christian minister will." That brought things to a head, and within twenty-four hours the presiding elder was called, a house tank was filled with warm water, and the Methodist minister was grateful to think that he had held thirty of his members. We can do a whole lot to make the sectarians behave, if we will only preach the truth. I know of one denominational preacher who says that he would not accept a pastorate in a town where there was a Christian Church, because, wherever he had ministered in a community with a Christian Church, he had been troubled in maintaining doctrinal harmony in his congregation.

Whether or not you remember me or my message after to-night makes little difference to me; but I do hope you remember that it was said by some one that the ripest field for the Restoration Movement is in and around sectarian strongholds.

I will state briefly my reasons for this position:

First. The denominations generally are not exalting Christ as the head of the church. They have lifted high the names of men and creeds, disciplines and dogmas. They are enslaving themselves to the machinery of organizations, and have put last things first and first things last. The ambitions of these sectarian people center in conferences, synods, bishops, and moderators. They call themselves after men and put Christ last. This is a sin, brethren, that is eating the very heart of the spiritual life of a nation and a people. Do we dare wink at these things? No! We must remember that Christ spoke the truth when he said: "I am the way, the truth, and the life. If I be lifted up, I will draw all men unto me." The magnitude of his love and the magnetism of his personality will not manifest itself unless we give *him* the praise and give *him* the glory. (Here I wish to state that we must remember that Alexander Campbell was not the founder of the Christian Church. Neither did he organize a body known as "Disciples of Christ." He merely glorified the church which was built by Christ.) Until the denominations denounce men as the founders of the church, and pay allegiance only to Christ, they are material for us to work on.

Second. In many, if not most, cases the denominations are not giving their people soul-feeding and soul-satisfying messages. By that, I mean the people are not being fed. They wait for bread, and are given crumbs. They call for something to quench their thirst, and they are given dish-water.

I know a Congregational preacher who read a paper in a ministerial meeting in Janesville, Wis., to prove that Jesus was the illegitimate son of an adulterous Mary. Isn't that awful, brethren? When he had finished, the Christian minister—Brother Marion—said: "Do you preach that to your people?" He replied by saying: "No, not just now; they are not quite able to bear it. But I allow that within another couple of years they will be able to stand it." Before God, brethren, I hope we will never reach the place where we will swallow anything like that! I was glad to hear Mr. Bryan say, a few weeks later, from this man's pulpit: "I want the pastor of this church, before he preaches another sermon, to be honest with these people and tell them that he came from an ape."

Such preaching is plentiful. In many cities it rules the life of the churches. Such conditions merely ripen the field for us. Such preaching reminds me of an old brother who was not just as bright as he should be. He was the subject of fun-making in the community. One day one of the boys told him that if he would work it right, he could teach his horse "Ned" to live as well on sawdust as oats. This

interested Tom, and so he tried it by giving "Ned" first a handful of sawdust with a gallon of oats, and then a gallon of sawdust with a handful of oats. A few weeks later one of the boys met Tom on the street and said: "Well, Tom, have you taught 'Ned' to eat sawdust?" "Well," replied Tom, "just as I got him taught, the old nag died."

This Janesville preacher is feeding his people sawdust, and just about as he has them trained to eat it, their souls and spiritual natures will be dead. Is it any wonder that Janesville was ripe for the planting of a church of Christ, which, in a short time, has outgrown a tabernacle and is now in the first unit of a seventy-five-thousand-dollar building? L. L. Marion, the minister, has received over one hundred and seventy-five in the last year into membership who have confessed that Jesus Christ was not the illegitimate son of the adulterous Mary, but the Son of God. That's the only confession that will safeguard our faith, and when we lose that we are out of business.

Our cities and towns are filled with preachers of sectarian churches who are talking about everything else but the Bible, everybody else but Christ, and exalting every institution but the church. Their people come and sit and wait, their souls hungry for the bread of life, and go away unfed. They hear book reviews as preachers try to explain the psychological motives of Harold Bell Wright or the reading value of a novel written by Gene Stratton Porter. Though the spires of their meetinghouses point toward heaven, they fail to light the way and lighten the burden of weary souls.

Hungry souls are not created. They are not the result of habit. Hungry souls are as natural as hungry stomachs, and the only food that will satisfy, the only water that will quench, is the simple gospel of Jesus Christ.

As we survey these fields for service and consider their ripeness, the question is not how many edifices are there in the city, but are the people being taught what Jesus meant that they should know when he said: "Go ye into all the world, and preach the gospel." If not, that city is a ripe field for a New Testament church.

Third. The third reason why I should name denominational strongholds as ripe fields is because, in many instances, the sectarian churches are making no appeal to the man outside, but depend upon birth rate for the increase in membership. The fallacy of this practice has ever been reflected upon many of our churches of Christ, and, in many instances, I know that the only baptisms are those of children who have grown up in the Sunday school. I will not belittle the value of early training, but I am here to say that Christ is a *Savior*. His message is for sinful men. He is for women who commit adultery. He is for men who are drunken. He is for boys who steal. He is for the infidel and the skeptic. But the trouble with so many of our churches to-day is that we dodge these people. We want respectable folks. We ask if they are substantial before we send our committee to interview them. Some one says: "O, you are just after numbers." To be sure, I am after numbers. The more people I can get to accept Jesus Christ and take him into their lives, the more souls have been saved. O, our pool rooms, our lodge rooms, our streets, our business places, are filled with good folks who are going toward hell! The average denominational church is not touching them. The field is ripe for us. We have the message. We can save men who need him most.

As Paul converted the legal-minded Jew under the law, and the heathen Greek, with his wisdom, by his fearless preaching and teaching, so we must go into the fields where these religious forces are not calling upon men to accept Christ and lead them to the foot of the cross.

In Beloit, Wis., a progressive city of twenty-two thousand, where I happen to minister, I am the only minister who gives the gospel invitation, and, since that church was organized, only eight Lord's days have passed without some

one confessing Jesus Christ. There are ten thousand people that do not belong to any church, and never did. That is not a rare instance. Our country is full of such cities. I could name fifty or so for you if you wanted me to.

The president of the City Federation told us, when he surveyed the field, that the place was "overchurched." We discovered that it was overmeetinghoused and overdenominationalized, but *underchurched* and *undergospelled*. Is it any wonder, in such a ripe field, that our church has grown from nothing to over three hundred in eight months, and our Bible school, beginning with twenty-five, enrolls over three hundred and fifty?

Fourth. Now, you may think I am spending a little time on this special field of service, but the thing I am discussing right now is not accepted by many folks. The debated issues are those that require the time. Conceded issues require no time.

My next reason for believing that denominational strongholds are ripe fields for churches of Christ is because contained within their ranks are thousands who believe just as we do, but do not know that we exist as a people.

I have explained our position to scores of men and women as I have met them on the train, on the street, in their homes, and, when I would finish, they would say: "Why, Brother Smith, I have always believed that way, but I never knew there were people who stood for that same thing." "I was raised a Lutheran, a Methodist, a Presbyterian, etc., but I never could understand the reason for a lot of things they do." And there is no one who makes a better, a truer, plain disciple of Christ than the man or woman who voluntarily frees self from the bonds of man-made religion and the nauseating effects of predigested faith.

The hundreds of cities where we have not entered are filled with people who have their names on the books of sectarian churches who are ready to relish and embrace the message of the New Testament church.

Fifth. Again, we have in our cities and towns, where there are only denominational churches, large numbers of people who have been Christians only in some other place and are hungry for a church home, with its communion services, its invitations, and the homelike spirit which is common among our people. We have, in practically every city of any size, enough good people to make a charter membership around which to work. Hardly a week passes that I do not receive appeals saying: "We have a number of people in our community who were plain Christians elsewhere. We are so sick of the shallowness of the preaching we have here. Can't you help us to organize a church and come and preach for us occasionally?" We have at least fifty cities in the North and West with not less than one hundred in each place for some one to rally together and to review to them the faith of their past years and to plant a church.

The pessimist says: "Where are these fields? Show us!"

In Wisconsin alone we have at least twenty cities of over five thousand which we have never entered—Oshkosh, Racine, Superior, Madison, La Crosse, are all over thirty thousand. In these cities are hundreds and thousands who will hear our message gladly, and hundreds who have come from other States, where they have been members of churches of Christ.

Then, we have the great cut-over lands that are just being opened—thousands of acres. Just as quickly as those stumps are pulled—and they are being pulled—it will mean to Wisconsin just what the tilling enterprise has meant to the great garden fields of Illinois, and just what irrigation has meant to the great West. There is plenty of room for seventy-five missions in this cut-over territory alone. Every train that comes is bringing new families, and the beauty of it is that they are coming from the States where we are strong—Indiana, Illinois, Iowa, and Missouri.

The condition is the same in Minnesota, Wisconsin, and Michigan.

It rouses me so that it makes my blood run cold and then hot! Are we afraid to try it? Has our faith gone? Could you afford to do without your home church? Just as you cannot afford to lose your home church in your home community, our communities cannot afford to do without churches of Christ.

Then, some one says: "How about preachers? Where are they coming from?" They are coming from your church and mine. They will come from all the churches so fast that we cannot take care of them just as quickly as our brotherhood sees the vision. It is hard to get folks to join a fire department, but you always find a big crowd at a fire. We have to show our youth that something is going on. Too many of our youths grow up to think that the church is just a sort of a habit, rather than the divine institution which represents Christ.

And then you will find that, in terms of preachers, these new churches will more than pay their own way. The last three churches organized in Wisconsin have given eleven boys for Bible college and for the ministry. When you bring a young man out of sectarianism, he not only believes, but he is so on fire with the truth of it all that he wants to preach it.

You say, perhaps: "Brother Smith, are we going to plant new churches while we have pastorless churches?" Yes, because we shall always have pastorless churches. Suppose that our land should decree that we should not have a single wedding until all our old maids were married. It would cut in our marriage record somewhat.

Do not worry, brethren. It may be hard to raise a big standing army; but when war is declared, volunteers stand in line. When the youth of our land realize that we have declared war—when the spirit of fight, win, conquer, permeates the Christian world—we can laugh as we remember the problem we made out of the shortage of preachers.

As the Savior, with bleeding brow, still prays for a united church, the apostle Paul still cries: "Is Christ divided?" The Macedonian call still rings. We cannot dodge the issue.

We who are on the frontier face the same things that Campbell and Stone faced. The issues are identical. If we fail, the spirits of our fathers will haunt us.

I look yonder to Flanders field as fighting Yanks march toward victory. I hear the roar of cannon and the whiz of shot and shell. I see men fall and bleed and die, but as they die they murmur to those who come up: "Carry on! Carry on!" And as I labor in the vineyard of my Lord, as I fight the good fight, I feel the presence of ancient spirits and hear the voice of a Pentecostal Peter, a martyred Paul—yea, even Jesus Christ—saying unto me: "Carry on! Carry on!"—Gerald L. K. Smith, in *Christian Standard*.

Will the Committees Meet?

BY F. B. SRYGLEY.

It will be remembered that I criticized in the *Gospel Advocate* of October 26 a circular by Brother John B. Cowden, the concluding paragraph of which reads as follows:

In conclusion, we were forced into this discussion of the church-music question against our judgment and attitude in the past; but being forced into it, we will have to be forced out, or at least, like the apostle Paul, whom the authorities sought to release secretly and quietly from prison, be given an honorable discharge. To this end we proceed with our part of the arrangements for this discussion by announcing, as promised, the time and place. Beginning at the Ryman Auditorium, Nashville, sometime in October or November (the exact date to be determined and published through the papers) and continuing at other places in the State where the committee decides it to be wise, we will, the Lord willing, affirm our practice on the

church-music question, and all the people interested in this question are cordially invited to attend.

For truth and unity,

JOHN B. COWDEN.

With the approval of the other members of the committee.

It will be noticed that the brother says: "We were forced into this discussion of the church-music question against our judgment and attitude in the past." It is a pity for any one to go into anything against his judgment; but, if my judgment is correct on this matter, these brethren have not yet entered a discussion. All of this has been preliminary to the discussion, and I am sure Brother Cowden so understands it, because he says: "To this end we proceed with our part of the arrangements for this discussion by announcing, as promised, the time and place." This all in the face of the fact that no proposition had been agreed to by the committees. The brother evidently made short work of it, but this may be accounted for by the fact that, as stated by him, they went into it against their judgment. It seems to me that they not only went into it *against* their judgment, but they are trying to go in without any judgment. Who ever heard of announcing the place, the time (October or November), and inviting the people out to hear a discussion, and no proposition agreed on? He says himself the committees did not agree, but they are going to have a discussion, anyway. He must still be going against his judgment, because there is very little judgment in what he proposes to do. But after my quiet criticism of the dear brother's hasty decision to have a discussion all by himself, he wrote the following note to one of the members of our committee:

West Nashville, Tenn., October 26, 1922.—H. Leo Boles, City.—Dear Brother Boles: I have been out of the city since the church-music discussion, and on my return I found you out. In answer to your inquiry the last night of the discussion as to when we desired a meeting of the committees to perfect the arrangements for other discussions, I write to state again that we are ready any time that suits your convenience. Yours very truly,

JOHN B. COWDEN.

When I read this note to Brother Boles from Brother Cowden, I thought to myself: "Well, the brother has come to himself and is clothed in his right mind, and perhaps something sensible can be done." So Brother Boles, with the knowledge and consent of our committee, wrote the following reply:

Nashville, Tenn., October 27, 1922.—Mr. John B. Cowden, West Nashville, Tenn.—Dear Brother: You will find in the issue of October 26, of the *Gospel Advocate*, a reply to your circular letter distributed at the close of the Walker-Hall discussion. I refer you to this as an answer to your circular. In that you announced that you were going to have a discussion. I call your attention to the fact that when Brother Srygley closed your and his exchange of statements in the *Gospel Advocate* about your indorsement of O. E. Payne's book and refusal to defend its conclusions, he stated to you that this was all that he had asked of you, and since you refused your and his discussion must end, but that you could call the committees together and see if they could agree on some other proposition. But you called no committees together and have proceeded to announce a debate when there was no agreement between the committees and when even our committee was not consulted. I suggest, therefore, that you proceed with your one-sided discussion as you have announced it. It is well to state, however, that if you wish to rescind that announcement or retract it, our committee is ready to meet your committee, provided you are willing to affirm that instrumental music in Christian worship is authorized by the New Testament, or "playing an instrument is scriptural in Christian worship."

Our committee stands ready to meet your committee at any convenient time and place, if you mean business and will affirm either of the above propositions. We are patiently waiting for and confidently hoping to hear that you are ready or will be ready at an early date.

Yours fraternally,

GOSPEL ADVOCATE COMPANY.

BY H. LEO BOLES.

This put the question on proper and sane grounds, and Brother Cowden had the opportunity of saying that he had acted hastily in the matter and was, therefore, willing to retract his announcement of a one-sided debate and let the committees see if they could not get together and agree on a proposition which set out exactly the issue between them in harmony with the statements of Brethren Cowden, J. B. Briney, and the editor of the Standard in their indorsement of O. E. Payne's book.

Brother Cowden says: "We will have to be given an honorable discharge." I am sorry I am not able to do it unless he will agree to defend what he said about O. E. Payne's book or retract it, one or the other. He said of Payne's book: "Your book on the church-music question is the most exhaustive, thorough, and convincing treatise of the subject, or indeed of any other subject, I ever read." And O. E. Payne in this same book says: "We must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." Then Brother J. B. Briney said of Payne's book: "The author aims to prove that instrumental music in Christian worship is scriptural; and when I say his effort is a complete success, I state the case conservatively." The Christian Standard said of the same book: "The result is an overwhelming conviction that not only was instrumental music allowed in the worship, but it was positively enjoined." After all of this, how could I give him an honorable discharge when he will not agree to affirm that "the Scriptures teach instrumental music in the worship of God?" No, Brother John, if I have to discharge you under these conditions without a discussion, I could not give you an honorable discharge. You owe it to the public to either agree to this proposition or repudiate your own words, what O. E. Payne said about his book, J. B. Briney's statement about it, and the editorial in the Standard indorsing the same book.

In reply to our committee's last letter, Brother Cowden sent the following:

West Nashville, Tenn., October 29, 1922.—H. Leo Boles, City.—Dear Brother Boles: Your letter of recent date received; and if it expresses the reason for your inquiry for another meeting of the committee, I think that it would be useless to have another. However, if your committee think otherwise, we are ready to meet with you as soon as I can get ours together.

The fact to which you call my attention is not a fact at all. Brother Srygley asked me to find a man to affirm the practice of the churches using instruments, and this is all that he asked me to do; and he said nothing whatever about our affirming the conclusions of O. E. Payne's book, and he so stated to the committees at Vine Street Church when I appealed to him on this point; and, besides, his proposition was published in the Advocate and cannot be denied, if he were disposed to do so. You know all this as well as I do; and how you can state that all that was asked of me was to affirm this book is more than I can see, with due credit to yourself for stating things as they are. As long as you are disposed to hedge and dodge thus, it would be useless for us to meet again and thresh over these old matters that have nothing whatever to do with the discussion proposed and accepted.

I have nothing whatever to rescind. I am only proposing to do what I agreed to do—namely, furnish a man to affirm our practice. I could not rescind this and maintain my self-respect. It may be a one-sided discussion, as you suggest. I cannot make you people do what you agreed to do—namely, deny our practice. If your conscience and self-respect do not force you to do this, it is useless to bring any other influence to bear. We have announced the time and place for the discussion. That sounds like we mean business, does it not? And I think that we will live up to the sound. We have no disposition to force you into a discussion—this you can do or not do as you see fit; but there is one thing sure, you people will have to meet us in this discussion or stand for your refusal to do as you agreed.

However, there is a way to save you this embarrassment, which I have not considered until now. I wanted to give you every opportunity to do the fair thing yourself, but I now feel free to turn to others. Several of your brethren

opposing the use of the instrument have said to me that if you people did not get a man to debate this question with us, they would. You have convinced me that you do not intend to do so, so I turn to them with hopes of finding some one that will deny our practice.

Yours very truly, with every good wish and will,

JOHN B. COWDEN.

The brother says: "The fact you call my attention to is not a fact at all." I do not see how one could call attention to a fact that is not a fact. The brother must be again going against his judgment. But he says I asked him to find a man that would affirm the practice of churches using instruments. Yes, but I evidently meant using instruments in the worship. I do not know why the brother cannot see that. I am interested in what you practice in worship. Brother Cowden says, speaking of me: "He said nothing about our affirming the conclusions of O. E. Payne's book." That is enough to discourage me, when I have said all the time that they ought to affirm O. E. Payne's conclusion in his book or repudiate the book and their indorsement of it. I have said it so often that I was afraid it would get monotonous, and yet he says I never said anything about it, and actually tries to prove it by me. If you understand the Bible as poorly as you do me, I can begin to see why you do not know whether it teaches instrumental music in the worship of God or not.

He says they are going to have a discussion whether there is any proposition or not. Well, that would be a one-sided discussion without an opponent. All right, if that is the kind of a discussion you want, I will carry on one in another part of the city, and I will be telling my audience that you practice the use of instrumental music in the worship and that there is no scriptural authority for it; and I will tell them, too, that you had the chance to affirm that "instrumental music in Christian worship is scriptural," and that you would not do it. Now, go on with your one-sided debate, and I will continue to try to show that the use of instruments in worship as practiced by your church should be affirmed or abandoned.

The brother says there is a way to save us from embarrassment, and he in kindness offers the suggestion. I do not want to impugn the brother's motive, but I cannot help having the feeling that he would like to see us embarrassed. But do not worry about me, for I am not at all timid; but if I should get embarrassed, I will not blush like a maiden. The brother says that several of my brethren who oppose the use of the instrument have said to him that if we do not get a man to debate this question, they will. I did not know I had a brother who opposed the use of an instrument of music. I am sure I do not, but I do oppose the use of an instrument in the worship. But I know I have some brethren who oppose instruments in worship that are so anxious for a debate on this question that they would almost deny anything you would affirm on the subject, but I do not happen to be of that class. Then, I have some brethren who are in perfect accord with us, and they with us want a debate on the subject of instrumental music in Christian worship; and since you brethren have committed yourselves, in your indorsement of O. E. Payne's book, to the theory that the idea of an instrument is in the meaning of the word which is translated in our Bibles "to sing," we are going to continue to insist that you should affirm it in debate or repudiate it, even if we must be a little embarrassed over the matter.

Charles H. Spurgeon reckoned as the highest compliment ever paid him the words of an open enemy who said: "Here is a man who has not moved an inch forward in all his ministry, and at the close of the nineteenth century is teaching the theology of the first century, and is proclaiming the doctrine of Nazareth and Jerusalem current eighteen hundred years ago."—Exchange.

Drawing Out Forces.

BY JOHN ALLEN HUDSON.

If one is taken from an ordinary world with its associations and opportunities and placed in a new relationship, the adjustment is at first slow and to some extent painful; but as time wears on and the roughest places are smoothed, the adjustment comes easier. After Rip Van Winkle had been either drunk or asleep for twenty years in the Catskill Mountains, as the story is told by Washington Irving, he returned to a community that he had known in the past, where he had lived and had his friends. But it was another place to him. There had to be a readjustment for him. All the forces of his life had to be changed to meet the new conditions. If I were a muleteer of the period of '59, when wagon trains were crossing to the great desert country of the Southwest to get some of the new-found gold in California, and were taken quite suddenly from the treeless and homeless prairies and placed in the Oklahoma City of this period, perhaps I would be a mark for your eyes. All of my life forces would have to be organized to meet the changed conditions.

A wonderful repository of beauties, an Aladdin's palace, with its sweet, inviting aspect, will change the thought and habits of almost any person. The Norseman's Valhalla and the Indian's Nirvana have changed the thoughts and habits of multiplied thousands. The vision of a mansion, one that bespeaks elegance, sweetness, refinement, even luxury, has brought out the latent energy of many. Fame has inspired as many hearts and fanned their energies into flame as the magic wand of wealth has ever touched. It is the vision that the heart gets that leads it on.

The most wonderful world ever opened to the view of man is opened through the word of God. In the far distance, lying out on the evergreen hills of life, there is a wonderful garden. The roses there excel the fragrance and beauty of the century plant, of the rose of Sharon, the narcissus. The shrubbery is more lovely than the California privet or any Japanese hedge plants. The trees outstrip the glory of the trees of Lebanon. And back in the network of beauty is the mansion. It is all a divine dream such as no man ever had. It is the home that God has prepared; and, of course, as Shelley sang, there is a casement open at night to let the warm love in.

God has pilots in this world. These pilots go out into the byways and hedges, take wandering vagabonds by the hand, lead them to the gates of those fair grounds, the gates of that garden, take the great treasure key, God's word, unlock those gates, take the great duo-made key and unlock the mansion doors and let the wandering vagabonds peep in. Divine vision! Enraptured spectators! The vision once caught, those vagabonds seek to wash their robes white in the blood of the Lamb, that they may enter into that mansion and enjoy its elegance, its supreme splendor, its deep and abiding quiet and peace.

I know of the Vale of Podandus through the works of Ramsey; I know of the pictured Utopia through the writing of Sir Thomas Moore; I know of the gallantry and the idiocy of knights-errant through Cervantes; and I know of the paradise of God through his word. I would never have dreamed, in my wildest vagaries, of a place so beautiful had he not told me. God's word is the great key that unlocks the mystic storehouse of the great Beyond. The vision that he has given me will change my thoughts and life.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 3, 4.)

Ordinarily a beautiful world is not given to us by rubbing a magic lamp, a manor is not erected overnight by some obedient spirit. We are leaving the poetic now for the cold, stubborn fact. One does not embark, as did the Lady of Shalott in her tragic canoe, and sleep peacefully until the port of God is reached. He must be wide-awake, a worker, a doer. But if he has caught the vision and it has inspired him as God meant it should, he will work.

O, that one might drift—sweetly, serenely drift! If with a lassitude of energy that equals death, if with a tranquillity as smooth as the surface of a sea of glass, I could reach heaven, then God would not need to invite me. But he has said otherwise. We must work "while it is day: the night cometh, when no man can work." (John 9: 4.)

Not only must a man work, have a work to his credit, but he must have an approved work. God will try it by fire. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Cor. 3: 13.) The work of dross shall be consumed. God reckons as dross, or chaff, frivolity, fickleness.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death." (Rev. 21: 7, 8.)

The whole life force is changed by the vision. Let us hold and keep that vision. The one who holds it will be found faithful when Jesus comes to make up his jewels. God help us to be faithful!

God does more than to give the vision. He organizes the forces of one's life. If the pilgrim is in danger of straying from the path plain and beaten, God's word shines unto him. (2 Cor. 4: 4.) He is called back. If he is liable to dip his hands in filth and lay that filth to his heart, God says to him: "My grace is sufficient; do it not."

Every righteous latent force is quickened. God means by the term "quickened" to convey the idea of calling out the inactive reserved forces of the heart by appealing to that heart with the strong appeal of love and getting it to fortify its borders with its strong fighting forces. Its virtue, its knowledge, its faith, its brotherly love, its temperance, its patience, its godliness—these are its forces. God calls them out by his word. They are in man. God calls them out by touching them with his magic power, his word. "Thy word hath quickened me," said the Psalmist.

"As a Thief in the Night."

BY O. C. LAMBERT.

In rotating, the earth carries us completely around the circle represented by its circumference every twenty-four hours. Thus we are moving at the incredible rate of nearly twenty miles a minute; but this is a snail's pace when compared with the rapidity with which we are being hurled from an eternity past to an eternity future. Our brief stay on earth is variously represented in the Bible: sometimes, as the grass and the flower thereof; sometimes, as a tale that is told; and, again, it is like a shadow. We begin to die on the day of our birth, and scarcely put away our swaddling clothes until our hair begins to gray. Then it is an ache, a pain, a fever, a fall. It is glasses to aid our failing sight and a staff for our palsied knees. Before we have learned how to live, the light of life flickers, the brittle thread is snapped asunder, the golden bowl is broken. The grim reaper is no respecter of persons. The king on his throne and the peasant in his hovel are alike helpless before him. The prepared and the unprepared, the wheat and the tares, fall alike before his flying sickle. This unwelcome visitor calls the farmer in the midst of his daily tasks, at his knock the artisan must lay down his chisel,

the great business man must leave despite his half-finished plans. He is the grim and merciless constable who ushers unwilling offenders into the presence of the Judge of all the earth. You cannot make bond for appearance later. You cannot bribe him, and all your tears and your fears and your promises move him not.

Usually we are very prodigal in the way we squander the precious moments in which to prove ourselves, and suddenly it dawns upon us that we are over the hill. We look back with a remorseful feeling at a youth gone by half lived. The unwelcome truth fastens itself upon us that nature is hastening with gigantic strides toward the hour of dissolution, when we must enter an untried, unseen country.

There is no better way to see the ravages of time than to pay a visit to your childhood home. Everything is changed—the houses, the roads, the fields, the people, the graveyard. The strongest man of that day is impotent now. One by one you call the roll at school; and some are in distant lands, but most of them are gone to the country from which no traveler returns. Your old neighbors have vanished like the dew of the morning. You inquire for the man who toiled and schemed to be rich, and he is gone, and everything around is as though he had never lived. The old mill where once you carried your weekly "turn" is tumbled down, the dam is washed away. The familiar wooden haunts which once held you in their witchery by the hour have been rudely stripped for new farms, and the old farms are overgrown with briars. Your heart is made sad to find that you are now a stranger in what was once home. You are forced to steal away to the cliffs and gulfs and untouched hills—away from the habitations of men—to breathe out your sorrow to the only One who changeth not. This is about the only experience that brings the old-time thrill. Truly the inspired poet lamented: "Man, that is born of a woman, is of few days, and full of trouble!" No wonder he exclaimed: "My days are swifter than a weaver's shuttle!"

Yet, with all this, men and women act just as though they would always be well, would always be young, and would never "go the way of all the earth." People build houses to shelter them from the rain and lay up food for winter. They lay hold of the God-given means to provide against the disasters and misfortunes that would affect their bodies, to the total neglect of their souls. We could not find it in our hearts to look on without concern and see men's bodies in peril. Let us remember that "he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

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BY EARNEST C. LOVE.

The church of Christ in Danville, Ill., will hold a free Bible school, the Lord willing, beginning on December 11 and continuing three months. The whole Bible will be read and discussed, chapter by chapter. No tuition will be charged, and board and lodging can be had at actual cost, which will not be over thirty dollars a month.

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The writer is to be in charge of the school, assisted by preachers and elders who may be present. Every one will be encouraged to ask and answer questions and make remarks calculated to bring out the full meaning of every passage.

There are many who cannot possibly avail themselves of this opportunity to study the whole Bible under such

favorable circumstances. There are also many who could easily do so if they desired. Having taught these schools for eight years, I feel it my duty to urge those who can do so to make arrangements to attend. The testimony of those who have attended in the past indicates that one is justified in making any reasonable sacrifice in order to get the benefit of this school. As special attention will be given to prophecies and Old Testament types and symbols, even preachers may find much to interest them.

For particulars, address Earnest C. Love, Danville, Ill.

Gospel Advocate Company.

BY H. LEO B.

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I have received and examined sample copies of your Quarterlies and am well pleased with them. I hardly see how they could be improved. (C. W. Sewell.)

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I received the Quarterlies and have looked over same. They are true to Brother Smith's characteristic way of presenting a matter, and I feel sure that he who studies the same will appreciate the splendid comments made. (N. B. Hardeman.)

I received the Quarterlies and have given them a brief examination. I can safely say they are good. If they are judiciously used and not abused, they will be of much benefit to those who use them. We have confidence in the ability and integrity of the men who prepare the comments. (D. T. Broadus.)

I am glad to note the many improvements made in the Quarterlies. Fewer words and to the point evidently was the aim of the authors. I consider them by far the best helps I have seen for class use. They are most excellent, and I wish to commend them to the brethren. Both the authors and the publishers are to be congratulated. (Samuel I. Jones.)

I have read with much interest the Quarterlies. Knowing the brethren who wrote them, I expected much. I am not disappointed, but delighted. All the churches should have their supply on hands early, and have enough not only "to go around," but for new members to be enlisted in the classes. The comments upon the lessons are true to the Book. (A. G. Freed.)

I have received copies of the Advanced, Intermediate, and Primary Quarterlies. I have examined these, and pronounce them excellent. Brethren Smith and Srygley, who prepared these Quarterlies, did good work, and it shall praise them. I think that the congregations will continue to use these Bible Lesson Helps, and that they will be pleased with these brethren as editors. (John T. Smithson.)

I received the Quarterlies, and must say the lessons are true to the sacred writings and show that they were prepared by men who have imbibed the inspiration of the prophets and apostles. No truer teaching was ever promulgated than that which the former Quarterlies by Brother Elam bore, and it is clear that the present lessons are up to the high standard of those by him. (Flavil Hall.)

The samples of literature have been received and examined, and the work is found most excellent. You are to be congratulated upon your success in selecting such able men to edit these helps. The improvement in the arrangement and the character of the work in general are sure to meet with the approval of all. It is predicted that the brotherhood generally will receive this action with pleasure. (R. D. Smith.)

I have examined your Quarterly and am well pleased with it. I am pleased that it is a Quarterly rather than an annual, as a Quarterly will be used by so many more children. Then I am pleased with the general form of the comments. I am sure that not only the Gospel Advocate, but the writers of the comments, deserve thanks for their efforts to furnish a faithful Sunday-school Quarterly. God bless every effort to teach the word. (W. P. Skaggs.)

I have received sample copies of literature. I am very much pleased with the arrangement and treatment of the series of lessons in the Old Testament. The comments and

explanatory notes are pointed and practical. Such helps, if properly used, will stimulate a greater interest in Bible study wherever they are circulated. To get sound teaching continually before the minds of the rising generation is the greatest work that can engage our attention. (John D. Evans.)

I have examined the three Quarterlies, and am glad to say that I find them to be in that high grade that the literature you have formerly sent out has ever maintained, both in the mechanical work and editorial strength. The very fact that F. W. Smith edits the Advanced Quarterly and F. B. Srygley the Primary and Intermediate should be commendation enough as to the soundness and clearness of the doctrine taught in them. I wish them a large circulation. (S. H. Hall.)

I received the Advanced, Intermediate, and Primary Quarterlies you recently sent me, and I like them fine. I had so much confidence in the ability and loyalty of F. W. Smith and F. B. Srygley that I had already advised churches where I had been to buy them and had assured them they would be all right. I am an earnest advocate of "helps" in the study of God's word, and I believe your Quarterlies are among the best we have. I shall continue to commend them wherever I go. (Charles Holder.)

I am glad to express to you my indorsement of the arrangement and presentation of the lessons of the new Quarterlies which you sent me for examination. They are clear, logical, and concise. I feel that the different grades in Sunday-school work who use these Quarterlies will immediately grasp the thought that is meant to be conveyed. I unhesitatingly commend these Bible helps to the brotherhood, and bespeak great progress for those who use them. (E. E. Shoulders.)

I have perused several lessons in the gospel Quarterlies, and while I have never taken a big interest in the International Sunday-school Lessons (it is usually too scattering), I like the short, pointed, direct, and logical way Brethren Smith and Srygley treat the subjects for each Lord's day. Many good and scriptural lessons and warnings are given in a short, pointed way, which cannot but do good to those who take them in the right way. When it comes to human aids on the Sunday-school lessons, I would guess this is about the best we have to-day. (H. W. Jones.)

I have examined the Quarterlies, edited by F. W. Smith and F. B. Srygley, and I like them. They seem to be exceptionally well graded for the three classes—primary, intermediate, and advanced; and I am sure they will be acceptable and profitable to a large number of users. The clear classing of the notes on each lesson under from three to seven distinct heads and the black-faced headlines marking and naming each section are specially attractive to me; also, I am much pleased with the comments on the Golden Texts, each a sermonette in itself. (J. W. Grant.)

I have had before me for several days the Quarterlies for Bible study. As to beauty and mechanical skill, nothing along this line that has ever come under my notice in any way equals them. The Bible maps are also of the finest quality. And so far as the comments on the lessons are concerned, I know of nothing better. They are, indeed, all that is claimed for them—helps to a thorough study of the Bible. As to the ability of the editors both as scholars and men thoroughly qualified in the knowledge of God's word to edit such helps, they need no commendation from my feeble pen. Hence, I can heartily recommend their works to all Bible schools in need of such helps. They are issued by the publishers as *helps to Bible study*, and not as *substitutes* for the Bible. (A. A. Bunner.)

Many thanks for the three copies of the Quarterlies (Advanced, Intermediate, and Primary). I pronounce them good, safe, and sound. I feel that the authors, Brethren F. W. Smith and F. B. Srygley, are fully competent to edit them, and we need have no fears of the results of studying their teaching. I see some new features in the new ones that I like very much. More work and closer study is going to be demanded of the teacher as well as the pupil. These lessons are so arranged and commented upon that both teacher and pupil can get all there is in them by a little application. There is danger in destroying the pupil's and teacher's individuality and begetting a spirit of indifference and carelessness when a lesson is discussed too much in detail and too many minute interrogations are made. I feel that the purpose of such lesson should be to serve as a guide and help to the teacher and pupil to learn the lesson, and not the author predigest the whole thing minutely. My ideas are only one man's, and I may be wrong. I am not a perfect teacher. I am glad to serve the cause of Christ in any way that I can. (J. B. Nelson.)

Evangelistic Notes

Dr. J. J. Horton recently closed at New Zion, Tenn., with four additions.

A. F. Thurman, Chillicothe, Texas, reports a fine service on October 29. One was added.

Allen Phy preached on the last Lord's day in October at Bethlehem, in Wilson County, Tenn., to a large crowd.

T. S. Bain preached for the Okmulgee Avenue Church, in Muskogee, Okla., on October 29. E. M. Borden is now in a meeting there.

W. T. Etheridge is in a meeting at Oak Valley, in Benton County, Ky., with twelve baptisms to date. Large crowds attend each service.

J. H. McBroom closed recently at Keltonburg, Tenn. There was one baptism and the church was edified. D. L. Robertson led the singing.

S. W. Baird, Guthrie, Okla., who is eighty-two years of age, writes: "I greatly appreciate the Gospel Advocate, and wish it continued success."

Ira Womack preached on the fifth Lord's day in October and on Saturday night before at Wynnewoodview, near Sulphur, Okla., and baptized one.

J. A. Cullum is in a meeting at Rogers, Ark. He has been with this church since October 1, and prospects are bright. Eleven took membership on October 29.

S. T. Nix has just closed a short meeting at Cedar Grove, near Camden, Tenn., with fine crowds throughout. The meeting resulted in one restoration and the church edified.

W. L. Swinney reports that seventeen confessed their Lord and sixteen were baptized on the fifth Lord's day in October at Canadian, Texas. One to be baptized next Lord's day.

Emmett G. Creacy preached at Ball Hill, near Barterville, Ky., the only church in Nicholas County, on October 29. He is now in a meeting at Pleasant Hill, in Monroe County.

H. L. Olmstead and Tommy Nicks closed a very successful meeting at Monterey, Tenn. Eight were baptized and one was restored. One came from the "Nazarenes" who wanted to be a Christian only.

M. L. Moore recently closed a very fine meeting at Chapel Avenue, this city. Five were baptized and several were restored. We heard many speak of the humility and spirituality of the services.

M. A. Creel, Hanceville, Ala., preached on October 29 at Appleton, Tenn., to good audiences. He will return for a meeting next July. He plans to move to Cullman, Ala., soon, and preach in the surrounding territory.

J. D. Patton, Bessemer, Ala., one of our foremost hymn writers, who enjoys the reputation of having taught a greater number of "normal music schools" than any man living, paid this office a very pleasant visit on his way home from Chicago.

F. O. Howell writes from Corinth, Miss., November 2: "Our meeting continues with the Foot Street church of Christ, this city, with ten confessions to date and with prospects for many more additions. The house is overflowing every night."

Willie Hunter recently closed an eight-days' meeting at Clemensville, in Clay County, Tenn. There were good crowds, with twelve additions and two restorations. John Arms assisted much. Brother Hunter promised to return next year. He is now at Butler Landing.

W. F. Watson, Dresden, Tenn., announces that there will be a discussion at Macedonia, four miles east of Sharon, Tenn., between John C. Taylor (Christian) and W. W. Jones (Missionary Baptist), beginning on November 13. Those who wish to attend from a distance should write Brother Watson.

C. A. Norred, Knoxville, Tenn., reports that the Broadway Church in that city is prospering. They are having fine audiences, with encouraging additions, and they are making extensive improvements on the building. He

preaches each Wednesday noon at some of the industrial plants of the city.

The congregation at Grant, Tenn., is ready to begin their church house. The foundation is laid and the framing is on the ground. Bills for materials must now be met. They are ready for the assistance promised, which will be gratefully received and duly acknowledged. Address Joe Pendleton, Brush Creek, Tenn., Route 2.

B. W. Davis, Ashland City, Tenn., reports a sixteen-days' meeting at Sycamore, with seven baptisms and three restorations. He will begin his labors with the church at Tracy City, Tenn., soon. Clarence W. Cook, who has been doing a fine work at Tracy City for two years, will make his home at Covington, Tenn., and labor with the church there.

J. W. Ballard, Helena, Okla., recently returned home from Hinton and Sickles, Okla., where he has been preaching four weeks. He reports that on arriving home he found E. M. Borden in a good meeting there, with two additions. Brother Ballard is now in a meeting at Lacy, near Hennessey, Okla. He would like to arrange for meetings all winter, in Oklahoma, Texas, Arkansas, Kansas, Missouri, or anywhere he is needed.

J. H. Morris, Tuscumbia, Ala., writes: "I had the pleasure of preaching at Memphis, Tenn., in the Parkway church of Christ, on the fifth Lord's day in October, to an attentive and appreciative audience. This is where Archie Neal labors, and it appears to be a very loyal congregation. Reports indicate that all the members are present every Lord's day, and the interest in the Bible lessons is very keen. Brother Neal is a good worker in the congregation."

J. C. Hutcherson commends the Gospel Advocate and The Young People, as follows: "You sent me several copies of The Young People sometime ago and wanted me to say what I thought of it. I think it is the best paper I ever saw for children to read, and I enjoy reading it myself. The stories are all clean, with a good lesson in them for us all. The Gospel Advocate has always been good, but is better now than ever. I enjoy the long-ago writings on the first page." The Young People is furnished at an exceedingly low price.

From A. A. Bunner, Cleveland, Ohio, October 17: "I spoke for the church of Christ here on Lord's day, both morning and evening. My theme for the morning was, 'Church Federation or the Scriptural Coöperation of Christians—Which?' As the subject was duly announced in the papers, we had a large and attentive crowd of listeners, and we feel that much good was done in the name of the Lord. The evening theme was, 'The Salt of the Earth.' While the crowd was not so large in the evening as in the morning, still the listeners were attentive, and all expressed themselves as well pleased with the work of the day. This is a great mission field, and the harvest is truly ripe. Brethren, will you help us to gather in the sheaves? We need help to buy tracts and circulate good literature, and I will use them to the best advantage."

Will J. Cullum writes: "October 29 was a glorious day at Rockwood, Tenn., with one hundred and seventeen at Bible study and a splendid audience at night. At the mission (sixteen miles from town) we had another good service in the afternoon. At Rockwood three noble souls from the Christian Church took their stand to work and worship 'as it is written,' one of whom had been a Baptist and who will be baptized at the Wednesday-night services. Our work is moving along nicely; and if we can secure a tent, we hope to plant the truth at several towns in the county. Last night being Halloween, Mrs. Cullum and I were visited by several members of our congregation in the form of 'spooks,' who were very generous in leaving behind a nice collection of table delicacies. We invited them to call again."

We have just received the following from Newbern, Tenn.: "To the Brethren in Christ—Greetings: Some years ago the digression spirit crept into our congregation, and by innovations and through the courts we who were satisfied with God's order of worship lost our house. Since then we have been meeting in rented halls and holding our meeting in tents, but we are now making the effort of our lives to build a house in which to meet. We have the lot paid for, and a part of the money to make the first payment on the house, and are now asking you to assist us in this, our happy struggle to build this house to God's glory, and that the primitive worship of the church may be maintained in Newbern. You will please not disappoint us. Send donations to either of the following elders: [Signed] Roy E. Howell, W. D. Porter, J. W. Scott, R. A. Johns, J. A. McClanahan, J. C. Butler."

Gospel Advocate

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

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Editorial

Preach the Gospel to Every Creature.

BY J. C. M'Q.

Of the gospel Paul says: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) Though the gospel is God's power to save, yet it must be carried to the lost in order to save them. The church must preach the gospel to those in ignorance before they can be enlightened and saved by it. Hence, Christ commands: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Mark records the commission to the apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) If we believe truly that the gospel is the power of God unto salvation, we need no argument nor persuasion to convince us that it is necessary to preach the gospel to those in ignorance in order that their belief may come of hearing, and hearing by the word of Christ. (Rom. 10: 17.) The apostles were not slow to believe that the gospel is the power of God unto salvation; for, "Yea, verily, their sound went out into all the earth, and their words unto the ends of the world." (Verse 18.) Paul, in an admonition to remain steadfast, tells that the gospel was preached to all creation. He says: "If so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the gospel which ye

heard, which was preached in all creation under heaven; whereof I Paul was made a minister." (Col. 1: 23.) The faith which the Colossians had received came through hearing the gospel preached. He would not have them moved from the hope of the gospel which they heard. Their faith had not been given to them in some mysterious, incomprehensible fashion. They had heard the gospel preached and believed it.

It is inexcusable in a people to accept the gospel as the power of God unto salvation and to refuse or neglect to preach the gospel to those who know it not. If they believe with all their heart the story of the cross, they should crawl across a continent, if necessary, in order to tell the story to others. As hell is to be shunned and heaven to be gained, no sacrifice is too great to be made in order to save ourselves and those who hear us. Just for a moment consider what Paul suffered in order that he might tell the story of the cross to others: "Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." (2 Cor. 11: 23-28.)

So sublime was the faith of the great apostle and so confident was he that the Lord was with him in doing the greatest and noblest of all work that he was content to abound or to suffer want. He says: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (Phil. 4: 11-13.) The Christian has no greater lesson than this to learn—to be content in whatever state the Lord calls him to serve. In fidelity we should honor the Lord, in prosperity or in adversity. We can only subdue the baser self and rise to such heights of purity through God who strengtheneth us.

We must first give ourselves to the Lord, then we can lead others to him. We must consecrate our hands, our feet, our talents, and our means wholly and unreservedly to his service. He demands a whole heart or none. He is a jealous God. He will not have a divided service. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." (Matt. 6: 24.) "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." (Mark 12: 30, 31.)

The Christian is a missionary. He is filled with a consuming earnestness for the salvation of those who are in superstition and ignorance. He is not content to suffer them to die without the gospel. Every dollar he gives to preach the gospel to the poor and every effort he makes to secure the release of those in bondage to sin quickens his own interest in Christ and his holy religion. In saving others, he saves himself. "It is more blessed to give than to receive."

The churches should make an aggressive warfare on ignorance and sin. It is not enough for Christians to pull the motes out of the eyes of their brethren. Christians must go

forward to greater things and victory. Souls are perishing for the bread of life while we are misjudging one another. More faith, more work, and more of the spirit of Christ would be very helpful just now. Christians should do a positive work, and not simply a negative work.

An appeal has already been made by Sister Lipscomb, the widow of David Lipscomb, for Sister Sarah Andrews. For months Sister Andrews lived with Sister Lipscomb. Knowing her and her fitness for the work in Japan, Sister Lipscomb recommends her and cheerfully contributed one hundred dollars to the work. Those who want the Japanese converted to Christ should send a liberal contribution to I. B. Bradley, 513 St. Charles Avenue, West End, Birmingham, Ala., for the support of Sister Sarah Andrews.

Arrangements have about been perfected for starting a mission among the Japanese on the Pacific Coast, either in Los Angeles or San Francisco. This mission is to be under the direction of a Japanese Christian, Ishiguro, who is well fitted and qualified for the work. It is not necessary to go to Japan to preach to the Japanese. Why not convert those here and send them back to their own people as missionaries? If they love the truth, they would be far more efficient than Americans as missionaries among their own people.

Funds for this work should be forwarded to R. S. King, Nashville, Tenn.

Amusements or Recreation.

BY H. LEO B.

Solomon said: "A cheerful heart is a good medicine." It must be conceded by all that recreation is essential to the well-being of all. Perhaps the young require more than the middle-aged or old. However, all must have some recreation. One of the great problems of our day is to determine what amusements may be had and how long one should engage in amusements.

In order to help parents and teachers, as well as the young, to determine in a large measure what amusements to choose, some questions are here submitted. These questions help to determine the standards of amusements and the time that should be given in any recreation.

(1) Is it right? (2) Do good people generally approve of it? (3) Will it interfere with the duties of life? (4) Will it be productive of bad habits? (5) Will its enjoyment lead into doubtful company? (6) Will it lead into questionable propriety? (7) Will my example influence others injuriously? (8) Can I afford the cost in time and money? (9) Will my pleasure affect the right of any one in person or property? (10) Would I be willing for Jesus to come and find me indulging in it?

Each of the above questions should be asked and definitely and conscientiously answered before engaging in any pastime or recreation. It is evident that a fair answer to these questions will exclude much of the worldly amusements. However, Christian people, and especially those who are burdened with the responsibility of training children for the Lord, should not hesitate in applying these rules to all conduct. It is time that the people of God should erect a standard of amusement which will be thoroughly consistent with holy and righteous living, and this standard should be impressed upon all young people. The ideals of recreation and amusement should be lofty, and the young should be encouraged in loyalty to these ideals.

True happiness can come only as the result of righteous living. It is a mistake to think that pleasures and amusements do not occupy a very important place in the lives of all. The recreative forces are many and should be directed in a way that will develop and keep at the highest efficiency the normal person. Our civilization has changed. Our standard of living has changed. The old

order has passed. New kinds of work and new methods of doing the old work are used now. Domestic affairs and home life have changed. So many and varied have been these changes that we seem to live in another age. With all of these changes have come also new ways of amusement and methods of recreation. We cannot judge the moral effect of an amusement now by the old standard. I do not mean by this to indorse all of the popular fads which are encouraged in our modern society; neither do I encourage the sinful practices of the lustful flesh. I think that the rules suggested above in this article will exclude all of these. However, simply because an amusement is new or because our grandsires did not engage in it is no proof that it is wrong. Fathers and mothers will find that they are continually denying their children the right to some amusement because, forsooth, they did not engage in it. Such is a mistake.

It seems that the home and the church, the two God-given institutions, should furnish all that the child needs for complete development. The home and the church should give more attention to the recreation and amusement of the young. Little stress in the home is being given to the right kind of amusement, and the church is giving little or no attention to the social development of the young people. If, indeed, we would create a deeper interest in the minds of the young in all church affairs, the church must be more deeply interested in its young people. The interest that the young have in the church will be measured somewhat by the interest that the church has in them. I am not here giving indorsement to the foolish fads of societies found in denominational churches, but I am stressing the fact that the church has its social side and a social work to do. When this work is neglected, the church will suffer. It is a mistake for the church to give a little teaching to the young people on the first day of the week and then turn its young people over to the world for all social training.

It appears to me that the child may be fully developed into a full-orbed man or woman by the two God-ordained institutions; that the education and training for service to man and for the glory of God may be found in the home and the church. When these two institutions function as God has ordained in their relation to the child, all of the child's legitimate needs will have been supplied. This truth seems to be emphasized in the following scriptures: "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6: 4.) "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.) These scriptures teach that the child is to be trained for future usefulness; trained and disciplined "in the way he should go" when he is old. The child must be trained in youth the way that he should live in middle life and old age. This training may be had in the home and in the church.

The wholesome recreation must not be furnished by the world. The world's standard of living is about as near correct as the world's standard of amusement. We cannot accept the world's standard of living and please God; neither can we accept the world's standard of amusement and recreation and be pleasing to God. We must look to the ideal life and exalted standard as set forth in the New Testament Scriptures for all of the instruction that the young needs. There is a crying need on the part of all of our young people for instruction in amusement. It is not enough to condemn the sinful pleasures of the world and leave the young ignorant of the wholesome recreation which the mind, soul, and body of the young demand. The evils must be condemned and the righteous recreation encouraged. There is a very fertile field, almost virgin soil, of study and work here. Shall we set our hearts and efforts to the task?

Prayer.

BY T. B. LARIMORE.

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The burning of a hidden fire
Within the human breast.

Some saintly soul wrote these lines long ago, and, whether correct or incorrect, their sentiment has been accepted by millions. There is a manifest tendency in our times, however, to disparage prayer. It may not be intentional, but it is a tendency in that direction, nevertheless.

There is a habit—I hope it has not assumed the proportions of a custom—of announcing, just before prayer, the song to be sung immediately after prayer. Why? I see no real, practical reason for it, and it certainly does disparage the prayer. Many a time I have heard “the next song” announced while worshipers were in the very act of kneeling; and, while those self-same worshipers were on their knees, I have heard the rattling, or rustling, of the leaves of song books all over the house. Then I have known “the next song” to be started before some of the worshipers had resumed their seats. Those worshipers who found the song before engaging in the prayer had to keep their song books open or mark the place in some other way, or find it, if they remembered the number, after resuming their seats. Those who engaged in the prayer without finding the song announced had to either keep the number in their minds while engaged in prayer or have trouble in finding the song after resuming their seats. If the former, then their minds were not properly on their prayer.

Recently, in one of my meetings, a song leader announced “the next song” after the brother who had been called upon to lead in prayer was actually on his knees, in which attitude he patiently waited till all had had time to find the song and then offered a fervent, appropriate prayer. It took a pretty level-headed man to do that, but he did it with appropriate dignity and grace. That song leader was an honorable Christian gentleman, too.

Frequently a song leader, having announced “the next song” at the most inopportune time—that is, just before the prayer—evidently having reconsidered the question while he was supposed to be praying, switches to an entirely different song immediately after the prayer. There's always time for that when there's a change to be made; why not, then, to make announcement of the song when no change is contemplated?

I tried to preach through a series of meetings once when and where the brethren had hired an infidel—an *avowed* infidel—to conduct the song service. I wouldn't do that now, but I did it then. Of course, in that case, I was not surprised to hear the rattle of book leaves while I was trying to pray.

Mentally, at least, I solemnly protest against anything that manifestly tends toward disparagement of prayer. If we were as sincerely and seriously in earnest when we pray—and we should be, always—as Daniel was when he “kneeled upon his knees three times a day, and prayed, and gave thanks before his God,” we would not perpetrate anything that had even the appearance of disparagement of prayer.

An easy, plain, simple way to avoid all these difficulties is to make no announcement of the song to be sung immediately after prayer till the prayer is concluded. Then, as the worshipers are resuming their seats, or after they have resumed them, announce the number of the song—announce it twice, as should always be done—giving the singers time to find the song before beginning to sing. We have ample time to attend to all the practical details of worship without haste or hurry. “Let all things be done decently and in order.”

“I have been young, and now am old; yet have I never

seen” any sense in crowding prayer with announcement and song as to make the impression that we consider prayer a nonessential. Many prayers may be nonessential, but *prayer* is not nonessential.

In Washington our song leader waits till everybody has had ample time to say “Amen” after the prayer, as all of us should do, before he announces the next song, and our Washington way seems to work very well. It's working well, however, is a decidedly minor matter, of course. Still, it is worth considering. If you prefer not to crowd and cloud the prayer, it may be well for you to try it.

I may not have expressed myself very lucidly or plainly in these lines; but my plea is for prayer—not that I appreciate song less, but prayer more. Let us pray.

“Our Plea.”

BY F. W. SMITH.

The first page of the Christian Standard of October 21, 1922, is filled with an account of a meeting held in Covington, Tenn., by J. S. Raum and his evangelistic aggregation, resulting in the establishing of a “progressive” church according to “our plea.” There was a time when the words at the head of this article had a vital and Biblical meaning, but they now signify nothing more than the shibboleth of a sect among sects. At one time they meant a return to apostolic ground, a complete restoration of New Testament churches in faith, name, and practice, with a “*Thus saith the Lord*” for everything done in religion. These words, “our plea,” were a *synonym* for “chapter and verse,” if you please, but they stand to-day for an *unknown quantity in religion*.

Quoting from the Standard's account, we have these words: “There was a ‘nonprogressive’ church of about sixty members, and not a solitary ‘progressive’ to be found.” There was, to my certain knowledge, in the town of Covington, a church of Christ built upon the New Testament pattern, and for which I have held a number of meetings and baptized a number of people. This congregation has, for many years, maintained the pure and simple worship of the New Testament against the powerful sectarian influences which have been brought to bear upon it, and has upheld the only basis for “Christian unity” that is worth the breath in which such unity can be proclaimed. Had J. S. Raum and his evangelist helpers gone to Covington proclaiming the basis of Christian unity laid down by the pioneers of the Restoration Movement, they would have joined in with the “sixty nonprogressives” instead of establishing another sectarian or denominational church in Covington, with which the town was already too sorely cursed.

The reporter says that Mr. Raum “presented the plea for unity on a New Testament basis, and a large group stepped out from sectarian lines to exemplify this plea by forming a plain church of Christ.” Let us look at the links in the chain that formed this “plain (?) church of Christ.” First, there was the “Tennessee Christian Missionary Society.” Of course we will have no trouble in seeing *this* link in the New Testament; for, did not the apostles organize this society with its *board of control* to take charge of the money and business of the churches? Then there is the link composed of fiddles, horns, and other musical instruments to make effective the worship (?) rendered to God. Of course we will have no trouble in finding these things in the New Testament churches; for, did not the apostles introduce them into all the churches they established, and can we not read about such things in the worship of God all through the New Testament?

Now, with all such modifications and additions, the reporter says: “To-day there is a church after the New Testament pattern at Covington.” This reporter most cer-

tainly has a strange idea of patterns when he compares what has been done in Covington to the New Testament. It is generally understood that a pattern will bear at least some resemblance to that after which it is patterned; but, if the life of those who did this work in Covington depended upon it, *they could not make it fit the New Testament*. Knowing there was a weak and struggling church in Covington and that they could go there with a great flourish of modern inventions in religion, ignoring those who had fought for years for the truth, a church could be established after *their own* pattern, they made the venture. But they have only succeeded in establishing another *sectarian* church in Covington, so much like those already on the ground that if a stranger seeking a place to worship after the New Testament pattern should chance to drop in at one of their services, he would quickly see he was in the wrong box.

What, let me ask, did J. S. Raum take to Covington and put into what the reporter says is "a plain New Testament church," that was not already existing in what this reporter terms a "nonprogressive" church of sixty members? Did Raum teach immersion only for baptism? So did the church of "sixty members." Did he teach baptism for the remission of sins? So did the church of "sixty members." Did he teach the observance of the Lord's Supper every Lord's day? So did the church of "sixty members." Did he teach that Christ's followers should wear no name except those found in the New Testament? So did the church of "sixty members." Did he teach that Christ left his church with no creed or guide but the New Testament? So did the church of "sixty members." Did he teach that the saints should contribute on the Lord's day as God has prospered them? So did the church of "sixty members." Did he teach that the church should do mission work? So did the church of "sixty members." Now, assuming that Raum *actually* taught these things, *what* made the church he established a "plain church of Christ" in *contradistinction* to the church of "sixty members?" Again, if he taught the things enumerated, *what* constituted "the plea for unity on a New Testament basis" that did not already exist in the teaching of the church of "sixty members?" *Nothing under the heavens*, save Raum's fiddles, horns, and human societies to supplant the New Testament order of worship. "A plain church of Christ," indeed!

The enterprise at Covington was but the first step in carrying out the program outlined in their last convention—viz.: To go into every city, town, or village where there are churches of Christ that refuse to affiliate with their society doings and who worship "as it is written" and establish or try to establish organ and society churches. Every church of Christ should be prepared to meet them on the ground with a competent man to contest every inch of the ground. Preparedness should be the watchword of the hour, and not let these perverters of God's word and institutions come upon them unawares. It is not a real love for souls and a true missionary spirit that prompts such moves; for, if it were, they would go where there are destitute fields. Let the churches which desire to maintain the truth be on their guard.

Beware of Doubt.

Beware of doubt! Faith is the subtle chain
Which binds us to the Infinite; the voice
Of a deep well within, that will remain
Unless we crowd it hence.

'Tis better to be glad for what is
Than to sigh for the things which are not;
'Tis better, braver, to reckon the joys
Than the troubles that fall to your lot.

—Selected.

California Activities.

BY E. C. FUQUA.

The "rainy season" has set in, in California, which marks the close of tent-meeting work, as a rule. While I have been confined with regular work with the Sichel Street congregation, Los Angeles, I have nevertheless "stolen" sufficient time "on the side" to hold two tent meetings and one three-weeks' meeting at the church above mentioned. The first tent meeting was in Alhambra and the other in Santa Ana. So far as discernible, the Alhambra meeting was fruitless; but at Santa Ana there were a number of additions, and several at Sichel Street, Los Angeles. I am now considering the feasibility of holding a meeting at Sierra Madre, though it is rather late to risk a tent, and a house seems beyond our reach in that little city. None of this work is allowed to interfere with my work with the Sichel Street Church, and all is made to work harmoniously and profitably to the Master's cause.

In addition to this oral work, I have zealously pushed the free-tract work since coming to California. This latter work was transferred from Colorado to California, and enlarged here, and the California undertaking was inaugurated in May last, since which date I have printed for free distribution nearly one hundred thousand tracts of the larger size. These are at work in almost every State. They are in use in the New York mission work, in the South Carolina mission work, in Florida, and in a large number of other States nearer "headquarters." I am made to feel that, in my humble efforts, I am reaching many who otherwise might never know the truth in its purity and simplicity. From this tract work I derive not one penny of remuneration. It is my contribution to the great cause of mission work everywhere.

The church at Sichel Street is growing most satisfactorily. The large auditorium is quite well filled every Lord's-day morning, and the worship is profoundly inspiring and spiritually edifying, and the evening finds a constantly increasing number of hearers. When I began this work, in March, the evening crowds were very small. They have more than doubled, and I believe the same might be said of the morning crowds. Among other blessings this church has afforded me, I was recently presented with a new hearing device—the "Phonophor"—which is increasing my ability to commingle with the people and carry on the work satisfactorily. Indeed, these brethren have done their uttermost to show their appreciation of my humble efforts. Surely the Lord led us together!

California is a land of pleasure for all the flesh-loving, and the gospel of self-control, righteousness, and judgment ought to be kept constantly before the people. Other churches are carried along with the popular tide, which leaves the church of the Lord to do this work, if it is to be done at all. In our weakness we are doing our best to stem the tide, and we are happy and contented.

IMPORTANT ANNOUNCEMENT.

We are glad to announce that all advertisements published in the Gospel Advocate will be handled henceforth directly by the Gospel Advocate Company. As is known, much of the advertising space in the Gospel Advocate heretofore has been sold to "Jacobs & Company, Special Advertising Agents." Our contract with this advertising agency has expired, and we are not renewing it. We are now in a position to choose only clean, reliable, high-class advertising firms and businesses.

We solicit your cooperation and encouragement. Send all orders to the Gospel Advocate Company.

H. LEO BOLES, Manager.

Home Reading

"Autumn Tints Are on Life's Tree."

BY W. M. WILSON.

The summer time is past for me,
And autumn tints are on life's tree.
Some silver threads adorn my brow,
And I am weak and careworn now.
And your dear cheeks no longer glow
With youth's bright roses, dear, I know;
And there's no gold left in your hair;
But still to me you're young and fair.

It seems to me but yesterday
We took together life's hard way,
A happy groom and blushing bride,
To face life's trials side by side.
But now the rose has bloomed and blown,
The spring and summer time have flown;
For very clearly we can see
The autumn tints upon life's tree.

But peacefully the shadows fall,
And we'll go hand in hand through all;
Your smile my sunshine still shall be,
Your love still cheer and comfort me;
And I will be your lover still
As we descend the twilight hill,
Prepared to face the better life
As lovers still, my own sweet wife.

Yes, autumn tints are on life's tree,
And winter comes for you and me.
For forty years of wedded life
You've been a loyal, loving wife,
Oft bringing rainbows out of tears
And making glad the dreary years.
But, O dear heart, together we
Shall be for all eternity!

Doors and Doors.

Uncle Charlie stepped quietly inside the doorway of the room where little Clare with closed eyes lay on the couch. There were surely traces of recent tears on her cheeks. The restless drumming of her fingers on the edge of the couch showed him that she was not asleep, so he called out cheerily: "Ready to take another nature walk with me, Lightfoot?"

The closed eyes popped open, and Clare's face brightened at once. "O, Uncle Charlie, I'm glad it's you!" Then her face fell again as she added: "But I am afraid it will be a long time before you'll think that name 'Lightfoot' fits me again." And she glanced down ruefully at her bandaged ankle.

Uncle Charlie sat down beside the couch. "So you went and stumbled into Mr. Woodchuck's dooryard in spite of my warning the other day," he said, smiling at her.

"O, but I didn't!" Clare exclaimed, quickly. "That's just exactly what I didn't do, Uncle Charlie. It was just a common old everyday hole and not Mr. Woodchuck's dooryard at all."

"How do you know it wasn't?" Uncle Charlie asked.

"Why, I was taking Virginia through that same field where you and I walked last Sunday, and I told her I'd show her where Mr. Woodchuck's front door was, but we mustn't go too near it. So I stood quite a little way off and pointed it out to her. She could see the big pile of sand that you told me was all thrown out by Mr. Woodchuck when he dug out his new home this spring. Then we turned and ran away, and all at once I stepped in that horrid little hole, and down I went."

"And that was Mr. Woodchuck's dooryard," said Uncle Charlie.

"But how *could* it be?" cried Clare. "It was nowhere near the place."

Uncle Charlie chuckled. "I didn't say his *front* door. It was Mr. Woodchuck's *back* door."

Clare's eyes opened wide. "Why, Uncle Charlie, how funny! I didn't know woodchucks had front doors and back doors just like folk."

"They do if they are smart woodchucks," he answered. "And if they are extra smart woodchucks, they usually have two back doors. They are really like fire escapes, to use simply in times of danger when their exit is cut off from in front—one fire escape for Mr. Woodchuck and one for Mrs. Woodchuck."

"O, isn't that *too* funny!" laughed Clare. "But there was no pile of sand there, Uncle Charlie, as there was at his front door."

"No," he answered, "because this back door is his secret door, and a sand pile would give it away to Mr. Fox, who loves to take a woodchuck home for supper."

Clare looked puzzled. "How does he make a hole without taking something out first?" she asked.

Uncle Charlie chuckled again. "Well, he does have to play the magician a bit to do it. He starts in at the front door, you see, and goes on and on, kicking it all back of him until he finally pokes his head outside at his newly made back door."

"No wonder there was such a big pile of sand at his front door then!" said Clare.

"Yes, Lightfoot, that's what made me suspect there was at least one back door to his house. When your ankle gets well, we'll go out there some day and find out if I've guessed rightly. You'll probably find that doorway you stumbled into hidden in a clump of tall grass or low bushes."

Clare sat up with an excited look in her eyes. "Yes, it *was* tall grass, Uncle Charlie. I remember I got a big grass stain on my dress, too. O, will you go out there just as soon as we can?"

"Just as soon as your ankle is strong enough for rough walking again, little Lightfoot. I shouldn't want you to walk into Mrs. Woodchuck's back door with the other foot, you know. Your mother would hardly forgive me."

"O, yes, she would have to," laughed Clare, "because you're her brother, you know."

Uncle Charlie took Clare's little hand between his big ones. "I'm not so sure," he said soberly, "that I could forgive *myself*. But you hustle up and get strong again and we'll see—what we shall see."—Marion Ayres Green.

Caleb's Perseverance.

Caleb had two elements of power to rely upon—most obvious, his own strength; most fundamental and necessary, God's strength. With both he felt equipped for any achievement; and to his direct, unevasive way of thinking, a man so abundantly equipped ought to do something. At eighty-five Caleb would have seemed justified if he had "retired from active life," as we put it. Political circumstances would have justified it, too. Joshua was tired of war and ready to let the conquest of the land rest where it was. Room enough for all these tribes was in his possession; and if a few strongholds like Hebron and Jebus remained to the Canaanites, he thought no harm would come of it. But bold, thoroughgoing Caleb was not looking for ease. The Lord's enemies were still entrenched in the land, and he was still able to fight; therefore, he thought the war ought to go on.

Does not Caleb's stalwart figure looming out of this ancient story challenge us of the twentieth century for our slackness of hands? If Hebron in the possession of the heathen would not let Caleb rest, how shall we rest while a thousand strongholds of modern society are dominated by hosts of evil?—C. Perren.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Preacher.

BY C. R. N.

Ministers of the Methodist Episcopal Church, South, who are pastors, do not hold membership in the pastoral charge to which they minister, but their membership is in the "Annual Conference," and to the "Annual Conference" they are amenable. (See "Discipline," Methodist Episcopal Church, South, paragraphs 516, 276, 1910 edition.) It is not my purpose to discuss the polity of the Methodist Church in this. I have done that in "Nichol's Study in the Methodist 'Discipline.'"

Among us are men who are in the evangelistic work. For the sake of pointedness in this article, let me speak of myself.

For more than twenty years I have been in the evangelistic work. With the exception of the time I was confined to the sanitarium, incident to two operations, there has not been a month within that period of time that I have not been in protracted meetings. My work has been from Illinois to the gulf, from North Carolina to California.

In my work, evangelizing, to whom am I answerable should I preach false doctrine or fail to do my duty as an evangelist?

If while in a meeting in Missouri this year I had preached things not accepted by "our" people, what should the congregation which invited me to Missouri do? Attempt to teach me the truth touching the point about which I hold false views, and thereby deliver me from the error. But failing in this, then what? Dismiss me from their service? Yes. But have they discharged their full duty when they have made the effort to teach me the truth, and, failing in this, dismissed me from their service? Do they owe no duty to sister congregations? Am I to be dismissed from one congregation because I teach false doctrine, and allowed to impose on other congregations, or is it the duty of the congregation where I have preached the false doctrine to report that I am teaching false doctrine? But to whom is the report to be made?

If, while I was in a meeting in Kentucky this year, I had been guilty of some premeditated sin by which the cause in that section was injured, and I should immediately leave the community without making any effort to right the wrong, what is the duty of the congregation where I was laboring? Dismiss me from the meeting? Yes. But I left so soon as I knew that my sin was known, and did not wait for the congregation to even speak to me about the matter, and then I refused to return to the place or even write them. What is to be done?

To whom am I amenable, and who is responsible to me in my work? Am I a "free lance" as an evangelist, going when and where I please, reporting my work to no one? And to whom should I appeal if I am not supported? If I go to the bad, morally or spiritually, to whom am I to be reported?

Would it be right for me to be in the evangelistic work without being a member of any local congregation? You see, by not holding membership in a local congregation, I am not amenable to such, and if I "go to the bad," and a congregation intimates that they will discipline me, I can say: "I do not have membership with this congregation, and you do not have jurisdiction over me."

What should be the attitude of congregations toward

evangelists who have been withdrawn from by the congregations of which they were members? I am a member of the church of Christ in Clifton, Texas. If, because I depart from the faith, or because of moral degeneracy or financial crookedness, I am withdrawn from by my home congregation, what should be the attitude of the congregation in Cleburne, Texas, which is fifty miles from my home, toward me?

Is an evangelist a man who can treat with contempt the congregation which attempts to discipline him, and flaunt in their face the fact that he is not a member of the local congregation—that he does not hold membership in any congregation? What rights has the evangelist which do not belong to other members of the church?

Commendation.

Brother Tice Elkins is leaving the work with the Southside congregation, Fort Worth, Texas. Though he continues to make his home in that city, he will do evangelistic work, holding meetings or teaching special Bible classes wherever he may be called. Congregations may address him at his home and arrange with him for work. It is his wish to be actively engaged all the winter. Soon, he writes, he will begin a mission meeting in Carlsbad, N. M. Those who would have fellowship in this work may send their offerings to H. E. Wilkerson, Carlsbad, N. M. The elders of the congregation with which Brother Elkins has been laboring send the following commendation:

FORT WORTH, TEXAS, September 30, 1922.

This is to certify that Brother Tice Elkins has served the Southside church of Christ, Fort Worth, Texas, for a period of three years, ending on September 20, 1922. He has preached the gospel fearlessly, labored diligently, and has faithfully performed the duties of a minister for a strong and growing church.

Brother Elkins has never lain down on the work, but by day and by night has pushed the cause along. The church has prospered under his ministry. He has offered his resignation of his own free will, stating that he believes the best interests of the cause require that he leave this work to another man, while he enters another field.

We recommend him to the brotherhood as a good man, one who has done his duty as his ability permitted, and as one able in the fullest sense to upbuild, defend, and promote the cause of Christ anywhere. We wish for him prosperity and the hearty coöperation of the brethren wherever he may labor in the Lord. He leaves a host of friends and brethren who regret to see him go, but all of whom pray for his success and the welfare of both him and his family, whom we love.

J. A. GIBBONS,
E. H. BEESON.

FREEMAN LACY,

Elders.

Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to those we must look as our guide in the future.—U. S. Grant.

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By M. C. Kurfees

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This is the most comprehensive book on this important subject now before the public. In it the Greek verb "psallo" is philologically and historically examined, together with a full discussion of kindred matters relating to music in Christian worship. The book is the result of a lifetime of critical study and research, and has become the standard of information on the music question. It has been highly recommended by scholarly brethren in the church of Christ and in the religious world.

GOSPEL ADVOCATE COMPANY
Nashville, Tenn.

Query Department

BY J. C. McQUIDDY

W. A. M., Mount Pleasant, Tenn., sends in the following: "Some of the members of the Christian Church are serving dinner at the Commercial Club for the benefit of the Christian Church. Is this right? If this is right, are ice-cream suppers right? Please explain, and give scriptures."

Christians should not put the church in the attitude of a pauper, but should support it with freewill offerings. The Lord is not so hard up that it is necessary for his children to resort to dinners and ice-cream festivals to help him out of a tight place. Our gifts should be as we purpose in our hearts. "Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) Again, the Spirit declares: "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not." (2 Cor. 8: 12.) The church is not an institution to compete with the commercial world, but is the light of the world, "the pillar and ground of the truth." We should never lose sight of the fact that God will take care of his people so long as they are faithful to him.

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Here is a lengthy query from John H. Arms, of Hermitage Springs, Tenn.: "In Matt. 19: 3-9 we have an account of the Pharisees coming to Jesus, tempting him, and saying: 'Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.' Of course, under the law it was allowed (by Moses) to put away the wife for fornication; but Jesus says in verse 8: 'Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.' Now, by what process did it ever become so? Of course Jesus advised the keeping of the law—in this as in all other matters—until it was taken out of the way. After the Spirit came and guided into all truth, we find Paul (Rom. 7: 1-3; 1 Cor. 7: 10, 11) speaking very positively on the above point. I find nothing under the Spirit's guidance that justifies either party in marrying one that is put away. To my mind, Matt. 19: 9, the only place where it is mentioned as a cause for putting away and marrying again, is an answer to those Pharisees. They were tempting him to see if he would advise the breaking of the law. By giving God's law from the beginning, and the reason that Moses had suffered them to put away their wives, he silenced them, and thus fulfilled the law. If the foregoing is not sound, give scriptural reasons, please."

If Brother Arms had read the law of Moses on divorce, he would not have fallen into the error he has. Moses permitted divorces for any slight offense, and not for fornication alone as did Christ. "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his

eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house." (Deut. 24: 1.) For what cause could a man, under Moses, divorce his wife? "Because he hath found some unseemly thing in her." On account of the low state of morals and the hardness of their hearts, Moses suffered some things that were not right. Christ did not do this, but permitted divorce for only one cause—*fornication*. Paul is not considering divorce either in Romans or in Corinthians. Rom. 7: 1-3 and 1 Cor. 7: 10-12 have no reference to divorce.

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Willie Hunter, of Livingston, Tenn., inquires to know about the duty of the church to withdraw fellowship from those who fail to attend the worship on the first day of the week. He asks: "Is it the duty of a local congregation to withdraw from members when they will not or do not attend church services on the first day of the week?"

To this question it is not possible to give a specific answer, not knowing the reasons for a failure to attend the worship. If willful neglect or disobedience be the cause, then the answer is clear. It is the duty of the church to be long-suffering and patient. The ignorant should be taught and the careless should be admonished and warned. Continual and persistent failure to worship as God directs will eventually result in spiritual death. Christians must feed upon the word of God in order to grow strong in the Lord. If members neglect the worship, the church should exhort them daily. Fellowship should not be withdrawn from any offender until everything possible to be done has been done to save him. A lifeless and lukewarm church is not a very attractive place to the young and thoughtless. The church should be sure it has done its duty in the love of the truth toward those who fail to attend the worship before even considering turning them over to Satan. Withdrawal is for the salvation of the wayward and the protection of the church.

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John J. Shewmaker, Paragould, Ark., is concerned about the indwelling Spirit and asks the following questions: "(1) Does the Holy Spirit personally dwell in the hearts of all Christians? (2) What does the renewing of the Holy Spirit in Tit. 3: 5, 6 mean? (3) What is the difference, if any, in the way in which the Holy Spirit dwells and God and Christ dwell in Christians?"

1. The Holy Spirit certainly dwells in Christians. "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." (Acts 5: 32.) "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4: 6.) "In whom ye also, having heard the word of the truth, the gospel of your salvation—in whom, having also believed, ye were sealed with the Holy Spirit of promise." (Eph. 1: 13.) Those who receive and obey the word of God are the recipients of the Spirit.

2. After one is baptized into Christ, if he continues faithful, times of renewal or refreshing from the presence of God will come to him. These renewals strengthen and build him up spiritually. He grows through these renewals of the Spirit from one degree of likeness to the Son of God to another.

3. The Father, the Son, and the Spirit work in unison. The Father and the Son through the Spirit dwell in Christians.

In my investigations of natural science, I have always found that whenever I can meet with anything in the Bible, on any subject, it always affords me a fine platform on which to stand.—Lieutenant Maury.

MOTHER!

Your Child's Bowels Need
"California Fig Syrup"



Hurry, mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels, and in a few hours you have a well, playful child again. Even a cross, feverish, constipated child loves its "fruity" taste, and mothers can rest easy because it never fails to work all the sour bile and poisons right out of the stomach and bowels without griping or upsetting the child.

Tell your druggist you want only the genuine "California Fig Syrup," which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

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From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier.

Evangelistic Report.

BY M. KEEBLE.

On the second Lord's day in Septem-
ber I began my second meeting at
Murray, Ky., where the white church
is doing mission work among my peo-
ple. The first day of the meeting our
tent was badly torn by the wind, but
we continued on, and interest grew,
and eight precious souls obeyed the
gospel. The white brethren gave me
every encouragement, for which I am
very thankful. This work was begun
last year, and they have met every
Lord's day since. In all of their serv-
ices they have been blessed with the
presence of some of the white breth-
ren, who have taught them how to
worship God in spirit and in truth.
They asked me to return next year.

At Providence, Ky., about ten miles
from Murray, I spent a week, preach-
ing every night in a little schoolhouse.
The people were hungry for the bread
of life, and the meeting resulted in
five confessions. There are some
mighty strong white brethren in this
section, and they came to every serv-
ice, and they desire that I hold a meet-
ing there in 1923.

From Providence I went back to
Martin, Tenn., where I had conducted
a meeting in June, and preached three
nights and baptized a woman and her
daughter "the same hour of the
night." The white brethren had se-
cured permission from the board of
education for me to preach at the
schoolhouse, but the teacher, being
an enemy to the doctrine found in the
Bible, refused to give up the keys; so
I preached in Brother Olden's yard,
and was much encouraged while there.
I am to labor with these good people
next year in a tent meeting. The lit-
tle band is meeting every Lord's day
from house to house, and some of the
white brethren meet with them.
Brother Eph Smith has preached for
them several times, and they have been
much encouraged by his sermons. He
is a strong man and is doing all he
can to establish the work among my
race. Brethren Winstead and Argo
are very much interested in the col-
ored mission, and this is true of the
whole white congregation—all are in-
terested in getting the pure gospel of
Jesus Christ to the negro.

On the second Lord's day in October
I began a meeting at Sugar Grove, Ky.,

which continued one week and re-
sulted in three precious souls obeying
the gospel and the church being much
edified. Old Brother W. S. Womack
established this church several years
ago, and they are rooted and grounded
in the faith. The white people at-
tended in large numbers, and one old
white brother (eighty-two years old)
made a strong talk the last night,
which encouraged us much. I have
consented to labor here in another
meeting next year.

Words of Commendation.

Weatherford, Texas, October 30, 1922.

—Elder F. W. Smith, Nashville, Tenn.

—Dear Brother Smith: I note with
interest and pleasure the predicament
the "digressives" of Tennessee and
Kentucky are in. You and Brother
F. B. Srygley are making them "de-
vour themselves." I rejoice to know
that they promise to come out into the
open and give us an opportunity to
show the world that we are not against
their instrumental music for a lack of
culture, education, refinement, etc., as
they have accused us for all these
years. The "digressives" here in
Texas are very quiet, and we rarely
ever have an opportunity to meet them
in public debate.

There are loyal preachers here who
are rejoicing with you and praying for
your success in combating O. E.
Payne's joke on truth and scholarship.
That book of his is the most ungodly
representation of the different authors
he proposes to present that I have
ever seen from any one purporting to
be a representative man on any reli-
gious question. The "digressives"
who indorse that book should be forced
to try to defend it, or else denounce it
as false in toto. If there is any other
alternative for them, I cannot see
what it would be.

Some of the brethren here at Weath-
erford remember your labors with
them in combating error and preach-
ing the truth.

I hope you are well and having suc-
cess in your work in every righteous
way.

Fraternally,

T. M. CARNEY.

Try Renwar for Rheumatism.

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

WORN OUT AFTER SHE COOKED A MEAL

**Took Lydia E. Pinkham's
Vegetable Compound—
Read the Result**

Cincinnati, Ohio.—"I suffered for a year with nervous troubles and irregularities before I took



Lydia E. Pinkham's Vegetable Compound. My back pained all the time and I was unfit for housework. I was worn out if I cooked a meal, and was unable to do my washing. My girl friends and my sister told me if I would take your Vegetable Compound and Liver Pills I would be relieved. After taking the first bottle I felt better, and neglected it awhile, but found I could not do my work until I was stronger. So I took the Vegetable Compound again and now I am the mother of a 19 months old boy. He is fat and healthy and I am sure I could never have carried him if it had not been for your Vegetable Compound. I recommend your medicine to all women although I am young to be advising some one older."—Mrs. CHRIST. PETROFF, 318 W. Liberty St., Cincinnati, Ohio.

Lydia E. Pinkham's Vegetable Compound contains no harmful drugs and can be taken in safety by any woman.



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BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS
Memorials a Specialty

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

When Hope Is Gone.

When all my hopes are gone,
'Tis well my hands must still keep toil-
ing on for others' sake;
For strength to bear is found in duty
done,
And he is blest who makes the joy of
others heal his own heartache.
—Selected.

The Fanning Orphan School.

BY S. F. MORROW.

On October 12, at a regular meeting of the trustees of the Fanning Orphan School to see how the school was progressing and to look after the financial condition, I was requested by the trustees to give a written statement to the readers of the Gospel Advocate, and especially to those who are interested in educating and training orphan girls for a noble purpose in this life as well as the life to come.

I am glad to state that we found the school and home in a most excellent condition, everything neat and in order. Our esteemed superintendent, David Lipscomb, says the student body is very good this year. It is useless to say to those who know this school and the useful and good women who have been trained and educated in it that it is to be classed with the best schools in the country. The graduates who are going out from this school are filling many places of honor to-day. What a blessing it is to have such a school for our orphan girls! At the last meeting prior to October 12 we decided to take fifty girls who are of good parentage and have no means of education, free. We have forty-three on the free list, and others who want to come, but for lack of means we cannot take them. Dear brethren and sisters, can we afford to let the cry of the orphan go unheeded? "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3: 17, 18.)

In 1921 the trustees found it necessary to install a modern heating plant. We had plumbers to make prices. The best bid was six thousand dollars. On investigation, we found a heating system at the Powder Plant, bought it, and installed it for thirty-five hundred dollars. We owe a balance of fifteen hundred dollars. The trustees gladly gave their time and means to install this heating system. We feel that others will be glad to help pay balance on same and to liberally give to help educate these helpless, orphan children.

We have decided to ask the elders and leaders of all the churches to set apart the first Lord's day in December

MRS. G. W. TIDWELL



Does Your Head Ache? Are You Dizzy? Despondent?

Wonderful Relief is Here Told

Atlanta, Ga.—"About a year ago I was preparing to go to the hospital to die. Had been sick and suffering two years, had dizzy spells, suffered from headache, constipation and a despondent feeling all the time. Had tried many different remedies and got no better. I got to a drug store one day and was talking to the druggist about my condition. He handed me a bottle of Dr. Pierce's Favorite Prescription and said, 'I think that will help you.' Before I had taken all of that one bottle I felt like a new woman. Now I can say, along with thousands or other women, that Doctor Pierce's Favorite Prescription cured me."—Mrs. G. W. Tidwell, 67 Hampton St.

The use of Dr. Pierce's Favorite Prescription has made many women happy by making them healthy. Get it at once from your nearest druggist, in either liquid or tablet form. Write Dr. Pierce, Invalids' Hotel in Buffalo, N. Y., for free medical advice.

CANCERS CURED AT THE KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns, and Chronic Sores without the use of the knife, X-Ray, Radium, Acids, or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years. Ministers treated free.

KELLAM HOSPITAL, Inc.
1617 West Main St. Richmond, Va.

Stop Itching Skins with Tetterine

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

New York City Church of Christ

239 West Sixty-Ninth Street

Services: 2:30 P.M., Bible Study; 3:15 P.M., Preaching and Communion.

E. E. Shoulders, Evangelist, 699 Flatbush Ave., Brooklyn, N. Y.; Phone, Flatbush 6857.

The Plum Street Church of

Christ, Detroit, Mich.,

Now meets in its new building, corner Hamilton Boulevard and Tuxedo Avenue. Visiting brethren welcome.

to make us a liberal contribution to help keep these precious orphan girls in school and finish paying for the heating plant to keep them warm. Please have this announcement made at least two weeks before the first Lord's day in December, that all may be prepared to help in this good work. The Lord loves a cheerful giver.

Send contributions for this purpose to A. N. Trice, treasurer, 1212 Gartland Avenue, Nashville, Tenn.

Getting the Most Out of Life.

BY ANNIE C. TUGGLE.

To the seeing eye and understanding heart this is really a beautiful world, but the love of money and the hope of getting great gain have blinded the minds of many of us so that we do not get out of life what it has in store for us.

It was Plato who said: "It was the insatiable craving for wealth and the disregard of everything else for the sake of money-making that destroyed oligarchy." And I should like to say just here that we, too, will be destroyed without even realizing what a wonderful earth this is on which we live, if we allow money to become our being's end and aim.

The purely imaginative and fantastic has its mission in prose and poetry, but blessed be all poems and stories which help us to notice the romance and the beauty of ordinary things and people. It is fine to appreciate the "pleasure of the pathless woods" and the "rapture on the lonely shore," but it is even finer and better to be able to read the message of eternity in the geranium on the kitchen window sill; for, after all, the finest lives are those who rank in the common model and with the human race, but without miracle and without extravagance.

The great things of life are ours, if we only knew it. Sunrise and sunset, moonlight and starlight, are just as marvelous while we live in a cottage as they will be when we live in a mansion. Love of kindred and friends, even forgiveness of sins and life everlasting, are as free to-day to the humble as they are to the mighty.

It is just and right to plan for the future; but live to-day, enjoy to-day, and do not miss the good taste of the plain butter and bread because you have no cake. While you wait to get your fine lace curtains, enjoy the simple beauty of your cheesecloth ones as they flutter in the health-giving air; and as you work and plan for the days of fine linen and silver and cut glass, make the most of the simple things that you have; and though your white cloth is coarse, you can enjoy the beauty of it here and now and thus get the most out of life.

It is, indeed, a poor religion that lends no light and joy to life's common ways, for the Savior says that he came that we might have life, and that we might have it more abundantly. Therefore, let us awaken to the glory and wonder of to-day, its scenes and its people; then shall life grow more interesting as years pass, and though time wrinkle our brows, it cannot touch our hearts.

Free speech is often thought to mean irresponsible speech.—The Continent.

CHAMBERLAIN'S TABLETS

-SOLD EVERYWHERE FOR-
**CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble**



"Saved my baby"

Zolfo Springs, Fla.
March 5, 1920



Anglo-American Drug Co., 215 Fulton St., New York.
Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months. Some one advised me to get Mrs. Winslow's Syrup and I did.
Yours truly,
(Name on request)

Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator
Formula on every label. Write for free booklet containing letters from mothers.
At All Druggists.

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General Selling Agents: Harold F. Ritchie & Co., Inc., New York, Toronto, London, Sydney

WINTERSMITH'S CHILL TONIC

SOLD
50
YEARS

If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

When You're Nervous

Whatever the cause—overwork, worry, grief, loss of sleep, excitement, business troubles, stimulants, narcotics—there's one medicine that will help you.

Dr. Miles' Nervine

has relieved thousands of cases of headache, dizziness, irritability, sleeplessness, hysteria, epilepsy. Buy a bottle of your druggist and start on the road to better health today.

You'll Find Dr. Miles' Medicines at your Drug Store.



Dr. Miles' Guaranteed Medicines.

Dr. Miles' Nervine
Dr. Miles' Heart Treatment
Dr. Miles' Tonic
Dr. Miles' Blood Purifier
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Dr. Miles' Laxative Tablets
Dr. Miles' Tonic

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach, and bowels better than calomel, without sickening or salivating you. Fifteen million bottles sold.

**If your blood is thin,
pale or watery, you
should try this**

Newer Form of Iron

like the iron in your blood and like the iron in spinach, lentils and apples. This remarkable discovery of science often increases the strength and energy of anaemic, nervous, weak, run-down people 100% in two short weeks.

It is the iron in your blood that takes up oxygen from your lungs. It is this oxygenated iron that enables you to get the good out of your food. Without iron nothing you eat does you any good and you may be literally starving on three big meals a day. This newer form of iron, known as Nuxated Iron, is easily assimilated by your blood, and when your blood is rich in iron it has the power to extract tremendous force and energy from your food. Nuxated Iron is sold by all druggists with a guarantee of satisfaction or money back.

How to Break Up Catarrh and Asthma

A Successful Treatment for What Have Been Considered Almost Incurable Troubles.

First: It is necessary that the inflamed bronchial tubes be soothed and the inflammation reduced. This for personal comfort, to stop the tickling sensation and stop irritation and hacking night coughs, and to stop the secretion of the phlegm.

Second: The phlegm should be broken up and thrown off without any constipating influences from the medicine.

For centuries the Hindus in the East have used the Cannabis Indica Plant for stimulation, and army doctors have found it most successful in treating bronchial troubles.

For over fifty years in the United States an extract of the same plant has been very successfully used to stimulate the nerves, break up the phlegm, and soothe and heal the irritated mucous membrane.

It was prepared after a thorough study of the plant and a scientific application of its medicinal values to bronchial troubles.

It can be secured in the form of Dr. James' Compound, by mail, from Craddock & Co., Philadelphia, Pa. Write for circular.

In answering advertisements, please mention the Gospel Advocate.

By Way of Remembrance.

The following note from my brother and old-time friend is self-explanatory:

Bear Creek, Ala., October 25, 1922.
—Dear Brother Srygley: I am writing you in regard to Brother Charles A. Wheeler, Jasper, Ala., whom I presume you know. Brother Wheeler is an old, pioneer preacher after the order of John Taylor. He has been preaching in North Alabama, Mississippi, and Tennessee for some forty-two years. He is well posted in the Bible and has baptized as many or more persons and organized as many or more congregations than any one man I know of. He is in need of a horse and buggy, which would enable him to visit destitute places and do a lot of good work where there is no preaching. He is not able to get to these places where he is having calls, and is not able to get an outfit through his own means, and would appreciate anything you and Brother McQuiddy will do in getting up the means to equip him. I think he will do an untold amount of good to the cause we all love.

Accept Christian regards,

J. R. PHILLIPS.

The brethren who know Brother Wheeler and for whom he has labored for so many years should see that he has a horse and something to feed him on, if he needs one. Charley Wheeler has made too much sacrifice for the truth to be in want in his old age.

F. B. SRYGLEY.

From East Tennessee.

BY GEORGE W. FARMER.

On Saturday night before the fourth Lord's day in October I began a meeting with the church at Liberty Hill, in McMinn County, and continued it till the fifth Lord's-day night, preaching twice each day. There were four baptized and three restored to the fellowship of the church. The congregation seemed to be revived and built up considerably. This is one of the oldest congregations in the county and is numerically the strongest, but so many have been lying out, doing little or nothing for sometime, it has retarded the progress of the cause in the community very much. It is to be hoped that the congregation will take on new life and be a "city set on a hill, whose light cannot be hid."

Brother Charles Holder closed a good meeting, with three baptisms, with the church at Athens on Sunday night, October 29. He thinks the congregation is in condition to move along better now.

Brother W. C. Phillips is in an inter-

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**Night and Morning.
Have Strong, Healthy
Eyes. If they Tire, Itch,
Smart or Burn, if Sore,
Irritated, Inflamed or
Grated, use Murine
often. Soothes, Refreshes. Safe for
Infant or Adult. At all Druggists. Write for
Free Eye Book. Murine Eye Remedy Co., Chicago**

Renew your health by purifying your system with



The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

esting meeting at Ooltewah at this time.

I shall be with the church at Cleveland next Lord's day (November 5) and at Calhoun in the afternoon.

There is absolutely no end to work up in this country. "The harvest truly is plenteous, but the laborers are few." We have made another appeal for help to build the Niota meeting-house. We pray that this appeal may be answered by some liberal contributions. Remember, at this place it is either build a house or quit and give up. If brethren could only know the conditions, they would help us.

The Covington-Cincinnati Work.

BY J. L. HINES.

I am sure that brethren everywhere are interested in the work of the Lord in this part of the vineyard; therefore, I am going to tell you just a little about it. Last spring some of the brethren urged me to come into this field, and after some deliberation and prayer I consented to come, though I realized it would be a big undertaking for one so minute as I to shoulder such a heavy burden, for the field is large, workers are few, and the cause is weak; but I am here right in the midst of it all, with my sleeves rolled up and with some of the best brethren on the earth scotching for me. The cooperating churches are those at Covington, Ky., and Milford, Withamsville, and Branch Hill, Ohio.

The Covington church (about thirty members) meets on the third floor of the Moose Temple, on the corner of Fifth and Madison Streets, and is

reached by taking cars Nos. 5, 6, or 7 from the Dixie Terminal, at the corner of Fourth and Walnut Streets, in Cincinnati. These brethren are planning to buy a lot and build a house of their own in the near future. There is a great future ahead of this church, and it deserves the commendation of the whole brotherhood; for they are of the same mind, heart, and soul, and are full of Christian love and zeal.

The Milford church meets on the second floor of the Odd Fellows' Hall at Milford. With a membership of about fifteen, these brethren are undertaking to preach the pure gospel to their neighbors. This church, too, is of the same mind, and there is no faction.

The Withamsville church meets in their own house and has a membership of about thirty, but I am sorry to say that about twenty of this number are inactive. The women have had to carry on the work here for some time. But now this church is taking on new life, and many of those who had left their "first love" have promised to return. Brother Rowe is doing a good work there.

The Branch Hill Church was organized as a Christian Church, with about forty or fifty members, several years ago, but about two years ago they had ceased to even meet on Lord's day and had in some measure turned the house over to the Holy Rollers and other sects. This condition lasted till about a year ago, when, in some way, Brother Rowe was invited to come out and teach them the way of the Lord. Brother Rowe and Brother W. C. Wilson went out and taught them, as they were able to receive it, the Lord's way more perfectly. In the spring of this year I was called to conduct a meeting for them, which I did, with the result that sixteen were baptized into Christ; but they were not yet ready and willing to give up the instrument, though they did give up the society. I was not very well pleased with the progress we were making, but I still believed they were willing to receive the truth when they understood it. They desired to cooperate with us in doing missionary work in this field; so the testing time came about three weeks ago. I preached a sermon on "Faith," and at the conclusion I said: "Now, brethren, if you desire to walk by faith and cooperate with us in the great work we have undertaken to do in this part of the country, we will be compelled to ask you to set the instrument aside." Some discussion followed; a vote was called for by their chief spokesman, and the instrument was set aside. There was not a vote to the contrary.

This is the beginning of the work undertaken in this field, and I might

add that we organized a Bible class at 422 Elm Street, Cincinnati, Wednesday night two weeks ago, and it has doubled in attendance already. Three young men are studying with a view to preaching the gospel.

There may be some things about this work that you do not understand; so, if you will write me, I will gladly give you any information you desire, if in my power to do so. My address is 2428 Jefferson Avenue, Norwood, Ohio.

TREMENDOUS VALUE FOR 15C.

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

Washington, D. C.—Special.—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated news and story paper to new readers thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. You will like this paper; it is chuck-full of just the kind of reading the people want, as its half million subscribers testify; it will keep you posted on activities at the nation's capital and the world over. Splendid stories and rare miscellany; question box is a mine of information. Only 15 cents in stamps or coin mailed at once to Pathfinder, 11 Langdon Station, Washington, D. C., will bring you for 13 weeks the breeziest, cleanest, sanest, most entertaining paper there is. You will be delighted.

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TETTERINE for the COMPLEXION

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BE COMFORTABLE
—wear the Brooks Appliance, the modern scientific invention which gives rupture sufferers immediate relief. It has no obnoxious springs or pads. Automatic Air Cushions bind and draw together the broken parts. No salves or plasters. Durable. Cheap. Sent on trial to prove its worth. Never on sale in stores, as every

MR. C. E. BROOKS appliance is made to order, the proper size and shape of Air Cushion depending on the nature of each case. Beware of imitations. Look for trade-mark bearing portrait and signature of C. E. Brooks, which appears on every appliance. None other genuine. Full information and booklet sent free in plain, sealed envelope.

BROOKS APPLIANCE CO.,
443H, State St., Marshall, Mich.

Agents: 90c an Hour



Introduce "Soderose." A new wonder. A pure solder in paste form. Work like magic. Stops all leaks. For mending water buckets, cooking utensils, milk pails, water tanks, tin roofs—everything including granite ware, agate ware, tin, iron, copper, zinc, etc.

Quick Sales—Nice Profit

Everybody buys. Housewife, mechanics, electricians, jewelers, plumbers, tourists, automobilists, etc. No leak too bad to repair. Just apply a little "Soderose," light a match and with you. Put up in handy metal tubes. Carry quantity right with you. Write for money-making proposition.

AMERICAN PRODUCTS CO., 7204 American Bldg., Cincinnati, Ohio

God Give Us Men and Women—

Like Ezekiel, who saw the morning through the night.

Like Daniel, who won his way and God's way into a kingdom.

Like Esther, who faced the king with her life in her hands.

Like Ezra, who knew nothing but the will of God in his life.

Like Nehemiah, who watched while he prayed and trusted while he worked.

"O God, to us may strength be given
To follow in their train."

—Selected.

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful; but Judaism said: "O, come, let us sing unto the Lord;" and when Christ came the angels greeted his birth with a song, and since then Christian song has gained in fullness and strength of voice with each century.—Selected.

"Go ye into all the world, and preach the gospel to the whole creation." (Mark 16: 15.)

BOILS

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

Gray's Ointment

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

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FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPIING COUGH, HOARSENESS
BRONCHITIS
—SOLD EVERYWHERE—

TETTERINE

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

60c at your druggist's or from the SHUP-
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Skin Eruptions Are Usually Due to Constipation

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.

Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.

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A LUBRICANT—NOT A LAXATIVE

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OLD FAMILY REMEDIES

Used so effectively and faithfully by our grandmothers. Write for a supply of

DR. DORAN'S

Queen Root Cordial—General Tonic.....\$1.50
Worm Remedy for Child or Adult..... 1.00
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Pain King, sample bottle..... .50
Wild Flower Bitters, laxative..... 1.00
Analgesia for Headaches, Neuralgia, Colds, .50
All old, well-proven physician's prescriptions, used since 1877. Order any one or all for the family medicine chest. Agents wanted for local, county or general work.

DORAN DRUG CO., Paducah, Ky.

Cuticura Soap —Imparts— The Velvet Touch

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

Gossip and Fact.

Gossip.

"The old barn roof has an easy time;
He lies all day in the sun.
The four walls have to hold him up;
They have no time for fun."

FACT.

The old roof lies all day in the rain,
Patient and uncomplaining;
The four walls keep all snug and dry,
And don't even know its raining.
—Ethel Webb.

The Church Should Do Its Own Work.

BY H. M. PHILLIPS.

It is sad for the church to have to call on outsiders to carry on its work, and it is worse for such to be done when it does not have to be. There are many who need to learn this lesson, or some need to learn that it is right to call on others than the church to help in the service. I have never believed the church should call on the denominations to do its work, and I am at a loss to see why any one should so think who has a fair knowledge of the Bible. I will explain what I mean.

When there is no one in a congregation to lead the song service and one is called on who does not believe as the congregation does and has not done what they did to be saved, I believe it an injustice from two views and wrong from a third one. First, the church is not developing itself, nor is it doing its own work, but shifting it on another. We might get a choir to do all the singing and let the church enjoy the music. Second, it is asking one to lead in a service in which he does not believe, and with those whom he will not fellowship if he has firm convictions; and if he does not have such convictions, he is not fit to lead singing for religious services. Third, if the church does not do its own work, it either shows a weakness of its members or the one who founded it. Every institution worthy of mention exists because of the work of its own members. A mixture is bad, and especially is this true with reference to the church. But some one says: "There are good people in Babylon." That is likely true; but let them renounce Babylon, and then they may serve God acceptably. The church should not turn its work over to Babylonians and claim to be true to God.

When three or four good singers of the church are present, to call on one who is not a part of the church to lead the song service is indeed pitiful. A man got sorely offended just because such was not done. So many think singing is just a kind of a starter, but not a part of the worship. The disciples were the ones who

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praised God in the early church, and it ought to be so now. If I can call on an outsider to lead the songs, then I can ask him to pray and preach, wait on the table, or do any other part of the worship. Then, how will he see that he is not all right for service to God?

To call on one who has only been sprinkled is next to the limit, the limit being one who makes no pretension. One who has only been sprinkled for baptism has not become a child of God. If anything is clear, that is. Then, one who has been baptized by immersion, but is found not to be sound, is about third from the limit. If one who has been baptized scripturally, but is holding to a gross error, is acceptable to lead, then one who has been baptized scripturally and is holding to any error would be fit for a leader. Holding to and practicing cheating is no worse than holding to and practicing a religion contrary to the word of God. How can the church be separate and peculiar if no distinction is made?

There are many who have an idea that just so one professes to be a servant of God, regardless of what was done, that he is all right to do any work that is placed on him. If the church is going to chum with all, when will it be necessary to know what the Lord demands? This compromising idea is about to get the church away from God. I should like for some one to try to prove from the Bible that it is scriptural to call on such as I have mentioned to lead in the service. Those who do it should prove their practice.

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Remember, O Lord, thy tender mercies and thy loving kindness; for they have been ever of old.—Ps. 25: 6.

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"I have examined with some degree of care the Sunday-school literature for the current quarter. I find many commendable features both in arrangement and treatment. I like the topical headings with verse references in parenthesis, comments on the Golden Text placed at end of lesson, and the clear, pointed questions. The table of contents is a convenience. No doubt all Sunday-school literature will be improved in future in respect to arrangement, etc.; but, for my part, I find very little to criticize adversely in the present Quarterlies. I passed my sample copies on to a destitute congregation in my home county with recommendation that they use them in their classes. We use this literature in our Sunday-school classes in Burritt College." (James E. Chessor.)

"I have received sample copies of Bible helps from the Gospel Advocate office. These include Little Jewels, Lesson Leaves, Primary and Advanced Quarterlies. I have examined them very carefully, and I think that they are really the best set of Quarterlies that I have seen. Those using Quarterlies can find no better. But helps should be used properly in preparing lessons. In preparing lessons, I use all kinds of helps, and I think I have a right to do so. I prefer, however, to use the Bible only during recitations. I am sure that the lesson should be well studied by both teacher and pupils before coming together. In such cases the pupil recites what he really knows, and the teacher's knowledge is also tested. I believe in teaching the Bible at every opportunity." (F. P. Fonner.)

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Our Contributors

THE POWER OF FALSEHOOD.

[The following is a reprint from the Millennial Harbinger of 1837, from the pen of "R. R." It contains a fine lesson and is passed on to our readers.—H. Leo B.]

Among the various causes which retard the dissemination of true knowledge, that peculiar state of mind induced by a long continuance in error is not the least.

Such is the organization of man and the impetuous force of the passions and propensities with which he is endowed that it is difficult at any time to turn the current of his thoughts from its deep-worn bed or rectify its devious windings. But the mere influence of habit or the striking unwillingness which prevails in men to abandon cherished views and principles is by no means so great an obstacle to reformation as the peculiar influence of error and delusion itself, by which the love of the marvelous, the animal feelings, or the emotions of pride have been encouraged, while those powers by whose accurate discrimination alone truth is to be discovered have remained inactive or become enfeebled.

He whose mind has long borne the shackles of error has become incapable of enjoying or properly appreciating truth; as the long-incarcerated prisoner has scarce a wish for liberty, and, even if emancipated, moves as though he were still restrained by his fetters. Just sentiments and sober realities but overwhelm and confuse the errorist, as the light of day only serves to blind the eye which has been accustomed to darkness. So perverted, indeed, and besotted, does he often become, under the intoxicating influence of delusion, that he is wholly incapable of even distinguishing truth when it is presented, and is insensible to every stimulus but that of fiction.

Hence it is that to some men the greatest absurdities appear the most logical conclusions, and the veriest fables the most evident truths. And hence it is that persons will come, by frequent repetition, to believe the very lie which they themselves invented. There are, indeed, no extravagancies too great and no wonders too incredible for the

mind which has become inebriated by the spirit of delusion or stupefied by the narcotic influences of habitual error. When Caligula made his horse a Roman consul, it may have appeared quite a rational procedure to a people accustomed to the greatest enormities and imbued with the deepest superstition. The wretched idolater burns part of a piece of wood to cook his meal, and of the remainder forms a carved image. "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? He falleth down unto it, and worshipeth it, and prayeth unto it, and saith, Deliver me, for thou art my God." While he is engaged in such orisons, we need seek no other illustration of the power of falsehood.

It is by this peculiar perverting influence which falsehood exerts upon the human mind that Satan, who is the father of lies, succeeds in completing his victory over the unwary. His strength is in the power and signs and wonders of falsehoods, and in the deceit of unrighteousness among the destroyed, because they did not embrace the love of the truth, that they might be saved. By this he leads the timid female to burn herself with the body of her deceased husband, and by this persuades the unhappy votary of Shivu to swing himself in the air upon hooks fastened in the living flesh.

To the same influence, doubtless, are to be attributed the innumerable inconsistencies and absurdities in faith and conduct which obtain in Christendom, whether it be the penances and mortifications, the belief in false miracles, purgatory, and transubstantiation of the Catholics, or the strange perversity of the Protestants in supposing that the various discordant systems which they have themselves invented, and which they seek to perpetuate, are identical with primitive Christianity. Upon this principle alone can be explained their singular indifference to the plainest precepts of the Divine Record, and the blindness which hinders them from seeing the tendency of the concessions they are compelled to make with respect to matters which, at the same time, they are as far from believing as from practicing.

There is not perhaps a single cardinal principle or fact in Christianity which is not professedly received by the different religious parties; yet each, admitting the original unity of the church and the binding obligation of the injunctions to brotherly love, remains alienated, disunited, and opposed. And while they grant that the Scriptures are "the only rule of faith and practice," they yield an implicit credence to human opinions and a ready obedience to the traditions of men. A Stuart will decare that "*bapto* and *baptizo* mean to *dip*, *plunge*, or *immerge* into anything liquid," and that "all lexicographers and critics of any note are agreed in this," yet continue the Presbyterian practice of *sprinkling*. A Wall will remain Episcopal while he uses the following language: "The general and ordinary way of baptizing in ancient times was by immersion. This is so plain and clear, from an infinite number of passages, that one cannot but pity the weak endeavors of such pedobaptists as would maintain the negative of it, and wonder that any individuals are to be found who can treat with ridicule or contempt the Baptists, merely for their use of dipping, and more especially as it was in all probability the way in which our blessed Savior, and most certainly the

usual and ordinary way by which the ancient Christians, did receive their baptism." And a Gieseler will adhere to his professorship of theology at Gottingen, and, together with the whole religious community, who commend his sentiments, will pertinaciously sustain the honors of the clergy and the unscriptural systems of the day, while in his "Textbook of Ecclesiastical History," lately published, he thus speaks of the internal relations of the Christian church in the apostolic age: "The churches everywhere formed themselves on the model of the mother church at Jerusalem. At the head of each were the elders, all officially of equal rank, though in several instances a peculiar authority seems to have been conceded to some one individual from personal considerations. Under the superintendence of the elders were the deacons and deaconesses. (Rom. 16: 1; 1 Tim. 5: 9, 10.) All these received their support, like the poor, from the free contributions of the church. (1 Tim. 5: 17; 1 Cor. 9: 13.) The apostle wishes that elders may be apt to teach. (1 Tim. 3: 2; 2 Tim. 2: 24.) The power of speaking and exhortation was considered the gift of the Spirit, and was possessed by many of the Christians, though exercised in various ways—*prophets, teachers, speaking with tongues*. (1 Cor. 12: 28-31; 16.) There was as yet no distinct order of clergy, for the whole society of Christians was "a royal priesthood" (1 Pet. 2: 9)—"the chosen people of God" (1 Pet. 5: 3; compare Deut. 4: 20; 9: 29). They assembled for worship in private houses. In cities the churches were often divided into several societies, each having its particular place of meeting."

To what cause, then, can we attribute these and the thousand other inconsistencies of the religious community, except to the bewildering effect of the speculations and errors in which they have been so long indoctrinated? It is the influence of false teaching which has so confused the religious world, depraved their taste, or fostered selfish principles, that they have little relish for the simplicity of truth, and even when they stumble upon primitive Christianity are unable to perceive it.

Brother Kurfees' Teaching on the Meaning of "Church."

BY LEE JACKSON.

I request the readers of the Gospel Advocate to re-read Brother Kurfees' article in the issue of October 19, especially noting what he says about the provincial application of the term "church."

Brother Kurfees says: "Independent of this passage [Acts 9: 31], the 'provincial sense' of the term 'church' is taught in the New Testament." A suggestion is that Brother Kurfees could have saved a paragraph of inferential reasoning by pointing out the passages where this "provincial" use of the term "church" "distinctly appears in the New Testament." This "provincial" use of "ecclesia" by New Testament writers is denied even by able Episcopal critics. For the sake of saving space, I will only cite one of these. Bishop John Emory, in his "Episcopal Controversy Reviewed," page 34, quotes the philologist, Lord King, as saying that with one exception in the writings of Cyprian, who lived one hundred and fifty years later than the apostles, he did not remember ever to have met with it as thus applied in the early writings, "*either of Cyprian or the rest of the fathers*"; but, whenever they would speak of the Christians in any kingdom or province, they always said, in the plural, *the churches*; never in the singular, *the church*, of such a kingdom or province." If these Episcopalians, who in controversy were especially interested in sustaining their Episcopal claims, failed to find this provincial application of the word "church" in the New Testament, it certainly would be interesting for Brother Kurfees to give chapter and verse for what he says is so clearly taught. I readily admit that these Episcopalians

have much to say about the use of the word "church" as applying to the whole aggregation of Christians, but they say that they fail to find it applied in a provincial sense, as Brother Kurfees uses it when he speaks of the "*church of Christ*" in Kentucky or Tennessee. But, coming a little closer home, if Brother Kurfees will turn to page 69 of his own compiled volume of "Questions Answered by Lipscomb and Sewell," in his answer to a question about dividing a church, he will find that Brother Lipscomb did not recognize any "provincial or state church" as belonging to New Testament teaching. In addition to this, I will quote from an article by David Lipscomb, published in the Gospel Advocate about the first of June, 1897. I have the article, but I failed to preserve the exact date of the Advocate from which I clipped it. In it Brother Lipscomb says: "*We say the church is the body of Christ, not meaning that all the churches are consolidated together to make one body, but that each and every church is the body of Christ in its locality, and what is common to all is affirmed of the church as of one body. This style of speech is common. This can be its only meaning. There is no development of the church of Christ in the world, save in the local bodies.*" Continuing the same line of reasoning, Brother Lipscomb says: "*The church at Jerusalem was a complete body of Christ before another church was established. It lost none of its completeness when other churches were planted. And every other church was as complete within itself as was this church at Jerusalem. Each was in itself a complete body of Christ, without any reference to any other church or churches in existence.*" Thus reasoned Brother Lipscomb when battling against the very universal and provincial and state "church" ideas which Brother Kurfees now appears to favor. And in this same article Brother Lipscomb says: "*There is not the shadow of any universal church in the New Testament, nor is there the representation of a tangible church or one that may be reached and associated with, save the local church.*" And so may it be said in answer to statements made by Brother Kurfees regarding a "provincial church" of Galatia; there is "not a shadow" of it found in Paul's Epistle to the Galatian congregations, nor in any of his other epistles is there any representation of anything as a "church" that men could reach—hold membership in and be associated with—except the local congregation.

In order to justify the modern custom of speaking of the "church of Christ" in Kentucky, Mississippi, or in Tennessee, Brother Kurfees wants to know what the congregations of Galatia as a whole constituted if they did not constitute "the church of Christ" in Galatia. He endeavors to answer his own question by saying: "*Of course they did not constitute different churches in the general sense, for God has but one church.*" All that Brother Kurfees can mean by this is that God had but one "church" in the province of Galatia. I may be a little dull of comprehension, but to me this appears dangerously near trying to speak where the Holy Spirit has not spoken. The Holy Spirit says nothing about God having just one church in Galatia, nor does he say anything about just one church as covering the whole territory of any other province. Using the plural form, the Holy Spirit mentions the fact that there were congregations in Judea (Gal. 1: 22; 1 Thess. 1: 14), congregations in Macedonia (2 Cor. 8: 1), congregations of Galatia (1 Cor. 16: 1), and the "*churches*" of Asia (1 Cor. 16: 19); but the Holy Spirit says not one word about these congregations constituting just one "church" of God throughout any one of these different provinces. I would suggest that if it was the purpose of the Holy Spirit to authorize us to speak of all Christians in Tennessee as being the one "church of Christ" in Tennessee, it seems strange that he did not do this by example in some one of these instances. As he has not done so, it is our business to keep silent and not try to invent any

form of speech which he has not authorized. We know what the Holy Spirit does authorize: he authorizes us to speak of the congregations of God as being all in Christ Jesus (1 Thess. 2: 14); and he tells us that the Christians in Galatia had all been baptized into Christ and that they were all the children of God by faith in Christ Jesus (Gal. 3: 26, 27), but he says nothing about all having been baptized into one "church." All Christians are one in Christ, but they are not all in one "church" as a congregation.

"*Ecclesia*"—"called out." I offer the suggestion that there is too much stress placed upon the etymon of "*ecclesia*." Romanists, Episcopalians, Baptists, and others interested in upholding their peculiar "church" ideas dwell upon the etymological meaning of "*ecclesia*;" And yet we learn that while words never drop entirely away from their etymological meaning, yet through usage they become so changed in meaning that we are cautioned never to rely solely upon the etymology of a word in order to determine its meaning in usage at any given period of its history. Yet there are those who tell us that because "*ecclesia*" in its origin embraced the ideas of "*call*" and "*out*," it therefore held this as its dominating meaning when Christ and his apostles spoke and wrote. As, for instance, when Christ said, "*Upon this rock I will build my ecclesia*," did those who heard him understand him to mean all that men have incorporated within the meaning of the term "*church*?" If they did not, then the word "*church*," when used without any sort of explanation, does not properly represent the meaning of the word that our Savior used. The question arises: Did such ideas as "*called out*," "*officially called out*," "*organization*," "*official assembly*," and other kindred ideas expressed by terms belonging to our "*church*" vocabulary, enter the minds of those who heard Christ use the word "*ecclesia*?" The common people of that time understood this word as meaning a congregation, or an assembly of persons, and they no more thought of going back to the etymology of the word for that meaning than people of to-day think of "*salt-money*" when they use the word "*salary*;" and neither Christ nor his apostles ever explained that more than this was meant where they used it. And yet Brother Kurfees takes this etymology, "*called out*," as being of sufficient force to justify the claim that there was a "*provincial church*" of Galatia, and a general "*church of Christ*" that may be made as extensive as the whole world. If this contention be correct, it seems strange that the Holy Spirit did not address the "*churches*" of Asia Minor as one "*church*," and represent them all by one golden candlestick.

"*Ecclesia*" and "*kingdom*." As Brother Kurfees has told us that there is no lexicon defining "*ecclesia*" and "*kingdom*" as meaning the same thing, it appears out of place to introduce this here, but a brother who has become interested writes that he wants a little more on that phase of the subject. Question: If the general "*church*" that we have been talking about is simply the aggregate of all Christians, as God's redeemed people, how do you account for it being thus unlike the kingdom? Our Savior says that, like a dragnet cast into the sea, the kingdom takes both the good and the bad, while that "*invisible church*" which we say is equal to the kingdom has no bad fish in it. A local congregation is not the kingdom, but may have bad fish in it; but that imaginary institution that we have been taught to call a general church necessarily has no unredeemed people in it. In his mediatorial reign the authority of the Christ is over all, yet all are not saved.

The only crown I ask, dear Lord, to wear
Is this: that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at thy gate. —Selected.

Ashland City Debate and Debates in General.

BY F. B. SRYGLEY.

I had the pleasure of hearing a public discussion at Ashland City, Tenn., between our brother, C. D. Crouch, and a Baptist brother, E. H. Greenwell, both of Ashland City. The discussion began on Tuesday night and ran day and night till Friday night. Brother Crouch affirmed the usual proposition, the design of baptism, and also on the possibility of apostasy; while Brother Greenwell affirmed on restricted communion as taught and practiced by the Missionary Baptists. I was moderator for Brother Crouch; while the editor of the Baptist and Reflector, Brother Moore, was moderator for Brother Greenwell. The best of feelings prevailed throughout the discussion. Not an unkind word was said by either disputant during the entire discussion.

The two men, Crouch and Greenwell, differ some, both in appearance and in mental attainments. Greenwell has a stronger body, but Crouch has the best-trained mind. Brother Greenwell is careful, timid, and frequently shows fear in his own positions; while Crouch is bold and fearless, with full faith and confidence in his positions. Crouch defines his terms well and goes at once to the issue and stands to it to the close. Crouch has a better education and is a much better logician than Greenwell.

Such debates as this one can but do good for the cause of truth, and I was grieved to learn that some of my brethren opposed all religious discussions. I was not surprised to find that the Methodist preacher was opposed to the discussion, but I was surprised to find a few of my own brethren in perfect agreement with him. If it had not been for brave men who had convictions and were willing to maintain them in open, free discussion before the public, it is doubtful whether New Testament teaching on the subject, action, and design of baptism ever could have been upheld in Ashland City. While there I could not fail to remember a few men of sainted memory who in the past had made sacrifices that the whole truth on the subject of Christianity might be taught there, when now some of their descendants are opposing religious discussion, and this in the face of the positive injunction of the word of God to "*contend earnestly for the faith which was once for all delivered unto the saints*." I thank the Lord for brave men who can stand up for the teaching of the word of God against all opposition. Much and lasting good is bound to result from the Ashland City debate. But whether we are able to see any good results from debates or not, it is still our duty to engage in them on every proper occasion.

Some oppose debates because they say Christians ought not to dispute, but I wonder if such people ever read the Acts of the Apostles. "And the apostles and the elders were gathered together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe." (Acts 15: 6, 7.) If God's people at that time had been like they are now, some of them would have called for Peter's resignation for being in a place where there was much disputing.

But I am told that discussion gets up hard feeling among the people. True, it sometimes does, but so does preaching the truth sometimes get up hard feelings. One of the best sermons recorded in the Acts got up bad feeling among the hearers. I refer to the preaching of Stephen as recorded in the seventh chapter of the Acts. In reporting the result of that preaching on the audience, the sacred writer said: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." (Verse 54.) Though that sermon led to the death of Stephen, it was nowhere condemned on that account.

Some people will not read a paper that has any controversy in it. But I do not see how they could afford to read the New Testament if it is wrong to read controversy, for that book has more controversy in it than any book known to me. This sickly sentimentalism that cannot stand for honorable controversy conducted in the spirit of the Master is a delusion of the wicked one. All great questions that have been settled at all have been settled by honorable controversy, and that individual or church who loves the truth for the truth's sake has nothing to lose by such investigations.

My mind has recently been especially directed to the life and teaching of Jesus, and no one did more debating and disputing than he. He disputed with every sect of the Jews that he came in contact with, and he did it every chance he had. From the conversion of Paul till he was beheaded in Rome his life was one of constant and continued debate. Paul disputed against the Grecians, the Jews, and his own brethren. He preached "boldly in the name of the Lord: and he spoke and disputed against the Grecian Jews; but they were seeking to kill him." (Acts 9: 29.) Many people in this day would not want to hear Paul preach after such a discussion as that with any one. He disputed with the Jews, for we read: "So he reasoned in the synagogue with the Jews." (Acts 17: 17.)

But sometimes we are told that we should have no disputes with our own brethren; but I read again: "When Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." (Acts 15: 2.) One of Paul's discussions lasted three months: "And he entered into the synagogue, and spoke boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God." (Acts 19: 8.) Paul disputed daily in the school of one Tyrannus, and this continued by the space of two years. A friend said to me that the hardest lick Brother Walker gave him in the Hall-Walker debate was that we were "always disputing among ourselves;" but I do not feel that way about it. I would not be a member of any church where the right of free speech and honorable controversy were denied me. The best way in the world to foster error and keep people from coming to the light of the truth is to inculcate the idea that it is sinful to dispute or discuss religious questions. We ought to be too far removed from Rome to advocate any such a delusion.

"Must An Elder Be Inspired?"

Dear Brother McQuiddy: In the Gospel Advocate of September 7 you ask: "Must an elder be inspired?" From a careful reading of your article I conclude you do not think they were inspired, but must have certain qualifications. James (5: 14, 15) says: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." Do you believe this scripture and that an elder now can do this? Were they not, beyond question, inspired at that time? I admit our man-made elders of this day and time are not inspired and in many instances very poor Christians.

You refer to Acts 14: 23—Paul and Barnabas appointed elders in every church. Did Paul and Barnabas wait until they were developed and capable of teaching, together with other qualifications, or were the elders supernaturally endowed? As far as we know, the church had been established but a very short time.

We find elders in the Jewish body. Paul, or Saul, received letters from the priests and elders to go to Damascus

to persecute the Christians. Elders were in the church at Jerusalem when Paul and the brethren went down from Antioch about the subject of circumcision. They acted with the apostles and church in making decrees. How did they get into the church so early? And if not supernaturally endowed, how could they take part in making decrees?

Then, if we will consider the testimony of uninspired man on the subject, probably the following language from Brother A. Campbell might be of interest: "During the apostolic age for the establishment of Christianity, the Savior employed apostles, prophets, evangelists, pastors, and teachers, all supernaturally endowed. To these alone was the work of establishing or laying the foundation of his religion in the world committed. After their death the congregation of the saints was intrusted with this work; that is, by the operation of paternal authority; by proclaiming in word and deed the excellency of the Christian religion to all men, in all the several relations; by the simple proclamation of the gospel facts, with their evidences, was the number of the saints to be multiplied; and in the weekly meetings for reading the apostolic writings and for observing the ordinances composing the Christian institution the saints were to be edified. Christ has rested the multiplication of the faithful on the exertions of the Christian congregations, on their holding forth in word and in their behavior the gospel facts and their import, and not upon the exertion of a certain class of individuals called priests, clergy, preachers, teachers, or bishops. The giving up the conversion of the world into the hands of a certain class, however designated, chosen, and appointed, has been the greatest check to the progress of Christianity which it has ever sustained." Now, he concludes that apostles, prophets, evangelists, pastors, and teachers were inspired or supernaturally endowed.

It seems to me you use this scripture (Eph. 4: 11-16) to show that Christ put them all in the church, but only the apostles and prophets were inspired (Brother Campbell says they were all supernaturally endowed), and that "the apostles are not now living in the flesh, but they are living in their teaching and with the same authority as when on earth." If this be true, why do not all enumerated by Paul to the Ephesians bear the same relation to us now? In other words, how do you conclude that the apostles are living in their teaching, and it is not so with the prophets, evangelists, pastors, and teachers? Paul says: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man," etc. Did Christ give some or all supernatural power till we attain to the unity of the faith? Brother Campbell seems to think they were for the establishment of Christianity.

You say: "They are to remain in the church till all Christians attain unto the unity of the faith, and of the knowledge of the Son of God, and until the church is full-grown." From this I gather that we have not arrived "unto the unity of the faith, and of the knowledge of the Son of God," and that the church is not full-grown. I may not understand you correctly; but if the church has not arrived unto the unity of the faith and knowledge of the Son of God, will it not require additional revelations to arrive at that stage? Surely the faith is a unit, and that a full revelation of the Son of God has been completed. I cannot but believe that when the Savior came and revealed himself to man, commissioned his apostles, prophets, evangelists, pastors, and teachers to go forth and proclaim him as the Son of God, that when they completed that work, having through the Holy Spirit dictated it to the worthies who put it in permanent form so that it could be read of all men, their mission was ended, and we can now be gov-

erned by the written word of God and not amenable to any man or set of men on earth, notwithstanding you quote Heb. 13: 17: "Obey them that have the rule over you, and submit to them," etc. Do you mean we are to obey man? True, the Book says so; but what kind of a man, and when? At this time, when you and I and all loyal children of God are laboring with all our might to get away from man and go back to the fountainhead? But I anticipate that you will say no, not to obey the elders, only as they teach the Book. That being the case, pray tell me why I should receive it secondhand and not direct of the Inspired Volume?

You say: "Well did the Spirit know that in the years to come men would arise in the church itself teaching perverse things, even denying that there are any elders in the church." The Savior said also: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) Paul said to the Colossians: "Why . . . subject yourselves to ordinances, . . . after the precepts and doctrines of men?"

2 Tim. 3: 16, 17: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." If completely furnished for every good work by the Scriptures, why elders to rule over us?

You quote 1 Tim. 3: 1: "If a man seeketh the office of a bishop, he *desireth* a good work." Paul says to the Corinthians: "Wherefore, my brethren, *desire* earnestly to prophesy, and forbid not to speak with tongues." (1 Cor. 14: 39.) Shall we conclude that it is right to desire to be a bishop and not desire to speak with tongues?

I realize that this communication is already too long, but I desire to ask you a few questions which might help us to see the matter more clearly. Does the New Testament give us directions as to how elders are to be appointed? Is there a single instance in the Book where a church set apart, appointed, or designated elders? If we are to appoint them, by what method shall we proceed? Give a scriptural answer. I cannot find where a single church ever set apart elders. You will most likely refer to the case of those designated to look after the Grecian widows. But will this fit elders? I cannot see how this is possible.

This is not intended as a criticism, but I think this subject needs some thought and study, from the angle of getting better united on this subject, and I cannot see how we can become united until we speak where the Book speaks; and most assuredly the Book does not tell us how to make, appoint, or set apart elders. I hope to see more from you on the subject. Yours fraternally, J. H. HARDEN.

A New Song Book.
BY H. LEO B.

Attention is called to a new song book, entitled "Scriptural Songs," by J. Madison Wright. The Gospel Advocate Company purposes handling this new book when it moves into its new home. The book can be had now by sending orders to Mrs. Lavinia Wright, 451½ Victoria Avenue, Niagara Falls, Ontario, Canada.

"The Sunday School and Anti-Sunday-School Cult."
BY J. C. M'Q.

This tract, by A. McGary, "responding to H. C. Harper," consists of thirty-two pages, and is a strong, clear, and logical treatment of the subject. Brother McGary shows in a very forceful way the inconsistencies of the anti-Sunday-school cult, and also shows that the Sunday school is only a method of teaching. The tract is worthy of a careful reading and should have a wide circulation. Price, ten cents per copy; twelve for one dollar. Send your orders to the Gospel Advocate Company, Nashville, Tenn.

Report of Funds for Sarah Andrews' Work.
BY I. B. BRADLEY.

I shall make a weekly report from this date of all funds for this work—that is, from November 1—so that all may keep posted as to the receipts and disbursements connected with Sister Andrews' passage money, home building fund, and general fund—that is, money for the support of the native woman now in charge of the work.

HOME BUILDING FUND.

Previously reported by Brother Boles in the Gospel Advocate of November 2.....		\$161.30
J. R. Armstrong, Town Creek, Ala.	10.00	
Mrs. W. H. Sewell, Nashville, Tenn.	10.00	
Mrs. Alfred Cox, Nebo, Ky.	5.00	
Total		\$186.30

RETURN TRIP FUND.

Don Carlos Janes, Louisville, Ky.	\$ 1.00
Miss E. L. Martin, Wilmington, N. C.	7.00
Mrs. J. A. Matthews, Pineapple, Ala.	5.00
H. H. West, Hopkinsville, Ky.	2.00
Miss Jimmie Taylor, Huntsville, Ala.	2.00
J. R. Taylor, Obion, Tenn.	10.00
Mrs. W. H. Sewell, Nashville, Tenn.	5.00
Church of Christ, Huntsville, Ala.	25.00
Mrs. I. B. Bradley, Birmingham, Ala.	3.00
Total	\$60.00

GENERAL FUND.

On hand October 1, in bank at Dickson, Tenn., about.....	\$25.00
Miss A. Few, Nashville, Tenn.	3.00
A. D. Thompson, Murray, Ky.	5.00
E. M. Hodson, Moulton, Ala.	5.00
Total	\$38.00

It will be seen from the above statement that I have a very small amount for the work, thirty-eight dollars, and only about sixty dollars toward the travel fund. So that Sister Andrews be not delayed in starting back to Japan the last of this month, there will have to be haste upon our part to have the funds in hand. I do not know how much has been received by Sister Andrews personally, as she has not reported anything to me.

Again let me urge you to send me a liberal contribution for this matter; and again, please send all funds for whatever purpose, for Sister Andrews, to me at 513 St. Charles Avenue, West End, Birmingham, Ala., that I may be able to report and keep up with the needs of this mission.

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A good book to use in your Lord's-day services, prayer meetings, and young people's meetings. Let the leader announce the subject, hand slips of paper containing different sections of the outline to the members who are to take part in the next meeting, requesting them to make a talk or read the scriptural references on that section of the outline. Or, let the leader put the outline on the blackboard, omitting the scriptural references, then ask the congregation to supply the correct scriptural references at the next meeting, and give reasons why they selected these references.

Price, \$1, postpaid. Address the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Ephesus and First Love.

BY JAMES E. CHESOR.

THE LORD'S COMMENDATION.

If you read the Lord's commendation of Ephesus (Rev. 2), stopping short when the last praiseworthy trait is mentioned, you will marvel that a church can be so great and good. I venture to say that you will also be inclined to ask: "Can there be anything wrong with this church?" Here are the items of the sevenfold eulogy: "Works," "toil," "patience," intolerance of evil men, rejection of false teachers, integrity under trial, unweariness. This description is most remarkable. The church at work, toiling at the work, patiently persistent in the labor, refusing to have fellowship with evil men, observing the falsity of certain teachers and rejecting it, and unwearied in it all—surely the Lord's words constitute a high encomium. Ephesus had much to her credit.

Indeed, so high a commendation seems to leave nothing to be desired. Where is the lack? What is the flaw? What church to-day has so much of achievement and good works and doctrinal exactness in her favor? I say again, if we stop short of the Lord's complaint, we shall in all probability be led to think that Ephesus is perfect before the Lord. But the revealing Christ penetrates beyond externalities and his searching eyes of fire immediately detect the absence of an essential quality in the life of the church. As we read his commendation our interest and joy are heightened as praise is added to praise. Hence, his complaint holds an utter surprise for us. "*But I have this against thee—*" We read the heavy words with bated breath.

THE LORD'S COMPLAINT.

Here is the Lord's complaint: "I have this against thee, that thou didst leave thy first love." This is all. No other word. Only the one sententious declaration. Immediately the Lord passes on to the counsel which he has to give to the church. And yet how much he had said. "Thou didst leave thy first love." The Lord could not have brought a graver charge against Ephesus. Seeing the church now in the light of his declaration, all the radiance of the former things is overshadowed. Ephesus had failed at a vital point of Christianity. For what avail works, and toil, and patience, and perseverance, and doctrine, if love be dead? The mighty and good church, though taught and nourished by Paul and fostered by Timothy, had declined. She had departed from her first love, and her failing had been great. But what is first love, and what is it to lose first love?

THE FERVOR OF FIRST LOVE.

First love is the love of espousal. It is the love of singleness, of purity, of perfect glow. First love defies analysis. Each Christian knows experimentally something of this mystery of first love. When you were a babe in Christ, you knew something of it, but all the same you could not explain it. You know something of its workings, but you have not fathomed its depths. It was love that redeemed you, infinite love, and responsive love that led you to Christ. When you felt your utter need of a Savior, and there dawned upon you a vision of his perfect love, and you found that the perfect salvation he offered was himself for you, your raptured soul was drawn to him, you know not how. And when you were buried with him into death and raised with him into life, you were made to marvel at the power of love. O, the depth of the love, both infinite and responsive, that redeems us in Christ! O, the mystery of the love that transcends blood ties—the love that leads to conversion, the love that bids you walk in newness of life! How like a flame in your heart that first flush of initial love, how pure, how unselfish, how humble, how ardent! How furiously it burns, consuming the dross, purifying all that endures in the glowing fervor of its

furnace! And born of it were your first vows: that you would never grow cold—that you would never turn back—that you would never prove faithless—*never*. This is first love on the part of the creature. It was this that the Master missed in Ephesus.

"ICILY REGULAR, SPLENDIDLY NULL."

Ephesus had experienced first love—and left it. She had cast off the love of espousal for form and ritual. Doubtless she felt in her young life much the same way you felt when you were baptized, and, like you, registered solemn vows of fidelity. It seems that she leaped to a height of excellence and that her first ardor and devotion were unquestioned. Now think of the infinite pathos of that one sentence of complaint: "Thou didst leave thy first love." Love had waxed cold. The altar fire had gone out, leaving only gray ashes. No, Ephesus is not the same. True enough, the stirrings and enthusiasms and activities and well-doing of former days are not lacking. Jesus recognizes this. He knows that Ephesus is still a remarkable church—that the early charities and good works and patient endurance and strictness of doctrine and form are kept unimpaired. But he also knows that she lacks the primal and essential element of life—love. So the revealing Christ stands confronting this great church, and he says, in effect: "There is much of excellency, but I miss the first love. This church has become

'Faultily faultless, icily regular,
Splendidly null.'

THE LORD'S GRACIOUS COUNSEL.

The Lord's counsel for this fallen church consists of an injunction, a warning, and a promise. The injunction may practically be expressed in three words—Remember, Repent, Repeat. First, "Remember therefore whence thou art fallen." Remember. Ephesus must come to herself, must know her fallen state. Only thus may she bestir herself to regain her former eminence. Go back, says Jesus, and think of the freshness of first love. Remind your heart of its primal Christian emotions, of the divinity of its first love, of the sanctity of its initial vows. Go back to the first lap of the new life. "Remember." O, the tenderness of the word of Christ! He pleads with Ephesus. He yearns for her first love for her own sake. Do not be satisfied any longer, the Lord admonishes, with the dead level of your orthodoxy, your mechanical precision in practice, your outward show of works. "Remember therefore whence thou art fallen." Remember your loss. Let first love save you from utter ruin.

And then, "Repent." Turn back with purpose of heart to the old attitude. Be sorry after a godly sort for your decline. Go back and make good. Go back to the love that abandons everything for Christ—that leaves father and mother and house and lands and all else for Jesus. "Repent and do the first works." First works are works of first love. Ephesus, to be restored, must go back to first love, back to baptismal fervor, back to early consecration, back to first works.

THE LORD'S SOLEMN WARNING.

Then mark this solemn warning: "Or else I come to thee, and will move thy candlestick out of its place, except thou repent." What is this he says? Remove thy candlestick. Yes, notwithstanding all the perfection of your work, and your labor, and your patience; notwithstanding your cold and icy purity; notwithstanding your strictness of doctrine, unless you repent, unless you love, your light must go out in darkness. It is not, therefore, bare deeds that the Lord wants, but deeds of love—deeds that attest love. Unless there is repentance from dead works and a renewal of first love and first works, your candlestick will be removed. Without first love we may maintain ceaseless

activity, immaculate purity, severest orthodoxy, but there can be no light—no steady, true light shining in dark places. True light issues from true love. Thus it is that the church is heckled by the world because it lacks true love.

"TO HIM THAT OVERCOMETH."

Here is the gracious closing promise: "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." How may a man overcome? By remembering, repenting, repeating—by coming back to beginnings. Then he shall have to eat of the tree of life, but not till then. See how the great words gather together—Life, Light, Love. The very words that Jesus came to bring us; and it is only that we have life that we love, and only as we love that we shed forth light. Be it ours to maintain our position as light bearers for the Master in all the abandonment of fervid first love.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

The Central congregation, 1720 South Flower Street, is rejoicing in fine services with a well-filled house every Lord's day. There were two additions last Lord's day—one by statement and one by confession and baptism. Brethren who are anticipating coming to this place should get in touch, on their arrival, with either Brother Wright or Brother Witty, whose address is 225 North Avenue 25. They can be reached by telephone—Lincoln 4303. If you cannot telephone or call, just drop a card to S. E. Witty at the address given above and you will be hunted up. But whatever you do, don't forget or neglect to hunt up the house of the Lord on the Lord's day and be there to worship.

Brother Wright preached two good sermons last Sunday, and one of the many good points he emphasized was the importance of making the cause of the Lord first in our lives. He showed us that God accepts no other kind of service, and that if we think we can be his disciples and yet put our own selfish interests first, we are badly mistaken. God has a right to demand this of us. We ourselves demand this same thing of our loved ones. What man but will say to his wife, or what woman but will say to her husband: "You shall have no other man, or woman, before me; I must be *first* with you?" If more professed Christians would put this principle into practice, the church of our Lord would be a more glorious church and shine with a luster rare.

Brother C. R. Nichol is in this part of the State and will preach for us at the Central Church on Wednesday, November 1, the Lord willing. We are anticipating this meeting with pleasure, and expect to greet Brother Nichol with a well-filled house. Very few of us have ever met him. He has been holding a meeting in Bakersfield, to the north of us, and recently Brethren Wright and Witty spent a couple of nights at that place taking in the meeting, and came back very enthusiastic over Brother Nichol. Well, the greatest class of men on earth is that class that preaches the gospel of the Son of God in its purity and simplicity, unmixed with the doctrines and commandments of men. We understand Brother Nichol is in that class.

On Sunday, November 5, there is to be an all-day meeting at Central congregation, in which singing will constitute a large part of the service. The hour from ten to eleven will be given to singing, preaching at eleven, communion at twelve. A basket dinner will be spread immediately after, and as soon as this has been disposed of and circumstances permit an afternoon service will be conducted, in which singing will be the principal exercise. A number from other congregations are expected to be on hand and take part in this service.

There have recently been a number of meetings of the sisters of the congregation, these meetings being held for the purpose of looking after and providing for the needs of orphans and others in need. At the last meeting a box of clothing and other good things was packed and shipped to Brother and Sister Bixler in Japan. Let the good work go on, and let us do more of it.

Gospel Advocate Company.

BY H. LEO B.

This company tries to publish and sell just such books as will be a blessing to any home if read. There are a number of good books and tracts which should be in every home. We take pleasure in calling the reader's attention to some of these good books, and feel that we are helping every one who is induced to read them.

"The New Testament Church." By F. D. Srygley. Cloth. 300 pages. Price, postpaid, \$1.50.

Under this head has been collated the best of the writings of the lamented F. D. Srygley, who for eleven years was first-page editor of the Gospel Advocate. The editing of this book was a labor of love performed by F. B. Srygley, brother of the deceased. As a deep and, at the same time, versatile writer, F. D. Srygley had few equals. This book is the essence of his best work.

"The People's New Testament, with Notes." (Two volumes.) By B. W. Johnson. Price, per volume, postpaid, \$2.50.

A splendid commentary, comprising the entire New Testament. Volume I., four Gospels and Acts; Volume II., Epistles and Revelation.

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"The Gospel Plan of Salvation." By Dr. T. W. Brents. Cloth. Price, postpaid, \$2.

Eight editions have been sold. This book is too well known to need commendation from us. It embraces in its compass the following all-important themes: "Predestination, Election, and Reprobation;" "Calvinistic Proofs Examined;" "The Foreknowledge of God;" "Hereditary Depravity;" "Establishment of the Church;" "Identity of the Church;" "The New Birth;" "Faith, Repentance;" "The Confession;" "Baptism—What Is It?" "Who Should Be Baptized?" "The Design of Baptism;" "The Holy Spirit."

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This notable work is a consecutive series of historical, devotional, and doctrinal studies of the entire Bible. Beginning with Genesis, the gifted writer gradually unfolds to the reader, in his lucid, graceful, persuasive, and inimitable style, the dealings and purposes of God with man as recorded in the Bible. Under the guidance of this master hand, the Bible becomes a united and carefully planned and executed book, although written in different ages and by different men. For deep spiritual insight, sympathetic understanding, and practical application, this series of Biblical studies has few equals.

Hardeman's "Tabernacle Sermons" Commended.

BY DAVID THOMPSON.

I have carefully looked over "Hardeman's Tabernacle Sermons," and take great pleasure in commending it to all. It teaches the truth in a plain, simple, uncompromising form, and is a splendid book to be placed in the hands of those who are not Christians. To those who have heard Brother Hardeman preach, the written sermons sound just like him, which is a quality seldom found in a work of this kind.

Evangelistic Notes

B. C. Goodpasture was a welcome caller at this office recently.

O. C. Lambert baptized one at the Tennessee State Prison on last Lord's day.

The church at Franklin, Tenn., gave one hundred dollars to Sister Sarah Andrews.

J. C. Mosley is in a meeting at Center, near Hardyville, Ky., with five baptisms to date.

A. J. Bachman is in a good meeting near Barnesville, Ohio, with four baptisms when last heard from.

I. A. Douthitt recently held a meeting at Centerville, Tenn., which resulted in large crowds. He will return.

F. O. Howell is in a meeting with the Foot Street congregation in Corinth, Miss., with fine crowds and great expectations.

J. S. Daugherty is now laboring with the church at Dublin, Texas. They are planning an addition to their house. Prospects are bright.

J. L. Hill preached last Lord's day, morning and evening, at Philippi, in Trousdale County, Tenn., and at Sulphur College in the afternoon.

Frank Baker is in a good meeting at Locust Bayou, Ark. Attendance and attention the very best. He will be busy through November, at least.

Charles Holder closed on October 29 at Athens, Tenn., with three baptisms. He preached at Rossville, Ga., on the first Lord's day, with four baptisms.

B. D. Morehead preached on the first Sunday in this month at Green Street Church, this city. They had a better crowd in the evening than the morning.

B. W. Davis has just closed a three-nights' meeting at Scottsville, Ky., closing his work there. He is moving from Ashland City, Tenn., to Tracy City, Tenn.

Andrew Perry recently conducted a meeting at Fairview, Ohio, with good audiences throughout. He was in an all-day meeting at Moundsville last Lord's day.

J. J. Reynolds, of Winchester, Tenn., will preach for the churches at Alabama City and Gadsden, Ala. The church at the former place is planning to build in the spring.

L. L. McGill during five months conducted three meetings in Canada, speaking and leading singing in eighty-three services. His receipts were \$115.50, and his expenses were \$132.75.

W. A. Record recently closed a meeting at Liberty, Ill., resulting in fine interest and four baptisms. He also conducted a meeting at Horco, Ill. We have not learned the results.

George W. Farmer, Cleveland, Tenn., speaks very encouragingly of the work in that vicinity. He preached on November 5 at 2:30 P.M., and baptized two. One took membership.

Felix Patterson, Marvel, Ark., writes us that P. D. Lawson, who has endeared himself to those people by his long, faithful service, has changed his address to Fulton, Miss., Route 1.

M. S. Mason, of Springfield, Mo., recently closed at Milan, Kan. Good interest prevailed. Officers were appointed. He is now at Wichita, Kan. He goes next to Oldfield, Mo., on November 23.

W. T. Hines closed a meeting at Pickett, Okla., with four additions. He promised to conduct their meeting next year, also at Supply and Woodward. He is now at Pleasant Hill, near Rosston, Okla.

J. W. Grant has finished up his series of three meetings in Kentucky and is now in the city making his arrangements to return to Florida. He will probably be at Bradenton for several weeks.

J. W. Warren, 104 Sixteenth Street, Ashland, Ky., would like to hear from any one who knows of any church or Christians in that place or vicinity. He finds a large "Christian Church" there.

R. H. Howard reports a recent meeting at Alex, Okla. He promised to return. Before this meeting he was at Stidham, Okla. They are planning a camp meeting at a convenient place for three congregations next year.

H. A. Brown, Paris, Tenn., paid us a pleasant visit. He was born and reared in Henry County, and is now laboring with the churches in that county. He preached at Mount Pleasant, Tenn., on the first Lord's day in November.

The work seems to be thriving in Southern Alabama. Five new houses have been built recently and a number of congregations established. W. T. Grider, of Dozier, Ala., is the evangelist. A number of churches there are supporting the work.

A card announcing the marriage of A. R. Hill, of Charleston, Miss., and Miss Ferrell Kirby, of Bay Minette, Ala., has been received. The Gospel Advocate extends congratulations. They will make their home at Charleston, where Brother Hill is preaching.

J. Leonard Jackson changes his address to 2211 Tenth Avenue, South, Nashville, Tenn. He is entering his fifth year with the church at Lindsley Avenue, this city. They have had four baptisms, one restoration, and two by statement in the last four weeks.

J. D. Harvey has changed his address from Lueders, Texas, to 504 East Davenport, Stamford, Texas. He will labor there full time. He has labored for five years at Lueders. The church has doubled its membership and improved and developed its leadership.

T. S. Bain writes that E. M. Borden is in a fine meeting with the Okmulgee Avenue congregation in Muskogee, Okla. G. W. Cannon is directing the songs. Brother Bain preached at Wainwright, Okla., on November 5, and reports the church there in excellent condition.

H. M. Phillips, Chattanooga, Tenn., writes, under date of November 8: "Just closed a good meeting at East Chattanooga. Three baptized and two restored. Will begin at Chickamauga, Ga., on November 13. I was at Lawrence Avenue, in Nashville, on November 5. Success to the Gospel Advocate."

We sympathize deeply with A. D. Dies and his wife, who recently lost their only son, nineteen years of age. May the Lord comfort their hearts. Brother Dies closed at Moss, Va., after one week, on account of the illness of his son. Eight were added. Brother Dies' wife is in poor health also. He requests your prayers.

From Ollie M. Johnson, Cookeville, Tenn.: "M. Keeble, of Nashville, Tenn., began a meeting here on the third Sunday in October and closed it on Friday night following. Good attendance, and considerable interest was manifested. Two made the noble confession and were baptized on Sunday by G. A. Johnson. One was restored."

E. D. Martin recently closed at Armstrong, in Warren County, Tenn., with eighteen baptisms. There were one hundred and twenty-five added in the series of meetings in the county. He has returned to Chattanooga to resume his work with the Cowart Street Church. His address is 2521 Duncan Avenue, Chattanooga, Tenn.

George W. Graves recently closed at Cold Water, near Woodbury, Tenn., with three baptisms and five reclamations. He next held a meeting at Rush Creek, near by, with five young ladies baptized. Later he held a meeting at Chapel, in Benton County, Tenn., resulting in nine baptisms and three restorations. He writes: "We appreciate the Gospel Advocate."

B. C. Goodpasture, Atlanta, Ga., writes: "There were two good services at West End Avenue yesterday (November 5). Definite arrangements are being made to build some much-needed Sunday-school rooms at West End. Hugh E. Garrett preached to a fine audience at Norcross last Sunday afternoon. E. Gaston Collins, of David Lipscomb College, preached at Lafayette, Ga., yesterday. S. H. Hall is in the midst of an interesting meeting in Savannah, Ga."

From L. D. Perkins, Armona, Cal., November 6: "At this writing C. R. Nichol is here in a meeting under a large tent. So far the tent has been well filled with hearers, and we are looking forward to a fine meeting. Brother Nichol is at his best and at home as a speaker. He has just closed a very successful meeting at Bakersfield. Some fifteen or twenty came in from all sources. From here Brother Nichol goes to Fresno, thence to Madera, and then to Los Angeles. The work all over California is now in a better condition than it has ever been in its history. We are rejoiced at the growth of the work."

Gospel Advocate

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

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Editorial

Are There No Elders?

BY J. C. M'Q.

On page 1084 of this issue is an article, which you will please to read before reading my reply, from my friend, J. H. Harden, in which he makes some suggestions which make the impression that he thinks when spiritual gifts ceased that elders no longer functioned in the churches. He concludes from an article of mine which appeared in the September 7, 1922, issue of this paper, that I do not think elders were inspired. I did not mean to make the impression that no elders were inspired in the days of the apostles, for I said: "It is sometimes contended that, because it is probable that some elders were inspired, there are no elders now. This does not follow. There were some Christians inspired. Does it therefore follow, since none are inspired to-day, that there are no Christians?"

Brother Harden quotes James 5: 14, 15 to prove that all elders were inspired in the beginning of the church; but this passage does not prove the inspiration of elders, neither does it prove that inspiration is a qualification of an elder. Brother Harden takes it for granted that the healing was miraculous, or that all the sick on whom hands were laid recovered. If so, why should any ever have died? They were just as anxious to live in the days of the apostles as we are now. When one fell sick, he would have sent for the elders and would be living now. In those days of miraculous healing the only way for one to have gone to heaven would have been to be translated; yet we read of people sickening and dying, the elders and apostles being with them. (Phil. 2: 26; 2 Tim. 4: 20.) What, then, is the meaning of the passage? Anointing with oil was the common curative means of that day. While using the oil, the command is to connect with it the prayers of the elders, and it is said that "the prayer of faith shall save him that is sick." By combining the prayers of Christians with remedial agencies, all who could be would be cured.

Spiritual gifts were given to the early church to guide it until the completed or perfect will of God was made

known to the world. They served a temporary purpose and gave way when their office was fulfilled, when God's complete revelation was given to man. Their purpose was to make known the will of God; when that purpose was completed, there was no further need of them. "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge [miraculous], it shall be done away." I do not desire now to speak with tongues and to prophesy, because these have been done away, since the complete will of God has been revealed, but the Bible nowhere tells us that the office of a bishop has been done away. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 11-13.) The gifts were to remain and serve until the full knowledge was received to make them one in faith and bring them unto full-grown men, unto the measure of the stature of Christ. This complete knowledge is given in the New Testament. The reason Christians are not full-grown now is because they will not learn the full revelation which God has given and live up to it. The knowledge revealed is sufficient. God has done his part. If we fail to receive the fullness of the blessing, it is because we will not. It is with us as to how long before we will be full-grown. God has given us the knowledge in the New Testament, and intends that we shall grow by the study of it and not by miraculous knowledge. We are to grow so long as we live. "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." (1 Pet. 2: 2.)

But Brother Harden and some others teach that elders passed away with miraculous gifts when God gave the world his full will. If this be true, the teaching in the New Testament on the subject of elders all refers to inspired elders. It is not possible to harmonize this view with the qualifications of an elder as recorded in the word of God. To me such a theory falls of itself. It is unscriptural. If all elders were inspired and there are no elders now because none are miraculously endowed, then it is not possible to understand the duties and qualifications of elders as recorded in the New Testament. Inspired and spiritually gifted men were told to take no thought what they should speak. "But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 19, 20.) It was given them in the same hour what to speak. They were not required to study. Spirits were subject unto the seventy. But later, after the perfect will of God was revealed, men had to study to know what to teach. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.)

If there are no elders only those who were inspired and spiritually gifted, why should Paul and Barnabas appoint elders in every church (Acts 14: 23), and why was Titus left in Crete to appoint elders in every city (Tit. 1: 5)? It was God's work to spiritually endow and inspire men to teach his will until he revealed it fully to man in the Bible. God would not give inspired men anything to teach but his will; so it is wholly unwarranted to say that an *inspired* elder must be "apt to teach." God would not let him be otherwise. It would be unjust and unreasonable to require an inspired elder to be "holding to the faithful word which is according to the teaching," when God at that time had not revealed completely the faithful word. The qualifications given for elders fit uninspired and not inspired

men. We had in the primitive church inspired Christians, inspired evangelists, inspired elders, and inspired teachers. Because this is so, does it follow that we have no Christians, no evangelists, no elders, and no teachers now, since none are spiritually endowed and inspired? Surely not.

When God commands to appoint elders, he gives the authority to do so. If he has revealed no method of appointment, as Brother Harden says, he has left us free to select any method that does not contravene his law. Many say he has revealed a method.

Christ commands us to teach, but reveals no method to the exclusion of other methods. Shall we, therefore, cease to teach altogether? Surely not, but we should teach by the most efficient method which does not override any law of God. Elders or pastors are admonished to be faithful, and to those who are ensamples to the flock it is said: "And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." (1 Pet. 5: 4.)

Brother Lee Jackson's Misapprehension of the Issue.

BY M. C. K.

On page 1082 in this issue of the Gospel Advocate we publish another communication from Brother Lee Jackson concerning the general and local senses of the term "church" as used in the New Testament. It has rarely been my privilege to read an article whose author more conspicuously and radically missed the point at issue than does our brother in this instance. There is not a sentence in his long dissertation that correctly and logically applies to anything in my article in our issue of October 19, 1922. On the contrary, though it was unintentional, of course, it distinctly and pointedly misrepresents my position in that article. I believe every word that he quotes from Bishop Emory, Lord King, Cyprian, and David Lipscomb against the "provincial or state church" idea, and there is not a thought in my article in conflict with it. What all these men meant by a "provincial or state church," and against which the lamented Lipscomb wrote so vigorously and so correctly, is not even hinted at in the way of being indorsed in the New Testament, and there is nothing in my article or from my pen anywhere else that indorses any such thing. I tried by specific statement to guard against this radical misapprehension which runs through nearly all of our brother's article, but he seems to have overlooked my statement entirely.

It is seldom profitable to conduct arguments with such a confusion of issues. However, in deference to our brother's evident aim to oppose nothing but error and to defend nothing but truth, for which we give him full credit, I gladly try again to present the general and local senses of the term "church" as used in the New Testament; and I shall select those points which I think will make the issue clear and show where the truth is.

1. *The "provincial or state church."* After quoting Brother Lipscomb's statement, every word of which I believe and heartily indorse, our brother, signally misapprehending the issue and hitting wide of the mark, says: "Thus reasoned Brother Lipscomb when battling against the very universal and provincial and state 'church' ideas which Brother Kurfees now appears to favor." I respectfully reply that "Brother Kurfees" said not one solitary word to that effect in his entire article, and he never, in all his life that he can now recall, either expressed or believed any such "universal and provincial and state 'church' ideas." On the contrary, had our brother been sufficiently alert and thoughtful in reading my article, he would have seen the statement which I made with the distinct purpose to guard against and prevent the very erroneous conclusion which he has drawn. Referring, not to the Episcopal, but to the New Testament general and

local senses of the term "church," here are my specific words:

The distinguishing difference between the church in the "general or provincial sense" and the local sense is that in the latter, but not in the former, the church is organized. There is nowhere recognized in the New Testament any general organization of Christians.

Now, this "general organization of Christians" in a province or in a state is the identical thing the lamented Lipscomb was "battling against" in all he so appropriately said and with which our brother attempts to make me appear in conflict. The thing which Lipscomb opposed, and which I oppose, is any sort of "general organization of Christians" or churches—any organic body of Christians in any province, state, or nation, which is the width of the heavens apart from the New Testament general sense of the term "church," and he used specific words which, if properly considered by Brother Jackson, would have shown him this fact. Here are his words: "We say the church is the body of Christ, not meaning that all the churches are consolidated together to make one body." Exactly so. There is not a solitary instance in the New Testament where in any province or state "all the churches are consolidated together to make one body." In *this* sense there is no "church" and no religious "body" anywhere recognized in the New Testament, and there is not a word in my article that even hints at such a thing.

2. *The general and local senses of the term "church" in the New Testament.* There is no difference at all between the general and provincial senses except the extent of territory. The term is used specifically only one time in the provincial sense (Acts 9: 31) in the New Testament, and, except a difference in the extent of territory, there is no difference between its meaning here and its meaning as used in the general sense when applied, not to some one local church exclusively, but to the church in the whole world, as in Matt. 16: 18. Any New Testament student, who is properly thoughtful, knows that Matt. 16: 18 does not refer to any particular local church to the exclusion of the others, but that it refers to all of them throughout the whole world and throughout all time, or, as Thayer's great lexicon says of *ecclesia*, "church," in this passage, it embraces "the whole body of Christians throughout the earth;" but in that sense it is not an organized body or church—is not the different local churches "consolidated together to make one body." There is no consolidation or organization of churches into this kind of a church in the New Testament. The local church is supreme in the supervision and control of all religious affairs—the very acme of all ecclesiastical organization taught in the New Testament.

Now, when David Lipscomb and other defenders of the New Testament senses of the term "church" oppose the "provincial and state church ideas," they invariably mean the church or body as a general organization in a province or state, but they do *not* mean that the church does not *exist* in the general sense in such province or state as well as in the local sense. In the general sense in the New Testament, whether a province, state, or nation is contemplated, *the church or body of Christ does not function at all except merely to exist, but it does exist.* Hence Brother Lipscomb's true statement: "There is no development of the church of Christ in the world, save in the local bodies." That is the exact truth. I thank Brother Jackson for quoting it. In the New Testament general sense, whether we apply it to a province or to the whole world, the church, beyond merely existing, *performs no function at all.* No divine provision is made for its acting in this capacity at all, but that it exists in this sense is just as certain as it is that God's people constitute the church.

3. Yes, "Brother Kurfees" still "wants to know what the congregations of Galatia as a whole constituted if they did

not constitute the church of Christ in Galatia," and he is sorry Brother Jackson did not answer the inquiry. And when I say "they did not constitute different churches in the general sense," he says: "All that Brother Kurfees can mean by this is that God has but *one* 'church' in the province of Galatia." He is mistaken. "Brother Kurfees" meant *what he said*, and he did *not* say, as seems here to be implied, "that God had but *one* 'church' in the province of Galatia" in the *local* sense, but he *did* say that the different local "churches of Galatia," or all the children of God in that province, "constituted the church of Christ in Galatia." If they did not, *then what did they constitute in the whole province?* I did not say, nor does my language even remotely imply, that the general sense of the term "church" is specifically named in some "chapter and verse," for it is not. Neither are we specifically told in any "chapter and verse" to establish the church in Kentucky or Tennessee. Brother Jackson would no doubt claim—and correctly, too—that the general term "all the world" conveys the idea that we are to preach in Kentucky and Tennessee. Exactly so, and in precisely the same way the general terms which teach that God's people constitute God's church convey the idea that they are God's church in Kentucky and Tennessee or in any other territory even to the extent of the whole world.

4. Again, Brother Jackson says: "The Holy Spirit mentions the fact that there are congregations in Judea (Gal. 1: 22), congregations in Macedonia (2 Cor. 8: 1), congregations of Galatia (1 Cor. 16: 1), and the 'churches' of Asia (1 Cor. 16: 19)." He is mistaken again. *It does not read that way.* He underscores the word "churches" in the last passage as if the word were different from "congregations," as he puts it, in the other passages, whereas it is one and the same word, *ecclesia*, in all of them. I do not object to the word "congregations" as a translation of the Greek word in the passages, but I do object to saying "congregations" in three of them and "churches" in the fourth, whereas the Holy Spirit used one and the same word in all of them. If he had examined either the Authorized or the Revised Version, he would have found "churches" in all the passages. But no matter whether we call them "congregations" or "churches" in Judea, Macedonia, Galatia, and Asia, they were all composed of God's people; and if God's people constituted God's "ecclesia" or church in any particular locality of any one of these provinces, then God's people in all the localities of such a province constituted God's "ecclesia" or church throughout the province; but in this latter sense, the general sense in which we see it exists in the New Testament, it was not organized.

5. Speaking of the Holy Spirit, Brother Jackson says: "He says nothing about all having been baptized into one 'church.'" He is mistaken again. Through Paul, the Holy Spirit distinctly says: "In one Spirit were we all baptized into one body." (1 Cor. 12: 13.) He also says this "one body" is "the church." Here are his exact words: "The church, which is his body." (Eph. 1: 22, 23.) "He is the head of the body, the church." (Col. 1: 18.) "For his body's sake, which is the church." (Col. 1: 24.) Now, if we are "all baptized into one body," which Paul distinctly declares, then Brother Jackson must either admit that we are all baptized into one body or church *in the general sense*, or claim that we are all baptized into one local body or church, one or the other. This latter we know is not true.

6. Of course "the church at Jerusalem was a complete body of Christ before another church was established," and so was the church at Ephesus, Philippi, Thessalonica, and other places. Each one of them was "a complete body of Christ" at a particular place, and each one of them was a complete *church of Christ* also at a particular place; but

all of these local "bodies" or "churches of Christ" in a province were "the church throughout all" that province, and that idea, independent of Acts 9: 31, is thus in the New Testament in those passages which tell us that God's people, anywhere and everywhere throughout the whole world, are Christ's body or church.

7. On the etymology of "*ecclesia*," I merely stated the fact in my article that the term literally means *a called-out assembly*, and this fact is substantiated by every Greek lexicon worthy of the name. Hence, in exact harmony with this, the Lord, speaking to his followers, says: "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15: 18, 19.) Again: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." (1 Pet. 2: 9.) I respectfully add at this point that all our brother's talk as to whether "*ecclesia*" meant "officially called out," "organization," "official assembly," and other things "belonging to our 'church' vocabulary," is so utterly foreign to anything I say or believe about the word that I pass it all by with a statement of the threefold fact that the term "*ecclesia*" means *called out*, that God's people are called God's *ecclesia*, and that they are *called out of the world*.

Finally, to me also "it appears out of place to introduce" a discussion of the kingdom question here, which confuses another issue with the one now before us, and I respectfully decline to do so. We are now concerned with the fact that even if we did not have the specific reference to "the church throughout all Judea and Galilee and Samaria" (Acts 9: 31), which is a use of the term in the general or provincial sense, nevertheless, the same idea is distinctly conveyed in the New Testament when it says, among other things, that Christians are "all baptized into one body," which must mean the body of Christ in the general sense, since we know all are *not* baptized into one local body or church.

The Peacemakers.

BY F. W. SMITH.

"Blessed are the peacemakers: for they shall be called sons of God." (Matt. 5: 9.) This will be recognized by students of the Bible as one of the sayings of Christ in that wonderful discourse on the mount, in which he taught "as one having authority, and not as the scribes." This passage promises a blessing upon the peacemaker, and thus by implication we are taught the necessity of such ministrations, growing out of the fact that antagonisms will exist among men. The fact is, so long as even the children of God live in the flesh, there will arise misunderstandings, factions, and even strife among them. It was so among the immediate disciples and companions of Christ, for a contention arose as to who should be the greatest in the kingdom of God (Mark 9: 33, 34), and even Paul and Barnabas had a sharp contention over John Mark (Acts 15: 36-40). It is not a question as to whether or not it would be better for such things not to exist among the children of God, for we all admit, I presume, that we would be infinitely better off without them; but such things *do* exist, and the one who acts as peacemaker, succeeding in restoring the proper relations between those estranged, is blessed of God. But such an office as that of the peacemaker is not without its dangers in more directions than one, for the following reasons:

1. Such things are never settled in the sight of God until they are settled right; and to be settled right, they *must*

be settled according to the principles of justice and equity. God will recognize no settlement of personal difficulties between his children until every wrong has been righted in so far as it is within the power of the transgressor to do so. He has laid down laws and principles in his word as guides for all such matters, and these *cannot* be ignored and meet the approval of God. Hence, he who undertakes to bring about a reconciliation between those estranged should guard this point with jealous care, lest the reconciler transgress the law of God. There cannot be peace at the expense of truth and justice, for "the wisdom that is from above is first pure, then peaceable." (James 3: 17.) Wherever wrong exists, it must be righted for the sake more of the wrongdoer than the one wronged.

2. In the zeal and eagerness to adjust wrongs between parties, the peacemaker is exposed to the danger of exacting less than God requires, and thus bring the wrongdoer into greater disfavor with God by covering up his sins. No course should be pursued by a peacemaker that will injure either party with God, and to "whitewash" a transgressor will most certainly do that very thing. Many church troubles, as well as individual differences, have been "smoothed over" in a way that nothing was settled in truth, and it only remained for a short time to develop that fact by a fresh outbreak of the same old trouble like an old sore that had never healed. Now, the requirement of justice and mercy may appear hard, but, as in the case of the surgeon's knife in the amputation of a limb to save the life of the individual, this requirement must be met in order to save the soul. Paul warned Timothy against becoming partaker of other men's sins, and one way to do this is to assist one in covering up his sins. Of course, a good man would not knowingly and willingly do a thing of that sort, but overeagerness to bring about reconciliations may lead even a good man to commit such a mistake. First get the law of God on the subject, and insist upon a rigid compliance with that by all parties concerned. The matter of getting men and women to *see* their wrongs is not a very difficult thing to do, for the fewest number of people are ignorant of what is right. The greatest difficulty lies in getting them to acknowledge and confess their wrongs. Stubbornness is a very common characteristic, and is severely condemned in the Bible. "Because rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim." (1 Sam. 15: 33.) The thing that keeps men and women from acknowledging their wrongs is worldly pride reinforced by a spirit of stubbornness. Now, one would as well try to bring about a reconciliation between an alien sinner and God without insisting upon a full obedience to the law of pardon as to try to bring about a reconciliation between two human beings contrary to God's law on the subject. Nothing should be considered too hard that God requires, and it is a false conception of human mercy to pursue a course that will work still greater injury to those in the wrong by letting them off with less than God requires.

In the settlement of all differences, alienations, and troubles of whatever kind, we should never lose sight of the fact that the settlement must be done in complete harmony with God's will in the matter, or there is no just settlement at all. Whenever churches or individuals become involved in troubles, if they were as anxious each one to do right and please God as they seem to be to keep the other fellow from gaining some advantage in the matter, there would be little difficulty in arriving at a proper adjustment of these things.

There are nettles everywhere,
But smooth green grasses are more common still;
The blue of heaven is larger than the cloud.

—Selected.

The "Movies" as Recreation.

BY H. LEO B.

It is conceded by all that all normal young people, as well as older ones, need wholesome recreation. Without it, neither body nor mind can function to the greatest advantage. The perplexing question to-day is: What kind of recreation shall we take? We have seen that anything that violates a principle of right or will affect for evil either body or mind should be prohibited.

Just at this time the motion picture (or "movies") is a very popular amusement. Possibly more people attend the "movies" daily than any other kind of recreation. It has become so popular that all classes indulge in it, but more young people than any other class. The motion picture is one of the greatest factors for education known to our age or generation. It may be made one of the greatest blessings to humanity in instructing and entertaining. At one time it was thought that the motion-picture method of instruction would revolutionize our whole system of education and would become a cultural agency of entertainment. It is to be regretted that such an agency for good has been corrupted and prostituted until it has become a curse.

One of the chief dangers lies in the fact that it is so alluring to young people. One of the fundamental elements of our civilization is the proper training and education of young people. The children of to-day constitute the civilization of to-morrow. When a low estimate is placed upon the training in body, mind, and soul of young people, then the civilization has a downward trend. Whatever blesses the child makes life valuable; whatever harms the child injures our civilization. I fear that the "movies" to-day are cursing the youth of our land, and we cannot hope for a better civilization until improvements are made and a reformation had in the motion pictures. The young people who ought to be interested in church affairs, who ought to be training their moral and spiritual natures, care more for the moving pictures than for church services.

One of the evils of the "movies" is that children form the habit of seeking their recreations and pleasures away from home. Anything that takes the child from home is deleterious, for it robs the child of home influences. The "movies" have a tendency to break up the home life of the young, and hence is ruinous. One of the greatest needs of our day is the reestablishment of the good old-fashioned home where children are instructed, trained, and entertained by father and mother; the good old-fashioned home where children are delighted with the companionship of brothers and sisters around the fireside. The family altar is a great blessing in the home life, but those who form the habit of looking to the "movies" for entertainment have no desire for the family altar. The habit of seeking recreation in the "movies" trains young people to look for their chief satisfaction in the dance hall, the card table, and such forms of amusement.

It is impossible to grow a sturdy generation that will be a blessing in this world from such pleasure-loving people. We need not hope for our civilization to be any better so long as our standard of amusements is so low. Young people know more about Charlie Chaplin than they do about Moses; they know more about Mary Pickford than they do about Sarah, the wife of Abraham. They are familiar with all the "movie" stars, but they are wholly ignorant of the heroes of God. As long as young people continue to visit moving-picture shows and eat ice-cream cones and smoke cigarettes, we cannot hope to make men and women of them who will be a blessing to the world. The habit is ruinous to the growing mind of young people. There is but little in the present order of the moving pictures to develop the imagination and the other creative faculties of the mind. There is great danger that the "movies" will produce a generation of superficial thinkers and lascivious sentimentalists.

There is nothing in the "movies" to cause the young to form lofty and high ideals, and without such ideals they cannot be trained for the greatest usefulness. Nearly all of the leading stars who are placed upon the screen are grossly immoral and wholly unfit to inspire young people to noble deeds or even good citizenship. How can one expect to develop morally and spiritually with such ideals as are base and grossly wicked? Such will dwarf the development and hinder the better elements in one's nature. Of course, there could be a wholesome use made of the motion-picture art. Instead of its being an agency for corrupting the ideals and stimulating the baser passions of youth, it should set before our young people examples of nobility, inspiring courage in the daily duties of life and impressing higher aspirations for usefulness. But such is not the case.

What should be the attitude toward these things? Not all of them are bad, yet there is but little good in them and much evil. It is time for the Christian father and mother to hold up a higher standard of recreation and a different class of amusements. Church members have been accepting the standards of the world for entertainment instead of accepting those that are in harmony with clean thinking and righteous acting. Let all learn that the very appearance of evil must be shunned; that good works must be maintained; that Christians should keep themselves unspotted from the world; that they are to follow the Lord Jesus Christ and thus bless humanity. God has greater work for the young people in the church than to dissipate their life and energies in chasing the delusive phantoms of pleasure. The life that seeks only for pleasure and amusement is useless, ignoble, and a signal failure.

Catechism on the Division Question.

[Harvey Scott, minister of the church at Itasca, Texas, sends us the following list of questions, and says: "These questions were written by Brother A. Alsop and given to my father some twenty years ago. I give them to you for publication, hoping that it may be of some good to some one."—EDITOR.]

1. Were not the disciples of Christ some fifty years ago united in word and doctrine?
2. Are those who now claim to be Christians and only Christians united as they were then?
3. How long have they been so divided?
4. What first caused dissension and discord?
5. Were they divided and having strife while they were contending for the doctrine of Christ and his apostles?
6. Did it not cause strife and division when such things as missionary societies, missionary boards, the Y. P. S. C. E., Ladies' Aid, and similar inventions were introduced?
7. Are these societies once named in the New Testament?
8. Did the apostles use such aids in spreading the gospel?
9. Was not the church of Christ the only missionary organization known to have been used by the apostles?
10. Are not the Holy Scriptures the only rule of faith and practice that we should have to-day?
11. Why go outside this rule and away from this practice now?
12. Are we sinning against God when we refuse to adopt anything not once mentioned in the Scriptures?
13. If a man is approved of God and justified when he employs unscriptural things, is a man who will not use such things not condemned for not using them?
14. If they are thus condemned, will you tell us what will become of the apostles and first Christians?
15. Is a modern missionary board, Y. P. S. C. E., or Ladies' Aid the church of Christ?
16. If you answer "No," then is it a plant our Heavenly Father planted?
17. If you answer "Yes," where did he plant it, and by whom, and where will we find the history of it?

18. Has a missionary society any history earlier than one hundred years ago among those called "Christians only?"
19. Who started these societies, and when, and where?
20. Who was the first president, and when was he elected?
21. By whom was Alexander Campbell made president of the Christian Missionary Society?
22. Did he ever occupy that position before October 24, 1849?
23. Was it not a new religious position or office unknown to Christ and his apostles?
24. Where in the New Testament do we find the law defining the duties, obligations, and responsibilities of the president of the Christian Missionary Society?
25. What chapter and verse defines "State Evangelist," "State Boards," and "Ladies' Aid Societies?"
26. Are not these societies, with all their duties, laws, and restrictions, of human origin?
27. If we can make such societies and laws to govern them without a word of authority from God to do it, can we not make a new church and new laws to govern it? If not, why not?
28. If we can do all this and be approved of God in doing so, in what are the Mormons sinning, and was Joe Smith an impostor in setting up the Church of Latter-day Saints?
29. Has not Joe Smith as much divine authority to set up his church as you have to set up any one of these human societies?
30. Did not John Wesley have as much divine authority to set up the Methodist Church, or John Calvin the Presbyterian Church, as any one has to set up human societies of modern times?
31. Is it not sinful to divide the people of God by forcing unscriptural things in the work and worship?
32. Who has departed from the Scriptures—those who demand book, chapter, and verse for the work and worship, or those who are willing to adopt and practice unscriptural things in the work and worship?
33. Who causes strife and division—the man who makes the Book his rule of faith and practice, or the man who adopts things because it works well?
34. Does transgression mean to go beyond or across?
35. Will God condemn transgression? (Heb. 2: 1-3.)
36. Were the Galatians wise when they accepted and obeyed the gospel?
37. Did they afterwards become foolish? (Gal. 3: 1.)
38. Did they want to go back under the law? (Gal. 4: 26.)
39. What did they want to adopt that was under the law? (Gal. 4: 9-11.)
40. How extensive is the law, or what does the term "law" include? (John 10: 34; Ps. 82: 6; 1 Cor. 14: 21; Isa. 28: 11, 12.)
41. Do not the Scriptures teach that law includes the Psalms and prophets?
42. If the Galatians were under the law when they observed its ordinances, are we not under it when we use the same without being guided by the Spirit?
43. If a man goes back to the law and worships as did the Galatians, what does Paul say has happened? (Gal. 5: 4.) "Fallen from grace."
44. When Peter adopted Jewish worship, what did Paul say of him? (Gal. 2: 11.)
45. What does Paul call those who go back to the law? (Gal. 2: 1-9.) Did Paul submit to them? (Gal. 2: 5.)
46. When we use the instruments in the worship and quote Psalms and the prophets, do we not follow the same rule the Galatians did?
47. Would that be called perverting the gospel of Christ, were he here?
48. Was Paul a perverter of God's word? (2 Cor. 4: 1, 2.)
49. How did Paul live? (Gal. 2: 20.)
50. Brother, are you trying to live like he did?

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Should a Christian Engage in War?

BY K. C. MOSER.

Inasmuch as some are giving their views concerning war and the Christian's relation to it, I beg to be heard also.

According to the present order of things, wars are inevitable. Just as long as man attempts to rule man, just that long will wars continue. God has never willingly relinquished his right to rule over man. When Samuel was asked for a king, God said to him: "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." Human governments originated in rebellion against God, and wars are but the natural consequence in the form of curses.

Since wars are inevitable, should a Christian fight, either voluntarily or involuntarily? If he *should* fight, then, to fight is his duty. If it be a duty, is the obligation to fight a political or religious one? If a religious obligation, where, then, is such duty revealed? If a political obligation, and not a religious one, is such a duty apposite to Christianity? But if a Christian fight involuntarily, is he justified? These are serious questions, and I think they should be studied in times of peace. Free discussion of these matters was not permitted during the war, so now is the accepted time.

To begin with, let us attempt to go from the known to the unknown. "If any man have not the Spirit of Christ, he is none of his." Now, if the spirit of war is not the Spirit of Christ, then a Christian cannot engage in war. But what is the Spirit of Christ? "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness," etc. (Gal. 5: 22.) The spirit of war is the spirit of hatred and confusion. Therefore, the Spirit of Christ is not the spirit of war, unless love is hatred. Will some one who stands for Christians' going to war explain how one can have the spirit of war and the Spirit of Christ at the same time?

The spirit of Christianity is the spirit of its founder, Christ. Isaiah said that Christ would be called "The Prince of Peace." Some contend as though Isaiah had said "The Prince of War." At his birth the angels sang: "Glory to God in the highest, and on earth peace, good will toward men." "A bruised reed shall he not break, and the dimly burning flax shall he not quench." "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously."

Paul gives the relationship of Christians to civil governments in the thirteenth chapter of Romans. He represents it as one of subjection. "Let every soul be subject to the higher powers." Paul here distinguishes between the rulers and the ruled, and represents the Christian as the ruled. In verses 6 and 7 paying taxes is also enjoined. Now, here is one place where Christians are advised as to their duty as subjects to governments. Will some one give the place where they are advised as to their duties as rulers?

But some one may urge that subjects are the very ones who fight, and the Bible enjoins subjection. Yes, if there

would be no more wars till the rulers took their stand in the front of the battle, I would be more hopeful of universal peace. Christians are to be subject to the "higher powers;" but what, if any, is the limit of such obedience? Should we be in subjection regardless of the nature of the command? Should the government demand something of us that God forbids, whom must we obey? Peter was forbidden to preach in the name of Christ. What did he answer? "Then Peter and the other apostles answered, and said, We ought to obey God rather than men." The king decreed that Daniel should no more pray to God, threatening him with a den of lions. Did he pray? He did. Did he commit sin for failing to be subject to the "higher powers?" No. "We ought to obey God rather than men." But there are few Daniels to-day. Men used to know how to suffer, and even to die, for the right. But this seems to be a lost art, and I believe religious teachers are partly responsible. During the war I heard a college professor, who was also a preacher, make a war talk at the Lord's table. One would have thought him bloodthirsty. Another preacher said he could shoot the Kaiser "between the eyes" and feel good about it. If all had the spirit of these two men, what an army Christ would have! Do you think that Christ would like to be general over such an army? May the good Lord have mercy upon us.

Suppose two Christians, one living in the United States and the other living in Germany. Let us pause just a minute to see what relation these two Christians sustain to each other. "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." "We ought to lay down our lives for the brethren." "Beloved, let us love one another: for love is of God." "If ye love one another, God dwelleth in us." "We know that we have passed from death unto life, because we love the brethren." "Now ye are the body of Christ." "And whether one member suffer, all the members suffer with it." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Such is the relationship of these two Christians. Can they fight?

Now, the United States and Germany declare war, and these two Christians are enlisted on opposite sides and meet face to face on the battle field. I want some preacher who believes in Christians' engaging in war to tell these two men how to proceed; and while he does so, I want him to bear in mind the above scripture. Would you suggest a prayer? James says: "Pray one for another." But do you say that this is not the time for prayer? Christ himself said that "men ought always to pray." But do you further urge that this is not the place for prayer? "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

The battle is on, and these Christians must act, and that quickly. Let some preacher who believes in Christians engaging in war tell them how to proceed.

INSTRUMENTAL MUSIC IN THE WORSHIP

By M. C. Kurfees

Cloth. 300 pages. Price, postpaid.....\$1.50

This is the most comprehensive book on this important subject now before the public. In it the Greek verb "psallo" is philologically and historically examined, together with a full discussion of kindred matters relating to music in Christian worship. The book is the result of a lifetime of critical study and research, and has become the standard of information on the music question. It has been highly recommended by scholarly brethren in the church of Christ and in the religious world.

GOSPEL ADVOCATE COMPANY
Nashville, Tenn.

Where Was I to Get the Money?

—And Then Emma Broach Told Me About Her "Magic Purse Filler"—An Ideal Way to Earn Extra Money Each Week without Having to Step Out of the House.

How we were going to manage was worrying me almost sick. I hadn't had anything new for so long that I was getting ashamed to go anywhere. And I wanted things for the house—new curtains and a long list of other items.

Everet's teeth needed attention. So did mine. And there were some bills six months overdue.

But where was the money to come from? We were paying for a home. That and the butcher's and grocer's bills and other necessary expenses took every cent almost as fast as Everet could earn it. No matter how we skimmed and squeezed and went without, there was never anything left over.

I COULDN'T NEGLECT MY HOME

"If I could only earn some extra money!" I kept thinking. But it seemed like wishing for the pot of gold at the end of the rainbow.

Nearly every day I had my work all done by one or two o'clock or a little after. Often I was all through by ten or eleven in the morning. It seemed a shame to let all that spare time go to waste when I needed money so badly.

But what could I do? I couldn't neglect the housework—so a place in a store or office requiring regular hours was out of the question. Except for plain mending, I couldn't sew. I knew I was not cut out for selling—and I was too sensitive about what the neighbors would say to try anything so public. Rack my brain as I would, there seemed nothing else left.

EMMA HAD A LOT OF NEW THINGS

One afternoon last spring when I was feeling blue and discouraged, Emma Broach came over. We had been friends since our school days. But now we lived so far apart that it was often a long time between visits.

Of course I was glad to see her. But I must confess that in a way she made me feel more blue and discouraged than ever. From head to heels everything she had on was new—she looked as if she had just stepped out of a fashion plate. I couldn't help envying her.

When she mentioned a little trip she had taken the week before, and some new furniture she had just ordered for her living room, my envy doubled. I knew her husband didn't make any more than Everet. I wondered how she did it. Finally I blurted right out and asked her.

I WAS ALL EARS

"Really, Helene," she answered, "I have bought so many things in the last few months that I know people must think some rich relative has left us all his money. But it's even better than that. I call it my 'Magic Purse Filler'."

"Helene," she went on, "I've found the ideal way to earn money at home—in spare time. It's so easy and interesting that it doesn't seem like work at all."

I was all ears—maybe Emma's "Magic Purse Filler" would solve my troubles, too.

"You know how popular wool hose have become," she continued, "even in summer—for golf, tennis, and other sports. And in winter everybody wants them. That's the secret of all my new things—I earn them by knitting hose."

"O, no!" Emma explained, in answer to my question. "Not by hand. I knit them on a wonderful little hand-knitting machine—my 'Magic Purse Filler.' I can knit a pair in so short a time. And I get fine pay for every pair I make."



Mrs. Helene Himberg
261 Wyckoff Street
Brooklyn, N. Y.

EMMA TELLS THE WAY

"But who pays you?" I asked. "And how did you get started?"

"There is a concern in Rochester, N. Y.," Emma answered, "that wants all the home-knit hose it can get—to supply to stores. You know how nearly everybody thinks genuine home-knit goods are so much better than the factory kind. It's the Home Profit Hosiery Company. You get the knitter from them. They show you how to use it—how to knit hose, sweaters, and many other articles. They also furnish free yarn—it doesn't cost you a penny. You do the knitting entirely at your own convenience—sit down at the machine just whenever you feel like it. Then, as fast as you finish a dozen or more pairs, you send them to the Home Profit Hosiery Company and they send you a check. It's the easiest way to earn extra money I ever heard of."

If Emma could do it, why couldn't I? She had a booklet with her that told all about the plan. I eagerly read every word of it, and then immediately sent for a machine.

With the machine came a book of instructions that made everything simple and clear. After a little practice—simply following directions carefully—I quickly got the knack of it, and have been doing fine ever since.

MY FIRST CHECK

The first week—just sitting down at the machine whenever I had nothing else to do—I knit four dozen pairs. A few days later I received my first check—and how happy and proud I was! Since then the postman has brought me dozens of such checks—many of them for much larger amounts—but none of them has ever given me such a thrill as that first one did, for it meant that at last I had found the way to keep my pocketbook filled instead of empty—a way to end all the old skimping and worrying and doing without.

Operating the Home Profit Knitter looked so easy that Everet, who at first sort of pooh-poohed the whole idea, got interested and tried his hand. Now, many an evening he fills his pipe and sits down at the Knitter

and knits two or three or a half dozen pairs of hose before going to bed—says he would rather do it than read.

I NO LONGER HAVE TO DO WITHOUT

Before long I had all the back bills paid up and enough money to blossom out in new clothes. Also for the first time in my life I now have a little money in the bank—all my own. And the amount is steadily growing larger each month.

It's really surprising what a difference a little extra money can make. More than once I have earned enough in a single week to pay for a nice new dress. The biggest check I ever received in all my life came one week when Everet helped me every evening. Everet said last night maybe we would be better off if he were to quit his job as a painter and give all his time to knitting hose—and at that perhaps there's more truth in his remark than he realized.

MRS. HELENE HIMBERG,
261 Wyckoff St., Brooklyn, N. Y.

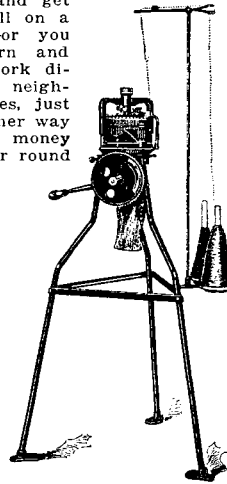
NOTE—The above is an actual experience. It was related by Mrs. Himberg to one of our representatives, and is printed here practically in her own words. Mrs. Himberg's signed statement as to the facts is on file in our office.

IT'S HELPING HUNDREDS OF OTHERS

All over America, the Home Profit Knitter is helping girls and women (and men, too) turn their spare time into money—helping people get out of debt—helping them pay for homes—helping them dress better—helping them buy new furniture and pianos and phonographs—helping them provide for trips and vacations and other pleasures—helping them to lay up money to send their boys and girls to college—helping them build bank accounts—helping them buy cars—helping them get more comfort, more enjoyment, and more self-respect out of life.

Knitting socks on the Home Profit Knitter is easy, rapid, profitable, and pleasant. You can also knit sweaters, golf stockings, ladies' stockings, or children's stockings, and many other articles. All you have to do is to follow the simple instructions. You can send all your work to the Home Profit Hosiery Company and get good pay for it—all on a guaranteed basis—or you can buy your yarn and sell the finished work direct to friends and neighbors and local stores, just as you choose. Either way you can earn extra money every week the year round—the amount depending on how much time you give to the work.

If your regular income is not enough—if there are things you want or need—why not at least write to the Home Profit Hosiery Company and get full information? Through their simple and guaranteed plan you can easily bring an end to your worries about money—and without having to step out of the house. Use the coupon. Do it right away—it may make a difference of hundreds of dollars a year to you.



The Master Knitter

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ROCHESTER, N. Y.

Send me full information about making money at home in my spare time with the **HOME PROFIT KNITTER**. I am inclosing two cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

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CITY..... STATE.....
(Write name and address plainly.)

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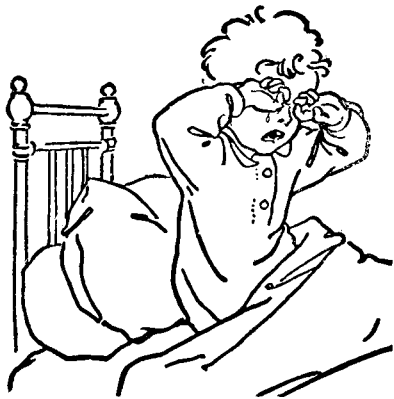
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872 HUDSON AVENUE

ROCHESTER, N. Y.

MOTHER!

Clean Child's Bowels with
"California Fig Syrup"



Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, give a teaspoonful to cleanse the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste out of the bowels, and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child to-morrow. Ask your druggist for genuine "California Fig Syrup," which has directions for babies and children of all ages printed on bottle. Mother! You must say "California," or you may get an imitation fig syrup.

Field Reports

Snyder, Texas, November 4.—Since my last report to the Gospel Advocate I have held the following meetings with results stated: McAllen, Texas, two baptized; Tennessee Valley, near Belton, Texas, nine baptized and six restored; Dunn, Texas, twenty-three baptized and three restored; Ira, Texas, forty-five baptized and seven restored; Hart, Texas, one baptized; Tularosa, N. M., no visible results; Webb, Ariz., five baptized and one restored. One confession at El Paso. I shall do evangelistic work in Scurry County, Texas. Please announce that my address is changed from 3929 Hueco Street, El Paso, Texas, to Snyder, Texas, Box 474.—W. A. Schultz.

Fort Worth, Texas, November 1.—Last Sunday was a great and glad day for the Southside church of Christ, but not so glad for me. It was my last day with that splendid body of Christians, who for more than three years have stood by me through prosperity and adversity. I prayed at the beginning of the morning service that my last day with them might be a fruitful day, and at the close there came forward a young lady of one of the best families to take membership and a young man to be baptized. At the

night service there were five more to take membership and another man to be baptized. The church has much more than doubled its membership since I came here. There have been more than three hundred added from all sources, though many have moved away, some have died, and some have taken membership in some of the nine other congregations in Fort Worth. This church has done more real Christian service for humanity than any church I know of in the world to-day. After their regular contribution the church gave me a liberal donation to help hold the mission meeting at Carlsbad, N. M., and pledged more. Indeed, they are "the salt of the earth." The man who succeeds me will not find hard sledding, but he will find a band of Christians who will make him hustle, and that is just what he needs. God bless them. My family will live on here in our home.—Tice Elkins.

Sparta, Tenn., November 4.—Brother G. A. Dunn, of Dallas, Texas, held one of the best meetings here that it has ever been the pleasure and profit of this congregation to enjoy. Brother Dunn, though a comparatively young man, is a progressive Bible scholar and impressive teacher. He emphasizes the all-sufficiency of the Scriptures in the most forceful manner, and comes as near reading nothing into or out of the Scriptures as any one I know. He is able to lay down many old theories of past and darker ages which encumber many good brethren and has learned to depend wholly on the word of God for his guidance. This is really one of his great accomplishments, and it makes him bold and fearless and very confident in his positions. For example, his ability to stick to this manner of reading the Scriptures has caused him to lay down such unwritten and unsound positions as that which teaches that there be such a thing as an "ordinary gift of the Holy Spirit" or "the nonmiraculous gift of the Holy Spirit." The meetinghouse was crowded to hear about all his excellent discourses, and while he, from a previous meeting, held a warm place in the hearts of all, yet his sojourn and labor with us greatly strengthened their Christian love and attachment to him. There resulted from his preaching forty-three additions, part of whom were reclaimed. At the last two night sermons there were gathered fifteen to the congregation. Brother Brooks, our regular preacher, whom we all are very fond of, preached the first night after Brother Dunn left to a full house, and one other young man confessed and was baptized.—J. E. Thompson.

North Salem, Mo., November 1.—At this writing I am at North Salem, teaching a singing school for the brethren. Nine weeks ago I left Savoy, Texas, for Browning, Mo. I have taught and sung every day and night since I came to North Missouri. My work here has been with the brethren, and I am sure much and lasting good has been accomplished for the Master. I have been teaching and singing for meetings for about twenty-three years, and most of the time I have been forced to teach for the general public on account of the brethren's not calling me until my time for the following year would all be contracted. About all my time this year has been spent with the church, and I

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thank God and take courage. Many gospel singers are forced to spend almost their entire time with the "sects," and much of the time they are so far from any of our brethren they cannot even worship. God wants his children to labor in his vineyard, and experience has taught me that there is nothing that will build up and strengthen the church as much and as fast as good singing; and it should be remembered, too, that the gospel in song will reach some people that cannot be reached otherwise. I hope the time is not far away when the brethren will look after the gospel singer as well as the gospel preacher. The gospel singer is, indeed, a gospel preacher, and it is just as much a command to sing as it is to preach, and God would have all his children sing and preach. After this week I will go home for a few days, and then I will begin a school for the brethren at Valley View, near Hackett, Ark. Brethren, pray for me that I may ever be faithful and carry out the will of my Father. Those desiring my services will please address me at my home—104 Eleventh Street, Mena, Ark.—Frank Grammer.

Englewood, Tenn., Route 1, November 4.—I am preaching once a month for the oldest congregation, perhaps, in Tennessee—Old Spring Creek, about ten miles west of Athens, in McMinn County. The church at this place has been too careless in building; therefore, in selling the farm on which the church house stands, there was no deed found anywhere among the members, nor any found in the register's office, and the man who owns the farm is not a member of the church and forbids the repairing of the old house or building a new one. The old members are all dead; not one living who knows anything about a title to the property. Now, to buy a lot and build is the only way out. They are poor folks, but very zealous, and they are determined to build them a house to worship in. If this comes under the

eye of any one who would like to help in this worthy work, please send the amount to T. J. Mathews, Riceville, Tenn., or to W. A. Daugherty, Englewood, Tenn. In McMinn County and the adjoining counties Brethren G. W. Farmer, Charles Holder, and W. C. Phillips are creating quite an interest in calling the attention of the people back to the old paths—to the gospel as preached at Jerusalem on the first Pentecost after the resurrection of Jesus Christ. I have been preaching for forty years in the hill country of East Tennessee and have baptized hundreds of good men and women, and I love them dearly, and I feel that I am loved and respected by them all. I am preaching now every Lord's day. On the first Lord's day in each month I preach at Liberty; on the second, at Liberty Hill; on the third, at Etowah; and on the fourth, at Old Spring Creek. These congregations are all poor, but they are striving hard to let their light shine. If any one wishes to inquire of the church at Old Spring Creek and its needs, write to Brother W. C. Phillips or Brother G. W. Farmer, Cleveland, Tenn.—W. A. Daugherty.

Who Else Will Help?

BY J. D. TANT.

A short time ago I made a statement in the Gospel Advocate of our great need of a tent in Western Florida and of putting Brother Peden or Brother Cannon, who have long labored there and know the people, out in tent work constantly. I sent out fifty personal letters to churches in West Tennessee, begging for one Lord's-day's contribution to help in this work. Some eight or ten answered the call and have sent me ninety dollars. Brother Peden writes me that one church in Florida had planned to put fifty dollars in the tent, but a recent storm blew their house away and they cannot help. We need one hundred dollars more for this tent, and the members desire to commence tent work in January. Brethren, I ask you, in His name, to send me one Lord's-day's contribution to help in this work.

I used to think I knew I knew,
But now I must confess
The more I know I know I know,
I know I know the less.
—Selected.

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Mr. Harold W. Schmidt, Box 98, Breese, Clinton Co., Ill., believes he has reason to praise Dr. Hartman's Remedy for Catarrhal conditions.

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wished to move. They said an operation was necessary. My mother would keep saying: 'Why don't you take Pinkham's, Henrietta?' and I'd say, 'Oh, mamma, it won't help me, I've tried too much.' One day she said, 'Let me get you one bottle of each kind. You won't be out very much if it don't help you.' I don't know if you will believe me or not, but I only took two bottles of Lydia E. Pinkham's Vegetable Compound and one of Lydia E. Pinkham's Blood Medicine when I began to get relief and I am regular ever since without a pain or a headache.

When I lie down I can get up without help and without pain. I can't begin to tell you how I feel and look. I have begun to gain in weight and look more like I ought to. I think every day of ways I have been helped. Any one who does not believe me can write to me and I will tell them what shape I was in. I am ready to do anything I can to help your medicine."—Mrs. HENRIETTA MILLER, 137 Sprague St., Dayton, Ohio.

If you have any doubt write to Mrs. Miller and get her story direct.

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Righteousness.

BY H. M. PHILLIPS.

Righteousness is something about which the world in general knows but little. So many are ignorant of God's righteousness and go about to set up their own, and do not know the difference. In Rom. 10: 3 we are clearly told of two kinds, and all who believe God know that only one kind is accepted. Since all the commands of God are righteousness (Ps. 119: 172), and the righteousness of God is revealed in the gospel (Rom. 1: 16, 17), it is very plain that all must know and reach it before God's requirements are met. In order to reach such, one must hunger and thirst (Matt. 5: 6) and then work it (Acts 10: 35), for only those who do righteousness are really righteous (1 John 3: 7). We are to live unto righteousness (1 Pet. 2: 24), and the result will be that we will be heard in our prayers (1 Pet. 3: 12) and at last receive a crown of righteousness from the Lord (2 Tim. 4: 8.) Now, since all these statements are true, we should be very careful as to how we treat the subject both in word and act.

The crying need of the world has always been, and will continue to be, God's righteousness. So many theories have been placed before the world that not a few are kept in ignorance by them, and God's commands have been neglected. No one can be saved by his own righteousness, nor can he hope to meet with God's way by establishing his own. The only safe way is to submit to God's righteousness. (Rom. 10: 3.) There are many questions which would be forever settled if people would fully grasp this. Since Jesus was baptized to fulfill all righteousness (Matt. 3: 15), and in doing this he submitted to the righteousness of God (Rom. 10: 3) how can one now honestly think he can please God in rejecting this command to all (Matt. 28: 19, 20) and not work that part of righteousness (Acts 10: 35)? No less will the same apply to the alien than those things that refer to Christians. To stay away from the assembly as some do (Heb. 10: 25) is not working the righteousness of God, nor is it submitting to it. In other words, an alien is no more bound to accept God's way and commands than one who is his child.

Then the real question would be, how much of God's righteousness must one submit to in order to be saved? If there is one command to us that can be left out, which one is it, and by what authority is it done? Since all power belongs to Christ (Matt. 28: 18), where will my or your power come? If you can skip baptism, may I not skip the assembly? If we can do that,

will not any one have a right to skip any or all of God's commands? Then what would be the use of a Bible or a God to lead us? Which part of God's righteousness is it that you are failing to be submissive to? If any, may the Lord help you to submit before it be too late. God's way alone is safe.

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The Great Commission.

BY TICE ELKINS.

Matt. 28: 19, 20 is in your Bible. Jesus said: "Go ye therefore, and teach all nations." And he said "baptize" the taught. While you are wondering to-day why more of the unsaved do not obey the baptism part of the "great commission," while our best preachers are giving the best that is in them to teach and beg and persuade them to be baptized, did it ever occur to you that the unsaved are wondering why the church does not obey the "go teach" part of the commission?

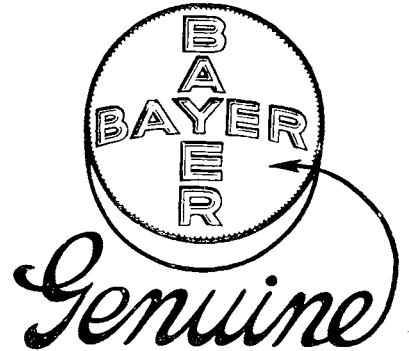
Do you know that the preachers cannot obey for you—that they cannot go and teach the untaught and unsaved unless you go with them with your means? Shall we stand in the judgment day condemned as preachers for not teaching, when we could not go at our own charges and leave our families to starve or beg?

Is a man doing right who will not provide for his own household? And has the preacher any other way to provide for his own, only to depend upon the churches of God to support him while he goes to teach? Brethren, did you not know that many people who are convinced that we have the truth will not obey and come into the church just because they understand that we do not support our preachers and do mission work? It is a fact.

And did you know that the sects are sending their preachers with money to convert and build churches in virgin territory, while we, with all the means we need, are not sending one to their hundreds? Will you not read this, then pray God for help and light and direction, and then go down into your pocket and send a contribution to the Carlsbad mission meeting? Brother Taylor and I are going there to begin on November 24. Brother Taylor will be taken care of by Dallas churches. I have eighteen dollars on a support, and am going on trusting God. Shall I trust my brethren, too? It will probably require a month to get a church started there, but—shall we fail? We will not fail if you do your duty and hold up our hands. I am not begging for myself, but for those people where the pure gospel has never been preached. Shall they have their opportunity? Shall I say to them after a week or two: "I would have stayed longer and taught you the whole truth, but I must go somewhere else and find provisions for my family?" Brethren, it must not be. Send donations to H. E. Wilkerson, Carlsbad, N. M. Ask your congregation to send a Lord's-day contribution.

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"A GREATER BANK

for GREATER NASHVILLE."



Further Comment on 2 Cor. 6: 14.

BY A. A. BUNNER.

Some months ago I wrote an article for the Gospel Advocate, under the caption, "That He Might Seek a Godly Seed." Some brother (I do not now recall his name), in commending said article, offered a criticism on my exposition of 2 Cor. 6: 14. While the brother's criticism manifested wholly the spirit of Christ, still he thought I was wrong in my contention that the verse had no reference to the marriage relation, he thinking, as I understood him, that the verse relates wholly to the marriage relation. After a careful reconsideration of the passage, I am more than ever convinced that my view of the passage is correct and the brother's wrong, and I am strongly led to the conclusion that the reasoning that applies it to the marriage relation is far-fetched. Hence, I ask to be allowed to reason as best I can with the pen on this verse.

If my wife and I were both unbelievers, and I should finally become a believer and obey the gospel of Christ and my wife still remain in unbelief, according to our good brother's exposition of the passage, I would be duty bound to sever my connection with her, so far as the marriage relation is concerned. I could not be united with her in this relationship and please God. While the passage might in a way be applied to the marriage relation, if properly considered in all of its relations and bearings, still it has a direct bearing with our business relation with men of the world. The emphasis should be placed upon the word "unequally." It does not say, "Be ye not yoked together," but, "Be ye not unequally yoked together with unbelievers." (See Deut. 7: 2, 3.) I have known in my time many believers that were much harder to get along with in the marriage relation than many so-called "unbelievers." Once upon a time a young man was paying his respects to a young lady with a view to marriage, and John Wesley told the young man that the girl would not suit him for a wife, and the young man said: "Is she not a Methodist and a Christian?" "Yes," said Wesley, "she is a Christian and all right." "Then why not we get married?" Wesley replied: "There are many women in the world with whom Jesus can get along all right, whom you could not get along with." In this Mr. Wesley was right, for he himself had made a sad mistake in selecting a life companion. Hence, it matters not what the relationship is that you are yoked with an unbeliever in life, if you are unequally yoked with one, if you cannot come to an agreement with such a one to make the yoke at least equal, you are then under obligation both to

yourself and to God to break the yoke and sever the relationship by which you are bound to that unbeliever. All the Scriptures having any bearing on this subject bear this idea out to the fullest extent.

I will now relate a circumstance which came under my own observation. Many years ago, when I was only a strip of a boy, a cousin of mine who was a disciple of Christ married into a Methodist family; also, a neighbor girl who was a disciple of Christ married into the same family. And this, too, was a fine family. The men whom they married were fine men, model young men, and their father was a fine man, too. These young men loved their wives and were good to them, and the girls, in turn, loved their husbands. But these men were born and reared in the Methodist faith, and they loved their church and would attend it, and they wanted their wives to attend with them—a thing they would not do. On a certain Lord's-day morning I was at their home, and their father came by on his way to his church and stopped to take his boys, and the boys wanted their wives to go along, but they would not. I heard one of the boys say to the old man: "Father, we cannot get our women to go to church with us." The old man only made this reply: "Well, let them have their own way in the matter." So off to church the old man and his boys started, without their wives. After they had gone, I said to them: "Girls, I want to give you both a piece of what I consider good advice: Stick, stick, stick closely to your Lord, and you will finally bring the men to him." They took the advice, and the result was that both of the men came into the church with their wives, and the one who had married my cousin became an elder and a good public teacher in the congregation. And that was not all. Their youngest brother and his wife, who were both born and reared Methodists, finally came into the church, and he is still an efficient elder in the church of Christ at old Mount Nebo, in Marion County, W. Va. Had those girls decided that to marry those men would be unequally yoking themselves with unbelievers, the chances are the whole family would have lived and died in Methodism; but, through the steadfastness of those two Christian girls, the whole family (an older brother and a sister excepted) was brought out of Methodism into the church of the living God. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.) Hence, labor that is not vain is paying labor. Daniel and

his two companions were yoked together (but not unequally, for they were equal to the tasks set before them) with a nation of base idolaters and unbelievers, but through their steadfast devotion to their God were enabled to turn a whole nation from their idolatry and to the acknowledgment of the true and living God.

Colley-Tyndall Debate.

BY A. O. COLLEY.

One amusing thing about this debate was that the great champion (?) of instrumental music, John W. Tyndall, gave up his famous argument on Revelation—viz., heaven being the church and God's throne being in the church here on earth. We could not drive him to consider his old position, which he so boldly took at Clarendon. He knows when he gets his fingers burnt. The tract I brought out on the Clarendon debate was circulated freely around Hunnewell, Kan., where the second debate was held; and, to make his people believe the tract did not fairly represent his argument at Clarendon, he stayed away from his argument on the church and heaven being the same, and his harps being literal harps in Revelation (14: 1, 2). He chose about the same line of argument that the others of his contention have followed, with the exception of their contention on "psallo." He may get to that next time, as he seems to be ever changing his position.

One of the enjoyable features of the Hunnewell debate was the hearty cooperation of the Braman (Okla.) church. Though nine miles away, they were there almost in full every time, and also supported it financially. Brother W. T. Hines, the minister there, was a great help. He loves the truth and does not fail to come to the front with the best there is in him when it is assailed by a compromiser.

Brother Utley, of Blackwell, is the next nearest preacher on the field. He is also able and willing to care for the truth. He has written me an invitation to meet Tyndall in Blackwell.

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Enrich Your Blood With This Newer Form of Iron

For many years physicians and chemists experimented to produce a newer form of iron, like the iron in your blood, because they realized that the old metallic irons often blackened the teeth and upset the stomach. Their examinations proved that three out of every four people were deficient in iron content in the blood, and that thousands were weak, sick, nervous, ailing and run-down, and suffering from all sorts of alarming symptoms, when as a matter of fact their trouble was all due to iron starvation of the blood. At last they discovered this newer form of iron, like the iron in spinach, lentils, and apples, in highly concentrated form. It quickly helps put strength into your muscles and color into your cheeks. Get your doctor to take your red blood count to-day, then take this newer form of iron, known as Nuxated Iron, for a few weeks, and watch your red blood corpuscles increase; see how much purer and richer your blood becomes; how much stronger and better you feel; what difference it makes in your nerves. Over 4,000,000 people annually are using Nuxated Iron. Your money will be refunded if you do not obtain satisfactory results. In tablet form only. At all druggists'.

NOTE—Nuxated Iron has been used for years whenever needed in the family of the advertising representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.

NOTICE!

"Scriptural Songs," a new 1923 book, is ready. The new music is by the best writers for congregational singing of to-day. The words contain Bible doctrine for saint and sinner. Every preacher and song leader should have a copy to examine. Send your name and address, plainly written, on a one-cent post card at once for a sample copy. If satisfied with it, send twenty-five cents; if not, return the book. This offer is fair, isn't it?

Address Mrs. Lavinia Wright, 451½ Victoria Avenue, Niagara Falls, Ontario, Canada.

Renew your subscription to the Gospel Advocate.

HALF THE FIGHT AGAINST ILLNESS

**Keep the Liver Prepared to Do Its
Duty in Cleansing the System.
Black-Draught Will Help.**

Kernersville, N. C.—Mrs. Wesley Mabe, who resides near here, says Thedford's Black-Draught is kept in her home all the time, since it has proved very valuable when used to correct derangements of the liver, stomach, and bowels, and to help prevent sickness from developing from such conditions.

"For dizziness, headache, colds, and similar troubles, Black-Draught is a wonder," according to Mrs. Mabe.

"It helps carry away bile and cold the easiest of any medicine I ever saw.

"I have used Black-Draught with my whole family, and will continue to do so, as it has proven its worth. We are glad to recommend Black-Draught. My health is just fine."

Black-Draught has been found a useful adjuvant in breaking up colds, when the use of a laxative or cathartic medicine is indicated. It acts upon the liver as a tonic, helping it to drive poisons and unhealthful matters from the system.

Biliousness, dizziness, coated tongue, bitter taste in the mouth, often warn you that your liver is out of fix. Don't neglect it. Prevention of illness is better than cure. Take Black-Draught for your liver. Be sure you get Thedford's.

Most druggists sell Black-Draught.
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Pair Pillows, \$1.95. New feathers. Beat ticking. \$1,000 in Charlotte Bank & Trust Company as guarantee. MAIL ORDER TODAY. Free Catalog.
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CHARLOTTE, N. C.

Renew your subscription to the Gospel Advocate.

Missionary Funds Forwarded.

BY NELLIE STRAITON.

During the third quarter, 1922, I forwarded to Sister Lillie Cypert the following amounts: July, \$65; August, \$50; September, \$100.

Sister Cypert has been very busy since she returned home, partly with details of a purely personal nature and partly with many details connected with the missionary work. She has heard from Japan since leaving, and her helpers are getting along very well, although they miss Sister Cypert's presence and encouragement.

The literature is still being translated and printed, and the cost of this, as well as several other expenses, must be met each month; so Sister Cypert has been sending to Japan almost all the funds I have been able to forward to her. We want to keep up this good work while Sister Cypert is at home; so let us send her sufficient funds for her personal needs, as well as for the work in Japan.

Only about fifty dollars per month comes from "regular" contributors. When more than that is received, it is made up of gifts from "occasional" contributors. We ought to have at least one hundred dollars per month—much more, if possible; so, if you are not already coöperating with this or some other mission work, I shall be glad to hear from you whether you are a regular or occasional contributor. If you cannot give regularly, you may be able to give once in a while, and we need both classes of contributors.

Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

Woman Preaches at Jackson Miss.

"Mrs. E. V. Whipple, recently chosen as assistant to the pastor, preached at the eleven-o'clock service at the First Christian Church here Sunday, probably the first time in history a member of the gentle sex has appeared in a local pulpit and delivered a prepared sermon." (Special dispatch from Jackson, Miss., to the Birmingham News.)

A brother sends in this clipping and asks for comment. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for

it is a shame for women to speak in the church." (Paul.) We do not think it necessary to add anything to the comment of Paul, as he is authority for all who are satisfied with "what is written." If they are unwilling to accept this, nothing that we or any other man might say would benefit them.

A wounded Scotch Highlander lay upon a cot in a hospital in London, striking tenderly with his hand a German spiked helmet. A nurse, in passing his cot, stopped and looked at him and said: "I suppose you killed your man?" "No, indeed," he replied, "it was like this: He lay on the field badly wounded and bleeding, and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I knew no German, and he knew no English, so I thanked him by just smiling. He thanked me by smiling back. By way of a token I handed him my cap, while he handed me this helmet. Then, lying side by side, we suffered together in silence till we were picked up by an ambulance squad."—Exchange.

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And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

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Missionary Work Among the Japanese in America.

BY ROBERT S. KING.

Brother H. Ishiguro is now ready to begin mission work among his people on the Pacific Coast. There are eighty thousand of them in California, fifty thousand of which live in Los Angeles.

The Japanese are a very religious people, having eight million gods. These people have come to us with their idols and have built for themselves shrines and temples in our midst. What a great opportunity to preach Christ to a people who know not God and are without hope in the world!

Think of it! A people with no Creator, no Redeemer, no resurrection, whose only hope is to be reincarnated into some other being—a dog, cow, demon, or, perhaps, a tree. One of their writers gives these lines:

Through birth and rebirth's endless round

I ran and sought, but never found
Who formed and built this home of clay.

What misery! Birth for aye and aye.

What a dark future! No wonder they sing no songs of joy.

Now, Christian friend, take your Bible and read: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

These are the people for whom Christ died. He endured Calvary that they might be saved, and they don't know it. What are you going to do about it? He said: "Go ye into all the world, and preach the gospel to every creature."

Funds received to date for this work are as follows: From N. N. Davidson, \$15; church at Pasquo, \$3.50; church at Jones Avenue, \$2.50; church at Hebron, \$3.50. Total, \$24.50.

The church at David Lipscomb College is supporting Mrs. Ishiguro in Tokyo, and we will turn that into this fund as soon as she comes here.

Selections.

"Don't knock the schools too hard unless you are sure that you are doing your part in the home."

Upon these two foundations, the law of nature and the law of revelation, depend all human laws.

Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.

"How is the gold become dim" in these days when righteousness has been sacrificed to greed and the gold is tarnished with the canker of selfishness until it shines no more!

Fresh Air.

Better to hunt in fields for health unbought,
Than fee the doctor for a nauseous draught.
The wise for cure on exercise depend;
God never made his work for man to mend.
—Dryden.

TREMENDOUS VALUE FOR 15C.**Leading Weekly Magazine of Nation's Capital Makes Remarkably Attractive Offer.**

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Annual Report.

BY H. A. ROGERS.

I herewith submit my report of work done, and receipts and expenses, from September 6, 1921, to October 6, 1922.

During these thirteen months one hundred and eighty-three meetings were conducted, forty-seven persons were baptized, and seven baptized persons took their stand with the church for the truth only; and, in addition, some marriage ceremonies and funeral services were taken care of. The receipts for the thirteen months were \$1,206.75. My expenses for the same period were \$422.80, leaving \$60.30 more than expenses for each month.

I wish to express my very sincere thanks to the brotherhood for the assistance by way of dollars and cents, and for the very encouraging letters which have meant so much in keeping my heart filled with zeal for the salvation of lost souls.

Had the assistance for former years been like the year just past, there would not have been any appeals for help necessary.

We have, with the half received during the past year, been able to float, but the burden that was upon us one year ago is still weighing down. This burden was accrued while I was evangelizing in former years, and I will be obliged to remove it soon one way or another.

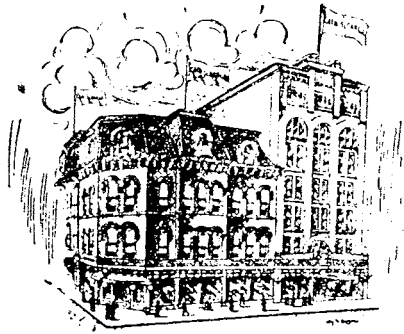
Brother L. L. McGill and I will begin a series of meetings at Wood End School (south of Estevan) tonight (October 6), and then we go on to Hart, Harptree, Regina, and other places as soon as we can. We ask for the prayers of all of God's people; and if you deem the work done worthy of support, we will be glad to do all in our power to bless the world.

Much so-called prayer is not to God. There is very little thought of God in it. We think of the audience; we think, it may be, of our need; but there is not a clear, deep sense that we have gained indeed the blessings of the all-helpful, almighty, all-loving One, and are willing to lean upon him for his help. This is one of the most familiar causes of failure in prayer. We do not really pray to God.—R. A. Torrey.

FREE BOOK ABOUT CANCER

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

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Passing On.

"In the midst of life we are in death." I wonder if we shall ever get accustomed to the truth of Notker's saying, heard so often, so self-evident, so monitory! Death must be an intruder, since we are always shocked and startled by his approach, no matter how often the experience has come to us. I went into the market this morning and looked about for the cheery, middle-aged man who served me yesterday, as usual. He was not in sight, and one of the others came forward to take my order. That done, he told me how my old friend had died at six that morning, with no warning other than shooting pains at the heart. May he rest in peace! He did his duty gladly and honorably in the station where God's providence had set him.

But, somehow, the whole world has looked different since I heard it. The landscape seems shadowy and unreal; the mansions are unsubstantial; "passing away" sounds from the clock tower. The hill rises to its golden-crowned summit, and stately avenues stretch every way, lined with palaces; but "here we have no continuing city." How strange that mankind should live and struggle as if we had an inalienable possession here! One does not need to see the skeleton at the table, to hear "Memento Mori," when on every side is evidence of transitoriness.—Living Church.

Cheerfulness and content are great beautifiers and are famous preservers of youthful looks.—Charles Dickens.

Gospel Advocate

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Our Contributors

SEEING THINGS AS GOD SEES THEM.

[This timely article from "D. L." is submitted for the instruction and encouragement of all who love the Lord's way.—H. Leo B.]

We have been writing of the difficulty of doing what God wishes us to do, and stopping with that. We are fleshly, material beings. We see things with our fleshly, material eyes; we think of them with our fleshly thoughts and feelings; and it is exceedingly difficult to regard things that our fleshly senses can see no evil in, wrong or sinful. The mind must be educated and trained to regard and esteem things that are not material and sensual as good or evil. A man unschooled in literature cannot judge of the quality of literature, what is helpful or what is hurtful. This is more so in moral and spiritual truths than in the secular. We need to have our thoughts and minds trained into looking at things from a spiritual standpoint. We need to have them trained to look at them through the eyes of God. We must get God's standpoint, and his moral and spiritual vision, and view things from that standpoint and with the vision of God. Much of our religious training consists in schooling our minds to look at things through this vision of God and with the divine wisdom. Our aptitude to improve in the true life that brings us into union and harmony with God is the ability and readiness to acquire this vision and standard of right with God. It is difficult to adopt God's standard of right or to follow its principles of morality. A man selfish in his life and in all his habits finds it difficult to see it right to divide with the poor and help the needy as God does and requires us to do. We need to be educated and trained up to the point that we can see the justness and fitness of this rule of right. Much of the education of the Christian consists in training his thoughts so as to lift them out of the control and management of the flesh and bring them into harmony with and under the control of the Spirit—the spirit of man trained and led by the Spirit of God. "For they that are after the flesh mind the

things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 5-9.) A man with a heart controlled by the flesh, its passions and impulses, will not be a godly or elevated man. The Spirit of God must dwell in and control man's spirit to make him a holy or godly man. It will take time, education, training in Christ, to make him a godly man. The natural tendencies of the flesh will lead him back to sin and rebellion against God. This explains man's constant tendency to stray from God, and the necessity of constant watchfulness and carefulness lest he be led into sin. This explains the necessity of constant watchfulness on the part of man and the props and helps he needs at every step to hold him back from sin and lead him forward in a growth of righteousness and truth. Man continually needs helpfulness and watchfulness at every step to keep him in the path of fidelity to God and of uprightness before men. He needs the help of God and of his fellow men to keep his zeal and life straight. He finds the helpfulness from God coming in the acts of worship God has provided to help him, both in his own approach to God and in his union in prayer and worship with others. In the mutual helpfulness afforded each other in prayer and worship to God, much of good and strength comes to man. Helping another in his hours of weakness and temptation gives help and strength to ourselves when tempted and tried.

God, who knows the weaknesses and failures of man, has made provisions to help him, or for him to help himself by coming to the places and the channels, using the provisions of wisdom and strength God has provided for his use. Peter (2 Pet. 1: 1-16) gives at once a picture of our need and of God's provision of mercy and happiness: "Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and the Savior Jesus Christ: Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be

richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with you. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty." If we will listen to Peter, hear his wisdom, and be guided by it while here, we will be blessed with the peace that comes from God, which is not of this world, and which lifts those who possess it above the influences of the world.

Would It Have Been Better?

BY F. B. SRYGLEY.

One of our would-be "progressive" brethren, commending O. E. Payne's book, "Instrumental Music Is Scriptural," said: "The pity is that some one did not make this research and publish the facts while the people were open to conviction." This brother, no doubt, thought at the time he wrote this that O. E. Payne had made some wonderful discovery from the lexicons that had never before been made by the wisest of men who had gone before him. Neither Sophocles, the native Greek, who gave his life almost to the study of his native tongue, nor the great Henry Thayer, the noted New Testament Greek lexicographer, nor the beloved scholarly McGarvey, nor Isaac Errett, nor Hayden, nor Lard, nor any other man, had made such a profound and learned research as the gifted Canadian, O. E. Payne.

But would it have been better for the instrumental-music question if these early ones had tried to put the question of the use of instruments in Christian worship on the ground that Payne did—namely, that it is inherent in the word, and, therefore, commanded by the New Testament? I do not believe it would; for J. W. McGarvey said some forty years ago to an opponent that if he took the position that "*psallo*" meant to sing with instrumental accompaniment he would be crushed as "between the upper and the nether millstones." He did not take it. If my friend will but refresh his memory a bit, he will be able to see that all such innovations as instrumental music in the worship have been introduced by taking liberties with the word of God, and then afterwards the less wise will try to defend them from what they claim to be the teaching of the Bible. Note, for instance, that sprinkling as a substitute for baptism was made first by the Catholic Church simply by taking liberties with the Bible, and now the small men among affusionists are trying to prove sprinkling by the Bible. The same condition prevails in the use of the instrument in the worship. Such men as I have mentioned, while all of them, except J. W. McGarvey, gave their sanction to the use of the instrument in the worship, made no claim that it was commanded, as O. E. Payne did when he said: "We must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." My dear old brother, S. W. Baird, of Guthrie, Okla., had a very different, and, I believe, a very correct, idea of the subject, when in an open letter to O. E. Payne he wrote the following:

Really, Brother Payne, I am of the opinion your book will be some advantage to the truth. Your brethren have been made bold by it, to affirm that instrumental music in the worship is a command of God. This is the only thing that could ever justify its use. But had the battle been fought on this ground fifty or sixty years ago, its advo-

cates would have been so thoroughly defeated that they would have hid themselves for shame. And it would never have been received into one-tenth of the churches that now practice it. It is so much easier to tempt men to take liberty that does not belong to them than it is to persuade them to obey a command of doubtful authority. Poor human nature has always been prone to take liberty in God's service that God could not allow. Cain took the liberty to offer a sacrifice God had not commanded. Nadab and Abihu took the liberty of sending up the incense to God with fire he had not commanded. Men took the liberty of baptizing infants. After that other men took the liberty of sprinkling or pouring water on people and call it "baptism." They never could have been made to believe that God had commanded that; but very conscious of their own wisdom and prudence, it was easy for them to believe they had liberty to do such things. Having accepted this deception, men can now be made to believe God commanded it, just as you can now believe God commanded instrumental music.

I cannot believe that you were convinced that it is scriptural by the word "*psallo*." Evidently you thought the instrument a mighty nice thing. You delighted in the sound. Like Nadab and Abihu, you could see no harm in it. You had a craving desire to join in the concert with your son, your brother and nephews. Your burning desire for it to be right was father to your faith that it was right. So you deceived yourself by believing you were *free* to use it. And thus you deceived others. And the scripture is verified which says seducers wax worse and worse, *deceiving and being deceived*. Now you believe that all men everywhere are commanded to play upon strings in the church. You can even believe that the whole world can receive your interpretation of the Greek, when you know the Greeks themselves never did receive it. God pity the weakness and blindness of human nature!

I am bound to consider your book a deception. I do not think it likely that any one would be deceived by it who has even a smattering knowledge of Greek, unless he has a very strong desire to believe the false. Such are easily deceived. It is a settled principle of mine never to use my means to spread deception. I paid nothing to bring the book here; I will contribute nothing to send it abroad. The book is yours, and will be forwarded to any one who sends the price of its passage.

This same erring brother referred to at the beginning of this article tries to explain how O. E. Payne proved that instrumental music is scriptural in the church and not scriptural in worship by the following illustration: "To illustrate, the washing of feet is scriptural, but it is not in the worship, as the Primitive Baptists believe and practice. There are many things rightfully *in the church* that are not *in the worship*, one of which is instrumental music." The brother says that foot washing is scriptural in the church, but not in the worship, as the Primitive Baptists teach and practice. The brother practices playing on the instrument in the church in the worship exactly like the Primitive Baptists wash feet. If they are wrong in washing feet in the worship, then these brethren are wrong when they play the instrument in the worship, if the instrument is not scriptural like foot washing. It seems from this that the brother fails to prove his use of the instrument even from the practice of the Primitive Baptists.

I am sure the only consistent course for these brethren to pursue is to either affirm in debate that the New Testament authorizes the use of instruments in the worship or repudiate O. E. Payne's conclusion. Some of the more forward ones, like John B. Cowden, J. B. Briney, and the editor of the Christian Standard, should repudiate their indorsement of O. E. Payne's book. Suppose Payne had made his research fifty years ago, and these dear brethren had given their indorsement to it at the time, the only advantage that I see in it would be that they now could say, like Brother Briney says of the truth that he taught against the use of instruments in the worship forty years ago, it was only the error of youth. But now they have committed themselves to Payne's conclusion in the flower and fruitage of old age, and so it appears to me that their only chance is to come clean with a repudiation of their indorsement of Payne's position. If the instrument is

commanded, it is not an expedient, or an aid; and if it is only an aid, then it is not commanded. Whenever you place the instrument on the side of an expedient, you take it away from the side of a commandment; and whenever it is placed with the commands, it is then taken away from expediency, or an aid. In order to fight, brethren, you must be on one side of the fence or the other. You cannot sit on the fence and fight.

Faults, Whys and Wherefores.

BY A. M'GARY.

The fault with most of the religion of this day and generation is that it has no solid, sturdy foundation, but is based upon the shifting sands of folklore hallucinations and theological speculations and befuddled human experiences.

Our Methodist friends, through their highest authorities, have been candid enough with the world to publicly admit, through their published creed, that their system of religion is "founded on the experience of a long series of years." And, while none of the other bodies of the big denominational family, or daughters, granddaughters, and great-granddaughters of the "mother of harlots," have been quite as candid with the world concerning what their respective systems of religion are "founded on," the foundation of all of them is not far to seek nor hard to find in reading their creeds or teachings.

Do I mean that these people are, as a rule, dishonest? O, no, not dishonest, but distracted and distrustful—deluded by "blind guides" so effectually that they will not trust God's word for salvation.

Have they no faith? Yes, they have that sort of faith that stands in the wisdom of men," but not that kind that "comes by hearing the word of God." Are they blame-worthy in God's sight for not having that kind of faith that saves souls? They surely must be, since God has told the whole world how that kind of faith comes—by hearing his word (see Rom. 10: 17)—and that there were to be "false teachers . . . who privily shall bring in damnable heresies, even denying the Lord that bought them." This "denying" is done in teaching "damnable heresies" that effectually deny the words of "the Lord that bought them." For instance, lay their doctrine of "salvation by faith only" down by the side of these words of "the Lord that bought them," "He that believeth and is baptized shall be saved," or by the side of, "Ye see then how that by works a man is justified, and not by faith only," and note their "denial of the Lord that bought them."

I might cite hundreds of other instances in which these "false teachers" whom God foretells us would be "among us," and who are "among us" in vast numbers, "deny the Lord that bought them;" but, as I have said that people who suffer themselves to be misguided by such teachers are blameworthy in God's sight, I desire to more fully justify myself in saying it, which I proceed to do in the following way: God tells us all, "Take heed what ye hear," and, "Take heed how ye hear." And upon two occasions, one being when Jesus was baptized and the other when he was transfigured, God spoke in audible voice for all the world, saying in the first instance, "This is my beloved Son, in whom I am well pleased," and in the second: "This is my beloved Son: hear ye him."

Hence, as God has told us all that there would be "false teachers" among us who would "bring in damnable heresies, even denying the Lord that bought them"—his Son—and told us to hear his Son and to "take heed" what we hear and how we hear, I feel fully justified in saying that people who allow themselves to be misguided by "false teachers," or who fail to hear and learn and obey the doctrine of God's Son, are blameworthy in God's sight. Furthermore, I conceive it to be my bounden duty, and

the duty of every disciple of Christ, to speak candidly and plainly upon this matter to such of our fellow creatures, neighbors and friends, as may be in the toils of sectarian entanglements, instead of beating about the bush and side-stepping the eternally important issue, as some of our preachers do, out of their morbid desire for popularity.

Just here I perceive that I have consumed so much space in paving the way to the paramount line of thought that I had in mind when I "took up my pencil" that I have not enough space left within which to paramount it, or even mount it. So I ring off and let the paving go for what it may be worth.

"The Queen of the Home."

BY O. C. LAMBERT.

I have just received the following letter:

Finley, Tenn., November 3, 1922.—My Dear Brother Lambert: Pressure of other things has delayed me in reading the Gospel Advocate of October 26 till to-night after I am in my room since preaching. I must say your article, "Queen of the Home," is grand. It is all good. The last two paragraphs are well put. The last one lifts me to thoughts sublime. God give us more such mothers! May you be spared to do more, *much more*, such writing.

Let me humbly suggest that our prayers "for a return of the good old days when woman was content with her God-given place as queen of the home" (how I long for it!) will avail more in that direction when we *work* as we pray. I mean when homes, schools, and all other influences train girls in home-keeping rather than after the modern fashion that makes them public speakers, theater promoters, etc. When homes and schools do as at the present, give practice in such evils as named, how can we expect righteousness to prevail? Please read Brother Kurfees' article along such lines in the Gospel Advocate of March 18, 1915.

May God bless you in your labors. Fraternally,

R. C. WHITE.

In the same mail I also received the following:

Dear Brother Lambert: Just a few words on your article in the last issue of the Gospel Advocate. I agree with you perfectly that woman's place is in the home. There is no other rightful place for her. But what about a woman in my position? For six years I kept house for my husband, and during that time three dear little children came to us to make our home more complete. Four years ago my husband was taken away, leaving me, a young mother, with three small children to support. The church here gave me a scholarship in a commercial college. I completed my course and went to work as a stenographer. I had to give up every fond hope and cherished ambition to get out and make a living. It was the hardest thing I ever had to do. I have come home from work lots of nights and cried myself to sleep just because it was all so contrary to my idea of the rightness of things to be away from my children and no home to keep. I have had to push my children away from me when I wanted them near me, because I worked all day and had to sew at night, and had no time for them. They have said: "Well, mother, why do you just work all the time?" It looks so hard to me that some women who have a home and husband do not want to stay there, while some want to make a home and have no opportunity to stay there. I have worked for two years as stenographer, and, so far as the work is concerned, I like it fine, but still I feel out of place away from home. It would not be so bad if it were not for the children, but they are more precious to me than all other things, and I realize I am needed at home with them all the time; yet there is no other way, and I do not believe God will condemn me for working for them. I do not envy a man his position, because it is a very responsible one of making a living for a family, but it is a still greater one to teach and train little children. No one can do that like a mother, and I do not like to turn that part of my God-given work over to somebody else. I love a home, housework, and children, but it is impossible to make a success of it and have to work away from it. I have had an opportunity of marrying and having another home, but I would never marry a man that was not a Christian.

Please excuse me, Brother Lambert, but you forgot that women are sometimes compelled to do public work. As you say, women and girls who do public work lose that fine, gentle, feminine air because they are thrown in an entirely different atmosphere from that of the home and

meet with so many disagreeable circumstances. I agree with you perfectly, but what are we to do about it?

I appreciate this letter. It breathes a righteous, motherly spirit, and no doubt it expresses the sentiment of thousands who unfortunately have been deprived of the enviable position of home-keeper. When I wrote my article I had in mind those who despise this calling as not of sufficient importance to allow their powers due exercise. I had in mind those who of their own choice try to fill the place ordained for the man. I feel sure that the author of this letter is worthy of the home for which she longs and would make some Christian man a good wife.

Statistics, With Comments.

BY CHARLES F. HARDIN.

While in the State Library at Jackson, Miss., not long ago, I found the books giving the condition of all the various religious organizations and their respective standing in each State of the Union; and I hereby give my brethren the benefit of my labors, with the earnest prayer that this information will be the means of greater activity on our part and that we will press the fight harder than ever before.

These statistics are taken every ten years, and these are for the years between 1906 and 1916. I have copied them as correctly as it was possible for me to do, checking and rechecking them to detect any error in my work, and I do not say they are free from all mistakes, but I do say they are as near correct as I can make them; and should any one be disposed to disbelieve them or doubt their authenticity, I respectfully refer him or her to the Federal records in the case, on file in each State Capitol. I have drawn off a table, for the sake of brevity, and I ask that you study it carefully, and compare the tables with each other, thereby learning the exact status between the church of Christ and the "Christian Church" (our society brethren). The first two tables show the conditions of the two peoples in the various States where they are represented.

CHRISTIAN CHURCH ("DIGRESSIVES").

States	Organizations	Members	Buildings	Halls	Valuation
Maine	7	687	6	0	\$ 22,800
Vermont	2	551	1	0	3,000
Massachusetts	8	1,264	8	0	133,000
Rhode Island	2	115	1	0	1,500
Connecticut	2	628	2	0	4,500
New York	56	11,139	51	2	842,900
New Jersey	2	534	2	0	50,000
Pennsylvania	168	37,717	130	2	1,654,700
Ohio	525	109,732	517	3	4,110,450
Indiana	766	137,727	575	6	4,472,331
Michigan	121	12,740	87	3	528,550
Illinois	690	116,639	559	2	4,384,203
Wisconsin	28	2,291	22	1	74,500
Minnesota	55	5,042	43	3	270,425
Iowa	384	73,237	350	0	2,689,475
Missouri	1,025	145,403	844	19	4,663,480
North Dakota	9	341	7	2	15,000
South Dakota	26	1,764	17	0	82,500
Nebraska	171	24,140	127	0	867,442
Kansas	411	67,554	334	17	2,010,665
Delaware	2	335	2	0	3,700
Maryland	42	5,719	33	1	278,175
District of Columbia	8	3,038	7	1	187,500
Virginia	324	34,220	321	2	940,690
West Virginia	174	19,227	153	5	671,155
North Carolina	173	20,095	162	4	339,900
South Carolina	54	4,414	39	0	65,230
Georgia	144	16,885	108	1	704,650
Florida	41	3,790	28	3	304,800
Kentucky	952	129,912	554	50	880,541
Tennessee	212	21,672	166	6	834,750
Alabama	73	6,978	55	1	232,734
Mississippi	77	5,364	55	4	130,350
Arkansas	155	13,275	100	10	366,265
Louisiana	31	3,615	21	1	122,300
Oklahoma	339	41,811	306	30	942,390
Texas	544	54,836	460	22	2,386,912
Montana	29	3,719	15	1	105,750
Idaho	45	5,065	36	2	141,700
Wyoming	10	763	3	2	14,200
Colorado	61	12,805	52	1	462,100
New Mexico	33	2,284	12	7	75,600
Arizona	14	1,712	11	1	82,800
Utah	2	318	2	0	25,000
Washington	124	17,521	91	1	667,207
Oregon	122	15,399	89	6	516,050
California	165	32,211	146	2	1,868,831
Totals	8,408	1,226,028	6,719	214	\$40,327,201

CHURCH OF CHRIST.

States	Organizations	Members	Buildings	Halls	Valuation
Maine	6	173	3	3	\$ 4,750
Pennsylvania	32	1,295	21	12	50,500
Ohio	139	9,004	126	13	202,473
Indiana	210	16,212	202	7	309,400
Illinois	103	6,726	96	5	155,800
Michigan	17	1,398	10	7	72,960
Iowa	30	1,534	26	4	41,000
Missouri	279	15,160	239	39	264,450
North Dakota	2	44	0	2	0
South Dakota	3	39	0	3	0
Nebraska	31	1,252	23	8	31,000
Kansas	110	5,573	93	17	153,050
Virginia	13	841	13	0	10,850
West Virginia	182	10,342	163	18	226,100
North Carolina	21	951	19	2	16,250
Georgia	58	2,671	43	15	46,375
Florida	74	2,865	60	14	63,650
Kentucky	330	24,216	295	30	374,516
Tennessee	995	63,521	872	120	1,162,060
Alabama	361	20,943	307	52	311,780
Mississippi	122	5,994	97	25	74,980
Arkansas	514	26,239	390	123	311,987
Louisiana	38	1,268	22	14	36,425
Oklahoma	481	21,700	234	245	253,635
Texas	1,240	71,542	899	328	1,376,135
Montana	3	41	0	3	0
Idaho	9	364	5	4	3,300
Wyoming	2	19	0	2	0
Colorado	11	588	6	4	9,650
New Mexico	51	1,333	13	38	11,750
Arizona	7	239	1	6	1,500
Washington	34	1,194	20	14	20,880
Oregon	23	1,333	18	5	17,050
California	35	1,149	17	18	29,200
Connecticut	1	23	0	1	0
District of Columbia	1	24	1	0	700
Minnesota	1	24	0	1	0
New York	1	23	0	1	0
Totals	5,570	317,937	4,334	1,199	\$5,644,096

These two tables show the conditions of the two churches in a general way, and if we had no more specific figures they would be shown to exceed us in every respect; but the following tables show the gain of both of us, and it worked out to percentages, which is very gratifying indeed. Before I give the concluding figures I shall say a few words regarding our opportunities in mission work. We are shown to have been represented in 1916 in only thirty-eight States, which leaves eleven States where we are shown not represented. This cannot be said to be the actual condition of these eleven States, as not all of our congregations in the various States reported (neither did all of theirs), which would give us the benefit of the doubt. It appears that it is high time for those possessing the truth, and all the truth, to be about a systematic mission effort, and thus improve this terrible condition among us. Some of our congregations are doing splendidly already, but so many of them are not that could be doing mission work.

You will note that the Northwestern group of States is our greatest mission field, also that the digressive brethren are poorly represented there. The States of North Dakota, South Dakota, Montana, Idaho, and Wyoming, are very weak, and so also are some of the far Eastern States.

Texas is shown to be our banner State, with 1,240 congregations, owning 899 houses. One significant fact shows in these figures—that is, that we are much more faithful in maintaining regular services than they are, or, in other words, that fewer of our congregations are shown not to be meeting, whether from a failure to report or otherwise.

Tennessee follows hard after Texas, having 995 congregations and 872 houses. The figures show that Tennessee has better houses than Texas.

Now for the concluding figures, showing our activity and its fruits. These tables are for the period of ten years, between 1906 and 1916, and all know, who have studied the situation at all, that we have had our most substantial growth in every respect in that period of time between 1916 and now—six years. It is my honest opinion and judgment that, could we secure the present-day figures on this same subject, we would be ahead in almost every respect, and far ahead in some respects.

CHRISTIAN CHURCH ("DIGRESSIVES").

Items	1906	1916	Gain	Per-centage of Gain
Organizations -----	8,293	8,408	115	1.4
Members -----	982,704	1,226,028	243,327	24.8
Buildings -----	7,766	6,815	—251	—3.6
Value -----	\$27,439,944	\$40,327,200	\$12,887,257	47.
Debt -----	1,792,613	4,160,239	2,367,626	132.1
Sunday schools -----	6,818	7,706	888	13.
Teachers -----	65,364	84,596	19,232	29.4
Students -----	578,418	942,879	364,461	63.

CHURCH OF CHRIST.

Items	1906	1916	Gain	Per-centage of Gain
Organizations -----	2,649	5,570	2,921	110.3
Members -----	159,658	317,937	158,279	99.1
Buildings -----	1,974	4,342	2,368	120.
Value -----	\$2,555,372	\$5,644,096	\$3,088,724	120.9
Debt -----	76,208	136,003	59,795	78.5
Sunday schools -----	1,260	3,441	2,181	173.1
Teachers -----	5,112	15,213	10,101	197.6
Students -----	56,086	167,809	111,723	199.2

These last tables show some very significant facts. With all their organizations and societies (said societies being foreign to the Bible), we are shown to exceed them over 100 per cent in the establishing of new congregations, while in the matter of gaining new members we almost doubled ourselves in this ten years, while they had a gain of only 24 per cent compared to 99.1 per cent for us. This shows conclusively that the missionary societies will do just what we have been trying to tell them they would do—that is, hold them down, because not of God. These good brethren think that said societies facilitate the establishing of the cause in new places, but these statistics show that the very opposite is true.

Our building program increased 120 per cent, showing that we are provident in the matter of housing ourselves. This also is a good indication of how much better God's plan will succeed—that is, "laying by in store" on the first day of the week as we have been prospered, while these good brethren persist in having shows and all kinds of worldly things to raise money for this work. I would ask those erring brethren: Do you not think it is about time that you were repenting of your sins and coming back to the Bible way of finance?

The valuation of our property increased 120 per cent, while theirs increased only 47 per cent. This lack of increase in valuation of their property is easily understood and accounted for when you note that their building program did the alarming thing of decreasing 3.6 per cent. After all the illegal and unlawful seizures of our property, yet they are falling behind. Thank God, the *true way will win out*.

Our debt increased 78.5 per cent, while theirs increased 132 per cent. This is the only large increase they had, but, unfortunately for them, it was in the wrong direction. Our valuation increased 120.9 per cent, while our debt increased 78.5 per cent. The difference between these figures is the rate of our liquidation.

Our Sunday schools increased 173.1 per cent, compared with 13 per cent for them. This increase is so great, and the difference between us in in this respect is so great, that it is useless to comment on it.

Our teachers increased 197.6 per cent, while theirs increased only 29.4 per cent. But the reason for this vast difference is to be found in the fact that they have substituted God's way for man's, and they are top-heavy with the unscriptural missionary societies.

The last and greatest increase in our work is the number of students in our Bible classes—an increase of 199.2 per cent. If this does not show which of the two peoples are carrying out the commission, I fail to see that it could show anything. We are carrying the gospel to at least three or four foreign lands, and our home missions are far greater than theirs, and we are doing all this good work without a missionary society. The writer of these statis-

tics has this to say of us in his short history of the church: "They have experienced a very marked gain in every particular, and their opposition to the missionary society does not imply any lack of interest in mission work. They are rapidly establishing churches in all parts of the United States of America and in many foreign countries."

I do not send these facts abroad in the spirit of boastfulness, but in a kind and loving spirit, accompanied with the fervent prayer that they will encourage us to press the fight till the whole world is won for Christ and our erring brethren come back to the truth.

When Did the Foot Washing Take Place?

BY W. N. ABERNATHY.

Recently I heard a good brother and a preacher of much experience take the position in his sermon that the foot washing took place at Bethany at the house of Mary and Martha, and he read a part of the twelfth chapter of John in connection with the thirteenth to prove his position. Now, had he read the twelfth verse of the twelfth chapter, it would have saved him from his mistake. Some seem to fear that if we admit that the foot washing took place on the night that the Lord's Supper was instituted we will have to surrender our position with the Baptists and admit that it is a church ordinance. Well, what if we do? If the Baptists are right and we are wrong, we should be glad to accept the truth. Otherwise we would be guilty of partyism and of rejecting the truth against ourselves. But such is not the case. It was not given as a church ordinance, and was never practiced as such, so far as the inspired record shows. In 1 Tim. 9: 10 it is classed with the rearing of children and other good works. In the days of Christ it was considered as a menial service to be performed by slaves, and this fact will help us to understand the specific purpose for which our Savior gave his disciples this great object lesson at the time he did.

Much of the confusion concerning the time of this incident arises from the King James translation in John 13: 2 which says "supper being ended," whereas the Revised Version says "during Supper." The Emphatic Diaglott says, "and as supper was preparing."

Now let us remember that John's narrative of the gospel is largely supplemental to the records given by Matthew, Mark, and Luke. The latter three do not mention the foot washing at all. John touches very lightly on the events mentioned by the other three, but dwells at length on the discourse concerning the Holy Spirit and on the Savior's prayer as recorded in the seventeenth chapter, all of which took place before the party left the room in which these events occurred.

If the reader will now bear in mind that, in the gospel narratives, the order of mention is not always the same as the order of occurrence, he will be prepared to account for these closing events in the life of Christ as given by the four writers and compare the statements therein found with the following order, which I believe to be the correct one:

1. Christ sent two of his disciples into the city, where they found and prepared a large upper room in which he and his disciples were to eat the passover.
2. They met in this room and began the preparation of the paschal meal.
3. During this preparation the disciples fell to disputing about which should be the greatest in the kingdom of heaven.
4. When the preparation was completed, Christ laid aside the garments which he had worn during the preparation, girded himself with a towel, and began to wash the disciples' feet. In connection with this act he taught them that he who would be greatest in the kingdom must be greatest in service.
5. After this lesson they ate the passover.

6. Judas left the room.
7. The Lord's Supper was instituted.
8. Christ preached the farewell discourse as recorded in John 13, 14, 15, and 16.
9. He prayed the prayer as recorded in John 17.
10. They sang a hymn.
11. They left the room.

The above comports with all the facts and statements given, so far as I can see; but if some brother can give us something better, we will appreciate it, as we want to be right, if possible.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

Wednesday evening, November 1, saw a packed house at the Central congregation, 1720 South Flower Street. Brother C. R. Nichol was due to preach for us, and his coming had been announced in advance, giving all who wished a chance to hear him. The congregations at Sichel Street and at Pasadena dispensed with their regular prayer-meeting service and came to hear Brother Nichol. Besides these two congregations, there were representatives from Downey, Huntington Beach (over forty miles away), Alhambra, and possibly other places. This gave us an attendance of about two hundred and forty, which is all the hall will hold seated comfortably. We appreciate the interest manifested by the visiting congregations, and we feel sure they felt well repaid by the excellent sermon Brother Nichol gave us.

Next Lord's day there is to be an all-day meeting at Central Church, in which, aside from the regular preaching service and communion, singing will be the principal theme. There will be singing from ten to eleven, preaching at eleven, communion at twelve, and, after a basket dinner has been served, there will be a song service in the afternoon. We are anticipating an enjoyable day. Brother Witty's morning subject will be "The Gospel in Song."

The new church building that is under construction at Ontario is progressing nicely, and the brethren at Ontario say they are going to have the biggest all-day meeting ever held in this part of the country when it is completed. The building, when completed, will be the best our brethren have in this end of the State, or perhaps in the State, and the Ontario brethren are to be congratulated for the zeal and energy they have manifested in the construction of this building. They have shouldered a big load and are handling it successfully.

Mission Work.

BY C. D. CROUCH.

Much has been said of late under the above heading; and all lovers of the ancient gospel are glad to hear and read what is being said on the subject. Those who know the Scripture teaching are glad that others are being taught, and others who love the gospel and the souls of men are glad to be taught. That the Bible makes no such distinctions as "home missions" and "foreign missions" is so evident to all who are familiar with the New Testament that it needs not to be stated. The commission is, "Go ye into all the world, and preach the gospel to every creature;" and while no one individual can preach to "every creature" in "all the world," we can all preach to some of them, and the command is to each of us. The "preachers"—those who are usually considered as preachers—are under no more obligation to carry the gospel to the lost than any other Christian. The obligation is upon us all alike.

I am glad to note that some churches (congregations) are becoming active in the work of carrying the gospel to the lost in the communities near by. I appreciate, too, suggestions that have been made that churches send their

"ministers" to some destitute places during the fall and winter to preach the gospel there and establish congregations. But when the work is once started with the proper conception of the matter, it will not be confined to "fall and winter." It is my earnest wish that the churches be aroused to action along this line.

I have made the proposition to churches, that if they would engage me for a mission meeting and support me for it like any preacher should be supported for a meeting, they might select two places for mission meetings, and I would hold the other one at "my own charges." Thus I would do as much mission work as the whole congregation. I have never yet had a church to take me up on the proposition. Why? Is it because they do not want me to do more than my part of the work? Surely not. I have held four meetings this year which can be called "mission" meetings. I did not receive more than incidental expenses for them. No, I did not baptize very many people, but I did what the Lord commanded—I preached the word. I love to do such work, and shall do some of that kind next year, the Lord willing, support or no support. I have gone "beyond my power" in that respect this year. My proposition to the churches—any of them—not now doing mission work still holds good. Who will be the first to engage me for a mission meeting next year, and support me for it, and selecting another place where I shall hold another "mission" meeting at my own charges? If I am flooded with calls for meetings on this proposition, I feel sure I can find enough preachers to take care of all of them on this plan. Possibly this is not the best plan, but it is better than for the preachers to have to do all that is being done. I shall be glad to hear from preachers who will help me take care of the work that is offered me. Address me at Ashland City, Tenn.

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BY H. LEO B.

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Home Reading

Keeping Guard.

Harold had never lived on a ranch before and was not used to walking a mile and a half to school.

But when his father and mother left their home in the East and came to Hill Top ranch to live, Harold was very happy. He found so many interesting things about the country that he said that he did not mind his long walk in the least. Although no other children lived near, Harold never went to school alone.

Mischief, who had been Harold's pet ever since he was a mischievous puppy, always went with him. Sometimes Mischief would carry Harold's book, fastened with a strap around his neck. Sometimes he would carry the bright new lunch pail in his mouth. When Harold went into the schoolhouse, Mischief would trot off to the woods or fields, coming back at noon to play with the children and to get what was left from their lunches.

One morning Harold was going to school, reading from his book as he walked. Mischief was carrying the lunch pail. As he neared the schoolhouse, Harold heard the bell sounding. Closing his book quickly, he ran as fast as he could, and slipped into his seat just in time for Miss White to say: "Good! Our record isn't broken yet."

When noon came and the boys and girls took their lunch pails from the shelf, Harold's was not with the others. He wondered where it could be. He felt sure he had set it on the shelf in the entry. He looked again, but it was not there.

"Maybe you didn't bring any," said Charles Moore.

"Yes, I did," replied Harold. "I remember mother's saying, when she gave it to me, that I'd find something in it I liked."

"Well, it's not in here," declared Charles.

"Let's look out on the steps," suggested one of the girls.

They went outside to see, but it was not on the steps. The children were all puzzled.

"Where is Mischief?" asked some one.

"Why, where is Mischief?" exclaimed Harold. "He carried the lunch pail, this morning, and I was hurrying on so fast to be on time that I must have forgotten to take it from him."

What an exciting time they had looking all about the yard and calling for Mischief!

"Here he is!" shouted one of the boys.

There under a tree lay Mischief, one paw on top of the lunch pail, wagging his tail, and looking up at Harold as though he would say: "Come, get your lunch; I've taken care of it long enough."

Then, of course, every one had to pet Mischief, laughing and calling him "good Mischief." If he had not been a dog, I'm sure he would have been spoiled.

"Mischief can teach a lesson, even though he can't read or solve problems," said Miss White; "and I think he deserves another name, don't you?"

"Yes, and a big share of this lunch, too," laughed Harold. Bertha C. Williams, in Christian Leader.

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Baby Bear's Party.

Baby Bear loved the birds, and so Mother Bear was not much surprised when Baby Bear dropped his wee porridge spoon at the breakfast table and said in a shrill voice: "Let's invite all the birds to a party."

"We will give the party to-morrow," said Mother Bear. "But what shall we offer the birds to eat?"

"Blackberries and honey," replied Father Bear.

"Once I saw a robin eat a wiggly worm," said Baby Bear.

"I'll tell you what we'd better do, Father Bear," said Mother Bear. "You take a walk around the edge of the woods and find out what the birds like best to eat."

Father Bear set out gayly enough, but he came back looking sad and discouraged.

"We can't have the party," he said. "I have been asking questions, and what do you suppose I have learned? The robins eat worms, and they eat so many that we couldn't dig enough to satisfy one robin."

"Then suppose we give a little party and invite only catbirds," said Mother Bear.

"Catbirds!" exclaimed Father Bear, in a big, gruff voice. "Catbirds eat grasshoppers—thirty grasshoppers at a time! You can't buy jumping grasshoppers by the quart."

"How about the handsome kingbirds?" asked Mother Bear.

"Kingbirds must have gadflies," grumbled Father Bear—"gadflies by the peck."

"How about the swallows?" questioned Mother Bear. She had noticed that Baby Bear was winking hard to keep back the tears.

"Swallows must have flies," roared Father Bear, for he was all out of patience—"and spotted squash beetles. I'd look well stooping over in our garden five or six hours trying to catch squash beetles for company!"

"We might ask chickadees," ventured Mother Bear. She saw two big tears rolling down Baby Bear's cheeks, and that is why she mentioned chickadees. "They like crumbs."

"One chickadee," said Father Bear, in gentle tones, "would much prefer five thousand five hundred and fifty cankerworm eggs in a day. I think we'll not invite chickadees."

"Cedar birds?" murmured Mother Bear.

"Cedar birds dine on caterpillars. We could fill the washtubs, I suppose, and pass them around!"

"Blackbirds spend half their lives chasing insects and eating weed seeds. Our old friend phoebe bird works for the farmers. She eats weevils that spoil wheat and peas and beans. The wood pewees eat house flies. Woodpeckers and meadow larks, hawks, and all owls have strange appetites."

Baby Bear covered his face and wailed.

This would be a sad story if it ended here, but it does not.

The birds loved Baby Bear, and when they found out why he cried so loud they came in flocks to comfort him.

After that, when Baby Bear awoke, he always saw hundreds of birds in the garden searching for bugs, worms, and grasshoppers.

And that is the reason why the Three Bears have such a wonderful garden.—Frances Margaret Fox.

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The people have run wild religiously. They are trying to establish their own theories rather than to follow the gospel proclamation authorized by God, through Christ, and the apostolic ministry. The New Testament presents facts to be believed, commands to be obeyed, and promises to be enjoyed. The facts to be believed are the death, the burial, and the resurrection of Christ; the commands to be obeyed are, to believe, repent, and be baptized; the promises to be enjoyed are the remission of sins, the gift of the Holy Spirit, and eternal life. The primitive gospel was preached to the poor. The common people received it in the apostolic age. Where there is a lack of water, dig a well. When there is no convenient church of Christ, establish one in your own house. Read the Scriptures, attend to the Lord's Supper, and God will bless you. Household churches were common in the early history of the churches of Christ.—Alanson Wilcox.

Evangelistic Notes

R. V. Cawthon began last Lord's day at Detroit, Mich.

W. T. Hines closed in Doby Springs, Okla., with two baptisms.

C. D. Moore is changing his address to Summerfield, Fla., Route 39.

A. B. Lipscomb reports a new congregation established at Lancaster, Tenn.

T. B. Clark reports that the work moves along harmoniously at Gallatin, Tenn.

C. W. Holley, Greenville, Texas, may be had for half time through the winter months.

W. J. Johnson has changed his address from Box 87, Amite, La., to Box 567, Palatka, Fla.

C. H. Black is located at Lockhart, Texas, and will do evangelistic work anywhere at any time.

G. W. Farmer recently closed at Liberty Hill, near Englewood, Tenn., with one baptism and three restorations.

S. P. Pittman preached on the second Lord's day in this month at Joseph Avenue, this city, to good audiences.

W. Curtis Porter was recently in a meeting at Stella, Mo. The cause is established there in a new house just built.

C. M. Pullias and Thomas Nicks closed a meeting at Decherd, Tenn., on November 11. Results, eleven baptisms.

Jesse P. Sewell has just closed a fine meeting at Abilene, Texas, which resulted in thirty baptisms and fifteen or twenty restorations.

Ozoro Boles and D. L. Robinson were at Leoma, Tenn., on November 12. Two good services were held, and the church was found in good order.

Harvey W. Riggs recently conducted a meeting at Cyclone, in Monroe County, Ky., resulting in two baptisms. Since that time he was at Ebenezer, near Calhoun, his home.

E. M. White, Englewood, Tenn., writes that there is a fine band of Christians who meet at that place regularly. Charles Holder held a meeting there in July, with thirty additions.

The Christians of Sevier County, Ark., are trying to arrange for C. H. Smithson to evangelize the county. They are few. If you should desire to assist, communicate with L. Poindexter, De Queen, Ark.

Robert E. Wright reports the Central Church, in Los Angeles, Cal., as growing each week. Three were added on November 12. If you have friends there, write Brother Wright, and address P. O. Box 1773.

J. J. Reynolds recently closed a meeting at Owl Hollow, Tenn., with six baptisms. This is the second meeting these brethren have had this year. Brother Reynolds is now located at Alabama City, Ala., Box 124.

Foy E. Wallace, Jr., has just closed an interesting meeting at Wichita Falls, Texas. Nineteen were baptized, seven were restored, and six united with the congregation. R. D. Smith preaches for this congregation.

Orlando Taylor, General Delivery, Munday, Texas, would like very much to get in communication with Curtis Taylor *at once*. Any one knowing his whereabouts will confer a great favor on him by calling his attention to this.

F. O. Howell has just closed at Corinth, Miss., with fifty additions. Good crowds attended and many were turned away. They finally moved to the courthouse to accommodate the crowds, which were estimated at one thousand.

R. R. Brooks, Sparta, Tenn., who has labored with the church there this year, will continue with them next year. He speaks very highly of G. A. Dunn's meeting there recently, in which forty-four were added. They expect Brother Dunn to return next year.

The church at St. Louis, Mo., have just completed their new church building at the corner of Spring and Blaine Avenues. They are very thankful for the assistance received from others. (The Gospel Advocate is unable, on account of a lack of space, to publish long lists of acknowledgments.)

T. S. Bain reports that E. M. Borden is in a splendid meeting with the church at Muskogee, Okla. Interest and attendance are fine. Two had been restored to fellowship and two had been baptized at the time of writing (November 13). They have had visitors from the churches at Braggs, Council Hill, Wainwright, and Haskell.

W. L. Oliphant, Drumright, Okla., reports that the work at that place is growing rapidly. Young people attend well, and there is great interest in the midweek prayer meeting. They are planning a larger house. Brother Oliphant recently held a short meeting at Shamrock, near by, with sixteen additions. Large crowds attended all the services.

Fred M. Little recently held a short meeting at Samson, Ala. The little band there are endeavoring to build. They have met for two years in a temporary structure. Theron Cottle, who preaches for a number of churches in this section, makes Samson his home. Since this meeting Brother Little and W. T. Grider have conducted a meeting at Andalusia, Ala.

Charles F. Hardin writes from Waterford, Miss., November 13: "The meeting at Oak Ridge, Miss., resulted in much good, we hope, to the cold, indifferent members; and the visible results were one reclaimed and five baptized. I am now in a promising meeting at Waterford. It is real mission work, but the people of other convictions hear me gladly. This is my last meeting for this season."

A. B. Lipscomb writes from Lancaster, Tenn.: "We have less than ten members at this place, but the people of the town are coming out in appreciable numbers to hear the gospel. I have baptized one fine young lady, and there are other prospects. We shall do our best to strengthen the cause of Christ in this section. Prof. A. L. Dixon is with me. He helps by leading the song service, by prayer and exhortation."

It is not the custom of this journal to publish the names of contributors to missionary work and charitable institutions. Through an oversight this was done in Brother I. B. Bradley's report last week. Among the list of donors appeared the name of Don Carlos Janes. We are having no fellowship with him and giving him no recognition because he took an active part in creating one of the most vicious divisions in the church at Louisville, Ky., of which we have ever had any knowledge, and we shall be careful to "mark" him and "turn away from" him as God distinctly commands us to do until he repents.

W. S. Long, 1219 Kenyon Street, N. W., Washington, D. C., writes: "Our Thursday-evening prayer meeting was well attended this week, and there was one confession and baptism 'the same hour of the night.' May the present series of sermons by Brother Larimore result in much good and souls saved. We believe there are members in Washington whom we have not found or who are not attending the Lord's-day services. Any brother or sister who may know of members here will please write me, giving their names and addresses. Brethren passing this way can find my telephone number in the directory. I shall be glad to render them any assistance possible. Our church house is at the corner of Fourteenth and Meridian Place."

C. M. Cockrell, treasurer of the Garrett Avenue Church, Dallas, Texas, writes: "We are pleased to report splendid progress in the work being done among the Hebrew population of Dallas at the present time by Stephen D. Eckstein (himself a Hebrew) through the fellowship of the Dallas congregations and some support from the outside. At the Thursday-evening Bible study at the Garrett Avenue congregation on October 19 another convert (a Hebrew past the prime of life) made the confession and was baptized 'the same hour of the night.' Brethren, we have before us one of the greatest opportunities in this work that has ever presented itself to the church in Texas. Let us make it State-wide for his glory and the salvation of more souls."

On the first Lord's day in December the new brick church house at Hopkinsville, Ky., will be opened and used for the first service. This is a nice, comfortable, well-located new home for the Cleveland Avenue church of Christ, being on Seventh Street in the western part of the city. The house cost about ten thousand dollars, and was built by the congregation at an extreme sacrifice, for which they are to be commended. Charles L. Talley has been with this congregation the past year, and his efforts have been well rewarded. Prof. N. B. Hardeman, of Henderson, Tenn., will preach at 11 A.M. and 7 P.M. on the opening day. Near-by congregations are cordially invited to worship with them and hear Hardeman. This will also be the beginning of a series of meetings to continue indefinitely, with preaching twice daily by Brother Talley.

J. B. Nelson closed in Belle Plaine, Kan., with six baptisms.

F. W. Smith is in a meeting at St. Marys, W. Va., the home of T. Q. Martin.

S. P. Pittman baptized one at Lawrence Avenue, this city, at the Wednesday-night prayer meeting.

Two fine audiences at Russell and Ninth Streets, this city, Sunday, with one added by statement.

A. A. Bunner preached on Sunday, November 12, to a very large congregation at Akron, Ohio. He reports the church doing well there.

Tice Elkins, Sabinal, Texas, writes, November 17: "We are in the second week of our meeting here, with four baptized and one restored. I will close Sunday night and go to Carlsbad, N. M."

Hugh Letcher Grigg and Miss Dimples Goble Carr were married at the Russell Street Church, this city, last Thursday at 8 P.M., S. H. Hall officiating. The groom is the son of Hugh Grigg, an elder of the Lawrence Avenue Church.

From A. T. Hamiter, Coleman, Fla., November 17: "Our tent meeting continues with interest. Brother Martin held services from Friday till Lord's day, but went home sick and has not yet returned. Services will continue over Lord's day."

C. H. Smithson recently closed at Smyrna, Ark. Fifteen were baptized and four were reclaimed. The singing and interest were fine. Since that time he has preached twice at Wilton, Ark. This congregation was established last September, and the prospects are bright.

Vernon Rozar closed recently at Saulsbury, Tenn., a mission point. There was good interest and one baptism. Eleven promised to keep house for the Lord. Prospects are bright for a discussion with the Methodists. For meetings next year, address him at Watertown, Tenn.

R. A. Craig writes from Winchester, Ky., November 16: "I am at present conducting a short meeting at the Main Street Church, Winchester. Interest is good, and we feel that good will result from our labors. Last Sunday I was at the Forks of Elkhorn. I go next to Van Buren."

H. A. Rogers and L. L. McGill have been in a meeting at Case's School, in North Dakota, near the Canadian line, across from Wood End, Canada. They received a request by telegram from Harptree to come back there. So Brother McGill went and will continue with them for a while.

L. S. White expects to close his labors with the church at Sherman, Texas, about April 1. He will enter the evangelistic field. His first work east of the Mississippi will be with the Harbert Avenue Church at Memphis, Tenn., which will be followed by a meeting at Corinth, Miss.

Leland H. Knight spent the summer in Arkansas, mainly at Greenwood, where the gospel was preached for the first time in many years. He and his brother will return for a meeting next summer. He is now in Freed-Hardeman College, Henderson, Tenn., and has one Sunday not yet filled. He recently held a meeting at Hearn's Chapel, near Henderson. One was added.

J. C. Hollis writes from San Angelo, Texas: "I left Lawrenceburg, Tenn., on November 8, and reached San Angelo on Saturday, November 11. I went to church on Sunday morning and heard Gary O. Wood, of Shawnee, Okla. He is thinking of locating at this place. I also met A. Y. Howell, of Water Valley, Miss. Brother Wood insisted on my preaching in his stead Sunday night, and I did so. I have changed my address from Lawrenceburg, Tenn., to San Angelo, Texas, Box 379."

J. L. Hines writes: "I know of three preachers, two married and one single, who desire to locate with some church and do evangelistic work. They are willing to go anywhere, but want to be kept busy in the vineyard of the Lord. I can recommend these men, and will be glad to furnish any information you desire concerning them. Address me at 2428 Jefferson Avenue, Norwood, Ohio." He also says: "Yesterday (November 5) was a fine day for the Covington congregation. The attendance showed an increase. Some new members and some from the outside."

J. O. Barnes, 2111 Broward Avenue, West Palm Beach, Fla., writes: "The interest in the mission work at West Palm Beach continues to grow. Two more new members are here to work with us. On yesterday (November 5) we were gladly surprised to have Sister Hansell, who was a faithful member at Mims (now at Stuart), to worship with us, together with our old friend, Mr. Hansell, who is a friend to the cause, and five others who are their neighbors. We were encouraged by their presence and will be glad for any members or friends to call on us and worship with us."

Commendations of Bible Helps.

The following commendations have been received recently at the Gospel Advocate office. We appreciate them very much and ask our readers to give attention to what is said in them. The Bible Lesson Helps were never better than they are now. Send your order now, so that you will have them ready to begin with the new year.

"Our congregation believes your literature is excellent." (G. W. Savage.)

"Personally, I think your Lesson Helps are fine, even good enough." (Albert J. Grewer.)

"I could suggest no improvement. I always like to see a church use them, and insist on it." (C. H. Black.)

"I have looked over your Lesson Helps, and must say that they are just fine, and I bid you Godspeed." (F. D. Greer.)

"Received the Bible Lesson Helps and distributed them last Lord's day at our Bible study. They are fine." (Mrs. G. W. Gann.)

"I received samples of your Sunday-school literature. I find it far in advance of some Sunday-school literature in its teachings." (A. Harless.)

"It is my desire to help spread the glorious gospel of Christ, and I will encourage the brethren to use your Bible Lesson Helps." (Samuel T. Reaves.)

"Permit me to suggest that your literature is as perfect as man could well make it on the outline given [the International outline]." (E. A. Bedichek.)

"I will say they are just fine, if not the best I have ever read. I expect to send in an order for several copies before the first of the year." (M. O. Williams.)

"I think the samples of Lesson Helps sent me are splendid; in fact, I have enjoyed them while at school and in the South for several years." (Russell H. Martin.)

"I received samples of Sunday-school literature just before leaving home and have distributed them, and will do all I can to place them wherever I can." (J. F. Davis.)

"I appreciate very much the Gospel Quarterlies, and I am in sympathy with the good work they are doing. All I have to say is, just keep them going in the same old way." (William V. Barker.)

I received the Quarterlies and have looked over same. They are true to Brother Smith's characteristic way of presenting a matter, and I feel sure that he who studies the same will appreciate the splendid comments made. (N. B. Hardeman.)

"I beg to gladly acknowledge the recent receipt of your sample copies of Bible Helps, and wish to thank you for the same. I am only of the conviction that your Quarterlies will meet with the hearty approval of the general brotherhood. I shall readily encourage the congregations with which I come in touch to order your Bible-school literature." (G. W. Nicholas.)

I am glad to express to you my indorsement of the arrangement and presentation of the lessons of the new Quarterlies which you sent me for examination. They are clear, logical, and concise. I feel that the different grades in Sunday-school work who use these Quarterlies will immediately grasp the thought that is meant to be conveyed. I unhesitatingly commend these Bible helps to the brotherhood, and bespeak great progress for those who use them. (E. E. Shoulders.)

I have examined the three Quarterlies, and am glad to say that I find them to be in that high grade that the literature you have formerly sent out has ever maintained, both in the mechanical work and editorial strength. The very fact that F. W. Smith edits the Advanced Quarterly and F. B. Srygley the Primary and Intermediate should be commendation enough as to the soundness and clearness of the doctrine taught in them. I wish them a large circulation. (S. H. Hall.)

I received the Advanced, Intermediate, and Primary Quarterlies you recently sent me, and I like them fine. I had so much confidence in the ability and loyalty of F. W. Smith and F. B. Srygley that I had already advised churches where I had been to buy them and had assured them they would be all right. I am an earnest advocate of "helps" in the study of God's word, and I believe your Quarterlies are among the best we have. I shall continue to commend them wherever I go. (Charles Holder.)

Orders should be sent to the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Gospel Advocate

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

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Editorial

Amusements—Dancing.

BY H. LEO B.

One of the evil effects of the World War was a revival of the "dance craze." It received great encouragement from all classes of society, both religious and irreligious. The dance is a form of amusement that would be excluded by the rules which have already been laid down. It cannot belong to wholesome recreation. The modern dance belongs to "the lust of the flesh, the lust of the eye, and the vainglory of life." All this is condemned by the Scriptures. We are told not to love the world, neither the things that are in the world, and surely the modern dance belongs exclusively to the world. Christian parents and young Christians cannot indulge in it or give any encouragement to it. It is a recreation, if it be a recreation, which should be severely condemned by all Christians.

We are told that in Germany and France the dance has become almost a mania. Even there has been organized a religious sect in the Eastern country which includes the dance in its form of worship. Accompanying "jazz music" is the jazz dance. The "waltz," the "two-step," the "fox trot," and the "shimmy" are all done in such disgraceful and lascivious style that society is beginning to abhor this form of amusement. It is astonishing that church people should indulge in that which has become disgusting to decent society. An ex-dancing master describes the dance as the "vile embrace." Surely there is nothing in the modern dance that should receive encouragement from right-thinking people. There is nothing cultural and refined in the dance, neither is there wholesome recreation in it. There is a gratification of the flesh in it, and an encouragement of unholy desire. No wonder that pious fathers and godly mothers obstinately refuse to let their children indulge in the dance. Gospel preachers should denounce with strongest words this lascivious practice.

One very thoughtful writer has said that "the dance is in its very nature unclean." The modern dance is an association and relation of the sexes in such a way that it

has a harmful influence on both, and should not be indulged in by pure, clean-minded people who desire to take wholesome recreation. The dance of to-day is very far different from the dance of our grandsires; and if anything commendable could be said of the old-time "square dance," it is evident that the modern dance has nothing in it to commend it to right-thinking people. Many social workers, truant officers, and civil officers see the evil effects of it and are taking steps toward reforming or abolishing the modern dance. Surely any worldly amusement that is condemned by the laws of state and frowned upon by self-respecting society should not be encouraged by Christian fathers and mothers. The modern dance is conceded to be a social ulcer on society which threatens the morality of our young people; it is a large factor in producing crime against purity of character; it is a broad road to the divorce court for many wives and the deceptive path to the downfall of many girls. A very thoughtful writer says: "It is a war on physical health; it is a war on man's moral nature. The dancing hall is the nursery of the divorce courts, the training school of prostitution, the graduating school of infamy."

I would not be understood as saying that all who seek for amusement in the dance have gone to such low depths, but certainly they are headed in that direction. There is a glaring inconsistency between the modern dance and the assumed modesty and chastity of Christians. How would the Christian mother who permits or encourages her daughter to attend the modern dance, as she puts the finishing touches to the attire of her daughter, like to tack this placard on her: "Ye are the light of the world?" How would the father like to bedeck his son with this adornment: "Be ye imitators of me, even as I also am of Christ?" How would mothers and daughters who claim to be Christians like to wear as they are tripping and whirling on the dance floor, enveloped in the lustful embrace of a worldly man, this inscription: "We are the salt of the earth?" One cannot be true to God and the Christian name without striving to live true to the scriptures quoted above. Everything that may be said about the dance that is derogatory to a Christian character is an argument against it as an amusement for Christians. Dancing should not be classed as an amusement; it should be classed as a positive sin. No Christian is made better by indulging in it; it does not lead one nearer to God, nor give one better self-control. It is a positive injury to every one who indulges in it.

The general excuse offered for dancing is that there is no harm in it. Of course, the one who offers the excuse has not analyzed it, searching for the evil that is in it. It is an exceedingly feeble argument or poor excuse for anything to say that there is no harm in it; it would be better to ask what good there is in it. No one becomes more spiritual-minded by engaging in the dance. It does not help any one to add any of the Christian graces. No church is commended to the world by its dancing members. There is no permanent good that grows out of it to any church member, but there are many evils. Dangers are lurking on every side. The lusts and passions of the flesh are stimulated and so often are let run riot and bring one into shame and disgrace. It causes one to form habits of life which destroy modesty and insult purity of life. Surely such a practice should not be put in the class of amusements or recreations for Christians.

Mothers sometimes give the excuse for sending their daughters to the dance pavilion that learning to dance will make them graceful. They say that the dancing master can train their girls in grace-giving qualities of carriage and posture. What an expensive training! Even should the daughter gain what is claimed—and I seriously doubt it—it must be done at the expense of self-reserve, modesty, and refined feelings. No mother has a right to place her daughter where she will be subjected to such evil

influences; no mother has a right to give her girls the training that, if followed, will lead them to the lustful and passion-feeding dance hall. The mother who does teach or encourage her daughters to dance blasphemes her own religion, sins against true motherhood, and commits a crime against her daughters. There are other ways and other places free from the soul-destroying temptations and the modern dance that mothers have access to for the training of their daughters without resorting to the dance pavilion. There are useful and helpful household duties in which they should be trained that will be wholesome exercise and add grace and symmetry to form and posture. There are schools of physical culture which are much better adapted to the development of the body that give grace of symmetry, beauty of form, and harmony of carriage. These schools are free from the temptations and encouragement of the lust-exciting dance.

Our Advertising Contract.

BY J. C. M'Q.

For satisfactory reasons we have canceled our advertising contract, which amounted to several thousand dollars annually. The contract provided for the completion of all advertising that had been inserted on the order of the advertising agent. Such advertisements will appear in the paper until the date of expiration of the order, except in cases of advertisements being ordered for more than one year after the expiration of the contract.

I am confident that the cancellation of the contract will entail a considerable loss on the owners of the Gospel Advocate; notwithstanding, I thought it best to suffer the loss in order to raise the standard of our advertising. It is our desire to make the Gospel Advocate all it should be as a religious journal, and to this end I have decided it is wise to be perfectly free to pass on the desirability or undesirability, the reliability or unreliability, of any and all advertisements which are offered us for insertion in the Gospel Advocate. I am sure that clean, honest, and reliable advertising is a benefit to a religious paper and its readers, while unclean, dishonest, and unreliable advertising destroys the efficiency of a paper and is damaging to its readers.

A dishonest merchant is a detriment to the honest one. It is not helpful to the honest dealer to be located by the side of the unreliable merchant. It is an injustice to the truthful advertiser to place his advertisement by the side of an advertisement of an untruthful merchant. The misleading advertisement depreciates the value of the fair advertisement. It is our purpose to reject any and all advertisements that we have a good reason to believe do not correctly represent the facts in the case. We are confident that by advertising only reliable manufacturers and merchants we will render a great service to our readers. We mean to advertise only the dependable, and thus be helpful to our readers and also increase the value of an advertisement in the Gospel Advocate.

It is also our further purpose to discontinue to advertise "cure-all" patent medicines. This does not mean, however, the discontinuation of the advertisement of all proprietary medicines. All advertisements submitted to us will be very strictly censored in the hope of weeding out that which is objectionable. I believe it is just as fair to cut out all advertising as it is to cut out the advertisements of all proprietary medicines. The doctors, instead of opposing the medicine manufacturers, should help to control and improve them. The American Medical Association is making a mistake in discouraging and opposing the proprietary-medicine manufacturers. I have experienced relief from the use of proprietary medicines when physicians had failed to relieve. Some, if not all, of the best physicians now prescribe proprietary medicines. I have a high regard for

the medical profession, have a regular family physician, yet I am convinced that even the doctor can become a habit.

I quote from a pamphlet by Judge Irwin G. Jennings on "Proprietary Medicines and the Doctor." He is the son of a doctor, has been a practicing pharmacist, is now a lawyer and judge, and has been offered the presidency of a college. He says:

Let us see just what are these proprietary medicines that are being so inveighed against, and as they are now prepared and sold by reputable manufacturers. Thus we will be able to intelligently judge whether it is either good policy or just for the doctors or others to oppose them so universally.

As the case stands to-day, proprietary medicine must be of such a character as may reasonably be expected to bring about the results for which it is recommended. It must not contain cocaine or opium in such proportions as would be at all likely to create or satisfy the drug habit, and, for the babies and children, none at all. These medicines can no longer be used as the ally of the criminal operator or the bootlegger, and the great drug associations will not permit their goods to be advertised or recommended as a cure for diseases which are generally recognized to be incurable by the simple administration of drugs. The labeling of these remedies must conform to the Federal Food and Drugs Act, and they cannot be of such nature as to endanger life or health.

The above principles have been voluntarily laid down by their own associations as the rules which must guide the manufacturer of proprietary medicines. To disobey them is to put the manufacturer out of touch with all that is good in his industry. No sane man will place himself in this position.

But these rules are negative. Let us see the positive side of proprietary medicines.

Proprietary medicine, under the above conditions, is the greatest enemy of quackery; it safeguards the poor and the weak from the nostrums of the ignorant and irresponsible, and, so far as the reputable doctor is concerned, it is the primary agent for retarding the rapid but positive depopularization of his medicine as a curative agent. And medicine is the physician's most dependable remedy.

The reputable manufacturer and distributor of proprietary medicines, working in harmony, as he is, with his Proprietary Association and other great associations in the drug trade, is performing a real service to the American people and even to the medical profession itself.

In the first place, the very best prescriptions of a general nature, of the best physicians, have been adopted as the formulæ of proprietary-medicine manufacturers. Inasmuch as the great majority of human ills are of a general nature, such remedies are appropriate and valuable for the purpose. The best medicine is thus made available to the poorest families at a minimum cost.

In the next place, the ingredients used by proprietary-medicine manufacturers are fresh and efficient; they are compounded with the greatest care and are absolutely uniform. In this latter respect the proprietary or manufacturing druggist is performing a most valuable service. Whether his preparation is liquid, tabular, or pilular in form, it is reliable; whereas, it is a well-known fact that the old-fashioned capsule in such common use a few years ago for physicians' prescriptions might be made to contain more or less of the drug with which it was filled. In fact, many proprietary remedies are so satisfactory that physicians themselves do not hesitate to prescribe them. It can thus be seen that proprietary medicines, vouched for by the reputable drug trade, are most valuable and should not be indiscriminately condemned either by the medical profession, health officers, or any one else.

But now, let us consider, for a minute, the functions that proprietary medicine really serves. It is the poor man's medicine. Without proprietary medicines, he would be the dupe of quacks, fakers, and of the irresponsible ignorant.

The Judge continues by analyzing the cost of living for an unskilled laborer's family, consisting of wife and three children of school age, in New York City. He also shows the income annually of the unskilled laborer and compares the expense of living with the income. The comparison shows that such people are not able to have a family physician. Those who have the money spend thousands of dollars on physicians while they spend dollars on proprietary medicines. Many people spend much or all of their

living on physicians. In the gospel we read: "And a woman having an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanchied." (Luke 8: 43, 44.) To deprive the poor of all proprietary medicine would be a misfortune.

Those desiring to advertise in this paper should address the Gospel Advocate Company, Nashville, Tenn. We will appreciate the fullest coöperation of our readers in helping us to keep out of the paper all vicious advertising.

The Work at Savannah, Ga.

BY S. H. HALL.

I have just returned from a twelve-days' meeting in Savannah, and am glad to report that I found the work doing well. The brethren have a lovely little house of worship in one of the best sections, 414 West Forty-first Street. The meeting resulted in five more souls being added to their number and the financial condition of the church put on a firm basis. The regular offerings were increased threefold by earnestly teaching the members to take this duty to heart and prayerfully study it. I hope to say more about this at another time.

Brother O. W. Rawlings takes the lead in seeing after the business affairs of the church, and he does it well. Eternity alone can tell just what he has been to the cause of Christ in that city. In his fine wife he has a most consecrated helper.

J. H. Copeland secured a job in Savannah for the sole purpose of enabling himself to help with that work. He is a fine song leader and a good teacher of the word of God. I can say for him that he gets more out of the little congregation in Savannah in the way of song than I have ever heard. He is pure and godly in his life and has made a lasting impression on the people.

Brother E. H. Ijams and wife have also taken work in the city schools for the purpose of "making tents" and helping with that work. Brother Ijams is above the average when it comes to teaching and preaching. The congregation has gradually grown in numbers and in consecration under his splendid work. During my short stay there his father, Brother J. H. Ijams, who had been gradually losing strength for six months, died. He was a most devoted follower of our Lord. His excellent wife is left with her only son, E. H., and will make his home hers. Brother Ijams was sixty years old, a native of Alabama, and his body, accompanied by his son, was sent to Florence, Ala., for interment.

I ask the readers to consider the appeal (see below) I recently sent out in behalf of the Savannah work. The appeal has to-day (November 16) brought in two hundred and twenty dollars. The note is now due. Let each one that reads this send a check at once, let it be ever so small, and let us eliminate this debt and be done with it. I will have more to say about Brother Beck's work so soon as his report comes in, which I am expecting every day.

Those who have donated toward eliminating this note are as follows: Sister T. G. Ryman, of Atlanta, \$75; Brother T. M. Smith, Valdosta, \$50; Union Church, Georgia, \$5; Dr. E. B. Finney, Winchester, Tenn., \$5; New Hope Church, Georgia, \$5; Brother McQuiddy, Bellbuckle, Tenn., \$20; Norman Davidson, Nashville, Tenn., \$35; Twelfth Avenue Church, Nashville, Tenn., \$25.

Now read the following and let us add you to this list of helpers:

A FERVENT APPEAL FOR SAVANNAH, GA.

This letter is being sent to a few individuals and congregations whom I know love the Lord and stand ever willing to lend a helping hand.

When I left the State of Georgia in August, 1920, I did so because I knew I needed rest from the continual strain that work placed upon me, and not because of a waning

of interest in its welfare. I saw a change had to be made, else my days on earth shortened. But since leaving that State my heart has lived in Georgia and I have been trying to help with the work as far as strength would allow.

I am coming to you now in behalf of the work in Savannah, Ga. Those brethren stood sorely in need of a house of their own. So in June I went to the bank and borrowed \$1,155 for them and made it a donation to them, some friends here in Nashville securing the note for me. The following are the words of acknowledgment of this gift:

"Savannah, Ga., June 13, 1922.—Dear Brother Hall: Yours of the 7th at hand with check for \$1,119.56 [the \$1,155 less interest]. It is needless to say how much rejoicing you caused in Savannah. We have let the contract and expect to begin work on the place next Monday morning. . . . We each and every one appreciate this gift to Savannah and expect to make a glorious success, with the help of the Lord. . . . I think we will have a very pretty church when it is completed. . . . Will keep you posted as to how things progress here.

Your brother in Christ,
O. W. RAWLINGS."

The Russell Street congregation, of this city, has donated one hundred dollars on the original purchase of the house and lot that the borrowed money enabled them to finish. They are to send me there for a revival at their expense. We are doing what we can.

Now, will you please hurry a donation to me to help me meet the note that falls due next month? Help me clean this up, then we can say another congregation in the State of Georgia has been placed on a self-supporting basis by our sacrifices. Please do this for my sake as well as the sake of the cause, as the New York work is demanding some of my time, also the work Brother Beck is doing at Summit, Ga. There must be felt by me the strain of responsibility till this note is paid. Send check to me at 920 Russell Street, Nashville, Tenn., and mark on the same, "For the Savannah work." I will make a statement in the Gospel Advocate so soon as the note is eliminated. If more than a sufficiency is received, the balance will be sent to Brother Beck's work at Summit, Ga. Please do not turn this appeal down, as I am sending it to only those who I think will help, to save postage in mailing it to places and individuals who will give it no attention.

Praying the Lord to bless you, and hoping to hear from you soon, I beg to be remembered,

Your brother in Christ,
S. H. HALL.

Publishers' Items.

Sunday School Record. This record is neatly and substantially bound, and has space for fifty-two Sundays. Price, postpaid, \$2.50.

"Questions Answered," by David Lipscomb and E. G. Sewell, should have a place in every library. Those who have seen and examined it closely are highly pleased with it. Cloth bound; 700 pages. Price, \$3, postpaid.

"Civil Government"—Its Origin, Mission, and Destiny, and the Christian's Relations to It. By David Lipscomb. This book is the outgrowth of the author's most matured thoughts on this subject. Attractively bound. Pages, 158. Price, \$1.

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Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Wise Children of the World.

BY C. R. N.

"The sons of this world are for their own generation wiser than the sons of the light." This was one of the declarations of the Master while he was on earth. Many of the statements of the Bible, to be understood, must be considered in the connection and from the angle of the speaker. Jesus does not teach that "the sons of this world are for their own generation wiser than the sons of the light" in all that they do—in their sins and purposes of life. One may show much wisdom in some things and act very foolishly in others. "The sons of the light" have acted wisely in becoming children of God, but they may act foolishly in failing to consistently make good their profession of being followers of Christ. "The sons of this world" act foolishly in refusing to become Christians, but, though foolish in this, they may be very wise in some other matters.

"Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish." (Luke 14: 28-30.) Do you not recall having seen buildings which have stood for years unfinished, and were badly damaged because of their incomplete condition? Were they not an advertisement of the lack of wisdom on the part of the one who began to build? When it comes to personal work, erecting a residence, purchasing a farm, or other undertakings in which you are personally responsible, do you not take stock of your financial ability to successfully carry to completion the undertaking? Is not such the course of wise men?

"What king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?" (Luke 14: 31.) A wise general will not heedlessly rush his men into battle. He attempts to learn the strength of the enemy and vantage ground of the battle front. If he finds that his enemy possesses the greater strength, better equipment, and is well fortified, he will not rush his men into the battle to meet slaughter and defeat.

The successfully conducted business institution has a program—it attempts to reach certain ends; but invariably the head of the institution takes stock and determines its available resources and financial ability to carry out successfully its program.

Is it not true that many congregations of Christians do not have in view a definite work to accomplish within a year, nor a program for the work they may have in view? Is it not true that in many instances the work of the church is not looked after with the same care, nor business methods followed as in our own personal interests? If certain work is planned for the year for the church, is the availability of the funds necessary for such work determined? Is it not often true that congregations often undertake work not knowing from whence the necessary money will come to meet the financial demands?

It should be remembered that the church is an aggregation of men and women who are partners in the work of the Lord, and, as partners in the work, each should do

his part, not only in work, but in furnishing the necessary money for the work, which requires financial outlay.

A congregation outlines the work it wishes to accomplish within the coming year, which will require the heartiest coöperation of the entire congregation. The budget is read to the congregation, as follows: "Local preaching, \$3,600; mission work, \$1,000; charity, \$1,000; incidental, \$400. Total, \$6,000.

It will not be the part of wisdom to attempt to put over such a program without taking into account the ability of the congregation, as well as the availability of the funds necessary to successfully execute such plans. Do you insist that the congregation is able to do the work, and that the leaders of the congregation should not hesitate to lead the congregation into aggressive, constructive work? So. But would you, brother, if you were one of the leaders of the congregation, be willing to undertake the execution of such a program, making promise and pledging the congregation, without the assurance that the money will be available? Take the question home to yourself. Have the leaders any assurance from *you* that a definite part of the necessary funds will be furnished? Do you think they should launch the work, use the funds that may be contributed, and then supply from their private funds what may be lacking, even though it burdens them? Would you be willing to assume such obligations? I know a brother who mortgaged his private residence to meet a church debt. Would you?

Ponder the following: The budget for the work of your congregation for the incoming year is read. To successfully carry the work forward, it will require six thousand dollars.

Following the reading of the budget to the congregation, the treasurer of the congregation, who is one of the deacons, interviews you, saying that, in the effort to have assurance of the necessary funds and be advised of the ability of the congregation to do the work, as well as the several members, they have set opposite your name the sum of one hundred dollars, which they thought you would be able and willing to contribute to the work, and now seek to have assurance from you that this amount you will furnish. If you can and will give more, tell the treasurer. If the amount suggested is more than you can give, out of consideration of other obligations which are resting on you, so state, that they may know on what to depend. Why hesitate to give assurance of a definite amount? Do you say that you do not have the money in hand and wish to be excused from making a definite pledge, fearing you will not be able to fulfill your promise? Is this your course when you buy something for your personal pleasure and have it charged, for the reason that you do not have the money in hand? Do you make the Lord's work secondary? Is it your custom to give only the loose change you have in your pocket to the work of the Lord?

Have you persuaded yourself that "it is no one's business how much you give to the Lord's work?" Really, is it not how *little*, rather than how *much*, you think they should not be interested in? Seriously, do you think it no one's business whether you give or do not give in the work of the Lord?

Do you not know that it is the Lord's will that there be an equality in the matter of giving; that it is not right for one man to be eased and another burdened? (See 2 Cor. 8, 9.) But if no one knows how much you give, how is it known that you are not failing in your duty? If there is a member of the congregation who is able to give to the work and refuses to do so, is it any one's business? What kind of a partner is he in the work? If in the congregation there is an idolater, is that any one's business? He who can give and *will not* be covetous; and "covetousness is idolatry." (Col. 3: 5.)

Have you heard about the rich brother who said: "I

never contribute more than twenty-five cents on Sunday, for fear I will make some of the other members who cannot give more than that amount feel badly?" Is he not considerate of his poor brother? True, he is not exercised because his poor brother is unable to live in as good a house as he, or drive as fine a car, or wear as fine clothes, but he is all consideration when it comes to giving of his money into the church treasury.

Do you wish to comment on this article or adversely criticize it? Send me what you want to say; it may do the cause good to publish it. There is much more that may be said, and I am willing that you say it.

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W. A. Schultz in Evangelistic Work.

BY C. R. N.

W. A. Schultz, who has been for several years in El Paso, Texas, is now located in Snyder, Texas. The churches in Snyder, Hermleigh, Dunn, and Ira, Texas, will support him in doing evangelistic work in destitute places in that section of Texas. Bill Schultz is one of our strongest preachers, true to the Book, and has done great work for the cause of New Testament Christianity. In a personal letter he says: "In my meeting in Dunn there were twenty-three baptisms and three restorations. In Ira there were forty-five baptized and seven restored. Of the sixty-eight baptized in the two meetings, twenty were Methodists and nine were Baptists. The Methodist Church in Dunn and Ira received a mortal wound in the Nichol-Ballard debate, from which it has been dying daily. I do not know the exact number of Methodists who have obeyed the gospel since that debate, but a brother informs me there have been more than sixty. In every meeting we hold in this section there are some who obey the gospel who learned the truth in that debate. Yet some brethren think debates do not do good."

Let me call your attention to the appeal in this issue of the Gospel Advocate from Brother Schultz for aid to buy literature to use in his work. I thank Brother Schultz for the complimentary reference he makes to Nichol's booklet. Some churches order this work by the hundred copies for mission work, and report satisfactory results. Let us keep him supplied with such literature as he wishes, as well as all other brethren who are willing to distribute literature.

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The Bogard-Whiteside Debate.

BY R. L. WHITESIDE.

Beginning on October 24, I met Ben M. Bogard, Baptist, in a four-days' debate at Hutson, Ark. The general church propositions had been signed by the local people, but Mr. Bogard and I realized that it would be impossible to discuss fully such broad propositions in such limited time; hence, we agreed to put in most of our time on four leading points—namely, the operation of the Holy Spirit in conversion, the security of the believer, the establishment of the kingdom, and baptism as a condition of salvation.

Mr. Bogard is recognized by the Landmark Baptists as their strongest representative. His ability lies in his skill at evasion and darkening of counsel rather than in the strength of his arguments. The debate passed off pleasantly, and I think some good was accomplished. I heard of two, one a Baptist and the other a Baptist sympathizer, who expressed a revulsion at Baptist doctrine as presented and exposed in that debate.

If I can find time, I will present in short articles some of the most striking arguments and developments of the discussion.

An Appeal for Help.

BY W. A. SCHULTZ.

Many hundreds of the readers of the Gospel Advocate know me and have known me for years. I have been for nearly forty years on the firing line. My work has been much in new fields. I have planned to spend the next twelve months wholly in destitute places. I am not asking you for support for myself personally. Brethren who know me and love me and who love the Lord and his cause have pledged me support. That will be taken care of. But I am sorely in need of books and tracts to aid me in my work. There is no more effective method of getting the truth before the people than to put into their hands well-written books and tracts. When I look over the most excellent list of books and tracts published by the Gospel Advocate Company, I see many that I greatly need in my work to spread the kingdom of God by bringing people to the knowledge of the truth. I am not able to buy them to circulate, and the Advocate brethren are not able to give them to me. Brethren, you have the money to relieve my necessity. Please help me. I suggest that you send a donation for this book and tract fund to the Gospel Advocate Company, Nashville, Tenn., and I shall inform them from time to time as to my particular needs; or send a donation to Mrs. C. R. Nichol, Clifton, Texas, and let her supply me with "Nichol's Bible Encyclopedia," one of the most useful books ever written. I need hundreds of them. Brethren, pray for me.

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Personal Notes.

W. D. Black, who labors with the church in Ozona, Texas, reports one baptism at the regular midweek service.

C. W. Ing reports a very interesting meeting. He assisted the brethren in a meeting near Kaufman, Texas.

Oscar Smith reports the church in Houston Heights, Texas, doing good work, with additions nearly every Sunday.

The work in Burkburnett, Texas, where D. S. Ligon labors, progresses nicely. Two additions by membership reported recently.

C. R. Nichol closed in Bakersfield, Cal., with five baptisms and several restorations. The outlook for the congregation in Bakersfield is promising.

J. E. Wainwright, Texarkana, Texas, writes: "The Macabee Hall was taxed to its full seating capacity on November 5. Members attend regularly from quite a distance. We had a great number of visitors from neighboring cities also. The new brick building is under construction, and the congregation will be known as the 'Pine Street church of Christ,' as the building is located on Pine Street, near the Texas High School. The location is fine and easily found. Use State Street car to end of line, then walk one block north. The Dudley Avenue congregation is overhauling their building—painting, papering, and seating—and making it very attractive. The work in Bowie County, Texas, and Miller County, Ark., is enjoying unprecedented prosperity. New congregations have been established and sleepy ones awakened. Mission points are being invaded and the good seed sown. I have more work than I can possibly get to, but am doing my best."

J. A. Gibbons, E. H. Beeson, and Freeman Lacy, elders of the Southside congregation, Fort Worth, Texas, send the following note: "Brother Tice Elkins, minister for the last three years of the Southside church of Christ at the corner of Leuda and College Avenue, Fort Worth, Texas, preached his farewell sermon last Lord's day (October 29), which marked the close of three years of success at this place. The congregation has grown almost twice what it was when he began his labor with us three years ago. The last Lord's day was the most successful of any day during the three years, there being eight additions to the congregation on this day. Two confessed their faith and were baptized and six took membership. The congregation regrets very much to see him go, but we hope he will do more good to advance the cause as an evangelist than being confined to one place. He is one of the best gospel preachers we have, a devoted husband and a good father. We bid him Godspeed wherever he goes."

Excuses.

A minister tabulated the excuses assigned by persons for not attending church, some of which are as follows:

1. Too deaf to hear the sermon. (He goes to the political speakings.)
2. Too lame to walk up the steps. (She climbs two flights of stairs to her lodge.)
3. Cannot get the family up to breakfast; too late to dress.
4. Clothing too shabby. (She goes to the theater.)
5. Cannot get in the way of going; have stayed away so long.
6. Always have company on Sunday.
7. Windows are open; cannot stand the draft.
8. Air too close; cannot breathe; windows closed.
9. Children too young to leave; no servant.
10. Has to see the doctor every Sunday.
11. Don't like the singing.
12. The minister does not call.
13. The minister's family is stuck up.
14. Can't get home in time to get a warm dinner.
15. No one in the congregation notices her.
16. Always sees a man there who cheated him.
17. Minister corrected son; can't forgive it.
18. Minister did not come when sick.
19. Don't like the preacher's delivery.
20. Lost husband; does not think it just.
21. Church all time begging; wants all a person's gōt.
22. Minister preached right at me.
23. Sees so many hypocrites.
24. The church is only for the rich; poor folks have no show.
25. Can live just as good at home.
26. Too tired; work late Saturday night.
27. Always have headache on Sunday.
28. Have to go to the office and open mail.
29. The weather has been so rainy. (Weather never finer.)
30. Couldn't go until she got a new hat.
31. Can read better sermons at home.
32. Minister passed me on the street and never spoke.—Selected.

There is no such thing in Scripture as a beautiful cross, a cross of gold or flowers. It is always a cruel cross, which suggests a lingering death; and if we are true followers of Jesus, there must be a constant dying to self that the life of Jesus may be made manifest in us.—D. M. Stearns.

Renew your subscription to the Gospel Advocate.

Now is the time to pay close attention and see that your bakings are pure, wholesome and nutritious.

Good flour is all flour with the nutritive value of wheat. Mix it with good baking powder and you have a nutritious, wholesome, palatable baking. No ready mixed substitute will take its place.

For wholesome, nourishing food you should use straight flour and a pure baking powder—

There never was, is not, and never will be anything that will take the place of good straight baking powder and plain flour.

If you are using self-rising flour or any other kind of a substitute for good baking powder or plain flour you had better stop, and consider whether you are practicing real economy, or saving money. You are taking a chance of losing the full nutritious health-building value of a good, plain flour.

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Field Reports

Homestead, Fla., November 6.—I
have located for the winter here in
Homestead. For years I have lived
at Tupelo, Miss., and preached in the
surrounding territory. Early in Octo-
ber I came here, and have been kept
pretty busy. The brethren here have
just moved into their new house. Un-
til recently Brother Joe L. Netherland
was located at Miami, and came down
here and preached occasionally. Also,
Brother Alonzo McEwen, a jeweler, of
Miami, came and helped to establish
the work here. Brother McEwen
moved here several months ago. He is
one of the elders of the congregation,
and has been preaching and otherwise
instructing the congregation. I expect
to remain here till late spring, and
then go back to Mississippi, where I
have promised work enough to keep
me busy all summer.—H. C. Harris.

Rockwood, Tenn., November 15.—
We are enjoying a feast of good things
this week. Our meeting began last
Lord's day, the writer doing the
preaching until last night, when Brother
Charles Holder arrived, and he will
do the preaching for the next two
weeks. He is an excellent preacher
and teacher, and we are expecting good
results. Thus far the crowds have
been large and attentive. At the Sun-
day school last Lord's day we had one
hundred and thirty-three. At Laurel
Bluff mission we had a good hearing
in the afternoon. We were pleasantly
surprised on Sunday morning when Dr.
Breeding and Dr. Richards, with their
wives, from Sparta, Tenn., came to
worship with us, arriving after the
benediction. We called the audience
back, and they were privileged to par-
take of the emblems of the body and
blood of our Savior. A welcome awaits
all who are passing this way.—Will J.
Cullum.

Lakeland, Fla., November 16.—The
church of Christ in Lakeland, Fla.,
wishes all brethren who contemplate a
trip South for the winter to consider
this beautiful city of twelve thousand
population, located in one of the very
best sections of Southern Florida.
These good people are interested in
building up a strong church after the
New Testament pattern and are glad
to welcome any brethren who wish to
locate with them. I have been invited
to begin a meeting with them on the
first Lord's day in the coming year,
and they extend an invitation to all
to make Lakeland their headquarters
during this meeting. Especially do
they insist that all those brethren who
expect to tour Southern Florida this
winter arrange to visit Lakeland at
this time. Brethren who are inter-
ested should write O. M. Whitland,
Route B, Box 56a, Lakeland, Fla., or if
interested in knowing about that sec-
tion quite fully, get in touch with the
Chamber of Commerce.—T. B. Thomp-
son.

Brooklyn, N. Y., November 13.—We
had another fine crowd and good ser-
vice yesterday afternoon. Considering
the adverse circumstances under
which we are laboring, we think the
work is moving along nicely. The
Lord willing, we shall begin a song

drill on Wednesday night; also, we
hope to be able to begin a winter Bible-
study course by next week. We have
had a few responses to the appeals re-
cently made through the papers, but
the support for this mission work is
still inadequate to carry on the work
successfully. If there are any other
churches or individuals who are plan-
ning to contribute to this great work
in the near future, we shall deeply
appreciate your advising us as to your
intent. At our business meetings the
point has been emphasized repeatedly
that we must not betray the confidence
of those who are already contributing
to this work, but that we must press
on with all our might and strength.
So we urge that you begin this noble
work just as early as you possibly
can, and help us to keep this confi-
dence. Send all contributions to George
M. McKee, P. O. Box 15, Station N,
New York, N. Y.—E. E. Shoulders.

Oilton, Okla., November 10.—About
three weeks ago Brother Lloyd Wills,
Sister Wilkinson, and I left Oilton in
a car, and reached Seminole the first
day. Here we remained over Sunday,
and I preached from Thursday night
until Sunday night, with good inter-
est. On Monday we went on to Co-
manche, my home, reaching there on
Wednesday, after a pleasant trip. I
remained at home for a few days, and
on Saturday night heard Brother
Womack preach at Prairie Hill, near
by. On Sunday we attended church
at home and heard Brother D. S.
Williams preach, and on Sunday night
we attended church at Prairie Hill,
where I tried to preach again. On
Friday Brother Wills and I left home
on the return trip to Oilton, reaching
Shawnee on Sunday, where I had an
appointment to spend Sunday. I
preached on Sunday and Sunday
night, and then we came on to Oilton,
where I expect to remain for a while,
working in and around here. We had
our drive of four or five hundred miles
without trouble, and enjoyed the trip
very much. I am still improving in
health and hope yet to recover my nor-
mal strength, though it will take
time. I have suffered and been sorely
tried; but noble brethren and sisters
have stood by me, and, by the grace
of God, I am still in the work. May
the Lord bless all his faithful chil-
dren.—U. G. Wilkinson.

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The Montana Work.

BY W. F. LEMMONS.

Through the press we have been able to keep Brother J. O. Golphenee, formerly of Elmdale, but now of Lambert, Mont., in the field practically all the time, and much good has resulted from the coöperation of the few who have contributed to this work. New congregations have sprung up. We had only one church in the State in 1919. These contributions should be continued. Great possibilities are in our reach in that field.

Sometime ago we started an effort to raise money to build the first and only church house owned by loyal brethren in that State. Some progress has been made. Brother Elza Woods, of Mona, Mont., one of the building committee, wrote me a few days ago that they have two acres secured and paid for, protected by the restrictive clause, and that they have it fenced; that three brethren had sacrificed fifty dollars each, and that he had sold the last cow he had to raise his fifty dollars. They have this one hundred and fifty dollars on hand, besides the amount that has been contributed, which will total some five or six hundred dollars. It will take two or three times that much to finish the house in that country where material is so high. All donations for this building fund should be sent to Elza Woods or Asa Hall, Mona, Mont. This field is in the extreme eastern end of the State, near the North Dakota line.

On Monday, November 20, I am to start to Buffalo, Mont. This is in the western-central part of the State, not far from Great Falls. We have some loyal members scattered in that section. There is a church house at Moore, which was built several years ago, but which has been dominated by "digressives." It is believed we can take the congregation over into the loyal column. Some are loyal. For some months they have been writing me from different parts of the State to come and open up this field. I have consented to go. My intention is to establish a mission in that part of the State, and we will need another man to take care of it. If we can support Brother Golphenee in the eastern end of the State and some one else in the western end, we can carry the truth into every section of Montana, and, within a few years, into North Dakota, South Dakota, Wyoming, etc. What shall we do, brethren? Shall we make the work a success?

It will cost me no less than one hundred dollars. I have the voluntary promise of the few there of forty dollars. You can figure the difference. I am a poor man. If I must bear this burden alone, I will do it with all good grace. If any one should help

me, God will bless him and the work. This is not to be interpreted as asking for help. It is to get the conditions of the field and the work before you. I have made three annual trips to that State—this will be the fourth—and only once have I received expenses. I wonder where I can find a strong young preacher who will volunteer his service in that field, with the assurance that I will muster as much influence for his support, with Brother Golphenee in the eastern end of the State, as I can, and solicit the press to help us to raise the necessary support for the two missions. It can be done. Are you willing to sacrifice, if need be, for this work? If not, do not bother me. It is a hard field. It takes men of faith and courage.

Commendation.

Jesse Beall and Charles W. Gibbs, elders of the Ridgedale church of Christ, Chattanooga, Tenn., under date of November 13, send the following for publication:

We rejoice to announce that Brother C. A. Lambert, who has so earnestly, faithfully, and zealously worked with the Ridgedale church of Christ during the past few years in our efforts to teach the gospel and enlarge the borders of the kingdom of Christ in this vicinity, has determined to devote full time to preaching and will enter the field immediately.

Brother Lambert leaves us with the love, respect, and full fellowship of the entire church, and we unanimously indorse and commend his valued service to all the disciples wherever there is need of a capable and qualified leader of his ability and loyalty. He is of most pleasing personality and splendid attainment; has unusual command of words, a remarkable memory, and a most excellent delivery.

We accord him unqualified approval and commend him to the entire brotherhood as a worthy, able, and loyal preacher of the gospel, and hope that he may be received in all good faith, graciously and courteously.

Until further notice all communications should be addressed to C. A. Lambert, McMinnville, Tenn.

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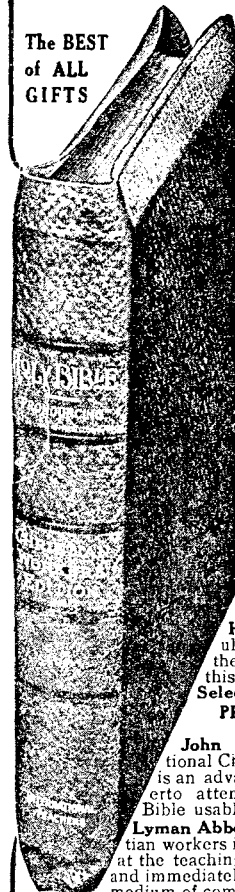
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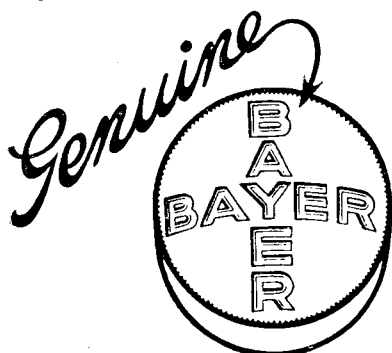
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Which Side Are You On?

BY S. WHITFIELD.

The Lord's side is always the right side, and it is the only side we ought to stand on. Any other side is the side of the evil one. The Lord's side is always the best side for time and for eternity. Therefore, all who are on God's side ought to rejoice in the Lord's work and in his way.

Moses was up in the mount receiving the law of God; and Aaron and the children of Israel had made a calf for their god. It was after Moses came down from the mount and found them serving the golden calf that he asked: "Who is on the Lord's side?" It was right for him to ask this question at this time, for in selecting the calf as their god they had rejected the Lord.

This same question could be asked in any age of the world, for people are rejecting God all the time by turning from God's way to ways of their own. This has been the great besetting sin of all ages of the world. People are showing by their actions whose side they are on and whom they wish to serve.

We are either on the Lord's side or against him. If we are not for him, we are against him. There is no neutral ground for us to stand on. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12: 30.)

We cannot serve the Lord and the devil at the same time. If we wish to serve the devil and pretend to serve the Lord, God will not have anything to do with our service. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6: 24.)

It is very important in this period of the world that we show where we stand. The influence of every one who is on the Lord's side is needed. God needs people of courage and strong conviction, who are not afraid to stand up for the truth as it is in Jesus—men who will contend earnestly for the plan of salvation as it is revealed in the new covenant.

I am afraid that we are not waging the war strong enough against the enemy. This is an age of great indifference. Many people do not care, for they are not interested. Anything will do, and so they go with the popular current. We need to teach the plain truth in its simplicity and purity, and expose all error and all false ways; and if we do this, it will stir up opposition and bring persecution. If we would press the claims of Jesus harder, we would be persecuted more.

Persecution is a good thing for the Lord's people. It helps to keep us

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humble. It makes us love one another and stand by one another as we should. Working in God's service to spread the truth leads to persecution, and persecution leads to more work. They work together, and both of them are good to keep up a healthy condition among the Lord's people. When disciples of Christ are not persecuted, it is a bad thing for us. I would rather face persecution than indifference. Let us remember that Jesus said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 10-12.)

When Christians seek for popularity, they are pretty sure to get away from the truth. People who desire to be popular are anxious to please men. No person can please God and people in general, too. Let us remember that Paul said that if he sought to please men he would not be a servant of Christ. Jesus always sought to tell man the truth and expose all the error that was found in him; and this is the reason that he had so much opposition and enemies. He always did the will of his Father whether it pleased people or not. We need courage to tell people that which is for their good.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were

on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Josh. 24: 15.)

With these statements before us, there is no trouble in telling where Joshua stood. It is nice to be always able to tell where people stand. It makes us afraid of people when we cannot tell where they stand. People who are on the fence are to be feared, for they are liable to do much harm.

The Bible abounds in warnings against false teaching, wrong ways, and error of all kinds. There is a great deal more teaching in the word of God warning us against false teachers and false ways than there is in telling us what to do. God knew what we would need.

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (John 6: 66-69.)

If we are not going to stand on the Lord's side, where will we stand? If we are not on God's side here, where will we be in eternity?

Growth of the Church of Christ in Middle Tennessee.

BY JAMES H. MORTON.

I am sending to-day my fifty-sixth subscription to the Gospel Advocate. I am now old and afflicted, not able to preach. If I live until March 10, 1923, I will be eighty-one years old. I have lived to see a wonderful growth of the church of Christ, especially in Middle Tennessee. In the year 1865, at the close of the Civil War, there were but few congregations of the church of Christ in any of the counties in Middle Tennessee. We have now from fifteen to thirty congregations in every county. The church of Christ numbers more than fifty thousand in Middle Tennessee. There are more members of the church of Christ in this territory opposed to all innovations than can be found in the same size territory anywhere else in the world. The Gospel Advocate has had a wonderful influence over the churches, not only in Middle Tennessee, but wherever circulated in every Southern State.

In the year 1868 I plowed six days in the week and rode horseback on Sunday to preach the old Jerusalem gospel to the people. The people were hungry for the bread of life. There were nearly two hundred additions in Maury County. This was the result of my first year's preaching. In 1866 David Lipscomb came to old Cedar

Creek (now Antioch), in Maury County, riding a mule, to assist in a protracted meeting.

At the close of the Civil War there were but few preachers of the church of Christ in Middle Tennessee, but they went from schoolhouse to schoolhouse preaching the gospel to the people. They never refused a Macedonian call. We preached in schoolhouses, under brush arbors, in groves, and in private dwellings, and thousands enlisted every year under the banner of the Prince of Peace. Brethren, we need more preaching now in destitute places. May the Lord help us to hasten the day when the praises of our King shall have become verbal everywhere, when many people shall have gone up to the mountain of the Lord's house to learn of his ways and to walk in his paths, is my prayer.

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Meeting Upon the First Day of Every Week.

BY J. L. HINES.

I have chosen the heading of this article, "Meeting Upon the First Day of Every Week," because I believe the Bible teaches that such meeting is obligatory upon every member of the church of God. If it is not binding upon every one to meet, it is not binding upon any one. So we would have a law without a penalty; and such laws, as every one knows, cannot be enforced, and would, therefore, be useless.

As on any Biblical question, so on this one, many questions have been, are being, and will be asked. But "to the law and to the testimony." What does the New Testament teach? "How readest thou?"

The night our Lord was betrayed, and just before he went to the garden of Gethsemane, he ate the passover supper with his apostles, as was the custom of the Jews. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it." (Matt. 26: 26, 27; see, also, Mark 14: 22, 25; Luke 22: 14-23.)

The New Testament was not yet in force (Heb. 9: 16, 17), for Jesus had not yet been crucified. Jesus came, "born of a woman, born under the law, that he might redeem them

that were under the law" (Gal. 4: 4, 5), to fulfill the law (Matt. 5: 17), take it out of the way, and make one new man (church), with a new Head, Priest, King, and law (covenant). The apostles were told, after Christ's resurrection, by Christ: "Tarry ye in the city [Jerusalem], until ye be clothed with power from on high." (Luke 24: 49.) "But ye shall receive power, when the Holy Spirit is come upon you." (Acts 1: 8.) But the Holy Spirit came upon them on Pentecost. (Acts 2: 1-6.) Therefore, they (the apostles) received the power, authority ("keys"—Matt. 16: 19), to sit on thrones (Matt. 19: 28) from that time. But Jesus had told them: "Howbeit when he, the Spirit of truth, is come, he shall guide you into *all the truth*: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." (John 16: 13, 14.)

So Christ's testament was given to the Holy Spirit, who declared it to the apostles, "ambassadors" (2 Cor. 5: 20), who unfolded it to the people; it being confirmed "by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2: 4). Hence, we have Christ's testament, will, or covenant, complete, and confirmed by the Holy Spirit.

What can we find in this will about disciples meeting upon the first day of every week? "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) "When ye come together, each one hath a psalm, hath a teaching, hath a revelation." (1 Cor. 14: 26.) "When therefore ye assemble yourselves together," etc. (1 Cor. 11: 20.) "Wherefore, my brethren, when ye come together to eat, wait one for another." (1 Cor. 11: 33.) Read the whole eleventh chapter for the connection. "Not forsaking our assembling together, as the custom of some is." (Heb. 10: 25.) "And upon the first day of the week, when we were gathered together to break bread." (Acts 20: 7.) "Upon the first day of every week let each one of you lay by him in store." (1 Cor. 16: 2.)

Some would reprove me for saying, "the first day of every week;" but it is that way in the original. Here it is: "kata mian sabbatoon," the first day of every week. (1 Cor. 16: 2.) We have "kata ekklesian," every church, in Acts 14: 23, and "kata polin," every city, in Tit. 1: 5; then why not "kata mian sabbatoon," the first day of every week, in 1 Cor. 16: 2? It is that way



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and can be no other way, for the Holy Spirit said so.

Now, bringing all of the above scriptures together, it is clear that the early church was enjoined and commanded by Christ, through the apostles, who spoke as they were moved by the Holy Spirit, to assemble (Heb. 10: 25) to break bread and drink the cup (1 Cor. 11), and lay by in store when so assembled (1 Cor. 16: 2). But, according to the latter passage, they were commanded to lay by in store upon the *first day of every week*. Therefore, the conclusion must follow that the early church was commanded to meet upon the first day of every week, the purpose of which was to break bread; and, being thus assembled, the Corinthian church was commanded to lay by in store upon that day on which they had been commanded to meet.

To me, the member who does not assemble with the church for the purpose set forth in the New Testament is unfaithful, untrue, and is, therefore, walking disorderly. Some one will say: "I cannot meet with the church; I am sick," etc. I would advise such to study the Scriptures and find out the meaning of the word "church," and walk by faith and not by human reason.

How the Matter Stands.

BY A. A. RUNNER.

"For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (Phil. 2: 20, 21.) Human nature has been the same in all ages past and will be the same in all the ages to come; and the professed followers of Christ who are not governed by the divine nature will be governed by their human nature. Hence, Paul's description of the majority of professed Christians in his day as set forth in the above passage describes pretty generally the condition of the professed Christian world of to-day. How different the Spirit of Christ as set forth in 2 Cor. 5: 15, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them;" also that Spirit possessed by Paul and the Philippian brethren as described in Phil. 2: 17, 18: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." And this brings to mind another important scripture quotation: "But ye are not in the flesh [human nature], but in the Spirit [the divine nature], if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ,

he is none of his." (Rom. 8: 9.) If a preacher, while laboring to save souls, should find a community where the people are in need of the bread of life (and all are), and if these people are not able to support the preacher, and others who are able *will not* do so, then the preacher, to the fullest extent of his ability, should break the bread of life to that people; and if he will not do this, he is not in possession of the Spirit of Christ. But if such people are making only half living wages, then the preacher should have half living wages—that is, equally share with that people; and if such people are receiving full living wages, then the preacher should share equally with them; and if he does not get this, then the people for whom he labors are robbing him of what justly belongs to him, and will be lost in eternity's night if they do

not repent and make amends. (See James 5: 1-9; 2: 8.) And such are not only robbing the preacher, but are also "robbing God." (See Mal. 3: 8-10.) While Paul could say, "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11: 8), many churches in modern times could truthfully say: "We robbed the preachers, withholding from them their just dues, that we might buy fine things for ourselves and our children." All such should carefully read and study Deut. 25: 4; 1 Cor. 9: 9; and 1 Tim. 5: 18.

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Colorado, a Great Field.

BY S. P. PITTMAN.

The time was when the “Great West” of the United States was regarded as a field for the adventurer, the pleasure seeker, and the speculator. The population has so rapidly shifted westward that even the “Far West” is no longer regarded as a far-away land; but those seeking homes and fields for ordinary activities have long been seeing the hand beckoning them “out West.” Many business firms and organizations of various kinds were not slow to grasp the opportunity of “growing up with the country,” manifestly destined to be an important part of our extended republic.

The brotherhood, which ought to have been alert and eager to seize every opportunity of becoming an opening wedge, has been slow to see the urgency and splendor of the call. Now and then some individual has responded to the urgent cry, but as yet no concerted or general response has been made. In speaking of the Western field, it is natural that Colorado, the Centennial State, should come in for a share of consideration. Doubtless some work has been done in most if not all the Rocky Mountain and Pacific Slope States; but being more familiar with the progress made in Colorado, I shall confine my remarks in this article to the consideration of this State.

As a result of the labors of Brethren John D. Evans, E. C. Fuqua, Bruce McCollum, and others, congregations have been established in Denver, Colorado Springs, Pueblo, Boulder, Fort Collins, Bellvue, and Greeley. (Unfortunately, the congregation in the last-named place has been broken up through strife). These places are all on the eastern side of the mountain chain. There is still some work being done in the eastern section of the State with which I am not familiar, and there is some also in the mountainous region. There ought to be a closer bond connecting all these efforts. The healing atmosphere of these cities and towns, all of which are in sight of the lofty range of mountains, has brought together a few brethren from the East, South, North, and Middle West, who, in their respective stopping places, formed nuclei for the existing congregations. Bellvue, a picturesque little village, almost enfolded by the arms of the mountains, is an example of what can be done by earnest mission work. There were men and women hungering and thirsting for something that they did not possess, religiously, and when the gospel came to them they tasted and were “filled.” Doubtless many a place like Bellvue could be found; and many a place has a nu-

cleus, though inactive, that could develop into a wonderful work.

As a result of an article in the Gospel Advocate from Brother Evans’ pen, in which he set forth the needs of the Colorado field, I decided to go and see for myself. Last summer I did go, and during the time spent in the State meetings were held at five of the above-mentioned points. Only eight were baptized during the five meetings, but there were a few other accessions to the cause, and it is to be hoped that good, otherwise, was accomplished. If in this article I should help to arouse the interest of other readers, the trip has not been in vain. They need your prayers, your sympathy, your coöperation. If you, reader, have some Christian friend in those parts, you will confer a favor upon that individual and the cause by putting him in touch with one of the workers there. Besides Brother Evans, of Denver; Brother Bailey, of Boulder; Brother Rizer, of Pueblo; and Brethren Thomas and Parmiter, of Fort Collins, in whose hands the work seems to be upon a solid basis, there are other good, promising young men who have done some public preaching. If they would only venture out, they could, in my opinion, do a great mission work. Another suggestion is that a wide-awake, consecrated man, who will devote his entire time to that field, is one of their greatest needs.

Unfortunate divisions over plans and methods of work, and even over personal matters, have hindered the work greatly in the past; but let us hope that it is entirely in the past, and that peace and harmony in the Lord’s work will henceforth prevail in the State of Colorado.

For any further information or co-operation, write Brother John D. Evans, 6 Broadway, Denver, Col., and he can cite you to the leaders in any of these places.

A little contact with Scripture at the beginning of the day is like the touch of fresh water upon the face. It clears our mental vision; it freshens our better instincts; it steadies our spiritual pulse. Not seldom some verse will come home to our spirits with a new meaning and a new power and will thus sing all day in the background of our thoughts like some strain from some lovely and remembered music.—St. Louis Advocate.

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"I have received sample copies of the Quarterlies edited by Brethren F. W. Smith and F. B. Srygley. I am well pleased with the clear and concise manner in which the lessons are arranged and treated. I wish to commend them most heartily, for I feel that they will be of great help to all students of the Bible, and especially to the young." (G. W. Riggs.)

"I received the sample copies of the Sunday-school supplies in due time. I waited to express my opinion of them till I could give them a careful examination. I am pleased to say that I have found them first-class in every respect. They are clear, pointed, and scriptural. I like them very much." (Hall L. Calhoun, Professor of Old Testament Literature in Bethany College, Bethany, W. Va.)

"I have examined the Sunday-school literature, and it is fine. To have such men as Brethren Smith and Srygley edit them assures us sound gospel teaching, as they have given their lives fighting for the truth. We are using it in our Bible school (two hundred and fifty-two present last Lord's day), and all are highly pleased. We hope that the influence of the Gospel Advocate may grow as the years go by." (B. F. Harding.)

"For some time I have fully expected to write a word of indorsement of the Bible lessons. For many years I have been reading, studying, and teaching the Bible lesson as printed by you, and have always enjoyed them very much; but I must say, with justice and brotherly love to all, in my judgment, the Bible lessons prepared by Brethren Smith and Srygley are the very best. I will do what I can to give them prestige in my year's work wherever I go." (Frank Baker.)

"I have examined with some degree of care the Sunday-school literature for the current quarter. I find many commendable features both in arrangement and treatment. I like the topical headings with verse references in parenthesis, comments on the Golden Text placed at end of lesson, and the clear, pointed questions. The table of contents is a convenience. No doubt all Sunday-school literature will be improved in future in respect to arrangement, etc.; but, for my part, I find very little to criticize adversely in the present Quarterlies. I passed my sample copies on to a destitute congregation in my home county with recommendation that they use them in their classes. We use this literature in our Sunday-school classes in Burritt College." (James E. Chessor.)

"I have received sample copies of Bible helps from the Gospel Advocate office. These include Little Jewels, Lesson Leaves, Primary and Advanced Quarterlies. I have examined them very carefully, and I think that they are really the best set of Quarterlies that I have seen. Those using Quarterlies can find no better. But helps should be used properly in preparing lessons. In preparing lessons, I use all kinds of helps, and I think I have a right to do so. I prefer, however, to use the Bible only during recitations. I am sure that the lesson should be well studied by both teacher and pupils before coming together. In such cases the pupil recites what he really knows, and the teacher's knowledge is also tested. I believe in teaching the Bible at every opportunity." (F. P. Fonner.)

Forthcoming Meeting in Dallas, Texas.

The following was clipped from the bulletin published by the Oak Cliff church of Christ, Dallas, Texas, the church for which G. M. Pullias preaches:

The time is rapidly approaching for our fall meeting, beginning Wednesday evening, November 29, when Brother E. A. Elam, of Nashville, Tenn., will be with us.

Some members of our congregation have known Brother Elam for a long while; others will recall his delivering the Thanksgiving address two years ago; but to those who are not acquainted with him the following will give an insight into his noble character.

Early in life he gave himself to the Lord's service, and as teacher, writer, and preacher his influence for good has covered a wide scope.

For a number of years he taught in the Nashville Bible School and now occupies the Bible Chair in David Lipscomb College, this chair being endowed by a Texan, Nat Chenault, of Wichita Falls. Brother Elam also served as one of the editors of the Gospel Advocate for a long period. Our Sunday-school literature has been written by him for nearly a quarter of a century, and through this medium numbers have been instructed in the most holy faith.

Brother Elam's teachings on Christian living cannot be surpassed, and by many he is known as the "Beloved Teacher." Union, a small church near Gallatin, Tenn., has claimed one Sunday a month from him since his early preaching began.

A hearty welcome awaits Brother Elam and his good wife, who has been a devoted and inspiring companion, and who will accompany him here. Let every member consider himself a "committee of one" to assist in making the meeting a glorious success.

Ku-Klux-Klan Gifts.

BY R. O. KENLEY.

My attention was recently called to an article in an Abilene newspaper, in which it was stated that a committee of the Ku-Klux Klan marched into the auditorium during the closing services of a meeting held by Jesse P. Sewell and gave him a donation of twenty-five dollars, together with a letter of commendation of the good work he had done in said meeting. The newspaper left the impression that Brother Sewell accepted and retained the donation. I have heretofore noticed reports of a few other preachers and congregations of the church of Christ accepting such donations from this organization, but never one time thought that any of our good and able preachers would be guilty of so compromising the gospel of our Savior. The gospel teaches that one of the prime purposes of the coming of Christ was to tear down the wall separating the Jew and Gentile and making of them one nation in Christ Jesus. One of the

prime purposes of the Ku-Klux Klan is to rebuild this wall and make of the Jew and Gentile two separate and distinct nations, contrary to the purpose and teachings of Jesus Christ. I do not believe that a Christian can any more be a member of this organization than a Christian could have engaged in the saloon business when saloons were licensed; nor do I believe that a minister of the church of Christ, or a Christian congregation, can rightly accept a gift from this order any more than they could have from a saloon keeper. Were I a minister of the gospel, and after preaching a series of sermons the same should meet with the commendation of such an anti-Christian order, I would certainly carefully scrutinize what I had preached and make sure that I had preached the gospel. "Beware of the Greeks bearing gifts."

Selections.

We witness a sad sight when we see men mutilating the Bible and mocking it without any sensitiveness and shock of conscience. Even a decent infidel will at least respect the Bible, and open irreverence toward it is a symptom of deep depravity.

Christianity does not consist in a proud priesthood, a costly church, an imposing ritual, a fashionable throng, a pealing organ, loud responses, to the creed and reiterated expressions of reverence for the name of Christ, the spirit of filial trust in God, and ardent, impartial, overflowing love to man:

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Gospel Advocate

Volume LXIV. No. 48.

NASHVILLE, TENN., NOVEMBER 30, 1922.

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Our Contributors

A HUMILIATING CONFESSION.

[This is a timely article from "D. L." It was written in 1866, but it is well to view the society and its divisive work in the light of its history since this was written.—H. Leo B.]

Brother Robert Milligan, after years of labor in the missionary societies, State and general, in the Review of October 16, asks the question: "Cannot our missionary societies be placed on a true and scriptural basis and the work of redeeming the enslaved millions of our race be carried on more efficiently and harmoniously?" This is an acknowledgment that the societies which he has been laboring to sustain and fasten upon the brotherhood are unscriptural, inefficient, and cannot produce harmony in the work of redeeming mankind. Brother Milligan proposes something else, we confess we are not able to understand exactly what. But as he acknowledges himself to have, for quite a number of years, been advocating such unscriptural, inefficient, and unharmonious associations as he refers to above, we shall naturally distrust his judgment, and ask for some authority for a new one, lest it prove to be of the same character as the old one. We apprehend Brother Milligan will find it difficult to place unscriptural organizations upon a scriptural basis. Brother Franklin, of the Review, responds quite lengthily, from which we extract the following: "But after writing more to reconcile the brethren to them, and give them efficiency, than any other man among us, we were forced to the conclusion that there was no possibility of confining them *exclusively* to missionary work; that they opened the way for dangerous and mischievous elements to be thrown in, spreading contention in every direction; that such confederations were wrong in themselves; that their constitutions were nothing but annoyances, opening the way for amendments, modifications, or changes of some sort, distracting our meetings, and were not only useless, but injurious." Yes, Brother Franklin has done more to reconcile the brethren to these things and fasten them upon the

churches of Christ than any man among us. Brother Franklin has, for years, urged the adoption of societies, that open "*the way for dangerous and mischievous elements to be thrown in, and that were wrong in themselves*," and, in advocating them, denounced, in the earlier years of his advocacy, those who were opposed to adding human inventions and devices to God's complete and perfect appointments in no gentle style, inflicting wounds that will scarcely be healed in time, and causing alienation and strife among the people of God. We admire the spirit that prompts him to acknowledge the great wrong into which he has misled the brethren. But we suggest that his previous mistake in leading confiding brethren into such mischievous and dangerous courses, "into confederations wrong in themselves," ought to make him a little modest in proposing other unauthorized and unscriptural organizations. Yet, instead of admonishing them of the danger of human organizations miscarrying and resulting in evil confusion and strife, Brother Franklin proposes an organization, so far as we can discern, as unscriptural, unauthorized, entirely human, and embodying all the objectionable and unscriptural features of the "confederation wrong in itself," that opens "*the way for dangerous and mischievous elements, spreading contention in every direction*." Brother Franklin, what guarantee can you give us that in ten or fifteen years from now you will not tell us that your centralized "evangelistic committees," national, State, and district, will not be as evil as your present missionary societies? We see scarcely a change, save in the name—and that as unscriptural as the other. But we give the plan of Brother Franklin in his own words, and let our readers judge for themselves:

"1. We need an Evangelistic Committee and a Financial Agent, who shall do the work now done by the Board and Corresponding Secretary of the General Missionary Society, located in a central place in the nation.

"2. We need an Evangelistic Committee and Financial Agent who shall do the same work now done by the Board and Corresponding Secretary of each State Missionary Society.

"3. We need a similar Evangelistic Committee in all the districts where we have district societies.

"4. Churches and individuals could make their contributions to the District Committee, designate what portion of their funds shall go to the district, what portion to the State, and what to the National Committees.

"5. We might, instead of our present business meetings, have one rousing national, one State, and one district annual meeting at some suitable place in the nation, in each State and each district, for speeches, exhortations, and forming organizations. These meetings might be changed from place to place for the good of different sections."

Now, brethren, wherein is the superiority of this over the old societies, except that it concentrates the power in fewer hands. If that is desirable, why mince at matters? Let us have a pope at once in whom we will concentrate all power. Brethren, our faith is fixed. Christ's law is perfect; his institutions are complete. If they are not, we must have human ones to aid and perfect them. Let us go to Rome at once and acknowledge that all of our protests against her assumptions were wrong; that man has the right to change and amend the institutions of his Maker. When we have done this, it would be the part of wisdom to seek shelter

within her fold and adopt her expedients and devices; for we never expect to see any human devices in religion surpass hers in simplicity, efficiency, and in maintaining the unity of a human religious organization. We do not wish to use odious comparisons or appear querulous, but it seems to us the brethren, after making such admissions, and then proposing to adopt the same mischievous and hurtful principles under another name, are trifling with great and sacred principles and jeopardizing the highest interest of the church of Christ. God's law and God's appointments, just as he gave them, are sufficient for the ends for which he gave them, or there is no limits to the right of man to change, alter, or abolish them as his wisdom and preference may dictate. We see, too, Brother Benton, of the Herald of Truth, pronounces the plan "eminently scriptural." Brethren, please show us one precept or example of scripture authorizing such an organization, and we will most heartily approve it, otherwise we must await at least as long as the missionary societies have been on trial to see them prove themselves. Brother Franklin, apply your excellent article, "Thus saith the Lord," in the same page, with this plan of yours, and see what will become of it. Speaking of the true men, Brother Franklin says "they intend as much as ever to call for scripture," "Thus saith the Lord," for everything, and to reject everything for which there is not a "Thus saith the Lord." Again: "Nor will they regard any man as true who does not wink at or sympathize with any name, constitution, law, or organization not authorized by the Majesty of heaven and earth." Brethren, the "Thus saith the Lord," the authority of "the Majesty of heaven and earth," for your evangelistic committees, national, State, and district, with their financial agents, usurping the work of the churches and controlling the servants of the churches of the Lord, is what we want.

Jonah.

BY DAVID THOMPSON.

The book of Jonah is one of the most interesting books of the Old Testament, thrilling as the best work of fiction, teaching splendid practical lessons, and as true as gospel. This last statement, however, it may be in order to prove, since the truthfulness of the facts recorded in this book are questioned on every hand. From the "higher critic," who sometimes poses as a preacher of the gospel, to the avowed infidel comes a constant stream of criticism against belief in the truthfulness of this record.

Some few years ago I heard a high-school principal say that this book was written to impress some very important lessons, but was never meant to be taken as fact. Others tell us that the incident of Jonah and the whale could not have occurred; therefore, that part of the book, at least, cannot be an actual record of facts.

Now, let us inquire as to the possibility of a man's spending three days and nights in the belly of a whale and coming forth alive. I suggest that we take a man who has never seen a whale, who also has never seen a seed and knows nothing whatever of how seeds sprout and grow; that we present to his consideration at the same time a grain of seed wheat, a mature stalk of wheat, and a whale, and let him decide which looks the more impossible—for the dry, hard seed to produce the stalk of wheat, or for a man to spend three days in the belly of the whale and come forth alive. Next, let us present to his consideration a newborn babe with its parents, assuming that he knows nothing whatever of God's laws of reproduction, and let him decide which looks the more impossible—that the child, resembling the father as much as the mother, should have been developed and brought forth to a separate existence, or that a man should have spent three days in the belly of a whale and come forth alive. Now, let us show him the solar system, with the sun as its center and the various

other planets, including the earth, revolving in their orbits around it. Let him consider that there is nothing under this solar system to hold it up, no visible force between these planets to hold them at their respective distances from each other, and no visible force to keep them going; yet for thousands of years they have performed with marvelous speed, clocklike regularity, and mathematical precision. Let him now decide which looks the more impossible—these wondrous things, or for a man to spend three days in the belly of a whale and come forth alive.

Talk of the impossibility of this happening! There are thousands of things transpiring around us every day that these same wise thinkers would pronounce just as impossible did they not see them actually taking place before their very eyes. Why, then, doubt so simple a thing as a man's spending three days and nights in the belly of a whale? God made the man, the whale, and the laws that govern them. Is he not able to control them as he sees fit? Nothing is impossible with God.

There is another class, however, more dangerous than the first, who tell us that God could have caused this to happen, but he never interferes with his natural laws; so we must not make the mistake of taking this for an actual happening, but must accept it merely as a story given to impress some good lesson. To this I have but one reply. I presume that Jesus, being God's Son and having been present in the Godhead from all eternity, was in position to know about the matter when he was on earth. He said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12: 40.) Christ said he was there, so it merely becomes a question as to whose teaching we shall believe. Man says he was not there; Christ says he was. If we stand with Christ, we are on solid ground. If we stand with man, we are not in good company; for those who assail the integrity of this book are pure infidels whether they realize it or not.

When God told Jonah to go and preach death and destruction to the proud, wicked city of Nineveh, he placed before him a very unpleasant duty. It is never pleasant to preach a message of destruction to any people, and this is especially true when those to whom you are sent are powerful and wicked enough to kill you for preaching this message to them. To this unpleasant duty Jonah could have assumed an attitude of bravery or of moral cowardice. A coward is one who turns his back on that which he ought to face. This is just what Jonah did; hence, he acted a coward. You and I have many duties that are unpleasant. Do we assume toward them the "Jonah" attitude? Do we turn from them when we ought to face them? Are we moral cowards? This is not the way for God's children to act. We are soldiers, and soldiers must never turn their backs to the foe. No matter how unpleasant a duty may be, let us march right up to it like brave men and perform it. When Jonah really did go to Nineveh, the consequences were not so terrible as we suppose him to have imagined that they would be; and when we courageously face an unpleasant duty, we find it not so disagreeable as we supposed.

I recall but two instances in the Bible where men have tried to run away from the presence of God in a physical sense. Adam and Eve attempted it, as also did Jonah, and all made absolute failures. God is everywhere, and from his presence there is no escape. If you descend into the depths, God is there; if you ascend the heights, God is there. In the depths of the forest, on the burning desert, or in the heart of the mountain wilds, God is there. Men do not now attempt to physically run away from God; but I fear we often feel that we can do many things God has forbidden and fail to do many things he has commanded and yet escape the consequences of our sins, but in this we are badly mistaken. A man may strike down his fellow man

in cold blood and man never suspect him of the deed; but God knows, and in the day of final accounts he will have the deed to face. Christians, sometimes preachers of the gospel, do wrong, and, being able to hide it from the church and keep their reputation among men untarnished, feel fine over the matter, forgetting that God knows it all and that sometime he will have to account to him. A man will reap what he sows; his sins will find him out at the judgment of God, if not before. We will make just as great a failure of running away from God as did Jonah.

When Jonah felt the bitter fruits of his sins and thought that certain death in the whale's belly was his, he became very penitent. Like the prodigal son, he "came to his senses" and went to the Father in humility and penitence, praying for forgiveness and help. When God forgave him and caused the whale to vomit him out on dry land, he was willing to go just where God said and do just what God said. True repentance always brings the fruit of a reformed life. If you or I think that we can genuinely repent and not restore the money that we have gained by fraud, not retract the lie that we have told, not apologize for the wrong that we have done another, not forgive those toward whom we feel hatred, we are very much mistaken. The kind of repentance that does not do these things is not the Bible kind. When we repent, are we always sure to do our part? We preach loud and long to the sinner about doing his part of the plan of salvation, but we often forget that repentance has a place after baptism as well as before, and that God has not promised to forgive the sins of his children until they have done the correcting and reforming.

The eternal goodness, abounding mercy, and everlasting love of God have been made known in many ways, but never, in the Old Testament, more forcibly than when he freely forgave the people of Nineveh. Grievously as they had sinned against him, vile as had their lives become, God freely forgave them when they repented and turned to him. In this we can read a great hope for the lost and dying of earth. The religion of Christ reaches down into the depths as well as up into the heights. Men and women may become too vile for their fellow man to notice them, may sink too low for preachers of the gospel to try to help them, and, like lepers and outcasts, may be shunned by all, yet the loving hand of God will reach down to them, his enduring grace will encompass them about, and his everlasting forgiveness will lift them up and purify them. The worthy and virtuous family of God may draw their skirts of righteousness about them and pass them by; like Jonah under the gourd vine or the brother of the prodigal, they may be pained and humiliated by the extent to which God's goodness runs; yet, when we get to the city of God, we will find that through God's great goodness some of the last of earth will be first in heaven and some of the first of earth will not be there at all.

"Higher Education."

BY U. G. WILKINSON.

I have been much interested in the controversy that has so recently raged between Brother W. W. Freeman and his critics over his advanced views on higher education, which seem to have caused him to almost lose his bearings and drift without chart or compass in dangerous waters. And without meaning to enter the controversy myself, as both sides are sufficiently represented, and avoiding all direct personal references in the matter, may I not be permitted to say on this "higher education."

True, I have not had the distinguished privilege in life of these self-anointed high priests who enter the *sanctum sanctorum*, behind whose mysterious veil no novitiate may enter, such as Yale, Harvard, and other mighty temples of knowledge where Wisdom is supposed to sit in inaccessible mystery, unapproachable by the humble worshipers of the

outer court. I have no college or university degrees and make no pretensions to knowledge of things ancient or modern beyond apostles and prophets of God from whom I have learned my lessons, except as I may advance onward in "that which is perfect," "leaving the beginning of the word of Christ," which is "that which is in part," to "go on to perfection." (1 Cor. 13: 9-12; Heb. 6: 1, 2.) But, as a humble believer with all my heart in the divine oracles, I have heretofore presumed to accept their statements as the ultimate truth on all matters where they utter their voice; and having in my day also rummaged through systems of philosophy and history, ancient and modern, that "begin with a 'perhaps,' proceed with a 'maybe,' and end with a 'perchance,'" I have found nothing in them all to cause my faith to waver or weaken. And when I read in those same oracles, "Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief places of concourse, in the openings of the gates: in the city she uttereth her words" (Prov. 1: 20, 21), I at once fell for the statement and found that Wisdom spoke to me in countless voices everywhere. I began to seek her and to heed her millions of voices arising in praise from the creature to the Creator in earth and sea and sky, as well as upon the blessed pages of the inspired volume, and I at once decided that he who passed these many voices all unheeded by denying their united testimonies to the divinity of the Hand that made them would scarcely profit by her lessons when uttered by the feeble voice of man, though canonized by having been uttered even in the sacred precincts prescribed by narrow college and university walls erected by the puny hands of man, though branded with high-sounding words, as "advanced thought," "higher education," etc., and forbidden to be touched by polluted hands of the uninitiated. And strange to say that even some of this mighty wisdom supposed to be incubated only within those inaccessible walls of forbidden mystery and in the mighty brains of self-styled scientists percolated out. Even their magical books floated out into the ordinary channels where common mortals navigate the seas of learning, where all things must finally undergo the trial of fire, and I, a humble outer-court worshiper, was able to absorb some of it which leaked into my dull cranium.

Being as I was not unwilling to compare notes with these mighty men of science and learning, we tried it out in the crucible of controversy, and I found them wanting, just very common mortals. I had the privilege of meeting in public discussion the best they had to offer on the subject. Perhaps more than most men of my generation have I stood in deadly conflict against these Goliaths of modern science upon the fair fields of honorable controversy, and instead of ever having been driven ingloriously from the field, they were left headless as food for the fowls of heaven. Maybe I was not so much clothed with the sword and spear and shield of modern schooling, but I went forth unarmored and "in the name of the Lord God of the armies of Israel," whom they had defied, and it was he who gave the victory.

Though years have flown, decades have passed, and it has been long since a champion among them has been found to meet the issue again, I have been accorded a clear field where honorable controversy might decide the fate of theories ever changing, old ones dying, new ones "born," with the changing seasons and rolling spheres; and while their deadly work still goes on in school and college, none seem to be found to meet us again in the field and try their strength where truth might conquer and error perish. They seem to have surrendered and changed their "tack."

Then, what is to be gained by spending precious years in these schools where this atheistic, puerile, godless, senseless speculation is waging futile war against God and his

Christ? Unproved and unprovable theories about the origin of life, the probable age of the world, the genesis of things, the prehistoric, etc. There is no prehistoric with the true believer. It is all bunk. "In the beginning God . . . said, Let there be light: and there was light." He spoke, and it was so; and there's the sum of it with him who lives by faith. If the faith of Abel, Enoch, Noah, Abraham, and Moses is what it is commended to be in the word of God (Heb. 11), then let it go at that, and by it "understand that the worlds were framed *by the word of God*, so that things which are seen were not made of things which do appear."

No, I have not overlooked the investigations of modern scientists, so called. On the contrary, during a most active and studious life, whose activities cover at least three decades, allowing for three more (as I am now approaching my sixtieth milestone) for good count spent during the immaturities of youth—and this in harmony with the Bible age for beginning the great work of life (at thirty John the Baptist and Jesus began, and the same age was the legal age of majority under the law of God, as it appears)—I have given them the most patient hearing and the most fearless and searching investigation. And instead of arriving at the conclusion that they are demigods from whom to absorb unquestioned wisdom, I find them demagogues who promise everything in their omnipotent pretensions and accomplish nothing; rich in promises, bankrupt in accomplishments; sophists even inferior in grade to the ancients; smatterers in fields where they know nothing; a minnow in midocean. "Higher critics," indeed! Like good old Thomas Carlyle's critic fly sitting on a little corner of some noble edifice with circumscribed vision seeing a foot or so of the surrounding environments and criticizing the great architect who built it for here and there an unobservable and imaginary inaccuracy, a splinter that should have been removed, a daub of mortar too much or too little, and having no conceptions of the infinite beauty and utility of the wonderful whole.

Who cares whether the New Testament canon was finally settled in the first or fourth century. The vital question is: Is it the living oracles? If so, then it is "the gospel of Christ," which "is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." (Rom. 1: 16, 17.) This being true, then, "if any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.)

If I should classify these modern critics or speculators with their prototypes of the Bible with whom God's ancient servants had to deal, I could find no parallel so apt as the magicians of Pharaoh who withstood Moses and Aaron, though perhaps inferior to them. And what did Moses to oppose them? Did he invoke the mighty learning which we are told he possessed to a degree even surpassing them and obtained in their schools? (Acts 7.) Not he. Only the simple shepherd rod, "the rod of God," which "by faith" he lifted each time to their utter confusion. And when he waved it in their presence for the last time over the tossing waves of the Red Sea, they sank, encumbered with their armor, with all their learning, with all their magic arts, with king and army, master and slaves invoking their monster gods in vain, to rise no more; while Moses, "the servant of God," led by the angel of God in a pillar of cloud by day and a pillar of fire by night, led his people on to the goodly mountains of their everlasting inheritance in fulfillment of the oath-bound promise of the God of their fathers and gave the world a law and a system of righteousness that has been the basis of model government in all ages, is still developing into the perfect state, contains the seeds of Christianity itself, the basic principles of the royal reign of Messiah; leading his people from abject slavery to be the greatest of the nations, that nation

which gave us the Christ, the apostles and prophets and the Bible, and, through these, world salvation, and then returning to the bosom of the Eternal One whom he had served so faithfully.

Had our modern critics been present when the Sermon on the Mount was preached, it would, no doubt, have been matter for wonder with them that in preparing that masterpiece of righteous principles no use whatever was made of the learning and wisdom of the schools. No single philosopher is quoted or considered in any manner. Homer, Plato, Aristotle, Demosthenes, Virgil, and Cicero are all passed by and altogether ignored. Confucius, Gautama, and Zoroaster furnish nothing whatever to be considered, with all their wisdom. With a "silence that speaks louder than words" they are wholly disapproved. They find no more place in his system of righteousness than the ancient schools and ancient magicians did with Moses. Sophists all. Truly "the wisdom of the world is foolishness with God." (1 Cor. 1: 18-25.) The waves of oblivion roll over them all in the economy of heaven, leaving them as effectually and eternally buried as did the Red Sea waves the ancient hosts of Egypt. But, on the other hand, what abundant material is found in Moses and the prophets to weave into the superdocument, the fundamental and supreme constitution and law upon which He begins his royal reign! He has not come to destroy them, but to fulfill. And their just and righteous words and deeds of faith, as they were guided by the unseen hand, the eternal Spirit of the everlasting God, furnished the very warp and woof of his teaching. And "he taught them as one having authority, and not as the scribes," the great educators of the time.

What a rebuke to their mighty pretensions would our modern critics have found had they been present when he looked over the little assembly of Galileans that day on the mountain—Peter, James, and John, Mary Magdalene, etc.—and said: "Blessed are the poor in spirit. . . . Blessed are they that mourn. . . . Blessed are the meek. . . . Blessed are the merciful. . . . Blessed are the pure in heart. . . . Blessed are the peacemakers. . . . Ye are the salt of the earth. . . . Ye are the light of the world!" Surely our critics would have exclaimed: "Ach, Lord! You have overlooked the schools; you have ignored higher learning and criticism, science, poetry, literature; you have completely snubbed the philosophers. Surely these poor unlearned men and women to whom you are speaking are not the light of the world. If so, where are our great schools, or philosophers, poets, and statesmen? Where do they come in for their share in the glory of your reign?" And, indeed, where do they come in? They certainly have no place as world teachers with Matthew, Peter, James, and John. The Lord has made his word stand sure. And the angel who foretold to Daniel that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12: 3), has proven to be the true prophet.

But surely the critic would have suggested that we must indeed have an educated ministry to save the young from these miseducated follies. How can we save with that which has no savor? If the gospel cannot reach them, they will have to go on in their folly.

Then, let us cling to the eternal word of God, which is able to save the soul. It is the anchor of the soul, to which the bleeding soul may be bound by the threefold cable of faith, hope, and love. The twenty-third Psalm is a richer cordial for the dying soul than all the volumes that ever have been or ever will be produced by science. If the Lord is my shepherd, I shall not want. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Beyond this there is nothing to be desired.

The Eyes of the World.

BY HARVEY W. RIGGS.

In the Literary Digest for November 11, 1922, page 36, is a short, significant article under the heading, "Less Tom-toms for the Church." The Digest quotes and comments upon an article in the Baltimore Sun, "which believes that less beating of the drum and more unadulterated religion is really what the church needs." Thus the comment of these two publications goes to show that people at large are getting tired of side-show entertainments for church services and are wanting to see more religion "unadulterated" with the traditions and inventions of men and to hear more of that gospel which "is the power of God unto salvation."

I quote further: "It is significant that before the advent of trombones and sensational antics in the pulpit men were more conspicuous in the congregations than they are today. Perhaps those who asked for bread have been given a stone. The simplicities of religion have been beclouded by eccentricities which attract the curious for a time, but have no sustained influence. . . . There are those who believe that unadulterated religion will accomplish more than louder beating of tom-toms."

Yes, there are people who believe just that way; but we can hardly give the Digest credit for discovering the fact, though I know from having been there that such people are very few in the eastern part of these United States. Through our loyal papers many writers have been expressing the sentiment of many more people on this very subject. These people are following a movement begun a century ago to restore things religious to "the simplicity that is in Christ" (2 Cor. 11: 3); so the idea is as old as the Christian system, of which it is a vital principle. We are glad to have such men with us in our stand for "pure religion and undefiled."

Now, when clear-seeing men of the world frankly face and state such facts, how can our "progressive" brethren defend unscriptural innovations which attract and entertain, but cannot teach and admonish? The eye of faith has long beheld such things as stumblingblocks; and now that the eyes of the world are seeing them as such, what excuse, even of expediency, is left for their use? And yet there is a movement being pushed to supplant loyal churches with those beating the tom-toms "after the New Testament pattern!"

Report of Funds for the Japan Work.

BY I. B. BRADLEY.

These reports are made weekly, that those who are interested may be able to keep up with the progress of this work and the funds contributed toward its support. As has been stated previously several times in the Gospel Advocate, I have been selected by Sister Andrews to handle all the funds for her work, and the contributors are earnestly requested to note this and send money to me direct, so as to save trouble and expense to others. This will facilitate the handling of these funds a great deal and will be much more satisfactory. I want to urge every one who intends to make a contribution to this work to do so right at this time, so that our sister may not be delayed in starting at the time she desires. It is urgent that you do so right away that this may be done, as she must make reservations with the steamer in a few days or have to wait until after the holidays.

I have been informed by Brother Boles that the congregation at Franklin, Tenn., will give one hundred dollars toward her passage, and that there are two other contributions of one hundred dollars each ready for the building fund. It will be a matter of encouragement to other contributors, and will, I believe, provoke others to an earlier action, if these will send their contributions in.

The money is being deposited in the Birmingham Trust and Savings Bank, and is perfectly safe. I think I shall place the money for the building fund in the savings department so that it will be drawing some interest while the fund is growing.

I want to give the readers the benefit of an indorsement of Sister Andrews written by Brother Elam. I here give it in full:

Nashville, Tenn., November 3, 1922.—Dear Brother Bradley: For sometime I have wanted to write you, expressing my high appreciation of Miss Sarah Andrews as a thoughtful, earnest, and devout Christian woman; very studious of the Bible, and with a clear conception of the gospel of Christ. She was in my Bible classes our last school year, and fully demonstrated her kind, gentle spirit, noble womanhood, clear understanding of the truth, and zealous determination to serve as a missionary to her fellow men—all in the name of Christ.

I shall do all in my power to assist her in returning to Japan, and to support her while there, and to induce congregations to do the same.

It affords me no little pleasure to voluntarily write this commendation of one so worthy. May the Lord bless her in all her undertakings, is my prayer, and I confidently believe he will.

In Christian love, I am,

Yours fraternally,

E. A. ELAM.

Through the instructions and encouragement of Brother Boles, I have written Sister Andrews that she may order her reservations on the boat sailing from Seattle on December 24. So we must hurry up this matter and have the money ready by the 1st to the 10th of December, so that she may arrange to start to the coast not later than December 15. Let every one who reads this and who has not sent a contribution for the passage fund send something right away. "The king's business requireth haste." Let us not disappoint our dear, good sister by a lack of funds.

I mailed last week all the funds to Sister Andrews that were in hand for the regular support of the work and balanced that account.

Passage Fund: Previously reported (November 4), \$60; contributions from churches and individuals to November 14, \$47.44. Total, \$107.44 less amount expended for record book, stationery, and postage, \$5.94. Amount on hand (in bank), \$101.50.

Home Building Fund: Previously reported (November 4), \$186.30; additional receipts to November 4, \$147.50. Total amount on hand (in bank), \$333.80.

Gospel Advocate Company.

BY H. LEO B.

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The Report of the Ashland City Debate.

BY F. B. SRYGLEY.

The Baptist and Reflector of November 9 contained a report of the Ashland City debate, with some conclusions by J. D. Moore, editor, who was moderator for our Baptist brother, E. H. Greenwell. Brother Moore begins his report of the debate with this statement: "On October 25 to 27 the editor had the privilege of attending the first doctrinal discussion, otherwise known as a 'debate,' which he ever witnessed. The speakers were Rev. C. D. Crouch, Campbellite, of Ashland City, and Brother E. H. Greenwell, pastor of our church at that place."

I want to say to Brother Moore that I am sure that Brother Crouch does not demand or expect that "Rev." be placed before his name. I do not remember that the word is used but one time in the Bible, and then it is applied to Jehovah. "He hath sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name." (Ps. 111: 9.) A humble, faithful Christian needs no such attachment to his name, and certainly no other kind ought to have it.

Another thing in this quotation from Brother Moore's report is very objectionable. Brother Crouch does not wear the name "Campbellite," and it is not kind or courteous to nickname any one. Brother Crouch, I am sure, believes with Peter that a child of God should glorify Christ by wearing the name "Christian." "If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 14-16.) Neither Brother Greenwell nor Brother Moore called Brother Crouch a "Campbellite" during that debate, and I as moderator would not have permitted either of them to do it if I could have prevented it. Brother Moore seems to think that ordinarily it is better for people to preach their doctrine instead of debating, but here is an instance in which the public discussion is better, because men who are disposed to be ugly can be made to act like real nice folks. Who authorized Brother Moore to call Brother Crouch a "Campbellite," and why would he do it in his paper and not do it in a debate? The name "Campbellite" was not used in that discussion, so far as I know.

In his conclusions on debates Brother Moore says: "There may be times and places, occasions and conditions, on which a public and pitched debate on disputed points in the teaching of the Bible may be profitable, but we think they are rare and remote." I do not know exactly what the brother means by a "pitched" debate; and unless there is something bad in that adjective "pitched," I am unable to see why all public discussion conducted in the proper spirit might not be best for truth. Truth should be able to stand all the light; so why should it ever be bad to let the light in on any important subject?

The brother says: "There should be doctrinal elements in regular preaching. Let the word of God be proclaimed in its full doctrinal character on all occasions." Very well, Brother Moore, if it is right to discuss these doctrinal points in preaching, what could make it wrong to discuss them openly with an opponent? Is it not true, when Baptist preachers are discussing these questions in their regular meetings, that they are carrying on a one-sided debate? And if the debate with an opponent does no good "because it is divisive and causes people to form separate camps," does not the one-sided debating from different pulpits cause the same thing? What keeps people in a Baptist camp but preaching Baptist doctrine, or what keeps them in any other camp but preaching the doctrine peculiar to the camp?

Notwithstanding Brother Moore says that the good in

debates is rare and remote, yet he admits that our Lord did a lot of debating in the latter part of his life. On this point the brother says: "The controversial angle is not the one from which the word of God should be proclaimed. Our Lord faced his enemies, the religious leaders of his day, in a sharp, quick, swift, sweeping controversy in the closing hours of his life, but the meetings were not premeditated or prearranged." How does the brother know they were not "premeditated?" But if these meetings were not "premeditated or prearranged," why does that make it wrong to premeditate or prearrange them? I know it is bad to premeditate and prearrange anything that is wrong, but the fact that our Lord did it is proof that it is not wrong to discuss religious questions; and if it is right to do it at all, it is right to premeditate and prearrange it.

It seems to me the brother almost offers a criticism on the Savior's conduct when he says that the controversial angle is not the one from which the word of God should be proclaimed, and in the next sentence admits that the Lord did engage "in a sharp, swift, sweeping controversy in the closing hours of his life." Jesus was in controversy not only during the closing hours of his life, but all through his public ministry, and his apostles were engaged in controversy throughout all their ministry.

But the brother says: "A religious faith which is in need of a public debate for its popularity and progress must be feeble indeed, and unquestionably does not have enough foundation in the work of God to entitle it to even that much of a support." Was the faith which our Lord preached feeble? You say "he faced his enemies, the religious leaders of his day, in a sharp, swift, sweeping controversy." Did not that system which Jesus preached when he was engaging in a "sharp, swift, sweeping controversy" have its foundation in the work of God, and was it not entitled to even that much of a support? I am unable to see how the brother could make disparaging allusions to controversy when he admits our Lord engaged in it.

In our brother's conclusions on the debate he further says: "There was not a thing said in the magnificent arguments of Brother Greenwell at Ashland City, the effect of which was practically nil, which should not be uttered in sermons in the regular worship services, where there would be promise of tremendous telling effect." I ask, then, what was it that rendered the effect of these magnificent arguments "nil" in the debate which might have had such telling effect in a sermon? Was it not the fact that in the debate Brother Greenwell had an opponent who was able to show that these "magnificent arguments" were unsupported by logic and the word of God? Why should Brother Moore want these "arguments" palmed off on his unsuspecting audiences without any one present to show wherein they are unsupported by the word of God? If these big, fine-looking arguments can be rendered "nil" so easily by an opponent, may it not be true that they are *nil*, and that they ought to be so understood? I myself have heard some of the "magnificent arguments" Baptist preachers and other preachers would put up in their regular sermons torn all to pieces in a debate and rendered "nil" or something else that means nothing. I can see very well how a church that lives and grows by keeping its members in ignorance can consistently oppose open, fair discussion, but how any church that wants nothing but the truth can oppose it is more than I am able to see. If I had reached the place where I was afraid for my positions to be thoroughly tested in open discussion, I would be ashamed to admit it.

Brother Moore, in this same report, in order, it seems to me, to cast a reflection on honorable controversy, says: "The day of the battle-ax and the bludgeon has passed." Why should an honorable discussion between two Christian gentlemen be called a "battle-ax" and a "bludgeon," when the brother says the same arguments should be made in the

regular sermon? Why, is it not as much a battle-ax and a bludgeon without an opponent as with one? No, beloved, it is popular to say something ugly about the discussion of religious subjects. It is best for Satan's cause that people be kept in their respective "camps," and he profits by everything that will keep them there. A free, open discussion of all the differences in the religious world will do much to enlighten the people and bring us all nearer to God's word and, therefore, nearer to each other. Why should truth have anything to hide, or why should it fear an open investigation?

Read This and Think.

BY S. H. HALL.

The religion that our Lord *lived* is the most beautiful life that has ever been placed before man. Of course, his doctrine was ever sound and pure. But the beauty with him is seen in the fact that the order of life with him was *do* and *teach*. The *doing* came first with him. Just so it must be if we are ever to be like him. To teach all he taught with a tenacity that reaches the absolute degree and fail to live it simply means that we have made ourselves absolute hypocrites.

Brother O. C. Lambert preaches regularly at the State Prison. I have my serious doubts about his getting the support he should have in such work. Just why he goes there, I do not know—that is, whether he goes on his own initiative or some congregation has asked him to go and contributes regularly to his work. I know he delights in going, and feel sure that the going is not so pleasant as preaching in a good church house to a congregation of people who have not on the "stripes" that say "we are all violators of the laws of the land." The Lord bless him in this good work. I hope to be more helpful to him in this work.

Just recently I read the following words from a member of the church of Christ who is serving a sentence: "I have some Salvation Army papers I intended giving you, but forgot it; will send them to you the first passing. I tell you they have the right ideas about some things. I sure stand pat with them when it comes to going out after lost men and women. I truly believe they come more nearly possessing the Spirit of the Master than any with whom I have ever come in contact. They are always meek, kind, abundant in sympathy, and ever ready to lend a helping hand—a sunny smile, a glad handshake, a word of encouragement, and always pointing us to the Lamb of God as the only one who can really save. O, they are a great band of people! I mean to learn more of them some day."

Now, I am almost sure that this brother sees more religion in the Salvation Army than he does in that body that claims to be the church of Christ. Please to understand me. Not that I have one thing to say by way of calling in question a single tenet known to me that those who claim to be "the church of Christ" teach. Understand, too, that I believe the church of our Lord exists in faith and practice. By this I mean there are thousands on earth who not only claim to teach the pure word of our Lord, but they try just as hard to live it. But the point I am making is this: there is such a great number in the church who do not live it that it almost overshadows the efforts of those who do live it. There is not enough of this going to those behind the prison walls of the land. There is not enough of going to the men and women who are down and out and lifting them up. Where is the soul our Lord ever "blacklisted" and consigned to perdition without hope? Is it not possible that some of us have gotten into the condition of the Pharisees and scribes as mentioned in Luke 15: 2? They had marked quite a number off of the list of those who were subjects of salvation. The publicans and sinners they be-

lieved should not be saved. They had no desire that they be saved. Is it not possible for us to hold the same attitude toward souls for whom Christ died? And if we do get into such a condition, are we not condemned ourselves?

But, perhaps, I would not feel so bad over the thought that here some have "digressed" from the teaching of our Lord—and certainly this is bad enough—were it not for the fact that it seems that some who are out of the prisons of their respective States, and known to be good, moral men, men who are certainly helpful to society, members of the church of our Lord, our brethren, and yet they are "black-listed," it seems, and marked as souls not subject to the pardoning grace of our Lord. O, certainly it may said that no one has ever done a thing of this kind. Well, we certainly have when some brother says or does something that does not look just right to us and we push him off as unworthy of fellowship and make not one effort to save him. In other words, we "cease to communicate." And if the brother undertakes to try to adjust whatever trouble that has arisen, he is met with, "I have no confidence in your confession;" hence, the trouble cannot be settled.

A good brother wrote me about "A Dark Picture" of which I recently wrote in the Gospel Advocate, and he tried to make it look brighter. But there is no need of our trying to make white something Jehovah declares is black. The picture I wrote about is found in 2 Tim. 3: 1-5. And rest assured of the fact that I know *man* made it black, not God. Our God simply, in painting the picture, was true to facts, as he always is, and gave it its true coloring. Let us read it again: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good; traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof."

Now, this is what God says about it. Just whether it describes the time in which we are living is not for me to say; but that it describes some things I have seen, I must admit. For instance, take the word "implacable." It says that men who claim to be religious will become so. What does "implacable" mean? Here is the definition: "That which cannot be placated; incapable of being reconciled; stubborn or constant in enmity; not to be appeased; unforgiving." Here are some of the synonyms: "Cruel, inexorable, irreconcilable, merciless, pitiless, relentless, severe, unappeasable, unforgiving, unrelenting, unyielding." The antonyms are as follows: "Complacent, forgiving, gentle, mild, placable, tender, yielding."

But in the picture we find it says they will be "no lovers of good." Next week I hope to say something about what it is to be "lovers of good." Just be as good as you say you want others to be, and this will help to change the picture.

Publishers' Items.

Sunday School Record. This record is neatly and substantially bound, and has space for fifty-two Sundays. Price, postpaid, \$2.50.

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Evangelistic Notes

Joe L. Netherland has changed his address to Dyersburg, Tenn., Box 462.

B. D. Morehead preached at Twenty-second Avenue, this city, on November 19.

O. C. Lambert preached last Lord's day at Rothschild Avenue Church, this city.

G. W. Jarrett is located at present at Candler, Fla., and would like to be busy. Write him.

Tice Elkins has changed his address from Box 284 to 3244 South Adams Street, Fort Worth, Texas.

C. H. Woodroof, of Albany, Ala., paid us a pleasant call on his way to Palmyra, Ind., for a meeting.

J. A. Cullum, Rogers, Ark., reports two fine services at that place on November 19. Two were added.

Jarratt L. Smith preached on November 19 at Old Jefferson, near Smyrna, in Rutherford County, Tenn.

Ira Womack reports two fine services at Ardmore, Okla., on November 19. He preached at Berwyn in the afternoon.

John M. Rice reports the church at Chickasha, Okla., for which he preaches, as steadily growing in interest and numbers.

Tice Elkins has just closed a meeting at Sabinal, Texas, with four baptisms and one restoration. The church was well pleased with him.

H. Leo Boles preached at Foster Street, this city, on last Lord's day, to two fine audiences. There were three confessions and one reclaimed.

James E. Black has just closed a short meeting at Carlsbad, Texas. Two were restored and the congregation started to meeting regularly.

A recent communication from W. M. Wilson, Old Fork, Tenn., states that they meet every Lord's day at that place to worship as "it is written."

In a recent issue R. A. Craig was reported as conducting a meeting for the Main Street Church at Winchester, Ky. It should have read "Fairfax Church."

A. A. Bunner preached on November 12 at Akron, Ohio, to a large audience. He speaks very highly of the unity and consecration of the congregation there.

G. B. Lambright, 1030 Waco Avenue, Port Arthur, Texas, preached to two good crowds there on November 19. He would be glad to hold meetings while in Texas.

W. M. Oakley preached at Greenbrier, Tenn., to a fine audience, on November 26, and conducted a funeral service for Louis Franklin Denning in the afternoon.

Mrs. T. J. McRae, San Francisco, Cal., reports a good service there, with several visitors present. They meet at Richmond Hall, corner Fourth Avenue and Clement Street.

B. W. Davis reports two fine services at Tracy City, Tenn., on November 12. He is now laboring with this congregation. Soon after he arrived the church gave him a "shower."

B. F. Stivers writes: "I recently closed a meeting at Hottle Springs, near Seneca, Mo. Four were baptized and two were received by letter. I have time for more meetings now. Write me at Odessa, Mo."

J. T. Harris recently closed a meeting at Paris, Tenn. Two were baptized, one restored, and one united with the congregation. The congregation now meets in the courthouse, but they are planning to build in the spring.

Mrs. Joe Ratcliffe, Bardwell, Ky., writes that her husband, who has been ill for some time with bronchial pneumonia, is still very sick. He has been in charge of a special nurse for some time. She asks to be remembered in your prayers.

W. M. Behel recently closed a short meeting at Brace, Tenn., and since that time at Shady Grove, near Leoma, Tenn. Two were added. Since that time he was at Shady Bluff, Tenn. He was at Spring Valley on November 19, and will begin a meeting at Nelson Schoolhouse on November 29.

J. C. Mosley recently held a meeting at Hardyville, Ky., which resulted in eleven baptisms. After that he baptized five in the Potter Orphan Home, Bowling Green, Ky. He will debate with Thomas Joyner, at Hardyville, Route 1, beginning on Tuesday after the third Lord's day in May. Brother Mosley will now be at home for a while, at Whitwell, Tenn.

G. N. Allen, who recently moved from Nashville, Tenn., to Fort Smith, Ark., found a little, struggling band of four or five. They have a little, unceiled house. They need assistance to ceil their house and to have some preaching. If you can assist in any way, do so without delay. Write him, in care of Smith Printing Company, or C. A. Holt, in care of O.K. Barber Shop.

F. O. Howell writes from Jackson, Miss.: "The meeting at Corinth, Miss., was a profound success in every way. We moved into the courthouse the last week, where a thousand people can be seated, and some were turned away for lack of room. The singing was led by home talent, and the work was well done. There were fifty additions. Of these, two were by restoration and two by membership. There were seven from the Baptists and five from the Methodists."

H. D. Jeffcoat writes: "Our meeting closed last night at Dancy, Miss., and I hope some good was done. They have an organ in the house of worship; but I led the singing, and they went right on without it. I found that some of the very best people are members of the church there; and if the right man would go there and lead them, I believe they would go to work 'as it is written.' They seemed to hear the word gladly. I hope to go back and help them some more this winter."

From Will J. Cullum, Rockwood, Tenn., November 23: "The meeting here is now in the second week. The crowds are large and the interest good. The preaching is as good as it has ever been my pleasure to hear. Brother Holder is a 'workman that needeth not to be ashamed;' and in knowledge of the word of God, he is above the average preacher. Four have been baptized and one received from the Christian Church. The Lord willing, we shall continue the meeting another week."

R. A. Craig writes from Shelbyville, Ky.: "I have just closed a meeting at the Fairfax Church, at Winchester, Ky. It was a real pleasure to be with this church and to meet the many faithful in the Lord. M. D. Baumer is doing a good work there, and the brethren love him for his work's sake. While in Winchester I visited the prison and addressed the many unfortunate souls there. They seemed to appreciate having one to tell them the story of the cross. Brother Rose was at Shelbyville Sunday and spoke to an attentive audience. I go next to Van Buren."

J. W. Dunn, Tyler, Texas, writes: "On Sunday, November 12, I baptized a young man who has a two-year sentence in the State penitentiary hanging over him, whom I have been talking to while he has been in jail. The sheriff kindly consented for him to come to our meetinghouse, and, in the presence of a large body of people, he confessed his faith in Christ and was baptized. It was an impressive service. He appeared very penitent and promises to make a model prisoner, read his Bible and pray daily. Such work I have done before, and it has always been a source of joy to me."

From J. H. Morris, Tuscumbia, Ala., November 25: "I began a mission meeting at Weeden Place, between Florence and Wilson Dam, on the first Lord's day in November, and continued it until last night, making twenty nights and three Lord's days—twenty-three sermons, all told. J. H. Horton preached four times; L. T. Farrar, twice; and I preached seventeen times. There were two confessions and baptisms, one man coming from the Baptists and one lady coming from the Methodists. The people were very much interested in the old Jerusalem gospel, but the teaching was so different to what they had been hearing they were hard to move. I believe that good will result from this teaching in this community. This is a village of about twenty-five families of a general mixture in religion, with no church of any kind there, and one of the best opportunities I have ever seen. We have the truth and should be the first on the ground in every new town that is built, but it very often happens that we are the last to get there, and then all desirable property is taken. Brethren, let us wake up and face the situation as it is, and do more for the cause in the future than we have done in the past. There are now several members at Weeden Place, and they are intending to hold services in their homes until they can arrange to buy a lot and build a house. I understand that communion services will be held regularly."

Commendations of Lesson Helps.

"I regard them all right and good. You will have my full coöperation for them." (Elder H. Wright.)

"Our congregation believes your literature is excellent." (G. W. Savage.)

"Personally, I think your Lesson Helps are fine, even good enough." (Albert J. Grewer.)

"I think they are the greatest that can be had for Sunday-school work." (Rusal A. Hartsell.)

"I could suggest no improvement. I always like to see a church use them, and insist on it." (C. H. Black.)

"They show that much time and care have been exercised in their preparation. They are clear, scriptural, and to the point." (E. L. Whitaker.)

"I have looked over your Lesson Helps, and must say that they are just fine, and I bid you Godspeed." (F. D. Greer.)

"Received the Bible Lesson Helps and distributed them last Lord's day at our Bible study. They are fine." (Mrs. G. W. Gann.)

"I received samples of your Sunday-school literature. I find it far in advance of some Sunday-school literature in its teachings." (A. Harless.)

"It is my desire to help spread the glorious gospel of Christ, and I will encourage the brethren to use your Bible Lesson Helps." (Samuel T. Reaves.)

"Permit me to suggest that your literature is as perfect as man could well make it on the outline given [the International outline]." (E. A. Bedichek.)

"I will say they are just fine, if not the best I have ever read. I expect to send in an order for several copies before the first of the year." (M. O. Williams.)

"We are using your Sunday-school Lesson Helps at Fairfax church of Christ, this city, and think they are good. We have no criticisms to offer." (M. P. Lowry.)

"I think the samples of Lesson Helps sent me are splendid; in fact, I have enjoyed them while at school and in the South for several years." (Russell H. Martin.)

"I received samples of Sunday-school literature just before leaving home and have distributed them, and will do all I can to place them wherever I can." (J. F. Davis.)

"I appreciate very much the Gospel Quarterlies, and I am in sympathy with the good work they are doing. All I have to say is, just keep them going in the same old way." (William V. Barker.)

"I do not know how I could improve upon the Quarterlies. The lessons are plain and clear in every way. The churches where I go use them and seem pleased. I appreciate what the Gospel Advocate is doing." (N. B. Hardeman.)

"I have been using the Gospel Advocate literature in connection with our Bible study in the church here for years, and the only objection I have at present is the Revised Version used in printing the lessons." (E. P. Mawrer.)

I received the Quarterlies and have looked over same. They are true to Brother Smith's characteristic way of presenting a matter, and I feel sure that he who studies the same will appreciate the splendid comments made. (N. B. Hardeman.)

"I have received copies of Sunday-school literature edited by Brethren F. W. Smith and F. B. Srygley. To know these brethren is to know the character of the literature—true, loyal, and faithful to God's word. I shall recommend it where I go." (John R. Williams.)

"Our congregation here has been using Bible helps in our classes for a number of years. We now think that the Quarterlies published by the Gospel Advocate Company are well arranged and will be a much-needed help to many congregations that will use them." (P. G. Potter.)

"I regard your Bible Lesson Helps as being as good as the best. I simply see no room for improvement. I have been using my influence for this literature ever since I first saw them, and shall continue to do so. I will try to introduce it in as many places where they do not use 'literature' as I possibly can." (Gus Nichols.)

"I beg to gladly acknowledge the recent receipt of your sample copies of Bible Helps, and wish to thank you for the same. I am only of the conviction that your Quarterlies will meet with the hearty approval of the general brotherhood. I shall readily encourage the congregations with which I come in touch to order your Bible-school literature." (G. W. Nicholas.)

"I congratulate you upon your effort to improve the Bible Lesson Helps. The present edition is simply excel-

lent, and, I think, will meet the popular demand for the Sunday-school and also for the home. There seems to be a growing demand for literature that will aid in the systematic study of the Bible, and a glance at these lessons shows that you have fully met the demand." (J. S. Peacock.)

I am glad to express to you my indorsement of the arrangement and presentation of the lessons of the new Quarterlies which you sent me for examination. They are clear, logical, and concise. I feel that the different grades in Sunday-school work who use these Quarterlies will immediately grasp the thought that is meant to be conveyed. I unhesitatingly commend these Bible helps to the brotherhood, and bespeak great progress for those who use them. (E. E. Shoulders.)

I have examined the three Quarterlies, and am glad to say that I find them to be in that high grade that the literature you have formerly sent out has ever maintained, both in the mechanical work and editorial strength. The very fact that F. W. Smith edits the Advanced Quarterly and F. B. Srygley the Primary and Intermediate should be commendation enough as to the soundness and clearness of the doctrine taught in them. I wish them a large circulation. (S. H. Hall.)

"It is a pleasure to me to commend the Bible Lesson Helps that you publish. I have had occasion to examine them pretty thoroughly during the current year, as well as in former years, and I hesitate not to say the 'helps' this year appear to be more simplified than those of former years. A simple analysis of the subject with pointed suggestion that is thought-provoking is the best 'help' to direct the mind of the student of the Bible to learn the word of God. It has seemed to me that the 'helps' this year have aimed to be of this kind, and they have been satisfactory to me." (C. D. Crouch.)

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Commendations of the Gospel Advocate.

J. V. Armstrong Traylor, Louisville, Ky., writes: "I am glad to see the Gospel Advocate fulfilling its mission 'in defense of the gospel' as it did in the days of D. Lipscomb and E. G. Sewell. I shall do my best in placing it in homes during my evangelistic work."

James H. Morton sends in his fifty-sixth subscription. He is now in his eighty-first year, and has been preaching the gospel since 1868. While we appreciate sincerely every commendation, I am sure it is pardonable in us to appreciate such as his most.

"I have been without the Gospel Advocate for some time, and, on seeing a copy this morning which was left in my mail box, I was so proud to see it again that I am sending you a check for a year's subscription." (J. D. Whitfield, Waverly, Tenn.)

H. C. Harris, Homestead, Fla., writes: "I enjoy reading the Gospel Advocate. I think it was never better than it is now. I have been reading it for thirty years."

Charles F. Hardin says: "The Gospel Advocate is getting better all the time, and is just different, somehow. I do like it."

"Let me say that the editors of the Gospel Advocate are putting out a one-hundred-per-cent good paper. It is what I call a real journal." (Foy E. Wallace, Jr., Oklahoma City, Okla.)

Bible Helps.

BY C. E. HOLT.

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Editorial

A Great Woman.

BY J. C. M'Q.

Wilson Vantrease says: "We have some good women in our congregation who are so good to keep the preacher and his wife that I would be glad for you to write an article for their encouragement on a great woman."

There are many great women mentioned in the Bible, but I am sure Brother Vantrease refers to the one mentioned in 2 Kings 4: 8, which reads: "And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread." It is difficult to say just how much was intended to be expressed by the phrase, "a great woman." It is often used to signify the possession of large wealth and no more, but from the connection it evidently means more here. Nabal was called "great" because he possessed three thousand sheep and a thousand goats. (1 Sam. 25: 2.) The man was churlish and evil in his doings. Sheep and goats were more than a righteous life, and wealth covers more sins than charity ever did! The worship of mammon is the most universal and intense of any worship even in this so-called Christian country!

But this Shunammite woman had other claims to greatness. Her home was in the little village of Shunem, on the southern slope of Little Hermon, commanding a splendid view of Mount Carmel and the plain of Esdraelon. It is indebted for the immortality of its name to this noble though nameless woman, whose many virtues stand out so preëminently in the sacred narrative.

1. *She lived to do good to others.* The instance which is recorded is typical. It was the natural outflow of a generous and benevolent heart. Elisha in his journeys frequently passed through Shunem. This woman, who was rich according to the standard of that humble village, constrained him to eat bread. He was dependent on the people for food and shelter, and in that time, when the nation was fearfully corrupted by Baalism, there were none too many who cared to show kindness to a public enemy of Baal. Especially was this true of the rich, who were all too ready to yield to the sensuous charms and the sensual rites of the false

religion. The woman evidently knew the character of Elisha from the life he lived. We are known more by our deeds than by our words. He was slow even in this case to accept her thoughtful hospitality. Mark, she *constrained* him. It was after earnest and persistent entreaty that the prophet accepted her hospitality. She was sensible and practical in the furnishings of his room. In it she set for him a bed, a table, a seat, and a candlestick. This was the prophet's chamber on the wall, to which he had free and easy access. He was welcome, for her benevolence was hearty and unsolicited. It was urged upon him. Much depends on the spirit in which our benefactions are bestowed. She respected goodness. She tendered her hospitality to Elisha because she knew him to be "a holy man of God." She had neither love nor sympathy for the vain, the idle, and the wicked, but paid her homage to truth and goodness and piety in the persons of the prophet, their needy representative and champion. She was fearless and prompt in giving her influence to the side of truth and right. She did not seek the popular pulse and then drift with it. She had the moral courage to do right, regardless of the consequences. She was too brave and conscientious to accept the idolatrous worship, supported, as it was, by the throne and the court. All of this goes far to establish her claim to the distinction of "a great woman."

2. *She was contented with her lot.* When Elisha, with a desire to bless her, asked, "Wouldest thou be spoken for to the king, or to the captain of the host?" She answered: "I dwell among mine own people." There are few things more essential to holiness than contentment. We live in a feverish, thankless age! How prone are we to covet what belongs to others! Look at this great woman! She had no selfish ambitions and eager desires for place and power. She was not like the feminists seeking office, neither did she worship at the shrine of Fashion. Her cup was full. My husband, my house, and my people are all I desire. Thrones, courts, camps, and the glitter of official honors have no charms for me. I would do good where I am, and live and die and be buried among mine own people. Great and wise woman! How few possess thy genuine nobility! Contentment is one of the great lessons of the New Testament which all should learn. It is the spirit within us, rather than the outward condition, which causes discontent. In the humblest condition contentment will extract honey from the rock and make the wilderness blossom like the rose. A discontented, sour, restless spirit will lend its curse to wealth and fame and transform an earthly paradise into a hell. God has given us enough to do in whatever sphere he has called us. By a cheerful acceptance of our lot we show ourselves truly pious and faithful to God. Paul is an example: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." (Phil. 4: 11, 12.)

3. *She was not thoroughly satisfied.* The answer of the Shunammite does not show perfect satisfaction, but the sequel shows to the contrary. Her answer does evince that she was content to walk in the way God chose for her and that she was unwilling to seek another, lest it be for the worse. She had no child; but if God willed it so, her heart would be gladdened by such a gift. Doubtless, as every pure, godly woman who is childless, she had often experienced trouble to suppress her maternal instincts. Elisha rightly divined as much; so, through the goodness of God, he gave her a child to cheer and brighten her life. It is difficult to conceive of the joy and sunshine which must have come into her life with the advent of that son. But life is not all sunshine. Soon the clouds arise to drive away the sunshine of that home. The son is taken sick and dies. Is she now rebellious and does her faith desert her?

4. *She had great self-control and faith in God.* She did all she could to nurse her son back to health while living; but now that he is dead, does she nurse her selfish grief and murmur against God? Most emphatically no. She takes the body of her son to the prophet's room, which is sacred and where no one will intrude, and prepares to go to Mount Carmel to seek aid of the prophet. The prophet had given her the child; could he not, if it be God's will, restore the life of the child? She locked her grief in her heart, put a seal on her lips, and practiced such wonderful control that her husband did not understand why she was going to Mount Carmel. It was neither new moon nor the Sabbath. Thus it develops that she was in the habit of making weekly and monthly visits to Mount Carmel in order to worship God. Her fidelity puts to shame the faithfulness of many Christians. Think how she traveled twelve miles every Sabbath and every new moon. She did not have an automobile or lightning express, but a slow conveyance. Her husband could well trust her, for she would do him good and not evil. When the servant of the prophet asked to know if it was well with the child, she answered: "It is well." The infidel has said that "she lied." No, no, but her faith was so strong in God that she realized that whatever God does is well. If God willed that the child should not be restored to life, "it is well." She realized that God always does right. Would that we had more people like her! The world is sadly in need of such faith. God is good to those who put their trust in him. The prophet restored the life of the child. May we learn never to be faithless, and may we realize that the mercy of the Lord endureth forever.

Questions Concerning the New Testament Use of the Term "Church."

BY M. C. K.

From Brother Lucas North, of Ethridge, Tenn., I have received the following questions called out by Brother Lee Jackson's article in the Gospel Advocate of September 28, 1922, and my comments on it in our issue of October 19, 1922:

1. If I use the term "church of Christ," does my so using it evidence that I do so "to the exclusion of other names by which God's church is divinely called?"
2. Are there Christians outside of the "church of Christ" ("my church"—Matt. 16: 18)?
3. Where can be found "churches of Christ in Tennessee" which are not included in the expression, "the churches of Christ in Tennessee?"

Answering them in the order in which they are propounded, I ask our readers to note carefully the wording of the questions and with equal care to note the comments on them.

1. "If I use the term 'church of Christ,' does my so using it evidence that I do so 'to the exclusion of other names by which God's church is divinely called?'" It depends altogether on how you use it. If in referring to the church you use the term "church of Christ" alone and never use any other, then I answer *yes*; if you use other terms in referring to it, I answer *no*. My criticism was aimed at those who use the term "church of Christ," but never use any other New Testament designations of the church. This class of persons speak glibly and constantly of "the church of Christ," but they never use the term "church of God" nor any other New Testament term. With them, it is "the church of Christ" all the time, but never "the church of God;" and yet, as a matter of fact, the latter term occurs frequently in the New Testament, but "the church of Christ" never occurs. I am not here objecting to the designation "the church of Christ," for the idea which it conveys is clearly presented in other words in the New Testament, and therefore it is all right to use it, since it conveys a New Testament idea; but why should it be used to the exclusion of other designations which are plainly given

in so many words in the New Testament? Clearly it should not be so, and the only reason why it is thus exclusively used is simply because those thus using it are influenced by a denominational or sectarian idea; that is, they have the idea that only a part of God's church—namely, those who oppose organs and societies—constitutes "the church of Christ," and hence they speak of "the church of Christ" and "the Christian Church" in such and such a town, which is purely sectarian, because "the Christian Church" here designated has some of the members of "the church of Christ" in the said town. Hence, to speak thus of "the church of Christ" and "the Christian Church" in a given place is not to speak according to the New Testament, for the simple reason that whenever and wherever it uses the term "church" as applied to a given place or territory, it includes all the members of the church at the said place or in the said territory. There is no exception to this rule. It is a universal fact in the New Testament, and the principle involved is violated whether we simply use the two terms, "the church of Christ" and "the Christian Church," or use them with any other number of names of denominational bodies, as, "the Baptist Church," "the Methodist Church," "the Presbyterian Church," etc. All of these terms, *as thus used*, including the term "church of Christ," are clearly sectarian, because no one of them, *as thus used*, includes *all* the children of God.

Now, as is often the case, suppose all these denominations just named exist in one town; then, where is "the church of Christ," *in the New Testament sense*, in that town? Without hesitation, I answer, it is divided and scattered among all those denominations *wherever a Christian is found among them*. There are many persons among them, as they usually exist, who are not in "the church of Christ" at all, for the simple reason that they have not complied with the law of induction into that church.

2. "Are there Christians outside of the 'church of Christ' ('my church'—Matt. 16: 18)?" *No*, not when that term is used *in the New Testament sense*.

3. "Where can be found 'churches of Christ in Tennessee' which are not included in the expression 'the church of Christ in Tennessee?'" *Nowhere at all*, when that term is used *in the New Testament sense*. Speaking in this sense, "the church of Christ in Tennessee" includes all the children of God in Tennessee, and, hence, all the local "churches of Christ" in Tennessee. In short and in fine, all Christians in Tennessee—all the children of God in the State—constitute "the church of Christ in Tennessee," otherwise designated in the New Testament as "the church of God," just as all Christians in "Judea and Galilee and Samaria"—all the children of God in that province—constituted "the church throughout all Judea and Galilee and Samaria." (Acts 9: 31.)

The one idea on this subject to keep constantly in mind and to be never overlooked is the New Testament fact that Christians or God's children, no matter where they are nor how badly they may be divided, constitute God's church or Christ's church. Let the reader carefully ponder this thought. To illustrate this New Testament idea, let us suppose there is a strictly sound and loyal church in some town where, in addition to it, there are, say, a hundred other Christians who happen to be in the different denominations of the town—fifty among the Baptists, twenty-five among the Methodists, and twenty-five among the Presbyterians; but we know they are Christians because they have believed in the Lord, repented of their sins, and been buried with the Lord in baptism as the New Testament requires, and are otherwise following the Lord, although in some things they are entangled in error. Now, while it is correct to speak of that sound and loyal church in the town as "the church of Christ" or "the church of God" at a particular place in the town, nevertheless it is not correct to speak of it as "the church of Christ in the town," for the

simple reason that there are one hundred persons who are a part of the church in that town, but they are not a part of that local congregation. Hence, if we would avoid denominational or sectarian parlance, when we speak of "the church of Christ of that town," we must use the term to include those other one hundred Christians. Let it be distinctly understood and never forgotten that wherever a Christian is, there is a part of the church of Christ or the church of God.

Finally, if any querist still fails to see these truths and is not yet satisfied that a part of the church of Christ is frequently entangled in error among the different denominations, then, when such persons come forward in our protracted meetings or at other times to unite with us on the one divine foundation and we receive them without baptizing them again, will such querists please tell us *how and where such persons got into the church?* Furthermore, since, according to the known facts of history, there was not a solitary Christian on earth when Alexander Campbell and his collaborators began their reformatory and restorative work who was not in some denomination, *where was the church of Christ* when they began the said work? I should be glad for any one who does not believe that some of the church of Christ is sometimes divided and existing among different denominations to answer these questions.

Recreation—The Bathing Beach.

BY H. LEO B.

I am fully aware of the fact that if one speak against an idol, one brings condemnation of its worshipers upon his head; if one cry out against a popular evil, one does so at the risk of becoming unpopular; if one denounce the fashionable sins, one incurs the displeasure of all who worship at the shrine of the goddess of pleasure. Yet he who sees these sins and their soul-destroying tendencies, but will not warn the people against them, is unworthy the confidence of man and the blessings of God. One who fails to condemn sin in high places, sins which are popular, is cowardly and belies his own conviction. One must have courage to speak the truth, to condemn sin, and warn people against it. If one fears that he will become ostracized by society and crucified by the clamoring pleasure-loving mob, one is unfit to be a teacher of man and a preacher of the Lord Jesus Christ. The one who sees these evils and through cowardice will not denounce them is a poltroon and an arrant coward. It appears to me that the preacher who has a few set sermons on a few abstract principles and preaches these in a canting way fails to fill the mission of a preacher of the gospel. The truth of the gospel of Jesus Christ is applicable to all modern evils, and specific application should be made in a tangible way.

One of the principles or rules for recreation is that whatever is indulged in must be right. No *sin* or *evil* can come in the class of *recreation*. The amazingly popular custom of the modern "bathing beach" and "swimming pool" comes in the class of evils. This habit of boys and girls, men and women, going in bathing together has increased enormously within the last few years. It is looked upon by those who participate in it as a recreation. Swimming is a wholesome exercise and may be a recreation. No one would raise any objection to any one's learning to swim. Neither does any one think that bathing is a sin. The sin is not in the swimming nor the bathing, but lies in the indecent and immodest association of boys and girls, men and women. The modern practice brings the sexes together in a way which destroys, in a measure, at least, proper respect the one for the other. Of course, some one is ready to say: "What is the harm in it?" Others are ready to say: "Nearly everybody is doing it." But, of course, this does not make it right.

I think that I can point out clearly and definitely the

wrong that is practiced. In order to enjoy the bathing privilege to the full, one must have on or be dressed *only* in a bathing suit. This bathing suit is an immodest and indecent dress for ladies or gentlemen in the presence of either ladies or gentlemen. The bathing suits for boys and men are immodest in the presence of men, to say nothing of their indecency in the presence of ladies. The bathing suits for girls and women are improper and indelicate in the presence of women, to say nothing of their lewdness in the presence of men. Any habit which destroys modesty and refined feelings is sinful and should not be practiced as a recreation. It must stand to reason that when boys and girls, men and women, who are three-fourths nude, play on the beach together and wrestle together in the water, they must break down that modest reserve for each other and destroy that purity of thought which are needful for nobility of character. Modesty is one of the chief charms of womanhood; destroy this, and you have impaired seriously the character. Cicero said that "modesty is that feeling by which honorable shame requires a valuable and lasting authority." Indeed, a girl or woman without modesty is weak and shameless. No one can afford "to step over the bounds of modesty." Every one is on dangerous ground when that line has been crossed. One becomes a prey to all the lustful passions, lewd thoughts, and degraded conduct when modesty has been driven away. One has truly said:

"Immodest words admit of no defense;
For want of decency is want of sense."

Christian people are less excusable than any other class. They claim to be imitating Christ; to be guided by his truth and inspired by his life. Yet many of them have been lured into the sinful practice of the "bathing beach." Church members have been known to go on the first day of the week in large numbers and in small groups to the bathing pool or river and revel in the sensual gratification of the flesh for a few hours, and then come out of the water and spread the Lord's Supper and go through the form of remembering his death and suffering, and then go back into the water to revel a few more hours. It is difficult to think that any of them have worshiped God. They have deceived themselves, but not God or the world. It seems to me that Christian fathers and mothers should teach and restrain their children from such practices. In many places the citizens who live near the bathing places have been so outraged by the indecent conduct, even of church members, that they have threatened to appeal to State authorities to stop the conduct.

God has given instruction to his people as to how they should dress. He requires "that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works." (1 Tim. 2: 9, 10.) God's people must always combine in dress, simplicity, decency, and modesty. When they fail to do this, they fail to obey God. When one is wearing only the modern fashionable bathing suit, one is not adorning himself or herself "in modest apparel, with shamefastness and sobriety." Further instruction is given in these words: "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel: but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3: 3, 4.) One cannot revel in the lustful practice of the "bathing beach" without sinning against this instruction. May the servants of God warn the people against this modern evil, and may the people be wise enough to see the danger and be good enough to turn with courageous hearts from it and seek a recreation that will not destroy the soul culture of modesty and flagrantly insult common decency.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Some Things About the Church.

BY C. R. N.

"Upon this rock I will build my church." (Matt. 16: 18.) Such was the promise of the Master. That the church was built and existed in the days of the apostles is not a question of controversy among those who believe the New Testament.

There are a great number of churches in the world to-day, differing in doctrine and polity, and in many instances diametrically opposed the one to the other, and each making claim to being the church the Lord built. That this cannot be true must be evident to those who seriously consider the teachings of the Lord. After his prayer for unity (John 17), the Lord would not establish churches which war among themselves, and necessarily must continue this war so long as they subscribe to doctrines which are irreconcilable and practices which do not remotely resemble.

It is not my purpose in this to attempt to identify the church the Lord built. At some other time we shall have a study in this effort.

How many churches did the Lord build? "There is one body." (Eph. 4: 4.) Not only is it declared that there is "one body," but it is affirmed that there is "but one body" (1 Cor. 12: 20), and that Christ is the head of the body. "And he is the head of the body." (Col. 1: 18.)

What is the "one body?" "And he is the head of the body, the church." (Col. 1: 18.) A clearer, more emphatic statement cannot be made than that there is "but one body," and that "the body" is the church. It must follow, then, that there is one church, but one church built, by the Lord.

"One church is as good as another" is often declared by members of the man-made churches and some who are not members of any church. If by such statement one contemplates only the human organizations which are known as churches, such may be true, and I would feel little interest in controverting the statement; but surely no one who recognizes the Lord as more than a man, and reverences him, intends to include the church he built in the statement that "one church is as good as another." In fact, I have yet to meet a man who really means what the statement sets forth; for, when asked about the Roman Catholic Church or the Mormon Church, he will very promptly tell you that he does not intend to include them in the affirmation "that one church is as good as another." Quite all they mean by such a statement is that the churches they think are as good as the other churches are as good as the other churches. In each instance they must be allowed to exclude from the group of churches such as they wish.

There are men to-day who are fully persuaded that they can write a better book for the guide of men than the Bible, and they are forward in pointing what, in their self-styled wisdom, they declare to be mistaken and inaccurate statements in God's revelation. So men are also found who are quite certain that the church the Lord built is no better, if, indeed, it reaches the high standard of efficiency they insist the churches built by men have reached. Such views led men to formulate their own rules for church discipline and to formulate into human creeds the doctrines to which the respective churches subscribe. They entertain the view that the statement of their respective doctrines as found in the creeds they have made is a superior statement

to that which may be found in the Bible, or that the doctrine they wish to express and record in the creed is not found in the Bible. He who thinks "one church is as good as another" must also think that one creed is as good as another, and any one of the creeds as good as the Bible, or better, else the Bible would be sufficient.

"Saved and then join the church." Many who are uninformed in the teaching of the Bible and others who are blinded by false teaching are often heard to say that they think "one should be saved and then join the church of his choice." If "one church is as good as another," it must be that a choice cannot be made because the intrinsic value of one church is greater than that of any of the other churches, nor that the doctrine reflected through the members of one church is any better than that which is reflected through the members of another church. The choice, then, is not made because of the righteousness of the doctrine and practice of one church being better than that of another church, but because of your personal preference, in which you become the arbiter of what is right; or is it that your choice of the church is that your personal friends are in that particular church or you like the minister of that particular church?

But is it true that one is saved and then joins the church? If one man can be saved without being a member of the church, could not ten men be saved without being members of the church? And if one man or ten men can be saved and not be members of the church, could not all men be saved without being in the church? If yes, and all men should decide to be contented to enjoy salvation without becoming members of the church, what would be the result? Would there be, could there be, a church? Is it one's duty to become a member of the church? If yes, can one reach heaven who persistently refuses to do his duty? If it is meant that one can be saved without being a member of the man-made churches in the world, I readily agree, indeed. I so contend. The Baptist Church teaches that one can be saved without being a member of the Baptist Church; the Methodists insist that membership in the Methodist Church is not necessary to salvation. That they are correct in such teaching must be evident, for there were thousands saved before the Baptist, Methodist, or any of the man-made churches existed. The apostles and the other saints of New Testament times knew nothing of the Baptist, Methodist, and other human institutions now known as "churches."

But can one be saved without being in the church the Lord built? The church the Lord built is his body. "He is the head of the body, the church." (Col. 1: 18.) "For his body's sake, which is the church." (Col. 1: 24.) The body being the church, if one is saved without being in the church, he is saved without being in the body of Christ—he is saved without being in Christ; for to be in Christ is to be in his body, and his body is the church. Can one be saved without being a "new creature?" If not, then one cannot be saved without being in Christ, for one must be in Christ to be a "new creature." If any man is in Christ, he is a new creature." (2 Cor. 5: 17.) But to be in Christ is to be in his body, which is the church. (Col. 1: 24.) Again, can one be "saved" and not be saved? If not, then one cannot be saved without being in Christ, for salvation is "in Christ." (2 Cor. 2: 10.) To be in Christ is to be in his body, which is the church. It must follow, then, if one can be saved without being in the church, he can be saved without the "salvation which is in Christ."

If the God of love is most appropriately worshiped in the Christian temple, the God of nature may be equally honored in the temple of science. Even from its lofty minarets, the philosopher may summon the faithful to prayer, and the priest and the sage exchange altars without the compromise of faith or knowledge.—Sir David Brewster.

Query Department

BY J. C. McQUIDDY

A "Truth Seeker" from Parsons, N. M., desires an answer to the following questions: "(1) What is the difference (if any) in our soul and our spirit? Also, what difference is there in an angel and a departed spirit? Have the angels all lived in the flesh? (2) Should a Christian woman (whose husband is not a Christian) offer thanks at the table? (3) Would it be right for a Christian woman to take the Lord's Supper alone in her home?"

1. "Truth Seeker" is trying to digest a very tough and gristly piece of meat for a babe in Christ. "Soul" is defined "the internal spirit, but occasionally the animal life." That is its use in the Bible. "Soul" and "spirit" are sometimes used interchangeably in the Bible, sometimes they are used as distinct; which means that the soul and spirit in part are identical, in some parts they differ. The Bible does not set forth the difference, so I conclude it is not essential for us to know. It is generally thought that the soul is the animal life possessed in common by all animals and that the spirit is the immortal part of man which does not die when the body dies. This may be right, it may be wrong; I do not know. An angel is a messenger, a celestial being superior to man in power and intelligence. In the Scriptures the angels appear as God's messengers. A departed spirit is one which has left the body.

2. Yes. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.)

3. We have no example in the Bible of a woman alone partaking of the Lord's Supper. This scripture has some bearing on the subject: "For where two or three are gathered in my name, there am I in the midst of them." (Matt. 18: 20.) Christ and the Christian woman are two. I can see nothing wrong in such action, provided there is no body of Christians within reach.

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A subscriber asks an explanation (1) of the expression, "earnest of the Spirit," as found in 2 Cor. 1: 22; 5: 5; and (2) 1 Cor. 13: 9-12. He says: "We have a difference of opinion as to when that 'perfect' time is when we shall see face to face."

1. The first passage referred to (2 Cor. 1: 22) reads: "Who also sealed us, and gave us the earnest of the Spirit in our hearts." The next passage (2 Cor. 5: 5) reads: "Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit." "Earnest" means a pledge. "The earnest of the Spirit" is a sure proof of a fulfillment of all that the Holy Spirit has promised. His promises are sure and will never fail.

2. The other passage inquired about (1 Cor. 13: 9-12) says: "For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known." Attention to the connection of 1 Cor. 13 shows that Paul is speaking of spiritual gifts, the gift of prophecy, the understanding of all knowledge and mysteries, which were miraculous gifts of the Holy Spirit. When the perfect will of God is come, the gifts of prophecy, healing, understanding mysteries, and miraculously acquired knowledge shall be done away. Knowledge is not then to be sought through miracles, but by learning the

perfect will of God. Eph. 4: 1-13 means the same thing: "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." The gifts were to serve until the full knowledge was received to make them one in faith and to bring them to the fullness of the stature of men and women in Christ. The New Testament contains the knowledge necessary to make full-grown men and women in Christ. While this was true when a full revelation came from God, it will also be doubly so in the glorified church.

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C. H. Humphreys, of Nesbitt, Miss., inquires to know the meaning of 1 Pet. 3: 19, which reads: "In which also he went and preached unto the spirits in prison."

I can do no better than reproduce the answer of David Lipscomb to this question which appears in "Queries Answered by Lipscomb and Sewell," compiled by M. C. Kurfees, pages 512, 513:

This is a question that we answer on an average four or five times in a year, and yet the answer makes no impression. We answered it on pages 41, 136, 185, and 809 of last year, two of these rather lengthy discussions; in 1905, five times. It discourages us that the answers are so little read or so soon forgotten. But we have never seen how a person can misunderstand it that would look at all the facts. As introduction we quote: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." (1 Pet. 1: 10, 11.) We quote this to show that Christ's Spirit in the ancient prophets did testify and teach his will to the people. Now consider this passage: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; [he] being put to death in the flesh, but quickened in the spirit; in which [spirit] also he went and preached unto the spirits [now] in prison, which aforetime [when he preached to them] were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water." (1 Pet. 3: 18-20.) The preaching was done to the spirits now in prison, by the Spirit, through Noah, when they were disobedient while the ark was preparing, and the result of that preaching was eight souls were saved by water in the ark. The result of the preaching was, eight souls—Noah and his family—were saved by water. This fixes beyond all doubt when and how the preaching was done.

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H. R. Daniel, Elkton, Ky., requests an answer to the following question: "If a woman leaves her husband for any cause except fornication and marries another man, and presents herself for baptism while living with her second husband, would it be right to baptize her?"

It is not possible to scripturally baptize an impenitent person. Penitent believers are scripturally baptized. No one would baptize a person who persists in stealing or who is drunk. No person who is living in open rebellion to God, who is living in adultery, is penitent. When the woman gives up her second husband and ceases to live in adultery, then she may be scripturally baptized. So long as she persists in her disobedience and rebellion to God, it is folly to baptize her, for she does not loathe and hate all sin. "I tell you, Nay: but, except ye repent, ye shall all in like manner perish." (Luke 13: 3.)

Let not the blessing we receive daily from God make us not to value or praise him because they be common.—Isaak Walton.

Home Reading

What You May Do.

Just a smile when the road seems hard,
Just a laugh in the gloom;
Just a hope when the soul seems scarred,
Like a light in a darkened room.
Just a touch of a tender hand,
And a song, and a bit of prayer;
Just the courage to understand—
And the heart to truly care!

Just these things—and your life may be
A perfect poem to the world;
Just these things, and the earth can see
Your mind like a flag unfurled.
Just the touch of a tender hand,
And a message from God above;
Just the courage to understand,
And the heart to truly love!

Never a man will pass you by
That does not take of your cheer;
Never a woman will meet your eye,
That does not hold you dear.
Poets and artists, they do their best.
But yours is the better part,
For you give of a friendship Christ has blessed,
And the love of a helping heart! —Selected.

What Was It?

Bushy Tail stopped short beside the gardener's cottage. He looked all around with his bright, beady eyes. "No one is looking; in I go," he said, and disappeared from sight. He crept quietly under the house and crawled over to a dark corner. "I'm so glad I found this nice, warm place first," he said. "I can have such nice, quiet naps here. No noisy squirrels to bother." So he curled up on a soft bunch of dry grass and went sound asleep.

Just as the sun was peeping over the hills, Bushy Tail bobbed up. "My, what a fine nap! Now I must go out for breakfast," he said. Out he scampered away over to the big tree, where he had buried some nice nuts. Scratch, scratch—the little paws went so fast you could hardly see them; and, then, in just a minute, he was sitting up very straight eating his breakfast. Then he started out to find his friends.

"Tag, you're it!" shouted Bunny Boy, as he gave Bushy Tail a hard slap on the back. Bushy Tail liked to play "tag," but he liked to be the one that did the tagging first. Are boys and girls ever like that? But his nap was so restful and his breakfast so good that he felt pretty good-natured. Around the trees they flew, having the jolliest time ever.

"Where did you sleep last night?" asked one of the squirrels. "We hunted everywhere for you."

Well, he just wasn't going to tell. He found the place all by himself, and he didn't want them there at all.

"O, up in that hollow tree 'way over there," he said, pointing over the little lake. If they were going to follow him, he would send them away off. I don't think any boy or girl would have done a thing like that. Well, they had a long, merry day and lots of nuts and popcorn that the children brought. Bushy Tail crept under a bush for a nap. He had to figure some way to get to his bed without the other squirrels seeing him. So maybe he slept with one eye open. Anyway, after a while he saw the whole bunch scamper off to the other side of the lake. He had to laugh a little over the joke. "O, they think they are going to watch me. O dear! O dear!" and Bushy Tail laughed so he couldn't sleep. "O, I know," he said; "I must take some of my nuts over to my new house. I might get hungry in the night or it might be raining some morning. I

guess I'll do it. So when he saw there wasn't a squirrel in sight, he began to dig again. Pretty soon he had quite a number, and then he began to carry them over. It was slow work, and he got so tired that before it was really dark he crawled into the warm nest and went to sleep.

He didn't know how long he had slept; but pretty soon he awakened with a start. He really didn't hear a noise, but something was wrong. He lay very still and just listened. What was it, anyway? He would rather hear a noise than have that awful, scary stillness. His sharp little eyes looked everywhere, but he couldn't see anything. Just dark, dark, dark. But—O—O, what were those green flashy lights over there?

His tail bristled up so it nearly cracked off. But he couldn't move. O dear! Why didn't the green flashy things make a noise or do something? He was shaking all over. And—yes, the awful lights were coming closer. He must get away. He raised up very slowly, and without looking again at the awful thing he made one bound and was outside. He ran as fast as he ever could; but it was so dark everywhere that he couldn't see very well.

"Me-ow, me-o-ow," came from somewhere in the most terrible voice Bushy Tail had ever heard. O that was it—a cat! But what were the green flashy lights? He never saw anything like that before. But—this was no place for him.

So up the tree he went like a flash. None too soon, either. The cat almost reached him. When he got his breath, he sat very still and looked down.

He felt pretty safe now. Why-ee, there were those green flashy things again! If only he knew what they were! But he never could go to that new place again. He knew that very well; and he supposed the squirrels would find him if he went somewhere else, too. But he guessed he would be safer with his friends, after all. He was sorry he told them a lie. But—but what in the world were those green flashy things? Sometime you look at your cat right straight in the face in the dark and see if you can guess. —Mrs. Alla M. Forster, in Western Christian Advocate.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such and such a dear friend were to die or blessing be removed, they would be miserable, whereas God could make them a thousand times happier without them. In my own case, God has been removing one blessing after another; but he has come in and filled their places, and now that I am crippled and not able to move, I am happier than ever before in my life.—Payson.

Why Things Are So.

We bow to our friends as a matter of courtesy, because that has been the sign of submission ever since man has known anything about himself, as a man.

Men and boys remove their hats as a sign of respect to girls and women, but the origin of the act lies in the fact that in the days when warriors wore helmets they doffed them before women to show their confidence in the gentleness of those who never fought.

Shaking hands is simply an elaboration of the open, gently proffered hand, which has always expressed friendliness. It shows the hand guiltless of a weapon.

The clenched fist of hate shaken in the air is the gesture with which our savage ancestors brandished a spear, a hatchet, or a lance.

Flinging the hands upward, with the palms out, which most of us do when horror struck, is part of the instinctive invocation to God for help and protection which primitive people always make when frightened or in danger.—Christian Leader.

YOUNG GIRLS NEED CARE

Mothers, watch your Daughters' Health

Health Is Happiness

From the time a girl reaches the age of twelve until womanhood is established, she needs all the care a thoughtful mother can give.

The condition that the girl is then passing through is so critical, and may have such far-reaching effects upon her future happiness and health, that it is almost criminal for a mother or guardian to withhold counsel or advice.

Many a woman has suffered years of prolonged pain and misery through having been the victim of thoughtlessness or ignorance on the part of those who should have guided her through the dangers and difficulties that beset this period.

Mothers should teach their girls what danger comes from standing around with cold or wet feet, from lifting heavy articles, and from overworking. Do not let them over-study. If they complain of headache, pains in the back and lower limbs, they need a mother's thoughtful care and sympathy.

A Household Word in Mother's House writes Mrs. Lynd, about Lydia E. Pinkham's Vegetable Compound.

"My mother gave me Lydia E. Pinkham's Vegetable Compound when I was 14 years old for troubles girls often have and for loss of weight. Then after I married I took the Vegetable Compound before each child was born and always when I felt the least run-down. Both my

sister and sister-in-law take it and have only the highest praise for it. It has been a household word in my mother's house for years." — Mrs. KATHERYN LYND, 2431 Gladys Ave., Chicago, Ill.

A Little Book Helped Her to Decide

Milwaukee, Wis. — "My daughter took Lydia E. Pinkham's Vegetable Compound as she was so weak and did not feel like going to school. She was like that for a whole year before taking your Vegetable Compound. I found a little book of yours in our mail-box and decided to give her your medicine. She is now strong and well and attends school every day. We recommend your Vegetable Compound to all mothers with weak daughters. You may use this letter as a testimonial." — Mrs. E. KLUCZNY, 917 20th Ave., Milwaukee, Wis.

"I was always feeling tired and sleepy, was losing in weight and would faint at times. I had other troubles too, that made me feel badly. I read your little books and heard friends talk about the good Lydia E. Pinkham's Vegetable Compound had done them, so I have taken it too. The results are most satisfactory, for I have gained in weight and my bad symptoms are gone. I recommend your Vegetable Compound to all my friends and you may make whatever use you like of this letter." — GLORIA RAMIREZ, 1116 9th Ave., Tampa, Florida.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

Obituaries

Shaw.

Jeremiah Flowers Shaw, son of Solomon Meacham and Elizabeth Kearley Shaw, was born on October 12, 1844. He entered into rest on October 23, 1922, at his home near Dixon Springs, Tenn. On the paternal side, of Irish descent, his ancestor, Lord Thomas Shaw, was given a grant of land in Kentucky for gallantry during the American Revolution. On the maternal side, he was a descendant of a Huguenot family, "Frere," of Northern France. The name was finally Anglicized to "Brothers." When only sixteen and a half, he became a member of Forrest's Cavalry, Stearns' Command, Company G., Captain McGregor, C. S. A. In the year 1864, while carrying a dispatch from Forrest to Dibrell, he was wounded in the left shoulder and arm. On December 15, 1867, at Hiwassee, Tenn., he was married to Mary McAlister Burfred, daughter of Benjamin W. and Joyce Hardwick Burfred. Of this union were five children. Three—James Hardwick, Jere, and Bernard—are deceased. The two surviving are Phil D. Shaw and Mrs. Kate Lee Keyes. The wife preceded him on November 7, 1907. In September, 1894, he obeyed the gospel under Brother T. B. Larimore. For twenty-eight years that little congregation has felt his influence, for his life has been a benediction to those who knew him. May God help us to hold our faithful until we are called hence.

HIS LONELY DAUGHTER.

Burtis.

On November 20, 1922, the messenger of death visited the home of Brother and Sister S. S. Burtis and took from their embrace their precious little boy, Sterling Sanders Burtis, who was born to them on March 11, 1917. Diphtheria was the cause of little Sterling's death. He died at home at Rockwall, Texas, and was buried in the Dulaney cemetery, near Celeste, where his godly grandfather, Brother J. E. Chiles, was buried. I have often thought Brother Sterling Burtis and his wife had one of the sweetest and happiest families I ever met. They are sad now over their loss. Very few children were admired as this little fellow. He was so bright and promising. The beautiful floral offering proved that he was a lovable child. I made a talk at the grave to the living on the uncertainty of life and for all to be ready when called by death. May Brother and Sister Burtis remember the words of David found in 2 Sam. 12: 23: "I shall go to him, but he will not return to me." Heaven is sweeter and brighter to them now, as they have a greater interest there in the person of little Sterling.

J. B. NELSON.

Jones.

On September 12, 1872, Miss Ida Beasley was born. In 1886 she was baptized, and she remained a faithful, devoted member until she heard her summons, "Well done," on November 14, 1922. She was married to Mr. W. H.



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McEWEN'S LAUNDRY

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Jones on September 6, 1891. To this union were born five children. Several years ago she took into her heart and home an orphan boy, Clyde Jones, who will, no doubt, feel as keenly the loss occasioned by her death as her own children. Mrs. Jones was a woman of much grace and charms, together with a beautiful character, which made her a favorite among her many friends. She went about doing good. Strangers were welcomed to her festal board, and the poor were never turned away. She left us an example of a pure, clean, upright life, the influence of which can only be measured in eternity. Funeral services were conducted by Elder F. O. Howell, of Jackson, Tenn., at Friendship Church. The floral offerings were many and beautiful. She was carried to Antioch Church for burial.

KATHRYN THOMPSON,

Dies.

Bluford Dies, of Oakman, Ala., was born on December 16, 1903, and departed this life on November 8, 1922. He was a good boy, but never knew what it was to enjoy good health. He confessed his faith in Christ on September 27, 1919, and was buried with his Lord in baptism by Brother G. A. Dunn. Beautiful and impressive services were held at the home by Brother John T. Lewis, of Birmingham. Bluford's few days on earth were sweet, but full of suffering. His father and mother may not be able to understand why God took him from them, but we know that all things work together for good to them that love the Lord. The Lord gave, and the Lord hath taken away. He is only removed to that land above, where all is joy and peace and love, waiting to welcome his anxious parents and all those who loved him to the home where sad good-byes shall never be spoken and where God has promised to wipe all tears away from our eyes.

JEROME MYERS.

Harris.

On October 17, 1922, Mrs. Elizabeth Harris, of McKenzie, Tenn., Route 2, passed from a life of pain and sorrow to one of peace and rest, where sickness and sorrow are unknown. She was born on December 10, 1843, in Carroll County, Tenn. She was married to George Brvson Harris, of Sumner County, in 1868, to which union were born five children. She obeyed the gospel in 1881, under the preaching of Brother Joe Roulhac. She lived a Christian life until death. I am thankful to say that through her influence she caused me to see the true gospel as "it is written," and I am sure that there are many others who feel as I do. In some fairer day, if faithful to God, there will be a glorious meeting where parting is no more.

T. E. ROWLAND.

Bailey.

Sadness came to many hearts near Morrison, Tenn., by the death of Mrs. J. A. Bailey, which came after about three months of suffering. In the death of this good woman a loss is sustained by more than her immediate family. She will be missed in the community in which she lived, and also the church in which she worshiped and which she loved so much. She was an active member of the

church of Christ. She obeyed the gospel at a very early age and remained faithful till the last. Mrs. Bailey came from one of the prominent old pioneer families of Cannon County, Tenn., living near Woodbury most of her life. She is survived by an aged brother (John F. St. John), two daughters, one son, and eight grandchildren. Elder J. R. Stubblefield conducted the funeral services.

FRED J. WARREN.

Turns Night Into Day

New Lamp Has No Wick, No Chimney, No Odor, Most Brilliant Light Known

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 456 Factory Building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps, or ten brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall, or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the Gospel Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.

FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

ECZEMA IS CURABLE

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For Coughs, Colds and Catarrh

Mr. E. W. Marshall, Brampton, Michigan, suffering from Systemic Catarrh involving Head, Nose, Throat and Stomach, claims a complete cure. His letter is convincing:

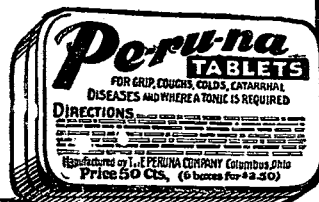
"For the past two years I have been troubled with systemic catarrh. I used several boxes of Pe-ru-na tablets and they have effected a complete cure. I do not hesitate to recommend Pe-ru-na for all catarrhal conditions."

Mr. Marshall is just one of many thousands who have been benefited by Dr. Hartman's famous medicine in the past fifty years.

It is by stimulating the digestion, enriching the blood and toning up the nerves that Pe-ru-na is able to exert such a soothing, healing influence upon the mucous membranes which line the body. It is a wonderfully effective remedy to restore strength after a protracted sickness, the grip or Spanish Influenza.

Keep in the House

Sold Everywhere



Stop that Pain!

It's spoiling your enjoyment and ruining your health.

When you're suffering from headache, neuralgia, sciatica, rheumatism, earache, toothache or any other pain.

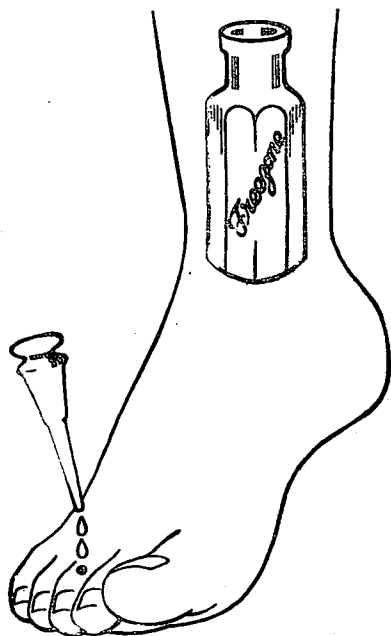
Dr. Miles' Anti-Pain Pills will bring relief without unpleasant after effects.

Buy them of your Druggist.



Corns

Lift Off with Fingers



Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

TETTERINE

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

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

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That "New Church" at Covington, Tenn.

BY J. L. HINES.

In the Christian Standard of October 21, on page 10, the editor is very much elated over the fact that the "Western Tennessee brethren have awakened to their personal responsibility to seize upon the opportunities at their doors and to be faithful stewards of the gospel," and says: "Instead of writing letters lamenting that Covington, Tenn., has not been entered, they arranged to enter that community. They secured Clarke Estate Evangelist Raum, backed him in a gospel campaign, and received the inspiration and joy of participating directly in the presentation of the plea in a county-seat town and in the organization of a plain church of Christ of eighty-five members."

From the above one would be led to think Covington a destitute field until Raum entered and presented "the plea." Does the Standard think "non-progressives" do not present "the plea?" Did the Standard editor know that there was a church of Christ in Covington before Raum went there? If he did not, he knew it was there before he wrote the above, for listen to him: "May the story of planting the cause at Covington, Tenn., briefly sketched on our cover page, help carry broadcast the contagion of group evangelism." And the sketch says: "There was a 'nonprogressive' church of about sixty members and not a solitary 'progressive' there." Now, according to the editor's own words, "the cause" was not planted there until Raum and his coworkers planted it.

I will now ask the Standard editor: Was this "nonprogressive" church of sixty members the church or any part of the church of Christ in Covington, Tenn., before Raum and his coworkers entered that town? If it was, what "cause" did Raum plant there? What "plea" did he preach that had not already been preached there? What "new church" (notice sketch on cover page of the Standard) did he establish there? If the church of Christ was already there and Raum planted a "new church" there, would the "new church" be the church of Christ, too? Ah, the Standard editor has gone to record as teaching that "non-progressives" do not even constitute a part of the "plain church of Christ!" He probably did not intend to do so; but if language means anything, he clearly teaches this very thing.

Brethren, the fight is on. The "dissidents" are our worst enemies, because they will not come out in the open and meet us like men who have nothing to fear. If there is one who will come out and affirm his faith and

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

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

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

How's Your Stomach? and Your Liver?

Health is Most Vital to You

Durham, N. C.—"As for Dr. Pierce's Golden Medical Discovery, which I use constantly, I don't believe there is a better liver medicine made. I use it for headache, stomach disorders, and torpid liver. It is not unpleasant to take and does not leave a constipated condition, as so many of the liver pills and medicines do. It does its work and leaves one feeling like a new person."—Howard Holden, 1306 Glenn Street.

You can quickly put yourself in A-1 condition by going to your druggist and obtaining this Discovery of Dr. Pierce's in tablets or liquid; or write Dr. Pierce, president Invalids' Hotel, in Buffalo, N. Y., for free medical advice.

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No salts necessary, as
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CAPUDINE

practice, let him step out. We shall see.

But, lest the Standard editor forget, I want to ask him again: Do the "non-progressives" constitute any part of the "plain church of Christ?"

Contrary Winds.

BY J. V. ARMSTRONG TRAYLOR.

In this world we shall have difficul-
ties, trials, and tribulations. Con-
trary winds and adverse circum-
stances confront us in our struggles
for both physical and spiritual life.
These winds very frequently blow
upon all countries and communities.
We are sent into adverse winds, but
it may be difficult to understand why.
The great trial met Jesus at the
threshold of his ministry as it often
comes to the newborn babes in Christ.
The devil has had six thousand years'
experience, and he knows when and
where to approach the children of
men.

Mark tells us that Jesus was led of
the Spirit into the wilderness to be
tempted of the devil, but that was not
the only time contrary winds blew
upon the Lord Jesus. During the
time of Jesus' incarnation the devil
fought him very severely with the
Roman Empire. After all of the
offers with which the devil approached
Jesus, he chose the high and stony
path that led to Calvary, a very lonely
and dreary way. When Jesus made
that decision, it meant eternal conflict
with Satan. So it is with those who
believe and obey the Lord Jesus in
this age.

We find in the fourteenth chapter of
Matthew an account of the apostles'
crossing the sea in a boat. The wind
began to blow. They were toiling and
very much distressed in rowing, be-
cause the wind was contrary; and Je-
sus saw them harassed, but for a
while did not go to them.

We may have fair weather at the
beginning of our voyage, and yet meet
storms before we reach the port for
which we are bound. It is no new
thing for Christians to meet with ad-
verse circumstances in the way of
their duty, especially while working
in God's vineyard; but this is a splen-
did way for Christians to feel:

"I feel like singing all the time,
My tears are wiped away;
For Jesus is a friend of mine,
I'll praise him all the day."

When the wind was blowing con-
trary and the disciples were tossed
with powerful waves, they did not
turn backward, but pressed forward.
Troubles, difficulties, and persecutions
may disturb us in our duty to God;
but these must not drive us back, but
through the midst of them we must
press forward.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or
paralyze your sensitive liver by taking
calomel, which is quicksilver. Your
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When John Mark started out with Paul on one of his missionary tours, he could not stand the rugged path in which he had to travel, and he turned back. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9: 62.)

The church developed strength through persecutions from almost every angle. The churches at Colosse, Laodicea, and Ephesus were invaded with Gnostic teachers, and they had much difficulty with the person of Christ; hence, Paul, in reply, says that Christ is "the head of the body, the church." (Col. 1: 18.)

It was Lucian, the skeptic, who very severely censured the Christians as silly and deceiving. The Neplatonist, Porphyry, wrote fifteen books against Christians, and Hierocles wrote two against them.

When the burdens are heavy and the persecutions are strongest, we can see Jesus. It was when Stephen was being stoned that he could see Jesus, and it was in the fourth watch of the night (about three o'clock in the morning) that Jesus came to the disciples.

What shall we do in the storm? In answer, we must look for Jesus. The disciples saw Jesus when the boat was almost being torn to pieces by the boisterous waves, and they possibly thought the shore could never be reached by them. We can readily see what must be done in the adverse circumstances by knowing what the apostles did in the midst of that mighty storm. They rowed through all four watches of the night, and it was in the fourth watch that Jesus came to them. Let us never forget that our Heavenly Father knows the storms that would our way oppose. The apostles were at duty when that great storm compassed them round about, and they noticed how strong and boisterous it was, but they kept rowing until they reached the shore. May we bring this lesson home. "Man's extremity is God's opportunity." Just before departing this life it would be excellent and sweet for every individual to have the ability to speak these words in truth: "Left all for God, self and the world and and wealth, without question, without reserve, without delay."

The Christian must remember that the soul, above all else, is to be kept clean. Sin stains the soul before it touches the mind or the body.—Floyd W. Thomkins.

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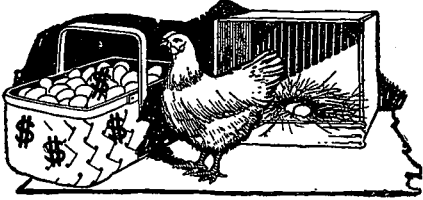
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Field Reports

Fulton, Miss., November 13.—I arrived at my new location on November 4. I am now located at Tilden, Miss. My post-address is Fulton, Route 1. I will devote my entire time to preaching the gospel. Those needing my assistance should address me as above. I am located in a field ripe unto harvest, but must have some way of reaching my appointments, and I am looking to those who know me to assist me in getting some kind of conveyance, that I may be kept busy. Any assistance will be appreciated and used to the advancement of the cause of Christ and the glory of God.—P. D. Lawson.

Adams, Tenn., November 20.—Brother J. G. Malphurs and I are in the second week of what bids to be a most successful mission meeting at this place. There have been two baptisms, one restoration, and one from the Baptists who desired to unite with those who are just Christians. About twelve good people in and near here have made themselves known as "Christians only," admitting their sin of carelessness, but who now resolve to continue steadfastly. God was worshiped "as it is written" here last Lord's day for the first time in several years. A house of worship is already being planned. Brethren, pray for us.—Tommie Nicks.

Imboden, Ark., November 16.—Since my last report I have assisted in meetings at the following places, with the following results: Pleasant Valley, near Swifton, seven baptized; Morriston, three baptized; Wiseman, no visible results; Oxford, no visible results, but an invitation to come back next year for another meeting; Lake City, four additions; Gurdon, no visible results; Swifton, five baptized, and three reclaimed. To-morrow night I shall start a meeting at Melbourne. I will be there over two Lord's days. Then to Guion for another short meeting. This has been the best year's work of my life so far.—A. H. Porterfield.

Rector, Ark., November 21.—The work at Rector and at all other places I have labored seems to be doing well. We have completed our new brick meetinghouse here, and I was permitted to do the first preaching there the first Lord's day in October. We continued until the following Thursday evening, with very good interest and four added. The work is equally prosperous at other places where I preach. The brethren at each of these places have, without my asking, decided unanimously that I should continue during next year, which, if the dear Lord spares me, I will gladly do. Brethren seem to have a mind to work and are living more and more in harmony as the months go by.—J. W. Dollison.

Back to Normalcy in Nutrition

By MARIAN COLE FISHER

In the issue of the Grower of December 10th under the above title, the writer related as briefly as possible some sources of food essentials, citing the importance of meats as an example of protein or muscle building food. Cereals and their products follow as easily available in preparation and assimilation. The eggs, milk and fats that go into the preparation of breads increases their importance in the dietary.

When I see the new slogan, "A quart of milk a day," I always want to add, "with a loaf of bread."

By bread I mean good breads made with good, strong, wholesome flour, made in any form desired, yeast breads, baking powder breads, hot biscuits, muffins, pancakes, etc.

I have never tasted better light bread than that put out by bakers in several Florida cities, but for all of that we will have to yield the palm to Florida as the home of the Quick breads and baking powder biscuit.

This being the case, especial care must be taken in the selection of cereals for that purpose. I would like to see more of the whole wheats and oatmeal used. Too many housewives think that their biscuits, etc., must be as white as the driven snow. This is a mistake. The spring wheat flour, rich in gluten, the meat of the wheat, is a creamy flour, not bleached.

Public Health reports, Medical Journals, and State Legislatures, through State Food Commissions are making educational campaigns against the bleached and self-rising flours.

Since the action taken in July by President Harding to stamp out Pellagra, public attention has been focused on its causes. Medical Science has quite definitely and positively determined that Pellagra is a nutritional disorder, and have singled out as one of its direct causes the constant use of self-rising flours. Many families confine themselves to an almost exclusive use of these preparations. The Journal of the Florida Medical Association reporting the investigations by the New York Standard Commission states: "It came out that — a great deal of sulphate of lime is really used in self-rising flours, sometimes running as high as 25 per cent."

The claim is made and seems well substantiated, that the continued diet of these devitalized flours among the poorer and perhaps indolent is the main source of many diseases. Among the poor not enough fruits and other foods are taken to offset the loss of nutrition.

The writer happened in a grocery in Kentucky, some seven years ago, when the agent for a self-rising flour was obliged to take back a lot of sacks that had become infested with weevils and on account of damp and temperature had lost its leavening strength. I remarked about the loss, and the agent blithely assured me that there would be no loss, as it would be ground over, more leavening put with it and resacked for the market. Up to that time, I confess I had been indifferent, but such methods were a revelation.

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"I have just received samples of Sunday-school supplies edited by Brethren F. W. Smith and F. B. Srygley. I have looked over the Advanced Quarterly for the first quarter. I like the arrangement and comments very much. Indeed, I cannot see a single thing that I think could be improved." (J. R. Bradley.)

"I received your literature, compiled by Brethren F. W. Smith and F. B. Srygley, and will say in regard to it, I think it sound and reliable. We use it in my home congregation (Dunlap), and think it fine. I shall take what you sent me to other congregations where they use none at all, and try to influence them to use this. Thank you." (W. C. Baker.)

"I have received sample copies of the Quarterlies edited by Brethren F. W. Smith and F. B. Srygley. I am well pleased with the clear and concise manner in which the lessons are arranged and treated. I wish to commend them most heartily, for I feel that they will be of great help to all students of the Bible, and especially to the young." (G. W. Riggs.)

"I received the sample copies of the Sunday-school supplies in due time. I waited to express my opinion of them till I could give them a careful examination. I am pleased to say that I have found them first-class in every respect. They are clear, pointed, and scriptural. I like them very much." (Hall L. Calhoun, Professor of Old Testament Literature in Bethany College, Bethany, W. Va.)

"I have examined the Sunday-school literature, and it is fine. To have such men as Brethren Smith and Srygley edit them assures us sound gospel teaching, as they have given their lives fighting for the truth. We are using it in our Bible school (two hundred and fifty-two present last Lord's day), and all are highly pleased. We hope that the influence of the Gospel Advocate may grow as the years go by." (B. F. Harding.)

"For some time I have fully expected to write a word of indorsement of the Bible lessons. For many years I have been reading, studying, and teaching the Bible lesson as printed by you, and have always enjoyed them very much; but I must say, with justice and brotherly love to all, in my judgment, the Bible lessons prepared by Brethren Smith and Srygley are the very best. I will do what I can to give them prestige in my year's work wherever I go." (Frank Baker.)

"I have examined with some degree of care the Sunday-school literature for the current quarter. I find many commendable features both in arrangement and treatment. I like the topical headings with verse references in parenthesis, comments on the Golden Text placed at end of lesson, and the clear, pointed questions. The table of contents is a convenience. No doubt all Sunday-school literature will be improved in future in respect to arrangement, etc.; but, for my part, I find very little to criticize adversely in the present Quarterlies. I passed my sample copies on to a destitute congregation in my home county with recommendation that they use them in their classes. We use this literature in our Sunday-school classes in Burritt College." (James E. Chessor.)

"I have received sample copies of Bible helps from the Gospel Advocate office. These include Little Jewels, Lesson Leaves, Primary and Advanced Quarterlies. I have examined them very carefully, and I think that they are really the best set of Quarterlies that I have seen. Those using Quarterlies can find no better. But helps should be used properly in preparing lessons. In preparing lessons, I use all kinds of helps, and I think I have a right to do so. I prefer, however, to use the Bible only during recitations. I am sure that the lesson should be well studied by both teacher and pupils before coming together. In such cases the pupil recites what he really knows, and the teacher's knowledge is also tested. I believe in teaching the Bible at every opportunity." (F. P. Fonner.)

Ezekiel Speaking To-Day.

BY JULIA GRAYDON.

"Where there is no vision, the people perish." (Prov. 29: 18.)

While sitting by the river Chebar, in the land of the Chaldeans, the prophet Ezekiel had his first message from God in a vision, and after that he had many more visions extending over a period of fourteen or more years. He says in the first verse of this wonderful book: "I saw visions of God." God gave him courage to do his commands, and then told him he would be lifted up by the Spirit.

Now let us look for a moment at the meaning of the word "vision," and see whether it has any significance in our lives or in the world to-day. It is interpreted as "a supernatural appearance by dream or in reality, by which God made known his will and pleasure to those to whom it was vouchsafed." God making known his will and pleasure! Surely there is a lesson for us to-day if we listen to those to whom the vision comes or search the Scriptures themselves.

Ezekiel looked far ahead into the future with God and saw what was to come to pass even in our day. The prophecy of eating bread by weight and drinking water by measure has certainly come true, brought about by war and famine. Also, the seeking of peace—"And they shall seek peace, and there shall be none." (Ezek. 7: 25.) So it was in the days of the French Revolution, when they cried out, "Peace! Peace!" and there was no peace.

Then comes a comforting prophecy to those who will listen. "Yet will I be to them as a little sanctuary in the countries where they shall come." (Ezek. 11: 16.) Notice, he says "a little sanctuary," a place where even two or three are gathered together.

In chapter 18, verses 7, 8, we have words to live by. He that "hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment," and "that hath withdrawn his hand from iniquity," and "hath executed true judgment between man and man."

We find also a likeness to Revelation in the mention of "creatures" and "wheels" which Ezekiel saw.

God spoke to him by a riddle, and by a parable; so to-day he has many ways of speaking to us.

In chapter 20 we have a vision of the Sabbath question, made perfectly clear: "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." And in chapter 21, verse 20, the time is spoken of when

the crown shall be taken off and the diadem removed. And in the next verse he says: "I will overturn, overturn, overturn it." Here again an author has borrowed from holy writ; for Carlyle, in his history of the French Revolution, calls one of his chapters "The General Overturn."

We have also his judgment against bad women who "painted their eyes." (Chapter 23: 40.) So, you see, Ezekiel certainly saw far into the future.

The fall of the nations who forgot God is prophesied in chapter 30, and in verse 2 we find the words which were used by Scott many years afterwards—"Woe worth the day." Had we not proof that Scott read his Bible, this alone would prove it.

The vision of the valley of dry bones in chapter 37 is familiar to us all, and it made quite an impression on me as a child, for it seemed like such a wonderful miracle. Then follows the vision of the temple and of the ordinances for public worship. And finally, "the glory of God returning is 'like a noise of many waters.'"

Will it be so when He comes to his own and they catch the vision? "And the name of the city . . . shall be, The Lord is there." Will it be so in our city?

Listen to the words of the poet, Whittier, in his poem, "Ezekiel:"

And thus, O prophet bard of old,
Hast thou thy tale of sorrow told!
The same which earth's unwelcome
seers
Have felt in all succeeding years.

Their song has seemed a trick of art,
Their warnings but the actor's part;
With bonds and scorn and evil will
The world requites its prophets still.

Beyond a narrow bounded age,
Stretches thy prophet heritage,
Through Heaven's dim spaces angel-trod,
Through arches round the throne of God,
Thy audience worlds! All Time to be
The witness of the Truth in thee."

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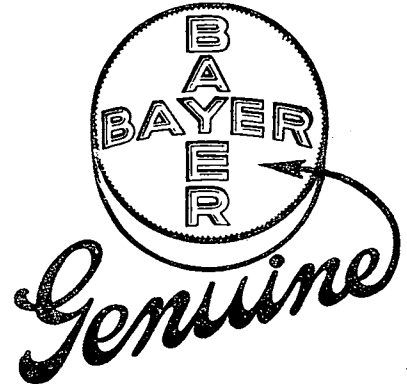
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Field Reports

Lambert, Mont., November 18.—As I write these lines a Montana blizzard is in full blast. I was to drive twenty miles and preach in a sod dwelling house to-night; but it is not safe to be out now, as one cannot see fifty yards ahead at times. Next week I will be in a digressive camp, of which I cannot now speak particularly. Last Saturday the brethren at Mona put a good fence around the two-acre lot which was bought for the location of the first church of Christ in this State. The lot is now fixed for a cemetery, and the faithful have one little spot to bury their dead in this State. I am praying that enough means can be obtained before spring to build one small house in this big State. The brethren at Mona are now worshipping in their own homes because they have no other place to go. Now, dear brethren, after I have labored here for seven years, do you not believe that I deserve one pulpit to preach in? If the house above mentioned is never built, I will go on preaching in sod houses and dance halls. I have moved my family to the town of Lambert, in order that my children may go to school. There is not a Christian in this town outside of my own family, but we hope that a door will be open for us soon.—J. O. Golphenee.

Ackerman, Miss., Route 4, November 20.—At the time of my last report I was at Duffee sick. When I recovered, I closed there under promise to return in the spring as early as we could have a tent meeting. I went by way of Jackson to Pearl, where I found the church in a new house and doing fine. They love their preacher, Brother Ray Vaughan, and he is a great young man. I preached at Jackson on the fifth Lord's day in October, morning and night. I found the church there doing very well. I went next to Lake Coma and preached three nights; then home, where I preached on Saturday night and on Sunday and Sunday night. The church there is doing well. I went next to Maiben and preached in the Methodist meetinghouse several times, and trust that some good was done there. Brother Claud Williams, of Houston, led the singing for us, and did it well. I then went to Hamilton, where the church is doing well under the leadership of Brother Oscar Arms. I am now at Dancy, preaching in the "Christian Church." We are having good crowds and hope to do some good here. I am in the home of our beloved brother and my father in the gospel, A. H. Smith. Pray for the work and workers in Mississippi.—H. D. Jeffcoat.

Patently, nobly, magnanimously God waits—waits for the man who is a fool to find out his own folly; waits for the heart which has tried to find pleasure in everything else to find out that everything else disappoints, and to come back to him, the fountain of all wholesome pleasure, the wellspring of all life fit for a man to live.—Charles Kingsley.



Child's tongue shows
if bilious, constipated

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Volume LXIV, No. 49

NASHVILLE, TENN., DECEMBER 7, 1922.

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Our Contributors

THE HIGH REQUIREMENTS OF GRACE.

BY JAMES E. CHESSOR.

GRACE AFFORDS NO ENCOURAGEMENT TO SIN.

That the reign of grace lends no encouragement to sin is emphatically taught in the sixth of Romans. Indeed, that chapter stresses as few other passages the high requirements of grace which are against sin. Once and again is stated the fundamental fact that the life of the Christian is incompatible with the life of habitual sin. God's grace surely does not give license to sin; the freedom in Christ is not a freedom to live in the abandon of lawlessness. With solemn finality Paul answered the objection that grace emboldens Christians to sin. That objection is stated in this question: "Shall we continue in sin that grace may abound?" Now, we lose the force of the question unless we revert to the preceding extolment of grace which is the basis of the objection.

"MY GRACE IS SUFFICIENT FOR THEE."

This sublime grace passage (Rom. 5: 12-21) sets forth a vivid contrast between Adam and Christ, with emphasis resting upon the basic fact that in Christ the provisions of salvation are coextensive in application with the ruin wrought through Adam. Adam, in whom all die, is set over against Christ, in whom all shall be made alive. The one contrast separates into a series, with emphasis in each instance falling upon the superabounding grace of God. If the apostle speaks of the trespass, he also sets over against it the free gift which is more than adequate for the correction of the offense. "For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many." If he speaks of "condemnation," he also makes mention of "justification." If he designates the "reign of death," he also names in contrast the "reign of grace." "Where sin abounded, grace did abound more

exceedingly; that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." So through grace overwhelming provision is made for victory over sin and for recovery of every lost privilege and honor. Withal, what a sublime encomium upon the grace of God! Sin abounding; grace more abundant!

THE BURDEN OF THE SIXTH OF ROMANS.

The burden of the sixth of Romans is deliverance from sin and resulting obligations of righteousness. It opens with the aforesaid objection: "Shall we continue in sin, that grace may abound?" The preceding argument closed with these words: "As sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." The existence of sin had called out the grace of God in forgiveness. Now the objection is raised: If that be so—if "where sin abounded, grace did abound more exceedingly"—why not continue in sin that God's grace may more abound? First, note that here are opposing principles of action—abiding in Christ, and continuing in sin. Can these coexist in the Christian? Can both govern his life? Shall we who have accepted the provision of God's grace in Christ continue in sin? Emphatically the apostle answers: "God forbid." The negation means, "It cannot be." The thought is abhorrent and the thing inconceivable from the nature of the case. "We who died to sin," answers the apostle, "how shall we live any longer therein?" How can we live in that to which we have died? Shall our free spirits reinhabit and reanimate the putrid body of sin? The initial step in the Christian life, the genesis of the free state, is a death to sin, and conversion as a completed process sets us free from the primal relationship to sin. It is unimaginable, therefore, that we should live in a thing from which we have been severed and which we loathe. With Paul we may say, it cannot be.

BAPTISM AND THE OBLIGATIONS OF GRACE.

Necessarily Paul makes careful note of baptism burial. Baptism implies death. After death, burial. "We were buried therefore with him into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." After death, burial (immersion); after burial, resurrection (emergence); issue, a new creature in Christ. Thus was effected and mirrored forth our regeneration, issuing in the obligation to walk in newness of life. And thus it is that we enter into vital union with Christ. This new relationship Paul emphasizes, first, by the simple yet inclusive statement, "If we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection," and then by the elaboration of that statement, both on the side of crucifixion and of resurrection. Finally, declaring that in Christ's death he ended the dominion of sin over him and entered into the life unto God fully and eternally, Paul charged upon Christians the grave responsibility of reckoning themselves as sharing with Christ both the death unto sin and the life unto God. The apostle next turns to the requirement of grace as to the practice of the Christian. Briefly, because he is identified with Christ both in death and in life, a double responsibility is incumbent upon him. On the one hand, he is n

to permit sin to reign in his mortal body by obeying the lusts thereof, nor to yield his members unto sin as instruments of unrighteousness. On the other hand, he is to present himself unto God as *alive from the dead*, and his members as instruments of righteousness. Grace, then, instead of giving countenance to sin, requires of us a life of self-denial, on the one hand, and of aggressive righteousness, on the other.

"HIS SERVANTS YE ARE WHOM YE OBEY."

Once again in Paul's argument he is called upon to answer a captious objection to grace. "Shall we sin because we are not under law, but under grace?" Paul answers by enunciating a principle known to them by bitter experience: "His servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." If you obey sin, says Paul, you are sin's servants, under his reign, and will receive, not grace, but sin's wages, which is death. But if you obey Christ, you are his servants and receive the blessings of grace. He then reminds them of their past experience, how that, yielding themselves to sin, they had been mastered thereby; but, when grace came, they had been made free by obedience to Christ and had become servants of righteousness. The issue now is whether you will stand in the grace of God or become again enslaved to sin. Whose servants will you be? What is your choice? At no other point is Paul more telling in emphasizing the obligations of grace. He drives home this point by probing into their past lives when they were held in the bond of iniquity. "What fruit then," asks the apostle, "had you at that time in the things whereof ye are now ashamed?" Ah, but what fruit? Was it not shame and dishonor and death? Why, the very remembrance brings the guilty blush. The argument is concluded by the declaration so often quoted: "*The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*" Do not read a narrow meaning into the apostle's declaration. Sin as master pays the wages of death in every department of life. God as Master bestows the gift of eternal life in every department of life. The contrast is not merely that of ultimate issues. He has reference to the whole process. Death now and forever is the issue of sin. Eternal life now and forever is the issue of obedience.

THE HIGH INCENTIVES OF GRACE.

"Shall we continue in sin, that grace may abound?" "Shall we sin because we are not under the law, but under grace?" These are the questions discussed in the sixth of Romans. Paul says, Nay, verily, in both instances. In the first argument he urged, as we have seen, that inasmuch as the Christian is dead to sin and delivered therefrom, he is under obligation to walk in newness of life; in the second, that grace and prudence in view of consequence demand that he choose to serve God rather than sin. The Christian, the object of God's favor, should hold aloof from so vile and sinful a thing as sin. He is God's freed man in Christ; he has been set in the sweet light of hope. "But now being made free from sin and become servants of God, ye have your fruit unto sanctification, and the end eternal life." This is the distinctive excellence of the Christian position. Grace reigns triumphantly. The Christian is not a sinner under the curse of the law, proving his weakness by perpetual failure; he is rather a saint under grace, proving Christ's power in constant victory.

No, the grace of God, while sufficient for trespass, is no encouragement to sin. We need not, therefore, fear to magnify God's grace. There are those who tell us that exalting the grace of God in superabundant language and unmeasured thanksgiving tends to incite lawlessness in Christians. Far from it. The Christian is in no wise an outlaw. Since he is in Christ, he is rather *inlawed* to Christ by the governing principles and noble incentives

of grace. These principles provide a complete rule of conduct and conflict eternally with sin. Believe it, then, that God confidently expects Christians, whom the Son has made free, to live up to the lofty standards of grace. Believe it, too, that of all sinners the Christian is less excusable. And know, once and for all, that unless you triumph over sin through the mercies of God, you must fall victim ultimately to all the unmitigated evils of Adam's transgression.

Study.

BY LEE JACKSON.

The use of the word "study" as the caption for this short article is suggested by the admonition of Paul to Timothy, in 2 Tim. 2: 15, as found in the Authorized Version. While this use may be questioned upon the ground that other versions use such forms as "give diligence" and "strive" in lieu of the word "study," yet the careful student can easily observe that any form used as properly expressing the meaning of the apostle necessarily involves the idea of studiousness on the part of one who presents himself "approved unto God." He who performs any service in the cause of Christ must endeavor to learn what God requires him to do, and also the manner in which the service is to be rendered in order to gain the desired results. James (5: 19, 20) says: "If any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." In this case the results to be attained is the saving of a soul from death and the hiding, or covering, of a multitude of sins. To accomplish this, it is necessary to know the means to be used and how to approach the sinner in the use of the means in order to avoid making a failure in bringing about his conversion.

If the teaching of the Scriptures or the preaching of the gospel is to be done so as to please God, it is, first of all, necessary to learn the meaning of words, so as to be able to accurately express the ideas intended to be conveyed by the inspired writers. We are warned against adding to the Scriptures and against taking from them; and yet this is frequently done by those who use qualifying terms that make the words of the Bible either mean more or less than they were intended to mean when used by those who were under the guidance of the Holy Spirit. "The words of Jehovah are pure words; as silver tried in a furnace on the earth, purified seven times." (Ps. 12: 6.) And Solomon says: "A word fitly spoken is like apples of gold in pictures of silver." (Prov. 25: 11.) The first rule governing the proper use of language is accuracy in the expression of ideas, using words that properly convey only the meaning which we intend to convey; and while there are words in our English versions of the Bible which do not accurately convey the exact meaning of the original words—such words as *bishop*, *church*, *ordain*, *minister*, and others—yet these defects of translation can be remedied by a diligent and careful study of the passages in which these words occur in the light of Bible usage. This, of course, means a study of the Bible by comparing scripture with scripture. Every student of the Bible should endeavor to expand his knowledge of the range of words and phrases that are peculiar in general usage by the inspired writers, at the same time studying such words in the light of the various connections in which they are used; and this applies with especial force to the many figures of speech that are peculiar to Bible writers. In this method of study a large store of Bible information can be gained that cannot be acquired by simply memorizing selected passages. Ability to readily quote passages from the Scriptures is not an evidence that a person is possessed of any great amount of Bible knowledge. A man might memorize dozens of pages from an ordinary dictionary, being able to cite in regular order all the words

on each and every page, and yet understand the meaning of but few of these words. We would think very strange of the man who would quote a page from the dictionary and then proceed to invent for himself a meaning for the words thus quoted; and yet such a procedure would do no greater violence to the dictionary than that which is done to the Bible by the man who quotes from it and then attaches to its words a meaning to suit his own preconceived ideas. Knowledge is what a man acquires or discovers and not something which he invents for himself, and the knowledge of Bible teaching is gained by learning the meaning of Bible words. If we take such words as "redemption," "holiness," "sanctification," "propitiation," "church," "ordain," "election," and numerous other words of frequent occurrence in the Bible and attach to them a meaning different from that intended to be conveyed by the words as used by the inspired writers, we thereby miss the knowledge which God's revelation is intended to convey to our minds; and our ability to simply quote scripture will not remedy the evil thus done to the cause of truth. "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." (James 3: 1.) When a man is not fairly certain of his ground as to the meaning of a Bible word or as to a passage of scripture, he is safer when he attempts no explanation; yet our congregations are afflicted with men who presume to teach on Bible subjects where they are not qualified.

In preaching the gospel it is necessary to study men, and also necessary to study the circumstances and conditions amidst which men are environed. A failure to make such a study often results in driving sinners away from the truth of the gospel, when the purpose is to win them to it, that thereby they may be converted to Christ. "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (2 Tim. 2: 24-26.) In the face of this admonition there are men among us who go out as preachers of the gospel who apparently feel that their first duty is to make some of their hearers mad, so as to stir up contentions and bring on debates; and, as unscriptural as this is, there are brethren in our congregations who encourage the preachers who cultivate this manner of preaching. Not long since a brother in a little town said to me that the effect of one man's preaching had been such that the longer he preached, the smaller his audiences grew, and that the next man who attempted to preach there would find it difficult to get any audience to begin with. This is in a town where there is a congregation of only five or six persons, and where the right sort of preaching done in the right spirit is sorely needed. This is one of the points to be guarded by congregations which support young men as preachers in mission fields, for there are some men who will drive more people away from the gospel than they will win to Christ by their preaching.

Grieving by Mistake.

BY R. P. CUFF.

In the last chapter of the Gospel according to Mark we read that early on the first day of the week Mary Magdalene (that Mary from whom Jesus had during his personal ministry cast out seven demons); Mary, the mother of James; and Salome came to the tomb of Jesus to anoint him with spices. They found an angel sitting at the tomb; but Jesus was not there, for he was risen from the dead. Angel hands had rolled away the stone that had blocked the entrance to the sepulcher. Jesus was alive again, and Hades could no longer hold him. He had come forth in majestic triumph and lordly glory. The first to whom he

appeared after his resurrection was Mary Magdalene; and she, for whom he had done such a valuable service, became an evangel of good news. To a choice gathering she bore the message of her Lord's resurrection. "She went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved." (Mark 16: 10, 11.) I speak of "them that had been with him" as a choice gathering because of their opportunities of knowing him through association with him and through life in his personal presence, though it must be confessed that there is not so much in their weeping, nor in their disbelief, that is choice.

I. WHY DID THEY WEEP?

Association with Jesus had brought them to believe in him and to love him. That association was now broken and their faith and love felt the blow. His recent suffering and death still rankled with vivid power in their memories. The blessings he had given them they thought they could expect no more. Hence, their personal loss was great. Then, too, they had thought that he would re-establish the kingdom of Israel and give it a full blast of power. But now it looked as though their hopes for a great national power to return were blighted. Surely now Jesus could never be the mighty potentate over a restored kingdom that they had hoped he would be. These factors doubtless entered into their grief. I wonder if it could also be that each recalled this little misbehavior and that, this little mistreatment and that, given to Jesus while he lived. Could it be that words shortly, harshly, unkindly spoken were recalled? Could it be that pranks wickedly played were brought to mind? How many persons there are who remember in deep sorrow an unkindness to a friend or a loved one when that friend or loved one has ceased to breathe and talk and lies interred within the tomb! Perhaps these who had been with Jesus were sorrowing partly because of unthought and unkind treatment of him.

II. WAS THEIR GRIEF BASED UPON GOOD GROUNDS?

In part it was, and in part it was not. Jesus had foretold his resurrection. That being true, their faith in him and their love for him should have remained constant. They should have known that his suffering and death would turn out for the best. They should not have mourned because of a loss of blessings, for he was soon to be alive again with an increase of authority and power. Had they understood the nature and the purpose of the kingdom Christ came to establish, there would have been no need for them to grieve because of a lost kingdom, for the kingdom was not lost. Jesus was destined soon to come forth from the grave and to set in operation a kingdom greater than any Israel had ever known. The hopes of this weeping company—all their well-founded hopes—should not have been blighted. This man Jesus, who had power to lay down his life, also had power to take it up again. By the resurrection he would be declared the Son of God with power. Thereafter he would establish a heavenly kingdom among men for the ingathering of those who would belong to God after they were gathered in. I do not say that under the same circumstances in which these men were situated your faith and mine would not have flickered. Nor do I say that we would not have felt personal loss and that we would not have longed for a king to come and bring back national glory. What I do say is that grieving from these causes was grieving by misconception and mistake.

Thus far we have noticed that part of their grief that was not based upon good grounds. Let us now notice a good reason for their bereavement. They could grieve over the death of Jesus intelligently, if they had it in mind that all his anxieties and cares, worries and trials, temptations and persecutions, agonies and woes, and even death itself,

were brought upon him by the sins of the world. The great cause and source of grief in the world to-day is sin. We of to-day have just reason for mourning intelligently the death of Jesus when we contemplate the sins of men. But for the most part the resurrection of Jesus has changed all cause of weeping over his death into cause of rejoicing over his life.

III. CONSIDER THE SHARP SORROW OF JACOB.

Bible students are familiar with the story of Joseph. When that favorite son of Jacob, whose brothers through jealousy called him "dreamer," had been sold into Egypt, and when his blood-bespattered coat had been brought back to Jacob, great was the grief of Joseph's father. He thought some beast of the field had eaten Joseph and that his favorite son now dwelt in the land of the dead. Just as the men who had been with Jesus were mourning largely by mistake when Mary Magdalene came to them with the news of the Master's resurrection; and just as they through disbelief continued to grieve altogether by mistake—for their sorrow should now have turned to joy—Jacob was grieving by mistake. Joseph was not food for beasts, but was destined to be governor of Egypt. But even though a mistake was at the bottom of it, Jacob's sorrow was no less severe than if it had been well-founded.

IV. THE WORLD IS CURSED BY MUCH UNNECESSARY SORROW.

How sad that any one should suffer a single needless pang! The Christian is not a child of grief, but a child of joy. Sorrow has its lesson. Let that be learned. But, O Master's resurrection, and just as they through disbelief woe. Free us from those griefs that arise from unbelief and the dim shining of hope. Help us to put our trust in thee, and to "rejoice evermore, and be glad."

Alexander Maclaren said: "The old Greeks thought that memory must be a source of torture in the next world, so they interposed between the two worlds the waters of Lethe, the river of forgetfulness; but believers in Christ want no river of oblivion on the borders of Elysium. Calvary is on this side, and that is enough."

That means that penitence must take place this side of death; and that if, being truly penitent, we bring forth fruits worthy of repentance, the blood of Christ will wash us clean from sin—the real source of sorrow. It further means that if we do not serve Jesus while we live, no blood will wash our sins away and we will have to pay the penalty in the eternal world. There will be no river of forgetfulness for the unfaithful. The faithful will need none, for they will have come to the eternal world by way of the cross. Calvary will have removed all their sin stains and dried every penitent eye. Thanks to the great Redeemer, giver of light and joy. Let the thousands who sorrow find comfort in Him and rejoice evermore.

Jehovah's Conception of What Is Good.

BY S. H. HALL.

Let us take another look at "the dark picture" discussed a few weeks ago. And let it be remembered that the words used to describe it are not mine, but the words of One who can speak only the truth. Read it again. (2 Tim. 3: 1-5.)

Note that the Holy Spirit says these characteristics in man shall bring on *grievous times* and that this dark picture will exist in reality in "the last days." Now, it is exceedingly doubtful with me whether any man can tell just when this picture exists to that degree it will have reached in "the last days." So I want it distinctly understood that I do not know, and no other man knows, whether to-day these characteristics abound to the degree that justifies our saying we are living in "the last days." There never has been a time since man's fall in which the very

characteristics named above could not have been found, but hardly, I think, to the degree that shall characterize the "last days" mentioned. These sins, iniquities, and evils shall abound in the closing days of this dispensation. They will so predominate over the good that Christ himself raised the question: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8.) Now, it certainly has appeared time and again to faithful souls that the very time described by Paul existed. But each soul was judging from his immediate surroundings. And while his surroundings might be about as bad as those described by Paul, it certainly would be the little section in which he was operating; while other souls in other sections of the earth might feel that the world was growing rapidly better because in that immediate section peace reigned, the truth was loved, and the gospel was spreading in leaps and bounds. So it is not in man to judge correctly universal conditions. God can and does judge such things.

But I must hasten to what was on my mind when I began this—viz., *God's conception of what is good*. You will note in the above description our Father has said that one of the characteristics of men will be, "no lovers of good." It will be well for each of us to take each descriptive word in this scripture and apply it to ourselves and ask: "Does it describe me?" It is of no importance just now to settle the question: "Are we now living in the very days described?" For certain it is you are living in the spirit of these days if your character is described by these words. So let us see if we are *lovers of good* or *haters of good*. So we hasten to what Jehovah says about good. Let us read it: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic. 6: 8.) Is it not easy to see that there are at least three things that I *must* love if I am to be a lover of that which is good?

1. I must love to do justly. To treat every man and woman *just* must be the burning desire of my soul, if God sees me a lover of good. And to contend that you are a lover of good when you are unjust to others is simply to be mistaken about it. Christ cares but little about our prayers, our meeting others at the Lord's table, our contributions, etc., if we are practicing injustice in our dealings with others; and there is no hope for us in the judgment to come. "For judgment is without mercy to him that hath showed no mercy; mercy glorieth against judgment." (James 2: 13.) We had better think *now* as to whether we are just and merciful in our dealings with others; it will be too late to think when we appear before Christ to be judged by what we have been and are. If you will read Isa. 1: 11-17, you will find that Israel's engaging in the very feasts God had commanded, he hated, and was troubled by them because of the unmercifulness of their own hearts and ungodliness in their own lives. Hence, they were commanded to "seek justice, relieve the oppressed, judge the fatherless, plead for the widow," that their acts of worship might be acceptable to God.

2. "Love kindness" is another statement in Jehovah's description of what is good. And here I shall not tarry further than to say that *loving kindness* has sole reference to our love and delight in being kind to others. Deceived, indeed, is the man who thinks he loves kindness just because he loves for others to be kind to him. We love kindness and justice because they are of God, they are a part of God's nature; we love them because we have let the scales of selfishness fall from our eyes and we see the real worth and beauty of such things. May God have mercy upon those souls who endeavor to represent him to the people in whose hearts a love for kindness and justice is not found, and spare them to see their condition before it is too late.

3. "Walking humbly with our God" is another descriptive statement of what God knows to be good for man. And walking humbly with him is described in the following words: "But to this man will I look," saith Jehovah, "even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 2.) We are not trembling much at his word if we are not scrupulously careful to be just and kind to others. To be careless and indifferent here is to try to mock God. We would treat his statements as though there were nothing in them. "Be not deceived; God is not mocked: for whatsoever a man soweth; that shall he also reap." (Gal. 6: 7.) And he has said: "Judgment is without mercy to him that hath showed no mercy." He has also plainly commanded: "Follow after things which make for peace, and things whereby we may edify one another." (See Rom. 14: 19.) There are two things we should each ask ourselves before following any movement, or taking a position on any question that may arise, or writing or saying one thing on any question—viz.: (1) Will what I say make for peace? (2) Will it edify or help any soul? If these two questions we will let burn into our hearts, some things will be left unsaid, some acts will be left undone. Much that is said and done these days has everything else in view but the things that make for peace. We are commanded to "seek peace, and pursue it." It is the only road to real blessedness. "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it." (1 Pet. 3: 8-11.) Well did James give us the following: "Who is wise and understanding among you? let him show by his good life his works in meekness and wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." (James 3: 13-18.)

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"The sample copies of the 'Gospel Quarterlies,' or 'Bible Helps,' came duly to me. We are using them regularly in Pearl and Bryan Streets Church, this city, and think they are very valuable in aiding the students of the Bible to correctly understand the many lessons that young people should know. I shall be very glad to help, in any possible way, to get many others to use them." (A. O. Colley.)

"The sample Lesson Helps received and examined. Will say I have given them a pretty thorough examination, and think they are fine indeed. I do not see how they could be improved. Any person who wishes to study the 'International Bible Lessons' will do well to use them. I do not think any Sunday school should be without them." (J. T. J. Watson.)

"Received the sample copies of the Bible Lesson Helps sent. As to suggested improvements in the Helps, will say that I would be rather slow to suggest improvements in the work of such mature Bible scholars as Smith and Srygley. Have heard many commendations of the Helps. If you can stimulate the churches and the world to more Bible study, you will be doing a great and good work. May the Lord prosper you in that undertaking. I am glad to do all I can to assist." (John C. Graham.)

"It is a pleasure to me to commend the Bible Lesson Helps that you publish. I have had occasion to examine them pretty thoroughly during the current year, as well as in former years, and I hesitate not to say the 'helps' this year appear to be more simplified than those of former years. A simple analysis of the subject with pointed suggestion that is thought-provoking is the best 'help' to direct the mind of the student of the Bible to learn the word of God. It has seemed to me that the 'helps' this year have aimed to be of this kind, and they have been satisfactory to me." (C. D. Crouch.)

"I have received, read, and studied the samples of your Bible Lesson Helps, and I pronounce them not only excellent, but of inestimable value in teaching the word in such a manner that the student will find it quite fascinating—a most necessary adjunct in the practical teaching of the Christian religion. With me it was hard to lay the Quarterlies down until I had read it through like a book. I judge all others will find it thus interesting. I know they will find it profitable. As *helps* in the understanding of the truth, they are strictly true to name. I also like the arrangement of the lessons. The clear, bold-faced type in which the subheadings are printed invites the eye to the comments following. The Helps are worthy of universal study." (E. C. Fuqua.)

Orders should be sent to the Gospel Advocate Company, 217-319 Fifth Avenue, North, Nashville, Tenn.

That One-Sided Debate.

BY F. B. SRYGLEY.

It will be remembered that at the close of the Hall-Walker discussion in the Ryman Auditorium, this city, Brother John B. Cowden had circulated a poster in which it was stated that at an early date (October or November) there would be a discussion in the Ryman Auditorium on the church-music question whether they had any opponent or not. There had been no proposition agreed on, no man selected by us, and, as far as we knew, no arrangement made to secure the building or any other of the preliminaries arranged. This was a new way to me to begin a debate. It looked to me more like an arrangement to begin a wrangle. But as the poster said the brother proposed to show us some things we had not seen, I decided to watch the fireworks from a safe distance, and I went into a state of "watchful waiting." I waited and watched through October and part of November and saw nothing; but, behold, about November 8, while I was in Albany, Ala., without my knowledge or consent, the following announcement appeared in the Nashville Banner:

TO OPEN STATE-WIDE DISCUSSION ON MUSIC.

The church-music discussion, which was recently announced at the close of the Hall-Walker discussion, to begin some time this month in Nashville at the Ryman Auditorium, will begin by request of the church in Columbia and will be held later in Nashville. Beginning next Sunday night at the church of Christ, in Columbia, John B. Cowden, of Nashville, will affirm the faith and practice of the churches in Tennessee using musical instruments in the church, and F. B. Srygley will take the opposition side. It is hoped that this will be the beginning of a series of discussions of the question over the State wherever it is an issue in the churches. All people interested in this question are invited to attend this discussion.

There had, no doubt, been something said about a discussion in Columbia, and my name had been mentioned in connection with it, but no positive agreement reached, no proposition agreed to, and no time set. Neither had I been invited by the church to hold such a discussion at that time or at any other time, nor did Brother Cowden or any one else communicate with me about it, and I did not see the announcement even in the Banner, and was, therefore, entirely innocent. The next day there appeared in the Banner the following:

WILL NOT DISCUSS INSTRUMENTAL MUSIC.

The statement published in the Banner that there would be a discussion on the use of instrumental music in the worship of the church of Christ beginning Sunday night is not correct. The church at Columbia, Tenn., has not invited such a discussion to be conducted by John B. Cowden and F. B. Srygley or any other preachers, but, on the contrary, the church has unanimously decided not to have such a discussion.

I still knew nothing about the matter until my return to the city on Saturday, November 11. I have had several debates in my life, but I never had one before "that made as little impression on me as that one." On its face it might appear that I was a party to such an unheard-of arrangement, but I plead not guilty. This whole matter puts me before the readers of the Banner in a bad light as trying to force myself on the church in Columbia; but there is no one to blame for it but Brother John B. Cowden, and I suppose that those who know him and his strange activities on the instrumental-music question will not blame me much for this matter. All the readers of the Gospel Advocate know that I never have agreed to discuss any question with him, nor have I agreed to insist upon any one else discussing with any of them the instrumental-music question unless they would affirm that "instrumental music is scriptural in the worship of God." What interest have I in the question of instrumental music out of the worship? Why should I care anything about it on the outside of the worship? I am no music teacher and

have no interest in the subject only as it is used in the worship at the present time. It appears that Brother Cowden wanted to cover up his failure in not holding his too previously announced, one-sided debate in Nashville by holding something in Columbia, where they had no church, and, therefore, nothing to lose. There are, however, a few dissatisfied ones in Columbia, and they may feel that with a united and powerful effort there they can arouse an interest and cause a permanent division.

Quite a little breeze was stirred up by the announcement in that city, both in the secular paper and by handbills, that "three divines of the Christian Church, Dr. John B. Cowden, Rev. Carey E. Morgan, and Rev. J. J. Walker," would begin a discussion on Sunday, November 19, to last through the week. In the proposition proposed for this one-sided discussion I note the following: "(2) Book, chapter, and verse for instrumental music. (3) Prophetic, apostolic, historic, angelic precedent for instrumental music." It will be noticed that neither of these propositions contains the clause, "in the New Testament worship." I could give book, chapter, and verse for instrumental music in the Jewish worship, and so could any one else with a concordance; but what would it have to do with Christian worship? The third proposition quoted herein would be all right if these dear brethren would add "in Christian worship." If these brethren will state a proposition taken from this third one and sign it, I will undertake to get a man to deny it. Let the proposition read, "Instrumental music in the worship is apostolic," and we will not burden him to prove it is prophetic or historic, and, as for the angelic, we will not bother about that till we get among the angels, and then we will do whatever is right to be done in that blissful state. We are concerned now about Christian worship here on the earth.

Interest seems to be rising in other parts of the country on the subject of debates on the instrumental-music question, as the following letter will show:

Crockett Mills, Tenn., November 11, 1922.—Gospel Advocate, Nashville, Tenn.—Dear Brethren: Will you please give me the name of the book you consider the very highest authority, the most trustworthy, accurate, and reliable in all of the historical accounts and statements against the use of instrumental music in the worship? Can the book you suggest be relied upon and used as authority in a public study or debate on the subject? Where and at what price may the book be secured?

Sincerely,

J. E. GORSUCH.

It will be noticed that this brother inquires about the best book against the use of instrumental music in the worship. This shows that one of them, at least, is beginning to see that the interest is about the use of instrumental music in and not out of the worship. This is a perfectly frank inquiry, and it likewise demanded a frank and true answer; so the following reply was made to the brother's inquiry:

Nashville, Tenn., November 15, 1922.—Mr. J. E. Gorsuch, Crockett Mills, Tenn.—Dear Brother: In reply to your request for the name of the book which "you consider the very highest authority, the most trustworthy, accurate, and reliable in all the historical accounts and statements against the use of instrumental music in the worship," I take pleasure in naming the New Testament. Your second question, "Can the book you suggest be relied upon and used as authority in a public study or debate on the subject?" Yes, I can recommend the New Testament to you as such a book. The third question, "Where and at what price may the book be secured?" I will say that it may be had from the Gospel Advocate Company or any other house that sells Bibles. The price will depend upon the kind of copy that you desire.

If we can be of any further service to you, we shall be glad to do so.

Yours fraternally,

GOSPEL ADVOCATE COMPANY.

By H. Leo Boles.

I very heartily indorse Brother Boles' reply. And now, Brother Gorsuch, since you know what book we will rely

on in our answer to your arguments, will you be kind enough to tell us by what book you expect to prove that it is right to use instrumental music in the worship? You must know the New Testament says "sing." Now, what book do you propose to use to prove that Christians ought to play an instrument in the worship? As a matter of fact, all know that the history furnished in the New Testament gives no account of the use of the instrument in the worship. When Jesus instituted the Lord's Supper, the history says: "And when they had sung a hymn, they went out." This must have been worship, as we know the Lord's Supper has always been considered worship. Now, what reliable history can be found that could add to this divine record? Now, brother, tell us what book you rely on to prove that it is the will of God that instrumental music should be used in his worship. Will you affirm that the New Testament authorizes the use of a musical instrument in the worship of God? No, brethren, instrumental music was introduced into the worship by taking liberties with the New Testament, and you are but trying to console yourselves in a practice that is unauthorized by that book.

Meetings of Elders and Preachers.

Martin, Tenn., November 23, 1922.—To Whom It May Concern: The church of Christ at Martin, Tenn., invites preachers, elders, and all other leading brethren interested in every possible scriptural advancement of the gospel of Christ to attend and take part in a meeting to be held in Martin on Thursday and Friday, December 21, 22. This meeting especially concerns the cause of Christ in West Tennessee and West Kentucky, and Christians in this section have a special invitation. The following program is arranged:

Thursday, December 21—10 A.M., "New Testament Evangelism," A. L. Wilson; 1 P.M., "Business and Christianity," I. A. Douthitt; 7 P.M., "The Reformation," C. M. Stubblefield.

Friday, December 22—10 A.M., "The Restoration," N. B. Hardeman; 1 P.M., "Corporation vs. Coöperation," A. G. Freed; 7 P.M., "Needs of the Present Hour," L. L. Brigance. Immediately following each number time is reserved for a good "round-table discussion" of that subject.

F. L. PAISLEY.

Brother David Lipscomb wrote the following when a similar meeting was announced in 1910 to be held at Henderson, Tenn. It is reprinted here as a caution to all who are disposed to have "preachers' meetings," "elders' meetings," "meetings of the leading brethren," and "meetings of representatives from all the churches in Nashville."

A MEETING OF ELDERS AND PREACHERS CALLED.

(From Gospel Advocate of January 20, 1910.)

Some of the brethren last week called for a meeting of the preachers and elders in West Tennessee. We do not doubt that these brethren intend only the best for the churches, for themselves and others. But I have been through and under these meetings so much that it surprises me to hear of such meetings. I have been in and through many of them in Middle and West Tennessee, others in Kentucky and Texas. I have seen much evil come out of them to the preachers and the people. I never saw any good come out of them to any one. The brethren in Obion County have what seems to me an excellent order of evangelizing the county. It would be good to get Brother Williams or some brother to introduce it as far as may be in other counties. It is scriptural to call one man in, to teach the members aright. But I never found an inspired man called in at a council of elders and preachers. Let us all individually and solidly try to stand on solid ground. D. L.

WARNING APPROVED.

(From Gospel Advocate of March 3, 1910.)

"Brother Lipscomb: I want to thank you for your words of warning, in the Gospel Advocate of January 20. I have attended a few of these 'preacher consultation meetings' where the intention of the majority was to do no harm, but good. They may do no harm the first time, but a self-perpetuating meeting is soon captured by designing men. I may never meet you again in the flesh, so I want to thank you, my brother, for the many good lessons you have taught

me from your pen through the Advocate. I shall endeavor to profit by them and then pass them on to another generation. May your last days be as peaceful and radiant as the sun sinking beneath a clear horizon. F. L. YOUNG."

I have received quite a number of words of approval of my suggestions about unscriptural meetings. I only desired in their incipency to call attention to the danger. I had no idea that a brother who joined in the call intended any evil or wrong. But when men get away from the scripture order to engage in unscriptural meetings, they have no rule to guide them, save their own wisdom. "It is not in man that walketh to direct his steps." (Jer. 10: 23.) We are no wiser than others if we cut loose from God's order. I find no meeting of elders and preachers in the Bible, and I do not see what scriptural work an unscriptural meeting can do. Let us study the questions and follow the divine order. D. L.

THE NASHVILLE AND HENDERSON MEETING.

(From Gospel Advocate of March 24, 1910.)

"Brother Lipscomb: Will you kindly explain, very clearly, the difference between the regular monthly meetings being conducted by the preachers, elders, and teachers in Nashville and the meeting recently held in Henderson? Some of us are unable to see any difference, except that in Nashville the meetings have become regular and recurring, while in West Tennessee we have had only one meeting, with no arrangements for a second. Why is it right in Nashville, but wrong in West Tennessee?"

"In the Gospel Advocate of March 3 you say: 'I find no meetings of elders and preachers in the Bible, and I do not see what scriptural work an unscriptural meeting can do.' Are the meetings being held in Nashville scriptural? If so, then please apply the same scriptures to the Henderson meeting, and the objections will disappear. If these Nashville meetings are unscriptural, then what scriptural work can they do? Please tell us just how the preachers, elders, and teachers in Nashville meet scripturally, so we can meet scripturally in West Tennessee, if we ever want to meet again.

"[Signed] J. W. Dunn, W. S. Long, Jr., A. O. Colley, G. Dallas Smith, L. L. Brigance, A. G. Freed, G. C. Wharton, N. B. Hardeman, W. H. Owen."

I have never attended the meetings of the churches in Nashville spoken of. I was unable to do anything when these meetings began, and see the brethren seldom now. I go to the office only a time or two during a month, and never stay over thirty minutes. Of course I have no time to converse with them over these matters. I have sat and talked two or three times to the church at the Bible School, once at College Street. They call it preaching. I asked about the working of these meetings, and found they were doing nothing wrong, save by a failure to express themselves well. I feared their example would lead others to engage in illegitimate work. In their work each congregation invites other persons interested to come and with them study the word of God and to encourage them to the more faithful discharge of the duties all Christians must perform in the worship of the church. This is not wrong.

When I referred to the meeting at Henderson, I modified their statement as far as possible to remove its bad indications, yet to get them to study the question. Here is their original call:

"LET PREACHERS AND ELDERS TAKE NOTICE.

"Fully appreciating the condition of the cause of Christ in West Tennessee and adjacent territory, and knowing, too, what great good can be accomplished by concerted action on the part of both preachers and churches, we desire to call a meeting of all loyal preachers and teachers of the gospel of Christ and all elders, with all who are interested in strengthening the walls of Zion and carrying the gospel to the lost, to meet at Henderson, Tenn., on January 25-28, 1910.

"Let every preacher, with the elders of the various congregations in West Tennessee, Southwest Kentucky, East Arkansas, and North Mississippi, be sure to be present on the above-named dates.

"Let no one think for one moment that one move will be mentioned not in harmony with the Book. We only wish to better acquaint ourselves with each other and our duty to this great field of labor."

That sounds much bigger and more like making a society than the other. That certainly indicates that a purpose was before them to provide for and take charge of the whole field of labor embraced in the territory described. I could put no other construction upon the language. Notwithstanding their disavowal, did their actions not corre-

suond to this end? A report of the meeting was sent the Gospel Advocate by Brother G. Dallas Smith. He recalled it before publication. He writes to the Gospel Guide an account of the meeting, in which he says:

"After this we again took up the 'West Tennessee evangelist.' This was discussed by Brother A. G. Freed and others. It was finally agreed that the Henderson church should select and put in the field an evangelist to work in the destitute places in West Tennessee. This work is to begin June 1. We practically agreed to do what we can to interest the churches in West Tennessee to cooperate with the Henderson church in supporting the evangelist."

Now, what was that but the organization of a society in the elders of this church? The church elders at Henderson constitute a board to collect and pay out the money and control the evangelist for the brethren of West Tennessee, and all the preachers are solicitors for this work. This very same course was pursued in Texas a number of years ago. The elders of the church at Dallas were made the supervisors of the work, received the money, employed the preacher, directed and counseled him. For a number of years they employed C. M. Wilmeth. He then dropped out of the work and the Texas Missionary Society took the place. Other experiments along the same course have been made. All of them went into the society work.

All meetings of churches or officers of churches to combine more power than a single church possesses is wrong. God's power is in God's churches. He is with them to bless and strengthen their work when they are faithful to him. A Christian, one or more, may visit a church with or without an invitation and seek to stir them up to a faithful discharge of their duties. But for one or more to direct what and how all the churches shall work, or to take charge of their men and money and use it, is to assume the authority God has given to each church. Each one needs the work of distributing and using its funds as well as in giving them.

This employing evangelists to serve a section of country by organizations not churches has been tried in Middle and West Tennessee. None have done so well as while leaving those who do the teaching as God left them to work with the churches. This is true for Nashville or West Tennessee.

The oldest church history (Mosheim, McLaine's Translation, page 41) gives an account of the introduction of societies. Speaking of the second century, he says this:

"During a great part of this century the Christian churches were independent with respect to each other; nor were they joined by association, confederacy, or any other bonds than those of charity. Each Christian assembly was a little State, governed by its own laws, which were either enacted or at least approved by the society. But in process of time all the churches of a province were formed into one large ecclesiastical body, which, like confederate States, assembled at certain times in order to deliberate about the common interests of the whole. . . . These councils, of which we find not the smallest trace before the middle of this century, changed the whole face of the church and gave it a new form; for by them the ancient privileges of the people were considerably diminished and the power and authority of the bishops greatly augmented."

Pages of similar matter leading up in a few centuries to the institution of the papacy could be introduced. Looking over the history of the world and the growth of this ecclesiasticism into the papacy in a few years, it is forced on me that these meetings to consider the good of the whole was the "mystery of iniquity," the "man of sin," already at work in Paul's day. (2 Thess. 2: 1-12.) This I have often quoted and applied thus through forty-five years. I have frequently quoted with approval this from A. Campbell (Christian Baptist, page 531):

"I have no objections to congregations meeting in hundreds, at stated periods, to sing God's praise, to unite their prayers and exhortations for the social good; but when they form a quorum, and call for the business of the churches, they become a popish calf, or muley, or a hornless stag, or something akin to the great beast with seven heads and ten horns."

I have quoted and approved many other such claims from A. Campbell in the early days of his work.

I write and publish these things for the good of all who will read and consider them. The great question between God and man is: Which shall rule? Every introduction of human power and arrangements into the churches or their work pulls down God's work and overthrows his authority. So, if we err, let us do it by clinging closely to God's work. We make a start to-day; to-morrow we go further, until we separate from God. Let us be faithful to God. D. L.

The minister who is disturbed by the cry of a little child should daily find his way to the nursery.—Selected.

Query Department

BY J. C. McQUIDDY

D. R. Baker, Ethridge, Tenn., asks (1) who was caught up into the third heaven, and (2) what is meant by the "thorn in the flesh." (2 Cor. 12: 2, 7.)

1. Paul was speaking of himself, as is evident from verse 7. This letter was written A.D. 57. As he was caught up above "fourteen years ago," it must have been about A.D. 43 when he was caught up.

2. The thorn in the flesh is generally thought to be some painful physical infirmity, but no one knows what. (1) It was in the flesh. (2) It buffeted him. (3) It was a messenger of Satan, and was permitted to prevent undue exaltation, hence must have been humiliating.

J. D. Stone, Haleyville, Ala., is responsible for, and interested in an answer to, the following: "Please to define the elements of the new birth recorded in John 3: 5; also, state in what way one is born of the Spirit like the wind (verse 8). Some of my brethren teach that a man is not born of God here in this life, but in the resurrection."

I cannot make the elements of the new birth, water and Spirit, any plainer than the New Testament makes them. Water is water and Spirit is Spirit. A law of interpretation is that words must be used in their ordinary sense unless something in the context forbids and demands a figurative sense. Nothing here requires a figurative and not a literal meaning. The child in the natural birth is not born of water, but flesh. It is not a child, but "one"—a man—that is born of water and of the Spirit.

It is the thing born that is invisible like the wind. In the natural birth, "that which is born of the flesh is flesh;" and in the spiritual birth, "that which is born of the Spirit is spirit." The thing born is invisible. "Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3: 7, 8.) The one born is invisible like the wind. It does not say as the wind blows, so is every one born that is born of the Spirit, but so is *every one* that is born of the Spirit." The likeness is between the *one* born and the wind.

To show that we are born of God in this life, I quote from David Lipscomb in "Queries and Answers," compiled by J. W. Shepherd, pages 64-67:

The essential elements of a birth are a begetting and deliverance. These necessitate a father and a mother. The father begets, imparts to the mother the seed, the life germs, that under favorable conditions are quickened and grow into a new being. The mother's womb furnishes these conditions that nurse the seed into life. The life comes from the father through the seed. The birth of the Spirit involves similar agents and conditions.

There must be a begetting and a bringing forth, or a deliverance, to constitute a birth. God himself, through the Holy Spirit, begets or imparts the spiritual seed. A new life through this seed must be imparted to the heart or soul of the person to be born into the kingdom of God. The word of God is the seed of the kingdom. (Luke 8: 11.) It is the seed in which the germinal principle of spiritual life dwells. It must enter into proper conditions to cause it to be quickened into life. A good and honest heart furnishes these conditions. So when the word of God is received into a good and honest heart, it is quickened into life and produces fruit. The word of God is given by the Spirit of God, and in it the Spirit dwells to impart life to the heart into which it is received. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." (John 6: 63, 64.) The father imparts the seed to the womb of the mother. The seed is impregnated with the life of the father. This life is dor-

mant until it comes into favorable conditions in the mother's womb, when it is quickened and begins to grow, into a new being. Now, the word of God is the seed, given by the Holy Spirit and impregnated by the Spirit, that is dormant in the word until it comes into favorable conditions in the heart, when it germinates and produces a new life. The life is in the seed. "The spirit giveth life." (2 Cor. 3: 6.) Paul says: "For in Christ Jesus I have begotten you through the gospel." (1 Cor. 4: 15.) The Holy Spirit in Paul preached the word to the Corinthians; they received it into the heart as the incorruptible seed, and by it they were begotten or made alive. James says: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." (James 1: 18.) Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1: 23.) Connect this with what Jesus said to Nicodemus, and it is clear that the Holy Spirit begets by imparting the word of God, the incorruptible seed, to the heart of man, and it germinates and becomes a new spiritual being.

Sometimes it is asked: "What represents the mother in the new birth?" The seed is imparted by the father to the mother. The seed is implanted in the heart of man by the Spirit of God. Then the heart of man that receives the word of God fills the place of the mother in receiving and nourishing the seed into favorable conditions for its germination and growth into a new being. Then, in order that this new spiritual life may be manifested to the world in its character as a new spiritual being, God commanded that it should be brought forth of the water in baptism. So the birth is completed, or the deliverance made, in baptism.

Life is not imparted to the child by the deliverance. The life is imparted by the father, quickened by the favorable conditions of the mother. The birth, or deliverance, only passes the preëxistent life into a new and favorable state for its growth and development. So baptism imparts no life; it only delivers the life that has already been developed into a new state and relations suited for its growth.

This representation of the new birth is figurative, but the explanations correspond to the literal facts in conversion as taught elsewhere in the Scriptures.

To receive the word of God into the good and understanding heart is to believe with the heart. The influence of that word in the heart leads to repentance, and then the requirement is: "Be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.)

The man who complies with these conditions is born of God, is born of water and of the Spirit. He is a child of God, and he is to grow to be a man in Christ Jesus—that is, the principle of life imparted to him through the reception of the word of God into his heart is really a part of the life of God, imparted to him, and it is his duty to cherish that principle of the divine life, to feed it on the sincere milk of the word, that it may grow thereby and transform the whole character of the man into the likeness of God. The child thus grows into the likeness of his Father; and when he attains to the growth that he is able to attain in the flesh, he is transferred to a higher state of being in which the transformation begun on earth will be completed and perfected in the perfect likeness of Jesus Christ, our elder brother and the first begotten of our Father, "who is the image of the invisible God." "We shall be like him, for we shall see him as he is," and God will share his blessings and glories with us forever, because we are the sons and daughters of the living God.

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Under this head has been collated the best of the writings of the lamented F. D. Srygley, who for eleven years was first-page editor of the Gospel Advocate. The editing of this book was a labor of love performed by F. B. Srygley, brother of the deceased. As a deep and, at the same time, versatile writer, F. D. Srygley had few equals. This book is the essence of his best work.

Gospel Advocate

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

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Editorial

The Pillar and Ground of the Faith.

BY J. C. M'Q.

The church has a great and important work to do. Most of the habitable globe is yet to be Christianized. The apostles in their day preached the gospel to every creature under heaven, but to-day there are thousands who have never heard the truth. The truth which Paul preached to Timothy he commanded him to commit to faithful men who should be able to teach others also.

The church is the salt of the earth, the light of the world, and the pillar and ground of the truth. Through evangelists and teachers it is to sow the seed of the kingdom broadcast. The brighter the light, the further away from home it shines. The church is not to be a light for only a select few, but it is to light the whole world. "Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 15, 16.) The lights of Christians are so dim that people cannot see to walk by them. So many lamps are under bushels that much of the world is groping its way in darkness. "If therefore the light that is in thee be darkness, how great is the darkness!" (Matt. 6: 23.) What a fearful thing it is for millions to die without the bread of life because the church is asleep on the post of duty!

There is something radically wrong. Too many preachers who should be preaching the gospel are engaged in farming or some secular business in order to make a living. Too few are the young men who are willing to devote their talents and lives to the greatest of all work, the work of preaching the gospel. Even more, the ministry is not regarded by many as a noble calling. The wrong may be with the church, it may be with the preacher, or, more probable, it may be with both. The preacher who is not willing to make sacrifices to preach the gospel does not know the power of the gospel or does not appreciate how fearful it is to be lost! To love the truth and to cheerfully endure hardness as a good soldier are worth more to a preacher in preaching the gospel than is a university

education. To be able to live on poorly prepared food and to sleep on hard beds is more necessary to an evangelist than is a knowledge of Hebrew and Greek. A consuming earnestness on the part of both preacher and church is necessary to a successful proclamation of the gospel. When one is possessed of a pure heart, knows how to preach the gospel effectively, and feels that "woe is unto me if I preach not the gospel," the church that will not hold up the hands of such a man while he tells the story of the cross to the lost is spiritually dead.

Preachers should be ready to go into the byways and hedges in order to preach the gospel to the poor. No preacher should be content to preach only to wealthy churches where a good salary is assured, neither should any church take all the time of an able preacher and thus deprive him of the privilege of preaching the gospel to the poor. It quickens the spiritual pulse of a church to realize that souls are being led to Christ through the labors of a preacher who is being supported in the work by it.

Souls are so precious, time is so fleeting, hell is so awful and heaven is so sweet, that both churches and preachers should inaugurate aggressive campaigns for the conversion of sinners. Almost six thousand dollars was contributed by churches of Christ in Nashville last year for the support of the Tabernacle meeting. The congregations entered heartily into the work, so that the amount was raised with very little effort. It should be easy to raise the same amount for the support of faithful and untiring evangelists while they preach the gospel to those who have it not in Alabama, Georgia, Mississippi, and Florida. Such a sum, with the amount that would be contributed in the field of labor, should support four evangelists for twelve months. God is looking to us to proclaim the truth to these near-by States. In doing this work we will be telling the old story to some who have not heard a sermon for years, and thereby we will extend the borders of the kingdom. I have just received a letter which I give our readers, which brings some very startling information:

Bakerville, Tenn., November 23, 1922.—Dear Brother McQuiddy: I left home Friday and came via a place where I held a meeting last summer, preached Friday night and Saturday night, and baptized one. I came on out to Holly's Chapel, some ten or twelve miles from Waverly, near Duck River, and began the mission meeting on Sunday at 11 A.M. I am preaching in a country schoolhouse, small, but filled every night with attentive listeners. The school furnishes the main part of my audience at the day services. There have been two additions and one restoration. I hope I'm planting seed to be garnered later. They are already promising me a big brush arbor and big crowds if I will come back next summer. They say there has been no preaching of any kind in this immediate neighborhood for eighteen years. They seem hungry to hear some preaching. Of course, some kind other than gospel preaching might suit them just as well; but where we can get the gospel before people who are not prejudiced, it is much easier to persuade them to accept it. The meeting will go on over next Lord's day or possibly longer, if all conditions continue favorable.

I wish I could continue this nature of work all the time, but it seems that brethren are very slow to back it up, and I have obligations to meet, and some of them pressing. I must look for other work. Pray for us and the work.

ANDY T. RITCHIE.

Think of it! Here is a neighborhood not over seventy-five miles from Nashville where there has been no preaching of any kind for eighteen years! Will God hold us guiltless if we fail to sow the seed of the kingdom in that neighborhood? Shame, that the laborers are so few! As it was in Christ's day, so is it now. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.) While you pray, don't forget to work as you pray, and thus help to answer your prayers.

I am satisfied that the Russell Street and Chapel Avenue churches of Christ will support Brother Ritchie while he

devotes his time and talents to preaching the gospel in destitute fields. I wish to urge upon each church to enter heartily into this work. As it was said of the Roman church, "That your faith is proclaimed throughout the whole world," and as was said of the Thessalonian church, "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth," so may it be said of the churches in Nashville. The elders in each church should direct the funds to the glory of God. The churches should easily raise six thousand dollars. Let each church go to work and see just what it will do. Are we really in earnest, or are we playing at Christianity?

There is work for all. Funds are needed for Sarah Andrews to return to Japan and carry on the work there. The mission among the Japanese in Los Angeles, Cal., is about ready to begin. Brother Ishiguro is capable and well equipped for this work. May God open and expand our hearts so that we will do great and glorious work for the salvation of souls. Jehovah forbid that we shall treat with silence and indifference the needs of a lost people!

Division—Its Curses.

BY H. LEO B.

There are many scriptures teaching and emphasizing unity. The blessings which follow union are numerous. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) It is good and pleasant to have unity in the family; the peaceful fruits of righteousness may be enjoyed in such unity. It is good and pleasant to have unity in the nation; peace and prosperity abound where all national affairs are harmonious. It is good and pleasant to have unity in the church; the welfare and happiness depend upon brethren dwelling together in unity. God, Christ, and the Holy Spirit have all emphasized the blessings of unity.

The opposite of unity is division. As sure as blessings follow unity, curses follow division and strife. The need of union implies that division exists. Every scripture and exhortation for unity condemns division. When Christ commands unity, he at the same time condemns division. Every command for unity is a condemnation upon division. The great multitude of blessings that attend unity are blighted by division. Division destroys the fruits of unity and breaks asunder the bonds of peace. We are taught to give diligence "to keep the unity of the Spirit in the bond of peace." This scripture rebukes every one who would give encouragement to division contrary to the will of God.

To emphasize the fearfulness and awfulness of division, Paul says: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) Again, Paul warned the church at Corinth against divisions: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Again, Paul, in enumerating the works of the flesh, mentions divisions with about fourteen other sins: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) The above scriptures give us God's condemnation and warning against division. He who is wise and faithful will heed them.

The curses of division are numerous. The adage that says, "In union there is strength," implies that in division there is weakness. Truly, a divided family is at the mercy of the enemy; a divided nation is in the perils of destruction; a divided church or brotherhood is at the mercy of its enemies. There is another motto adopted by one of our States which says: "United, we stand; divided, we fall." This shows the well-recognized weakness and danger that lurks in division. A united church can accomplish the Lord's will, but a divided one brings reproach upon his cause and defeats the plan and purpose of Jehovah. Division destroys the peace of the church and fosters strife and jealousy in the brotherhood. It sets at variance brethren and nullifies the forces of righteousness. Division genders hatred and countermands the law of love. It encourages envy and despises sympathy. It is contrary to the spirit of God and is a great ally with Satan.

It is strange that we who have the truth, we who boast of our following the Bible, have more strife and division than any other people. There is scarcely a church in the brotherhood that has not been marred and scarred by the curses of division. We, who ought to be a united people with the might of the union, are divided and weakened by petty strifes. Our educational institutions have been crippled by the curse of division. The boards of directors and trustees have quarreled and wrangled with each other until they have hindered the progress of our institutions. Brethren have schemed and played politics on the board and faculty until they have brought the institutions into disrepute and defeated the laudable aims of the founders of the institutions. No educational institution in the brotherhood is what it could have been had it not been for the curse of division. The spirit of division is the spirit of the devil; and wherever it goes, blighting curses follow in its wake.

The papers published by the brethren and edited by preachers should be mighty agencies for teaching the truth and building up the churches. There should be sympathetic coöperation with all editors and contributors of all the papers. But, instead of unity and encouragement existing, strife and division curse the efforts. One paper is pitted against another; sometimes a group of papers are against another group; and instead of constructive teaching being presented through the columns, the papers descend to the low level of petty nagging, spiteful thrusting, and ungodly rebuking each other. Sometimes personal feelings or imagined injuries guide the writers and thus mar the message sent through the columns of the press. Again, the curse of division has blighted the hope of the great good that could be done through the press. Why should not every paper published by brethren give a word of encouragement to every brother that sends a message of truth to any paper? Why should not the energies of all our papers be united in the promulgation of the truth?

Why should not all the preachers of the gospel be united in a humble effort to save souls? The curse of division has defeated, to a large measure, the great good that should be accomplished by the many gospel preachers. The preachers, like the papers and school boards, have wrangled and "fussed" with each other until they have destroyed their own influence for good and defeated their mission as gospel preachers. The curse of division has brought them into a state of confusion. "Where jealousy and faction are, there is confusion and every vile deed." (James 3: 16.) This curse of division has affected brethren and sisters until the peace and prosperity of the churches have been destroyed.

Let us return to the old paths. Let us "seek peace, and pursue it." "So then let us follow after things which make for peace, and things whereby we may edify one another." (Rom. 14: 19.) Let us all "follow after peace with all men, and the sanctification without which no man shall see the Lord." (Heb. 12: 14.)

Evangelistic Notes

F. B. Srygley preached on Sunday at Berry's Chapel.

Robert E. Wright reports a fine day at Ontario, Cal., on November 19.

W. F. Lemmons recently closed at Heber Springs, Ark., and is now in Montana.

Two fine services at Russell and Ninth Streets, this city, last Sunday, with two added by statement.

E. O. Coffman, of Lawrenceburg, Tenn., preached last Sunday to a good audience at Nolensville, Tenn.

J. W. Dunn writes from Tyler, Texas, November 30: "At our midweek service last night I baptized five—two Methodists, one Catholic, and two young men. One of the number is eighty years of age."

Thomas H. Burton, of Union, S. C., preached at Waverly-Belmont Church, this city, last Sunday morning, and at Lipscomb College at night. He reports that the work in South Carolina is doing well.

Leslie G. Thomas, of Flint, Mich., sends this item of news, which is of interest to the "Sunny South": "We had two good meetings at Speaker yesterday. The evening crowd was cut short by a snowstorm."

W. A. Cameron, Largo, Fla., recently closed a meeting at New Albany, Ind. He also preached a week at Sellersburg, Ind. They have a splendid church at Sellersburg, and they hold Brother Cameron in high esteem.

As Christmas draws near, contributors to the Tennessee Orphans' Home are urged to remember the orphan children. The directors have many applications to receive motherless children into the Home, but are compelled to decline to receive them on account of a lack of funds.

From H. M. Phillips, Chattanooga, Tenn., November 27: "There were two baptisms at the St. Elmo Church yesterday. The interest is growing. I have just closed a meeting at Chickamauga, Ga. Good crowds; one restored. The church there intends to build soon. They need help. Money sent them will be well spent for the cause."

Will J. Cullum, of Rockwood, Tenn., writes: "Our meeting here is doing splendidly. There have been twelve baptisms and one from the Christian Church. Of those baptized, several were from the denominations. We hope for others. I was with the church in East Chattanooga last Lord's day, and will be at Dayton next Lord's day, the Lord willing."

We are now editing and compiling a new song book, entitled "Choice Gospel Hymns." The book is edited by T. B. Mosley, S. P. Pittman, and C. M. Pullias. O. C. Lambert is giving valuable assistance. It is now apparent that this book will be one of the very best books published. We are expecting to have it ready for distribution about the first of March, 1923.

Tice Elkins says: "The meeting at Sabinal, Texas, closed Sunday, with four baptized and some restorations. Those are the best of people; they love God and the preacher who preaches the gospel. They supported me well, and they are supporting this work at Carlsbad all they feel able to do. The church at Sabinal is doing good work, and has a happy future before it if zeal and good judgment are allowed to rule."

The Gospel Advocate appreciates very much the following bouquet, tossed us by Emmett G. Creacy, of Horse Cave, Ky., which is fragrant with Christian love and fellowship: "Permit me to say that I value the Gospel Advocate above every paper I get—and I get nearly all our papers, too. May God bless the work. Hew to the dear old apostolic line of survey, and long live the Advocate! It has been coming to the Creacy home since its very beginning."

Lee Sanders, of Wellington, Texas, writes: "Our work here continues to show signs of improvement. Splendid crowds at both services yesterday, also a good crowd at Wilnuler Schoolhouse in the afternoon. I think we are all learning to love the Lord better and to appreciate each other more. A good spirit prevails among the members, and most of them are willing to do what they can to assist in the work. A goodly number of young folks attend

our services and seem to be interested. Our prospects were never better."

From J. G. Malphurs, Clarksville, Tenn., December 1: "The work in these parts is very encouraging. A two-weeks' tent meeting at Adams, with Brother Nicks to lead the songs, resulted in a congregation of twenty-one members being established. Bible-drill work and cottage prayer meetings will be carried on during the winter. Members of the churches at Oakwood, New Providence, and Clarksville surprised us with a Thanksgiving shower of good things to eat and dry goods. Our hearts are thankful and we are encouraged to do greater things."

Since I have been president of the board of directors of the Tennessee Orphans' Home, the largest amount contributed in any one year for the support of the Home was fifteen thousand one hundred and forty-one dollars, which was contributed in 1920. The smallest amount donated in one year was eight thousand nine hundred and fifty-one dollars, which was given in 1922. The management of the institution is anxious to make up the deficit. How many will mail one hundred dollars each as a Christmas gift to the orphans? Make all checks payable to Tennessee Orphans' Home, Columbia, Tenn.

R. D. Smith, of Wichita Falls, Texas, writes, November 27: "John W. Straiton, of Fort Worth, spent the day with us yesterday. He has been on business in these parts for several days, and as he was held over Sunday in these parts, we made the best of the opportunity. Brother Straiton spent the day in our home and preached at both hours, to the delight of all who heard him. His sermons were full of the most splendid instruction and at the same time highly inspirational. We are always pleased to have Brother Straiton visit with us, both in the home and in the church. The meetings were all well attended. The Bible classes were large and interesting, and the attendance at both preaching hours was some better than usual, and this means large audiences."

J. C. Hollis, of San Angelo, Texas, gives us this report: "In the summer of 1921 I conducted a meeting at Union, Ala., three miles from Anderson, which resulted in three baptisms (two from the Methodist Church). This past summer I was there in another meeting, and had eleven confessions. Before this the gospel had never been preached in its fullness at that place. They only have three male members, and they are struggling trying to erect a church home. Thus far they have the framework up, and have the other material ordered. The surrounding congregations are helping in this work, yet they are in need of funds to meet the bills that are now due. Any one who would like to have a part in this good work may send his donation to Robert Townsend, Anderson, Ala."

With the help of E. L. Cambron and J. J. Reynolds, a congregation of about fifty members has been organized in what is known as Hosiery Mill Addition, a mission point near Winchester, Tenn. The Methodists granted them use of their house, which they are not using, until their number began to grow. Since they locked them out one month ago they have had their Lord's-day services in a residence with very crude seating arrangements. They have secured a lot with the restrictive clause, and have three hundred dollars subscribed for a building to cost about eight hundred and fifty dollars. Although their number is increasing, they are all poor and compelled to ask other congregations for help. If you can make a donation, it will be appreciated and do untold good. Send to J. O. Ledbetter, Winchester, Tenn.

J. O. Barnes, 2111 Broward Avenue, West Palm Beach, Fla., writes: "I am sad to say that the meeting which we had planned to hold in West Palm Beach, with Willis H. Allen to do the preaching and J. E. Derryberry as song leader, and for which I had been asking funds with which to support the meeting, is called off indefinitely because of the strange fact that the city would not allow a tent of any kind erected in her limits, except those in the camping grounds for use of the tourists. This I did not know until recently, when I began to investigate for a lot on which to place our tent. Then I resolved to get a hall in the city for that purpose; but after a week's effort to do so, sifting every prospect until the end had been reached, and finding none that could be obtained, every hope of holding the meeting was blotted out, and nothing was left for us to do but to call it off. All funds collected for that purpose will be refunded to the donors unless we are instructed to use them in other channels of mission work. We sincerely thank all those who so readily answered our call for fellowship in the work."

J. Porter Sanders preached at Rural Hill on Sunday to a large audience.

C. D. Crouch had good crowds at both services at Ashland City, Tenn., last Sunday.

B. D. Morehead preached at New Shops, this city, last Sunday, to two good audiences.

J. A. Hudson gives us this news from Memphis, Tenn.: "Our audiences are increasing steadily and surely at Herbert Avenue. We had two wonderful services yesterday. You may look for great things in the life of this church. Additions all along, and a high interest in all meetings."

Emmett G. Creacy, of Horse Cave, Ky., says: "The meeting at Union No. 5, in Barren County, closed on Sunday night. The brethren were persuaded to meet regularly to keep house for the Master. Prospects are favorable now that good will be accomplished for the cause in the community."

From H. C. Denson, Fairmont, W. Va.: "H. T. Dotson has just closed a good meeting here. Only one person was baptized, but the meeting was well attended and the interest far surpassed that of all other meetings recently held in this section of the country. Brother Dotson preaches the truth in love and with power. He truly ranks among our strongest preachers in his ability to handle his themes. He deserves the help and coöperation of brethren wherever he labors."

J. O. Barnes, of West Palm Beach, Fla., sends the following: "I have just returned from Cane Slough, a small 'pioneer' tent village, ten miles from the railroad and forty-seven miles from West Palm Beach, where I held a short meeting and set to work a small congregation of New Testament Christians to worship on the first day of the week. There was only one member there when I went. We had a fine interest during the meeting. The mission here is doing well. We have a fine little band of worshipers who will continue the work, though it becomes necessary for me to leave for my home in Lake City on December 1; but I will continue my mission work in destitute places as much as conditions will permit. Pray for me and the work of the Lord."

Our good friend and fellow worker, Ira L. Winterrowd, sends this report from Cordell, Okla.: "The work in Western Oklahoma Christian College moves along smoothly. This is the second year of our efforts to maintain the Christian education work in this State under the new arrangement. We have enrolled over two hundred and thirty students this semester. Our high school and two years (sixty hours) of college work has been approved by the State Board of Education. All our students, therefore, get credits in other colleges and universities of the first rank. All our students study the Bible, for which they receive full credits. We are glad to note that the Bible work done in the schools is beginning to come to the forefront as acceptable academic work. All the Christian people everywhere should rejoice and assist in the greater spread of the gospel."

William W. Still writes from Cordell, Okla., November 28: "The fourth Lord's day in October was a great day for the church of Christ in Cordell. There were three hundred in the Lord's-day Bible study when the record was made. Twenty-five or more were late to their classes and were not present when the counting was done. We had many friendly visitors at the eleven-o'clock services. A total of more than five hundred and forty persons attended church that day. Some suggested that the number is about one-third of the people of Cordell according to the United States numbering. J. F. Smith, of the Orphans' Home in Texas, preached here in Cordell last Monday night. On the first Lord's day in December I will preach at the Read Bluff School. Brethren, if you need my services in a meeting in 1923, in Alabama or Tennessee, in July, write me at Cordell, Okla., Route 2."

The following is from Frank Grammer, of Hackett, Ark.: "At this writing (November 23) I am at Valley View church of Christ, near Hackett, teaching a normal singing school for the brethren here. Much interest is being manifested by the church here, and we are having a great school. If J. B. Nelson fails to reach the people here next summer with his preaching, this class will sing the gospel into them. My school at North Salem, Mo., closed on November 4. It was a good school, considering the rainy weather, and I left a contract with them for another school for next summer. I arrived at Mena, Ark., on November 8, and found H. G. Barnett there holding a protracted meeting. The meeting closed on November 19, with seven baptisms and two restored to fellowship. The church at Mena has had a

hard struggle, and we thank God for this good meeting and take courage. We ask the brethren to remember us in their prayers, that we may soon be able to build us a good house in a desirable place in town."

John T. Underwood, of Spruce Pine, Ala., writes as follows: "I am sixty-seven years old. Have been reading the Gospel Advocate fifty years. It is a gem in our family. I examined the Quarterlies. They are the best. With such men as F. W. Smith and F. B. Srygley as editors, we could not expect anything but the best. Our congregation uses them to great profit. Some have written me personal letters wanting to know why I do not report to the Advocate. I had a stroke of paralysis after preaching two sermons the first Lord's day in July of this year, in my left side, and have been confined to my room ever since. I am glad to say I am improving some. I can walk about in the house, with the help of a stick. I have been preaching about forty years, and have endeavored all these long years to find the old paths and walk therein, in which alone the Lord promises to bless his people. It is a comfort and consolation to me in my old age to know I have been loyal. May the Lord bless all the loyal and faithful in Christ."

W. F. Lemmons, writing from Buffalo, Mont., November 24, says: "The meeting closed at Heber Springs last Lord's-day night, with no visible results, but good interest. The weather conditions were bad, and part of the time we were rained out. I was asked to return. My home was with Brother and Sister Miller. Brother Miller seems to be the 'pillar in the church.' This is a health resort, and the springs are another of the many demonstrations of the wisdom of God in creation. Three springs in a ten-foot-square basement of concrete—one sulphur, one iron, and one arsenic. About fifty yards distant there are three more, and about the same distance two others, all different minerals. They come up out of the ground in the level park, some fifty to one hundred yards from the quick rise of the mountain. I left Heber Springs on Monday morning for this place (Buffalo), and will preach here until over Lord's day, and then go to Moore, Mont., twenty-five miles north of here, to begin on Monday night. Here I hope to establish a loyal congregation and a mission and place a man here for the work in this part of the State. This is all to try for. Brethren, pray for our success in this effort. I am faced with cold and snow. A recent snow, much of which is still on the ground, was said to have been eighteen inches. This is hard on a man's wearing apparel. I expect to return to the South within ten days or two weeks. We have a small congregation nine miles out from Buffalo."

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Home Reading

The Torch Bearers.

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
You never again will pass this way;
You've crossed the chasm deep and wide—
Why build you this bridge at evening tide?"

The builder lifted his old, gray head.
"Good friend, in the path I have come," he said,
"There followeth after me to-day
A youth whose feet must pass this way.
This chasm has been as naught to me,
To that fair youth may a pitfall be;
He, too, must cross in the twilight dim.
Good friend, I am building this bridge for him."
—Selected.

* * *

Jek's Boot Linings.

It was the time of gathering in the harvest of boot linings. Boot linings? Yes, warm, soft linings that let in neither wet nor cold.

In a weather-stained hut hidden up behind Uyak, which is in that part of Alaska that looks across to the great volcanoes, lives Jek, a small member of a big Eskimo family. Gathering boot linings is this family's principal occupation, the boots being of sealskin and the linings of elder.

As it is along the cliffs below Jek's father's hut where the king eiders nest, it is, of course, out in those dangerous places that the harvest is reaped. Out beyond the flats where the beach rye grows thick and softly luxuriant the rocks sheer away into the sea, and there grow mussels by the millions and millions; and if you know that mussels form the elder's chief article of diet, when he can get them, then you also know that these birds would rather risk being caught by Jek's father than move farther inland away from the mussel beds.

Jek is still a boy. He always knew that as soon as he grew big enough he must learn to go over the cliffs in the knotted ropes and help his father bring in the boot linings.

One day unexpectedly his father said to him: "Jek, my little son, I don't feel just well enough to go down for the birds, and yet the baskets must be filled. So what do you say about making a start at the business?"

"Of course, father. Just try me!" exclaimed Jek, eager to have his skill and bravery tested.

"Good! But first, you know, to do this work, you must have strong hands, steady hands. That is for clinging to the roots of the bushes and the very faces of the cliffs sometimes. Then you must have good sense in your feet, for they must find a place to stand on, even when it is not more than an inch."

"Yes, father," laughed Jek. "I have the right hands and feet. See! I climb up and down the little hills every day."

"But one thing still more important, Jek. You must have a cool head and know what to do when you can neither get up nor down nor stay in one spot. You must know how to make a way to save yourself. Otherwise it is good-by, Jek, for us all."

"I know that, father. Still, I can only wait and see what will happen. Maybe I can think of the right thing to do."

"Maybe you can. Well, come along. I shall be at the top ledge all the time, and you can call out to me if there is danger."

Jek went over the first great projection and into the first hollow. He slipped along so quietly that birds were being caught by the dozens before the others began to fly about in fighting array. He was dropping them down to a lower ledge of rock; and when he thought there were enough to take up to his father, he began to slide after them. It was a thrilling descent, for the side of the cliff bulged out, and once he got started he went swiftly. It was like sliding from the ridgepole of a slanting roof and expecting to stop where the shingles ended. That is what Jek did. There were roots of bushes to cling to and the steady ropes. Still, it was a ride that made Jek's heart stand still while it lasted. He got back his breath, picked up the birds and placed them in the baskets, and then gave the signal to his father that he was coming up.

The root of an old bush reached out and entangled him. That was the way he thought it happened. Anyway, he was jerked free from the ropes and held in air for a moment. The rope was far above his head, but he began a frantic scramble to reach it. His foot slipped. The whole face of the cliff came away with him, and he found himself again at the ledge.

"Father will have to come down and get me," said the boy ruefully, ashamed to have his first day's work spoiled. He began to shout. He shouted louder and louder, the very loudest he could. Silence, except for the angry birds above him and the angry waters beneath him, answered his call.

"I must have a cool head and know what to do when I can neither get up nor down nor stay in one spot," he repeated.

Looking below, he shuddered. The leap was too far. Up, then, he must get, somehow. He found footholds, grasped at bits of rocks, small roots, and ascended slowly, wearily, to the first bulge. There he was stopped. He realized that no one could go up or down that shining rock without ropes, and there still dangled out beyond his reach the means of saving himself. A foot beyond, and yet that foot seemed a mile.

"I must know how to make a way to save myself," he was saying over and over again.

He was holding with stiff fingers to a small crack. Birds were coming in to their nests again, seeing him so powerless to do them harm. He reached out suddenly, grasped a mother bird, and held her at arm's length out to the rope. Her beak closed upon it. He swung her deftly back, grasped the rope, and came presently up over the cliff side to where his father lay waiting.

"How long you were, Jek! It should not take you half the time to gather these," the man said, looking into the basket. "What were you doing?"

Jek laughed before he answered: "I was doing the best I knew how with my hands, feet, and head, father."

"And why have you brought the mother bird up here alive like that?"

"I wish to make a pet of her," said Jek. "You see, she pulled the rope in for me when I couldn't reach it, and there was no way to get up to you nor down to the beach."

"Well, that's all right, my brave Jek. You were brave, I know, when you faced danger, else you could not be laughing now."

"I was laughing at the name I will call my pet bird, father," said Jek. "My 'Boot Linings!' Isn't that a good name?"

"A fine one," agreed Jek's father; and he laughed, too.—The Congregationalist.

* * *

A pearl is the garment of patience wrapped around an annoyance.—B. C. Clausen.

* * *

Never suffer an exception to occur till the new habit is rooted in your life.—William James.

Texas-Oklahoma Department

By C. R. NICHOL

All articles, reports, orders for Gospel Advocate and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Church Does Not Save.

BY C. R. N.

The popular evangelist, advertised as a great Bible scholar, in a large measure molds the minds of the people along religious lines, and many of his statements are accepted as Bible truths, when, in fact, they may be no more than mere figments of his own mind. In his bid for the heartiest coöperation from all who are religiously inclined, he insists that membership in the church is not necessary to the salvation of any one—that "the church does not save."

If the preacher meant to teach that the church does not pardon sins, the church does not wash away sins committed against Jehovah, the church does not make one an heir of God, such statement would be correct; but this is not what is meant by his statement.

There is a sense in which the church does save people. It should ever be remembered that God saves, God pardons, God remits sins; yet man is said to save himself. Paul saved people. Hear his affirmation: "I am become all things to all men, that I may by all means save some." (1 Cor. 9: 22.) How or in what sense did Paul save people? He taught them the truth. In the hands of God, he was an instrument in leading people to God, who pardoned; and to do this work God, called and sent him, as is clearly set forth in the call of Paul. To him the Lord said: "Delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn [or, turn them] from darkness to light and from the power of Satan unto God." (Acts 26: 17, 18.) In writing of his work, Paul declares that he would not make mention of any work, save only that which God wrought through him. Hear him: "For I will not dare to speak of any things save those which Christ wrought through me." (Rom. 15: 18.) Every faithful child of God is a worker with God. (2 Cor. 6: 1.) As instruments in God's hands, we may teach people the truth, lead them to Christ, and of us it may be said that we saved them. The same thought is expressed in the exhortation to Timothy that he be faithful: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Tim. 4: 16.) So men to-day can and do save in the same sense.

The church in the discharge of her duty has the gospel preached. She sends men forth and supports them in the work of teaching people what to do to be saved, and in this sense may be said to save people.

This is not what is meant when people declare that "the church does not save;" rather, they mean that there is no need that one be a member of the church, so far as his salvation is concerned.

The Holy Spirit calls the church "the house of God." "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God." (1 Tim. 3: 15.) What is meant by the word "house" as used in this passage? In the history of the conversion of the jailer it is said that after his baptism he "rejoiced greatly, with all his house." (Acts 16: 34.) Surely it is understood that by his house is meant his household—those composing his family. "The house of Onesiphorus" (2 Tim. 4: 19) was, of course, his household. So the "house of God" as used by Timothy

must have reference to the children of God, the household of God. It must follow, then, that if one is saved without being in the church, he is saved without being in the house of God—the household of God.

In writing to those who were saved "by grace" (Eph. 2: 5), Paul says: "Ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God" (Verse 19). In this it is clearly stated that those saved "by grace" are of the "household of God." The household of God is the church of God. To contend that one is saved without being in the church is to teach that one can be saved without being in the household of God; but if one can be saved without being in the household of God, he can be saved without being a child of God, unless God has children who are not in his household. The church does not pardon sins, but the church is the saved; it is that number saved by grace.

The church is the body of Christ. "He is the head of the body, the church." (Col. 1: 18.) Christ is the Savior of the body. "For the husband is the head of the wife, as Christ also is the head of the church, being himself the Savior of the body." (Eph. 5: 23.) If one is saved without being one of the church, he is saved without being one of the body of which Christ is the Savior. In the eighteenth chapter of Acts is found a short history of Paul's visit to Corinth. Later in his life he addressed a letter to "the church of God in Corinth." (1 Cor. 1: 2.) In this letter is the following, which I ask that you read carefully: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved." (1 Cor. 15: 1, 2.) Paul declares the ones addressed as "the church" in Corinth "received" the gospel. What did they do in receiving the gospel? Touching this matter, there is no need that we speculate, for by reference to the history of Paul's preaching as given by Luke we may find just what they did. "And many of the Corinthians hearing believed, and were baptized." (Acts 18: 8.) Inasmuch as Luke says they heard, believed, and were baptized, and Paul says they "received" the gospel and were saved by it, it must follow that all who receive the gospel hear, believe, and are baptized. But Paul says of those in Corinth who "received" the gospel, that they were "the church of God" in Corinth. It must follow, then, that whoever receives the gospel will be one of the church of God; and if one is saved without being in the church of God, he is saved without the gospel; but if one is saved without receiving the gospel, he is saved without the power of God unto salvation, for the gospel is the power of God unto salvation. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." (Rom. 1: 16.)

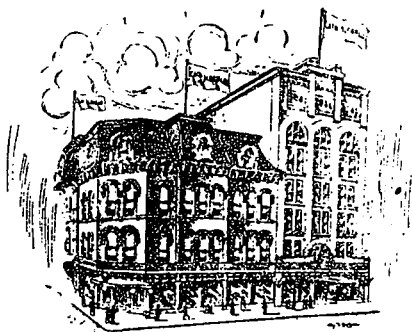
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Field Reports

Prescott, Ark., December 1.—I am back at this place trying to encourage the brethren to do greater things for the Lord. More than fifty worshiped with us at the courthouse last Sunday. We are planning to build soon. The "digressives" are strong here and against us, but the Lord is for us; and if he be for us, who can be against us? I will be here another week helping in this work.—J. Clifford Murphy.

Buffalo, W. Va., Route 1, November 27.—I am still keeping up the Lord's-day meetings at a sacrifice of health and comfort. I can never get well, if my brethren do not furnish the means of cure. If they do not do so, there is no hope for me. I think I deserve this help after forty years' apostolic mission work among the poor people of the South. Please send me an offering without delay. I can use checks or money orders.—F. P. Fonner.

Stephenville, Texas, November 13.—Brother Foy E. Wallace, Jr., closed a meeting here on October 30. The gospel was preached. Large audiences attended, except in bad weather, and then more people came than could ordinarily be expected. One from Dublin and eleven here were baptized, two were restored, one came from the Christian Church, and about fifteen took membership. We were glad to have Brother Wallace with us.—T. H. Etheridge.

Springfield, Mo., December 1.—I closed at Wichita, Kan., on November 19, with seven additions and large and inspiring audiences—on two occasions the largest that had ever assembled at the meeting place. After a pleasant visit home, I began at Oldfield, Mo., on November 24, to continue till December 5. Good is being accomplished, but growth is slow. I specialized last year on the "digressive" movement; this year I am giving a course on "Holiness." I go from here to Hutton Valley, Mo., to begin on December 9.—M. S. Mason.

Maysville, Okla., November 26.—Since my last report I have held meetings at Yeager, Roda, and Brady. I started a nice little band to work at Yeager, where the brethren said none of our preachers had preached for years. The Holiness people had had that place for a long time. The interest is increasing very much at Maysville. We had a fine crowd at our Bible study and communion services on Sunday morning, and I preached to a large and attentive crowd at night, and one brother who had been out of duty came back. Brother Hickerson, from Maud, Okla., has also located with us, which, I think, will be a great help.—J. D. Matthews.

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Field Reports

Mentone, Ind., November 21.—I returned home last Saturday evening, after preaching in West Virginia and Eastern Ohio for about seven weeks. The meeting at Hundred, W. Va., closed October 22, after continuing twenty-two days. During this meeting fifteen were baptized and three were restored. I preached at Neffs, Ohio, for sixteen days, and baptized seven and reclaimed one. The next meeting was with the brethren at Fairview, Ohio, and continued nine days. Eight were baptized and two placed their membership with them. I began a meeting at Mentone last Sunday.—A. J. Bachman.

Muskogee, Okla., November 20.—Brother E. M. Borden has just closed a two-weeks' meeting with the Okmulgee Avenue Church here. This was the greatest meeting in the history of this congregation. Five were baptized and four publicly confessed their faults and were restored to fellowship. But this is not all. The church has received a great spiritual awakening. Brother Borden preaches the word fearlessly and eloquently and makes friends for the church. The attendance was the best we have ever had, and at times we had difficulty in seating all the people. Even on Saturday nights the house was full. The meeting was closed on Sunday night by Brother Borden with a remarkable sermon on "Why I Am Not a Campbellite." The interest was great at all times and a spirit of brotherly love prevailed. Our song service was fine.—T. S. Bain.

McMinnville, Tenn., November 20.—On September 8 I was with the little band in Tullahoma, Tenn., and one precious soul made the good confession. On September 10 I began a meeting with the congregation at Viola, Tenn., and continued it eight days, with good attendance, but no additions. These brethren made it pleasant for me in every respect. I am to be with them again on the fourth Sunday in May, 1923. On September 24 I began a tent meeting near Hampshire, Tenn. The tent was packed each night with both white and colored, and all seemed to enjoy the meeting. Sixteen persons made the good confession. Hampshire is a destitute place. I am to hold another tent meeting there in 1923. On October 1 I began a meeting in Bellwood, Tenn. The meeting was well attended by both white and colored, and five made the good confession and were baptized. On October 10 I began a meeting in Manchester, Tenn., which, in spite of opposition, was well attended by both white and colored. There were three confessions and baptisms, one being an old man that had been a Methodist about forty-five years. The white brethren helped to support this meeting. I was asked to labor with them another year.—Alonzo Jones.

Florence, Ala., November 15.—On the third Lord's day in October I began my fourth meeting at Cookeville, Tenn. I was glad to meet these people once more and labor with them. The attendance was good throughout the meeting. This is the home of Brother

Gilbert Johnson, who is doing much good in preaching the gospel in this section. He was present during the meeting; also, old Brother Clay, who preached in this section over thirty years ago, was present two or three nights. There were three additions and the church was greatly edified. On the fourth Lord's day I began my third meeting at Tusculumbia, Ala. Brother J. Hannon preached the opening sermon in their new house, and one was restored in the first service. I am always glad to meet Brother Hannon. He is doing a great work. I continued this meeting nearly three weeks, and interest grew from start to finish, and seven precious souls were baptized the last Lord's-day night. The white brethren and sisters attended this meeting in large numbers and assisted much. My first two meetings here were under a tent, but this one was in a nice brick building. The colored brethren could not have built this house; but the white churches at Tusculumbia, Sheffield, and Florence are furnishing almost all of the money, while the colored people are furnishing a little money and all the labor. These white brethren are determined to see the cause permanently established among my people in this section. On November 9 I began a meeting in Florence, and I am here yet, preaching to interested crowds each night. The white church here invited me to come here, and I gladly consented; and I am not sorry that I came, because they are so anxious to see my people accept the pure gospel of Christ. Brother B. F. Harding is the preacher here, and, in my judgment, he would be hard to beat telling the old story of the cross. There is not a colored member here. The white church is paying my board with a nice Methodist family.—M. Keeble.

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BY A. C. BROWN.

The religious teachers in the time of Jesus addressed him as "rabbi." He, in turn, addressed them as "hypocrites," and said: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) That rebuke is as pertinent to-day. It is true that the Jewish rabbis were very religious and regular attendants upon the temple services every Sabbath day, but rejected their Messiah, who was so plainly pointed out by prophecy for a period stretching over four thousand years. It seems that they could not get away from the thought of a temporal, political reign of one whose mission in the world was to redeem his people from Roman bondage and reinstate them in their former inheritance as in the days of Saul and David. To the Jew, whose mind was absorbed upon temporal things rather than upon a spiritual reign, this thought would not be without a semblance of reason; for was not their history from the very beginning related to temporal affairs, although significant of a spiritual coloring which they overlooked? Thus were their minds blinded as to the mission of Jesus, which was to redeem his people from their sins and to give them an inheritance into an everlasting kingdom which could never be assailed by any cotemporary kingdom of this world. For a period of fifteen hundred years their religion consisted of typical representations under the law, called "the law of sin and death," from which the mission of their Messiah was to redeem them from under the curse of a broken law, that they might stand henceforth as freemen under the law of "the Spirit of life in Christ Jesus."

Aside from their allegiance to the Roman power, they were freemen and claimed to be children of God through Abraham. To this thought Jesus tried to disabuse their minds, admitting that by genealogical lines they were children of Abraham, yet not children of God, because his children are free, and they were the servants of the devil and doing his works. Jesus here lays down a truism that was applicable to his Jewish brethren, and not only applicable to them, but is just as true and unassailable to all who claim to be the children of God. "If God were your Father, ye would love me." (John 8: 42.) This thought is further developed in 1 John 5: 2, 3: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments." The disciples of Jesus were first learners; whom he instructed in things pertaining to his kingdom, which was just at hand, and afterwards made or constituted apos-

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tles, whom he commissioned to proclaim the gospel of salvation to the whole world, adding: “He that believeth and is baptized shall be saved.” (Mark 16: 16.) This gospel was good news, inasmuch as it proclaimed liberty to those in captivity to Satan, composing all of accountable age, who were represented as sitting in darkness and in the prison house of death.

The apostles of our Lord were limited to the simple story of Jesus Christ, and him crucified, his resurrection from the dead and ascension into heaven, and all supported by living witnesses, who saw him after he was raised from the grave. The apostles, thus panoplied with this simple story, went everywhere preaching the word. They all preached the same story; there was no dissimilarity in their teaching, for they all preached the same things. It was only when men began to speculate about unrevealed things that divisions took the place of unity.

The first sermon preached by the apostle Peter after our Lord's resurrection and ascension was typical of the preaching by all who went everywhere preaching the word. After copious quotations from the prophet Joel and David concerning the Messiah whom the scribes and Pharisees were expecting, Peter boldly affirmed that that Jesus whom they had crucified was, according to their own prophets, risen from the grave and ascended into the heavens, the proof of which were the one hundred and twenty witnesses ready to lend their testimony to the truth. In like manner did the martyr Stephen after rehearsing the historic records of his people from the days of Abraham to the then present and showing by their own records the perverse natures of the Jewish race in rebellion against their prophets whom the Lord raised up to enlighten them. He said they had always been rebellious, even persecuting them, and reached the climax with: “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.” (Acts 7: 51-53.) Doubtless these two sermons were practically the same as was preached to the Jews during the lifetime of the apostles by those commissioned to preach, and are applicable to all Gentiles who already believe in the God of the prophets of olden time. The full gospel that one preached was identically the same all others preached that proclaimed it in its fullness. Hence, all believers were of one

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mind and all of one spirit—the spirit of Christ.

Now, it is plain that had all teachers coming after the apostles been satisfied with the apostles' teaching in the simple story of the cross, and, like Paul, “determined not to know anything . . . save Jesus Christ, and him crucified” (1 Cor. 2: 2), there would never have been a sectarian church as a divisive factor in the world, deny this who will. Christ was the beginning and the end of their teaching; and where Christ was thus brought to the front and pressed upon the people, it made simply Christians—nothing added, nothing taken from; just Christians, and nothing more nor less. What was it that caused divisions in the church at Corinth? Was it not something else than Christ, and him crucified? What was it that lay so hard upon the mind of the great apostle Paul that compelled him in sorrow and in tears to warn the church that would come after his departure? Was it not the “perverse” things instead of Christ, and him crucified? What is it that separates believers in Christ to-day but the things outside of the plain gospel of Christ? What is it, I again ask, that stands as barriers to a united church and wedges of division between what is known as the “Christian Church” and the church of Christ? Is it not something else than the simple story of Christ, and him crucified? As long as what is known as the “Restoration movement” practiced what it preached, so long was there exhibited to the world that unity for which Jesus prayed, that the world might

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believe. It was only when the opinions of men brought into active realities the divisive things outside the prescribed order and presumptively intrenched these upon the order of heaven that division made its appearance.

So long as Israel followed the explicit commandments of God through their leader, all was well; but when something else was conceived, thought out, and brought forward which supplanted and set at naught the order, the arrangement, and the wisdom of God, then was there trouble in the camp, and they were made to realize the truth that "the way of transgressors is hard." (Prov. 13: 15.) It is natural for men to lean toward their own understanding, but God tries the heart and the reins. Perfection alone is with the Almighty. Then, can fallible man improve upon God's order and arrangement? When God purposed to make a picture gallery containing typical arrangements of things yet to be developed, he intrusted all to Moses, instructed him in the exact measure of every part, and warned him to follow explicitly every and all specifications outlined in the pattern shown him in the mount. It is said by an apostle of Jesus Christ that "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." (Heb. 3: 5.) Again: "It is required in stewards, that a man be found faithful." (1 Cor. 4: 2.) Now, in the light of the history of God's dealing with his chosen people, let me ask my candid readers: What do you think would have been the fate of Moses had he deliberately made any change whatsoever in the erection of the tabernacle and its furnishings and service? I anticipate already your answer that his fate would have been the fate of the priests who fell dead for their presumption, their digression and disobedience.

Now, kind reader, permit me to say that this all was but an outline of the church of God—a picture that would afterwards down the centuries be developed by the Son of God and his chosen apostles. As it came from the fountainhead, having all authority and power, it was perfect in its every arrangement, just like its picture which was set up in the wilderness. God admonished Moses, and these things were written for our admonition upon whom the ends of the ages have come.

We judge that the reality of a thing is vastly of more importance than the picture. The church of God is, therefore, of more importance than the tabernacle. Its service, its doctrine, and its ministry are complete just as it stands inaugurated and completed by

the Spirit-inspired apostles of our Lord. The tabernacle and its services have long since passed away, but the church of God has stood against the gates of the unseen world and is a monument of the mercy, wisdom, and grace of the Almighty as an ark of safety that will bear all the faithful over the flood waters of opposition and into the haven of everlasting habitations. The foundation of this structure is Christ. Besides this there is none else. The church is God's ark of safety, built by the master Architect, and, like the old tabernacle, is prescribed in every detail. No one, howsoever skillful, shall add to or take from this perfect arrangement. Cast your eyes around you and behold the diversified order, arrangement, and worship; then compare these with the original as found in the inspired arrangement of the Holy Spirit, and stand amazed. God does not strike people dead on account of unholy hands that would alter, change, or amend the things he has perfected, but he has appointed a day when he will bring to judgment those who would dare, through the plea of expediency, add to or take from what he has perfected.

Kind reader, are you standing with those who are pleading for unity of the people of God and satisfied with the divine arrangement just as it came forth from the Holy Spirit?



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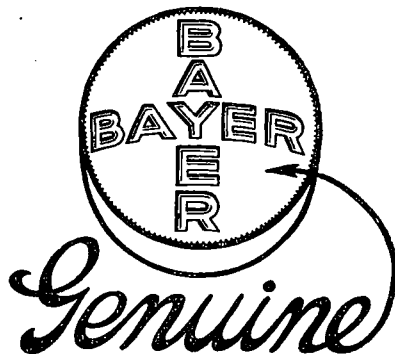
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Work in Chilton County, Ala.

BY A. B. BAXLEY.

For a number of years the church work that has been done in this county has been scattered too much to make very much progress; however, it was not without effect or results. Meetings have been held at different places by different men, among whom Brother J. T. Daniel and I have done, perhaps, as much as any two men to establish the work in this county. Finally a move was started to centralize our efforts in Clanton, the county seat. On November 12 we succeeded in holding the first service in Clanton that was ever held by our brethren here. We had more than thirty members of the church present. Brother O. C. Dobbs, of Fayette, Ala., preached for us. His teaching will long be remembered. Last Lord's day Brother J. S. Moores, of Wetumpka, Ala., preached for us. Brother Moores gave us some splendid facts. The outlook here is flattering. We have much good material to begin a congregation. Brother Dobbs' only criticism was that "it looked too good for a beginning." For the present we are meeting in a nice little hall, but in the near future we expect to build a house of our own. Clanton is located right in the center of the State, on the main line of the Louisville and Nashville Railroad between Birmingham and Montgomery. We shall be happy to have preachers, tourists, or any members of the church who may come this way to stop and worship with us.

Commendation of R. A. McCurry.

BY R. D. SMITH.

I desire to say a good word on behalf of Brother R. A. McCurry. This good man and preacher has not been much known by the brotherhood, because, on the one hand, he has never given his whole time to preaching; and, on the other hand, he, out of simple modesty, has refrained from putting himself before the brotherhood in that he has said little or nothing through the papers about his work.

Brother McCurry is well informed in the Scriptures, for he has been a student of the Book for a number of years and is now in middle life. He is also well able to teach the word, and does teach it well, and is ever true to the old paths. He is pleasant and agreeable anywhere and everywhere, and, in the judgment of the writer, is clean both inside and out. You will never be ashamed of him whether in the pulpit or elsewhere. His language is good and will not subject you to embarrassment in the presence of visiting friends. He is a plain, unassuming man, as humble as a child, and yet with a fine personal appearance and a

bearing that commands respect and attention. To know the man is to love him.

Brother McCurry is preaching at points out from Denton this winter and is doing some splendid work. I do not know whether he has all of his time taken or not. If you need a man, write him. Also, he is open for some meetings for next year. Congregations will be perfectly safe in calling him, for he will do acceptable work.

New Discoveries.

From the Lowell and Harvard observatories come marvelous stories of recent stellar discoveries; of a star cluster more distant than any hitherto known; of the extension of the known confines of the galactic system to the inconceivable figure of three hundred and fifty thousand parsecs, or light years (a light year is the distance light can travel in a year, and light travels one hundred and eighty-six thousand miles per second).

If there was ever an astronomer who was not a reverent and wholly believing worshiper of God, he has concealed the fact successfully. Those who gaze through telescopes at the infinites of distance, the marvels of mechanism, and the miracles of balanced force which are everywhere in the sky, have first-hand evidence of the mightiness of Him who made and rules the universe.

Every discovery of nature we make, every pushing back of the known boundaries, every new marvel we see, but make the wisdom and the glory of the Almighty more manifest.—Selected.

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Doctrinal Preaching.

(1 Tim. 4: 16.)

BY S. R. DRAKE.

The word "doctrine" is mentioned three times in this chapter. Paul declares that the Holy Spirit had very distinctly told them that in later times some would depart from the faith, giving heed to seducing spirits and the doctrines of devils. In Paul's second letter to Timothy he warned him that in the last days perilous times should come, and he minutely described the character of a certain class of people who would depart from the faith, or the doctrine of the gospel, or teaching of the Holy Scriptures. He called Timothy's attention to the fact that he knew of the doctrine, or teaching, of Paul and his manner of life. He told him that evil men and seducers should wax worse and worse, deceiving and being deceived; but, as a safeguard against all these things, he reminded him of his early training in the Holy Scriptures in childhood, which furnished him wisdom unto salvation through faith in Christ. Our boys and girls would all be safeguarded against the temptations in the world with a thorough training in the Holy Scriptures early in life. The Holy Scriptures were given by inspiration of God for doctrine, for reproof, for correction, for instruction in righteousness, "that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 1-17.) There is nothing that will so qualify a man for the duties of life as a thorough, practical knowledge of the Bible, and especially the teaching of Christ and the apostles, other things being equal.

The doctrine of the gospel are the principles or truths taught by Christ and the apostles. Any doctrine not taught by them is regarded as unsound and should be avoided and discarded. Jesus charged the scribes and Pharisees with teaching for doctrines the commandments of men, and declared their worship was in vain. (Matt. 15: 9.)

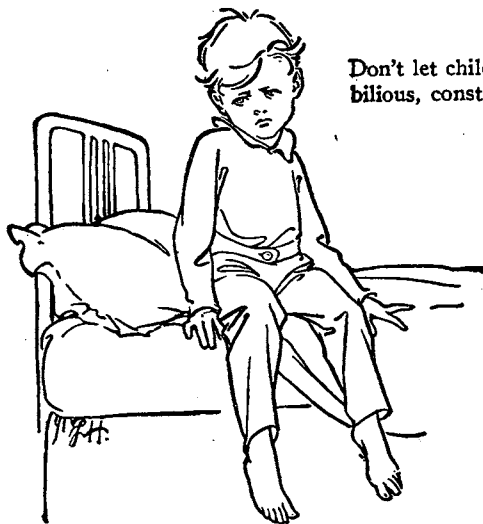
Sound doctrine is absolutely necessary to the salvation of the preacher and those who hear him. (1 Tim. 1: 3; 4: 13-16; 2 John 10; Rev. 2: 24.)

Jesus was a great doctrinal preacher and teacher. Let us note some of his great doctrinal utterances in his Sermon on the Mount:

The doctrine concerning those who belong to his kingdom. (Matt. 5: 1-12.)

The doctrine of the saving and purifying influence of the church and the individual Christian. (Verses 13-16.)

The doctrine of the stability and influence of the word of God. (Verses 17-20; Luke 16: 17.)



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The law of murder defined. (Verses 21-26.)

The law of marriage and divorce. (Verses 27-32; Matt. 19: 8-10; Luke 16: 18-20; Rom. 7: 3-10; 1 Cor. 7: 8-12.)

Man's duty toward his fellow man. (Verses 43-47.)

The law of perfection—God the pattern. (Verse 48.)

The doctrine of prayer—its conditions. (Matt. 6: 1-15.)

The doctrine of laying up treasures in heaven. (Verses 19-21.)

The doctrine of good and evil. (Verses 22, 23.)

The two masters. (Verse 24.)

The Father's love and care for his children. (Verses 25-31.)

Man's first duty to God. (Verse 33.)

The doctrine of unjust and harsh judgment. (Matt. 7: 1-5.)

The law of giving and receiving. (Verses 6-11.)

The Golden Rule. (Verse 12.)

The strait gate and the narrow way. (Verses 13, 14.)

Warning against false prophets. They shall be known by their fruits. (Verses 15-20.)

The two builders—the one on the rock and the other on the sand. (Verses 24-27.)

It is stated that when Jesus had

ended his Sermon on the Mount the people were astonished at his doctrine. (Verses 28, 29.) The manner of his teaching, as well as the matter, is what struck the people with astonishment. It was unique in that his doctrine was revolutionary and uplifting and unlike anything they had ever heard from the lips of man.

Jesus warned his disciples to beware of the doctrine of the Pharisees and the Sadducees. The apostle John, in his second letter addressed to the church, or a lady and her children, gives a warning against false teachers—those who deny the divinity of Christ. He brands them as deceivers and antichrist, and warns Christians against receiving such characters into their houses. (2 John 9, 10.)

"The law [doctrine] of the Lord is perfect, converting the soul." (Ps. 19: 7.) Paul declared the gospel of Christ "is the power of God unto salvation to every one that believeth." (Rom. 1: 16; see also 1 Cor. 1: 18; 15: 1, 2.) Other scriptures could be cited bearing on the same thought, but these are sufficient.

Let us note some of Jesus' prominent discourses on other occasions:

First, his discourse to Nicodemus on the atonement and regeneration (John 3: 1-21)—the doctrine of the new

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birth. (a) A man must be born anew, or from above, before he can see the kingdom of God. (b) The new birth is effected by the Holy Spirit—begotten by the Holy Spirit, born of God (John 1: 13) and born of water. Begetting and birth must precede entrance into the kingdom of heaven (verses 3, 5); a new creature (Gal. 6: 15); effected by the truth (James 1: 18); baptism (Tit. 3: 5; 1 Pet. 1: 22; 3: 21). All who come into the kingdom of nature are begotten and born into this kingdom; there is no exception to this rule.

Next, his discourse to the woman of Samaria at Jacob's well. (John 4: 1-26.) (a) Jesus taught the doctrine of his own deity and Sonship. (Verse 10.) (b) He is the source of life and the fountain of living water. (Verses 13, 14.) (c) The doctrine of his omnipotence and omniscience is clearly taught in this discourse.

"Stand Fast."

BY H. A. ROGERS.

Since I am being supported by the brotherhood and as there are so many speculative theories extant, I feel that I should make some statement. There is a great tendency, especially among the young preachers and young Christians, to drift with the tide, and a yearning to be "like the nations around."

First, there has been much said about the support for the preacher. Some give the lack of support as the reason why there are so few workers. This may be true in a measure, but I fear that many young preachers are looking around for an easy job with good support. Instead of looking for a place, while the world is so full of infidelity and sin and so devoid of the gospel, we should go, trusting in the Lord.

I take the word of God as the all-sufficient rule of faith and practice; the church of the First-born, without clubs, organizations, or "isms." I do not advocate determining our practice by majority rule; I do not advocate Christmas festivities, socials or suppers for the purpose of raising money; I refuse to perform a marriage when one of the contracting parties is a Christian and the other is not; I protest against the dance, card playing, immodest dress, etc. In other words, I stand for the unadulterated, old-fashioned gospel.



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Field Reports

Cleveland, Tenn., November 27.—The services here have been fine for the last month, notwithstanding there has been much sickness. The attendance for the Lord's-day morning Bible school has run from one hundred and forty to one hundred and sixty and more. We are doing our best to stimulate more interest in Bible study. The brethren and sisters seem to be ready and willing to undertake anything they are called upon to do. Several of the sisters met a few days ago and spent the day sewing, making up some clothing for an orphan girl. Quite a number of the male members will lead in prayer, read, and attend the Lord's table when called upon to do so. I wish to speak particularly of our young people. I believe no nobler band of young people can be found in any congregation, considering their opportunities and the length of time they have been in the church, than there is in the Cleveland congregation. At least nine of our boys under twenty years of age will read and lead in prayer. Last Lord's day one sister from Copper Hill, Tenn., put in her membership with the congregation. In the afternoon some of us went to old Mount Bethel, thirteen miles southeast of Cleveland, the oldest congregation in the county, but now gone down. There are about twenty-one members scattered through the community, but most of them are dead. We are trying to resurrect the church at this place. When I arrived, about thirty people had gathered. The old stove having gone to the bad, they had made up a fire on the outside; so we carried some of the seats out of the house and held services around the fire in the open air. I baptized two at Calhoun recently and one took membership. In the Liberty Hill meeting there were four baptized and three restored. Both Brother W. C. Phillips and I are having severe throat trouble. These bad throat troubles are due, in most instances, to the way we and some other preachers have to impose upon our-

selves in holding meetings. Oftentimes preachers have to lead the singing and do all the praying in addition to their preaching, and then go from two to five miles over rough roads, in a buggy, on horseback, in a farm wagon, or walk, perhaps, in the night air, after coming out of the house, warm from exertion and a poorly ventilated house. Somebody says: "Why does he do this? I just would not do that." Such a one would not! Why does the preacher do it, anyway? It is done to preach the gospel to lost men and women. Owing to the disjointed conditions to-day in the churches, some preachers have it to do if the gospel is preached to every creature. If we all practiced selecting the best places, easy places, strongest congregations in which to preach, the world would never be saved. Some poor fellows must tackle the hard places, though they have to suffer because of it. "I am debtor;" "I suffer the loss of all things." These are the statements from the matchless apostle Paul.—George W. Farmer.

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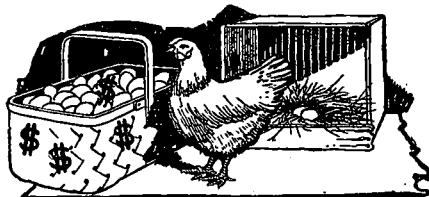
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abomination; how much more, *when*
he bringeth it ¹with a wicked mind?
28 ²A false witness shall perish: but
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B.C. 1000.
¹ Heb. in wicked-
ness!
² Heb. A

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man, and put him into the garden
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16 And the LORD God com-

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21 13

II. SAMU

The Bones of Saul and Jonathan brought to Zela. Wars w

Jabesh-gilead, who had stolen them
from the ¹street of ²Beth-shan,
³where the Philistines had hanged
them, in the day that ⁴the Philis-
tines slew Saul in Gilboa; 13 and

^a Josh. 17. 11
^b 1 S. 31. 10
^c 1 S. 31. 4
^d Josh. 18. 28
^e ch. 24. 25;
^f Josh. 7. 26

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18 Now when Jesus saw great
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mandment to depart unto the other
side. 19 And there came ¹a scribe,

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16 And the LORD God com-
manded the man, saying, Of every

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

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

* Amos 2. 9.
* Neh. 9. 25, 35.
Ezek. 34. 14.
* Heb. *men of stature*.
" Deut. 31. 6, 7.
23.
* Deut. 9. 2.
* Is. 40. 22.

searched unto the children of is-
ra-él, saying, The land, through
which we have gone to search it,
is a land that eateth up the in-
habitants thereof; and 'all the
people that we saw in it *are* 'men
of a great stature.

33 And there we saw the giants,
'the sons of A-nák, *which come* of
the giants: and we were in our own

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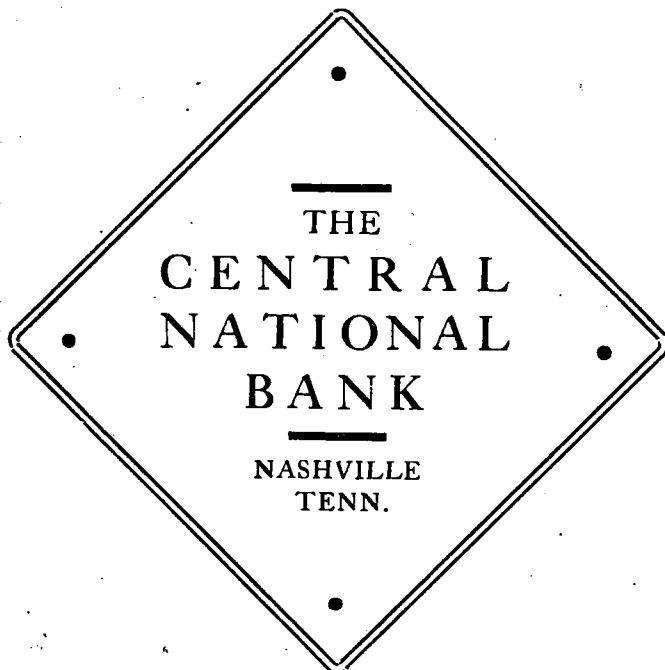
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Gospel Advocate

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Our Contributors

OUR DUTIES.

[Christians should never tire of hearing emphasis placed on *duty*. We need to be stirred and encouraged to do our duty. The following is from the pen of "D. L."—EDITOR.]

No truth has been more universally taught than that the first and greatest of all sins is to depart from the examples and precepts of the living God. This will be accepted as truth in theory by all who believe in the God of the Bible. Who doubts that this is and has been true of the human family? The most fatal step man could take after his creation was to depart from the laws and rules God laid down to guide man. He did this. The law was given to guide and keep him in the way of truth and righteousness and to preserve him pure and good in the sight of God. His first step was to violate the duties God laid upon him and to place him in new and sinful relations to God and the world. Instead of life and joy, peace and happiness, to the man and to the home in which he was to dwell, death and disaster, ruin and despair, settled upon the world, and man became the recipient and the heir of the inheritance of sorrow that afflicted the world.

In this sin of man and this ruin of the world, what should man do to regain the lost heritage of peace, life, and virtue? Sound reason would say: Return to God, the Maker and Creator, and learn from him the conditions that will please God, the Ruler and Savior, and learn of him what would please him for man to do. The Bible contains a history of the efforts of God to bring man back into union and harmony with God. The account of God's dealings with the generation that sinned and the succeeding ones down to the present time is given in the Bible. The strange thing is, God is willing to make the conditions of obedience easy to man, and he persists in traveling the path of disobedience.

Why is it men refuse to obey God? God makes his commands simple, easy of performance, without cost of money or labor, but men refuse to obey him that they may be blessed. Men do not object to doing great things. They

do object to submitting humbly and faithfully to the law of God. Men do great things not commanded of God. They refuse to do simple and easy things which God commands them to do. They love disobedience. They rejoice in burdens they select and put upon each other. Take the professed followers of Jesus in the city of Nashville. A great work is proposed to save people. How shall it be done? By undoing the things that condemned them? By substituting obedience to God for disobedience to him? Take the professed servants of God in Tennessee, how many will prescribe the divine rule of obeying God? The steps God requires are simple and personal in each saving himself, and then each leading a life of conformity and simplicity to the will of God in saving others. How many will hearken to God and do his will and be saved? The religious world proposes to do great things that possess no moral qualities and guarantee no salvation to a soul. God alone can offer salvation to the world. His order alone can bring men to be saved. God's conditions and provisions for salvation are simple, without cost, and easily observed. But man takes to this service slowly and indifferently. Man loves to do something great. When God's order for the healing of Naaman, the leper, was made known to him, and he hesitated and rejected the terms in wrath, his servants told him: "If the prophet had told thee to do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" In our age God requires us to believe in and trust him. "Wash, and be clean." Do the people obey? They are interested in the subject of religion and salvation. They are ready to do great things in the name of their own churches and for their own glory and honor. But what are they ready to do for Christ or God, to honor and serve him? The world stands under condemnation and wrath, doomed to eternal ruin for rebellion against God. God tells them to love him, to obey his commandments and walk in his ways. Do they do it? Prompted by their own resolution to be religious in their own way, they call on the people, religious and irreligious, to contribute two hundred thousand dollars to build a hall for the Young Men's Christian Association. The world accounts that as doing something great in religion. What does God think of it? Did he ever order such an association? Does he promise to bless and save through such associations? Does it honor him to build up such associations? Does it save men? Will the building of a two-hundred-thousand-dollar building in Nashville or other city save a soul? Where is the Father's promise? Christ and his apostles never taught that type of Christianity. They went to the lowly in the garb and manner of the humble and lowly, and they stooped to lift them up and make them children of God. Our first plea for man was that God's provisions are the best and only means of saving men. Our last and homely plea is, man must trust God and be led by him into the ways of salvation. God alone can save; he will save only by his own appointments and through submission to God's requirements. Can man humble himself before God and accept salvation on God's conditions?

I have always said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

Rightly Dividing the Word of Truth.

BY F. B. SRYGLEY.

Many years ago you rarely ever attended a meeting held by a brother who was laboring to restore the New Testament conditions of salvation to the world that you did not hear at least one discourse on the subject, "Rightly Dividing the Word of Truth." But many of us take it for granted that the world is sufficiently enlightened on that subject, and we are about to pass it by without a thought or an effort. But many are held in bondage to false teaching because they do not understand this subject. As evidence of the great need of faithful teaching on this subject, I here quote from the Baptist Record of November 2:

There has been more foolishness written and spoken about this passage of scripture (2 Tim. 2: 15) than almost any other in the Bible; and that is putting it strong. Almost as much energy has been misspent in misinterpreting the Word as there has been misspent in denying its divine origin. There is a group of people who want to divide up the Bible into various ages or dispensations, showing that one part of it is intended for one age and another for another. That is just one way of getting rid of what they don't like in the Bible. Jesus said one jot or one tittle of it shall never pass away. It is brazen mockery to split it up into periods. It is one and indivisible, true, and unchangeable.

There are others who use this scripture to justify the application of some scriptures to one class of people and other scriptures exclusively to another class of people. This, too, is a species of folly, for the whole Bible was intended for every one of us. Some people are entirely too fond of splitting the truth. Paul had nothing of this in mind when he wrote to Timothy: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, holding a straight course in the world of truth."

I grant the correctness of the brother's first sentence, and in further proof of his statement I submit the item above quoted from him as Exhibit A, and I want it made a part of the proof of the indictment. The brother says there is a group of people who want to divide up the Bible into various ages and dispensations, showing that one part of it is intended for one age and another for another. Whether it is right to say that one part is *intended* for one age and another for another, or not, it is right to know that God commanded people in one age to do things which he has not commanded other people in other ages to do.

"By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." (Heb. 11: 7.) While I would not say that this language is not intended for us in the present day, in any sense, I do say that God never gave the commandment to build an ark to any man in any age, except Noah in that age. If this puts me in the "group," then I am willing to be in that group, notwithstanding the fearful indictment the gentleman brings against the group.

"If any one shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them: if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin offering." (Lev. 4: 2, 3.) How any one could believe that this commandment should be obeyed now is unreasonable. Does this put me in the group? If so, then I want to be in it.

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." (Heb. 1: 1, 2.) The writer evidently makes a distinction between the "old time" and "these days," as well as a distinction between "our fathers" and "us." He even makes a distinction in the manner through which God has spoken to our fathers and to us. To them he spoke in the prophets;

to us, in his Son. Still the brother thinks there is no different ages or dispensations, but that the commands of the Bible are all applicable alike to all people. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross." (Col. 2: 14.) "He taketh away the first, that he may establish the second." (Heb. 10: 9.) Still that first covenant, which has been taken away, is just as applicable to us as the second, which was established upon better promises! "To them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law." (1 Cor. 9: 21.)

But the brother makes a fearful indictment against us when he says: "That is just one way of getting rid of what they don't like in the Bible." I am not conscious of disliking anything that is in the Bible, but I do want to understand it; and in order to do so, it appears to me, we should recognize its divisions.

The brother says: "Jesus said one jot or one tittle of it shall never pass away." I respectfully deny that statement. It contains only a part of what Jesus said; and to make Jesus say that, he had to cut a sentence into two pieces and leave out one of the pieces. What Jesus really said was: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." I quote from the Common Version: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5: 17, 18.) Does not this imply that when it was fulfilled it would pass from the law? And Jesus fulfilled every jot and tittle of the law. Hence, Jesus said exactly the reverse of what the gentleman said he did. This is the worst kind of a misrepresentation. Talk about "getting rid of what they don't like!" This is one way of doing it in which I do not envy my brother in the least.

The gentleman says: "There are others who use this scripture to justify the application of some scriptures to one class of people and other scriptures exclusively to another class of people." Well, I have tried to justify the application of some scriptures to one class and other scriptures to another class of people, and I have not used this text yet to do it. For instance, I justify that fact by the passage already used—God hath spoken to our fathers and he hath spoken to us. Are not here two classes of people mentioned, and two distinct classes of scriptures—one in the prophets and the other in or through his Son?

But the brother says: "This, too, is a species of folly, for the whole Bible was intended for every one of us." Yes, the Bible was intended for every one of us and everybody else, too; but every command of the Bible was not given to us, for some of it was spoken to our fathers and some was spoken to us.

But the gentleman says that "some people are entirely too fond of splitting the truth." I wonder what he was doing when he cut one of the Savior's sentences into two parts and left out one of the parts? This was very close to splitting the truth. I do not believe in splitting it, but I do believe in giving to each his portion, all of his portion, in due season. This is not splitting it.

But the gentleman has the passage to read, "holding a straight course in the world of truth." The American Standard Edition of the New Testament reads, "handling aright the word of truth," but in the margin two other renderings are given. One is, "holding a straight course in the word of truth," and the other, "rightly dividing the word of truth." But does a preacher handle aright the word of truth, or hold a straight course in the word of truth, or rightly divide the word of truth, who goes to the

Old Testament to learn what to do to be saved, instead of the Acts of Apostles, or who goes back to the Jewish worship to learn how to worship God to-day, instead of to the New Testament? This would, indeed, be a very crooked course in the word of truth. Let us continue to preach on the proper division of the word of God, for this benighted editor of the Baptist persuasion herein shows the need of just such preaching.

Was Job a Person or a Myth?

BY JAMES E. CHESSOR.

Was there in reality such a person as Job? Or is Job merely a fiction, a creation like Milton's *Il Penseroso*? As the genius of Milton created an ideal meditative man, did some unknown genius also create an ideal sorrowful man—*Job, sorrowful*—the personification of distress, affliction, and persecution? Was Job a person or a myth? My conviction leads me to make emphatic answer. I believe that Job was a man of flesh and blood, a man of like passions with us, and that the book which bears his name is a true history of his trial and perseverance. I believe also that the book of Job is scripture inspired of God. The ground for this faith will appear in the following paragraphs.

It is argued that the book of Job has every mark of an allegory. Allegories and parables are not uncommon in the Scriptures. A case is supposed, set in motion, and then the narrative proceeds as if it were real. Such is the case, it is urged, in Job. The author of the poem, designing to illustrate important truths, chose the allegorical method as better suited for the graphic presentation of the case. Sympathy for the sufferer is the more readily enlisted and the arguments are enforced with more speedy and pronounced effect. In support of this view of the poem, it is alleged that the interview of Satan, with Jehovah, the so-called "council in heaven," is in the highest degree improbable and does not comport with reality. Since it is the purpose of this article as a single effect to convince the reader that the narrative has all the aspects of reality, attention will be directed to specific objections to this assumption. First, what is the bearing of the aforesaid interview upon the reality of the case? The interview is so improbable, it is argued, that it throws an air of fiction over the book. So, if the interview be no more than a poetic supposition, why not conclude the entire book to be fictitious? This argument is without force. For even if this interview were not to be regarded as real, it does not prove that such a man as Job did not live or that the events with which he had to do were not real. He might have had an existence, and been stripped of his possessions, and subjected to long and painful trial, even though the interview were mere poetic ornament and figure. Whether real or fancied, it does not affect Job's reality on earth nor the part he played in the trial and controversy. The issue is whether Job lived and suffered and triumphed, or whether he is the mere figment of a poet's brain.

It is urged also that the artificiality of statements concerning Job's possessions disprove the reality of the book. Take the round numbers, for instance—seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses. Then there are the sacred numbers—seven and three. Job had seven thousand sheep, seven sons both before and after the trial; his three friends came and sat down with him seven days and seven nights before attempting to console him; and both before and after his trial he had three daughters. After his recovery and in his old age Job is given the same number of children—seven sons and three daughters—that he had before the calamity, and his property is exactly doubled. This singular recurrence of round, doubled, and sacred numbers is so unusual and improbable, so they argue, that the story of necessity is a supposed one. In answer, it may be ob-

served, first, that as to the use of round numbers, this is no more than what constantly occurs in historical statements. Nothing is more common in the enumeration of armies, of the people of a country, or of herds and flocks, than approximate statements. The same holds true with reference to the statement that Job's possessions were exactly doubled after his trial. Nor does this doubling of his possessions and the giving of the same number of children in his old age affect the reality of the account. This was Jehovah's blessing—"the end of the Lord," as James puts it; and it was, indeed, very real. "Jehovah gave Job twice as much as he had before." "So Jehovah blessed the latter end of Job more than his beginning." This is mere history.

Again, we have an objection to the reality of the poem based upon the superior quality of the speeches, critics averring that such lofty speeches could not have been spoken extempore. It must be admitted that the speeches are elaborate and profound; that the statements are sententious, and the diction sublime; and that the arguments have every aspect of studied effort. It seems to me that such admirable speeches could not have been spoken extempore by uninspired men in the stress of debate. But I do not think that this is a valid argument against the reality of the poem. Granted that these arguments were of too high an order to be uttered impromptu in the form in which we have them. What then? It might be true that substantially the arguments were advanced, but not in the fine form in which we have them, and that they were afterwards wrought by Job himself or by some other hand into their present excellent poetic shape. Doubtless the speeches were written and adorned later. Inspiration would take care of the final form of the poem.

These are substantially all the arguments that have been urged against the historical character of the book of Job. It remains to be observed that Job's existence is expressly declared, not only in the book of Job, but also in other books of the Bible. The book of Job begins with this statement: "There was a man in the land of Uz, whose name was Job." The book thus opens with the appearance of reality, with the express declaration that there was such a man. His name and place of residence are mentioned, his character is described, and mention is made of his family and wealth. Indeed, the first two chapters of the book and a part of the last chapter are simple historical records in prose.

There are two inspired allusions that specially attest the historical reality of Job. In Ezek. 14: 14, God says: "Though these three men, Noah, Daniel, and Job, were in it [the land], they should deliver but their own souls by their righteousness." Here Job is referred to as a real character as distinctly as Noah and Daniel; the three are spoken of alike as *men*, and as having souls. The apostle James (5: 11) makes mention of Job: "Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful." There can be no doubt that reference is here made to a real person, not a fictitious character; for the Lord's compassion is surely for those who have suffered actually and in the flesh. It is therefore incredible that James should appeal in this instance to the case of "the sorrowful man" that existed only in fiction. Ezekiel mentions Job just as he does Noah and Daniel, and James mentions him just as he does Elijah. Job was no less a man than Noah and Daniel and Elijah, and his existence was no less real than the existence of those men.

Lastly, the mentioning of names and places is not such as would occur in an allegory. Names and places are unnecessary and of rare occurrence in figurative narratives. Take, for example, the parable of the prodigal son; neither the name of the father, nor of the sons, nor of the places where the scenes occurred, is mentioned. But in Job we

have the name of the sufferer and the place of his residence, as if he were well known; the names likewise of his three friends, together with their respective countries; and the express mention of the Sabeans and the Chaldeans—specifications wholly superfluous and improbable if the poem is an allegory. The single word "robbers" would have sufficed for these marauding bands, just as it answered in the parable of the good Samaritan, if the story had not been real. But the story is real. Job *actually lived*. Of this I have not the slightest doubt.

Yes, we have heard of the patience of Job, and to us who believe the Bible it is very real. His trial is real, his integrity is real, his blessing is real. And we have seen the end of the Lord, how full of pity he is, and how merciful. This is not myth with us. It is faith. Hence, we go to Job in full assurance for consolation and counsel, accepting the story as inspired in every part and as holding a unique and indispensable value for us. We are not doubtful, but believing.

Disarmament of the Nations.

BY K. C. MOSER.

I am certain that Christians are too slow to take advantage of the opportunity now afforded them to speak out on the subject of disarmament. Shall we permit the children of this world to be wiser in their generation than the children of light? I am persuaded that Christians should manifest a greater interest in the disarmament of the nations than others. The very spirit of Christianity is the spirit of "peace on earth and good will toward men." The world seems to have forgot, in a measure, the horrors of the late war. Scarcely before the smoke of battle has cleared away, the wounds of soldiers have been healed, and the moans of the dying have been hushed, many, including Christians, are "eating and drinking, marrying and giving in marriage," just as though a terrible war had not disgraced a civilized world and all danger of future wars was averted! Cannot the world watch for one hour?

But what has disarmament to do with preserving peace? Much in every way. Even a dog whose teeth have been extracted knows better than to risk a battle with his fellows. If man cannot be as "wise as serpents," certainly he should possess the sagacity of the dog. The teeth of the war dogs should be extracted rather than sharpened for another and more terrible conflict. Disarmament would have the same effect on nations that it does on individuals. Many times trivial misunderstandings have resulted in serious troubles because men were armed. Germany was armed and well trained, so she needed little or no provocation to plunge into war. It takes no logician to see the connection between preparedness and war. Had Germany not had a great army in readiness, she would not have risked a war. When a boy learns a speech, he wants to recite it. The world is sick of the program Germany learned so well and "rendered" so effectively. If we want the boy to refrain from saying speeches, we must take the "speech book" away from him. Even if disarmament of the nations would not prevent wars, it would at least postpone them, and thereby give time for serious thought which might lead to arbitration.

But disarmament is desirable even if it were known that war would not thereby be averted. Billions of dollars are spent yearly for the construction of battleships that become obsolete within ten years or less time. Taxes are high and going higher because of the mad rivalry between the nations to excel each other in the building of navies. Past war debts and expenditures for future wars are sapping the very life of the nations. No prosperity can finally endure it. But even to this dark picture there is a ray of hope. The new German envoy to the United States says that it

would be impossible for Germany to fight now because she is bankrupt. If it takes universal bankruptcy to bring permanent peace, then let it come; or, would some who object to "peace at any price" find fault with this suggestion? It looks as if man is doomed to see the folly of his ways. Will man's wisdom finally prove his Waterloo?

But even to concede that disarmament will bring about peace, what can poor, weak Christians do? I would suggest that you consider that "the prayer of a righteous man availeth much;" and, furthermore, that the most high God still rules in the kingdoms of men. His ear is not heavy that it cannot hear, nor his hand shortened that it cannot save. "Take it to the Lord in prayer." "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." (1 Tim. 2. 1-3.)

But aside from our prayers there is something we can do. We can help to create a public sentiment against war and for disarmament. Popular sentiment is the greatest force on earth. It cannot be resisted by man. The throne of popular sentiment stands intact, while others about it crumble into dust. Its rule is all but absolute. Popular sentiment has presided at the birth or hastened the progress of every far-reaching reform inaugurated by man. Why, then, should we keep silence? How can we keep silence when so much depends on our being heard? The blood of millions now dead and of millions yet to die, unless war is averted, will be on our heads unless we do our part. Their blood is even now crying to us from the ground. Shall we shamefully close our ears and hearts and make no response?

Let disarmament be talked in the home, taught in the schools, proclaimed from the pulpit, and championed by the press, "till nations shall beat their swords into plowshares, and their spears into pruning hooks," and learn war no more.

More About Savannah, Ga.

BY S. H. HALL.

Some weeks ago I gave a brief report of my meeting in Savannah, Ga., and asked all who would to assist me in eliminating a note for eleven hundred and fifty-five dollars which a few friends in Nashville enabled me to borrow and give to the Savannah brethren's efforts to get into a house of their own. It would be well just here to say a word about helping to build church houses at different places. I remember that Brother David Lipscomb once said that if there were not brethren enough in a town or community to build a house, there would not be enough to take care of it after it was built; and if we have enough brethren to build a house and they will not, they have not interest enough to take care of the house after it is built. There is much truth in this statement. But there are times and places when outside help *must* be rendered. When we strike our larger towns and cities, it is well to select a good location and put up a better building than we usually do in the country. To go to a back alley and put up a small building in an inconvenient place and expect to grow to the heart of the city is a mistake, while this sometimes has to be done. And a few brethren cannot handle the situation when it comes to securing the location that should be had in such places as Savannah. Then, to open a mission in a hall on the second or third floor and let the work drag along for three or four years is not the way to establish a good, strong church in a town like Savannah. Knowing this to be true, I wanted the Savannah brethren to get into a permanent home in a good location, and that at once. I learned that with about fifteen hundred dollars outside

help they could do this. So I got busy and borrowed the money and sent it to them, with the exception of about four hundred dollars that I had already secured and sent to them. So, in about sixty days' time after receiving my check, they were in their house, happy and growing weekly. Remember, they have their monthly notes to meet for a while, and two years from the date of purchase a fifteen-hundred-dollar note to meet, and this clears the building. All of this they are doing and will do. In fact, we are hoping for them to meet all notes ahead of time, and this they are now doing for the monthly notes.

Brother Rawlings reports the work doing well since the close of my meeting there, which was supported by the Russell Street brethren, in Nashville, Tenn., except the incidental expense of going and returning, which was taken care of by the Savannah brethren. I give the following statements from his letter:

Brother Hail: Things are moving nicely here. We all certainly miss you, and feel that you have accomplished splendid results. We hated to see you leave, especially when interest was so good, and we hope you can come back for a much longer stay. Mr. — (whom you will remember attended so well) has begun to ask questions, and we are expecting him to come in before long. Also the — family have asked a number of Bible questions, and we hope that they, too, will soon be numbered with us.

There was but one thing wrong with the meeting—viz., *It was too short!* If I could have remained two more weeks, I believe we could have had forty or fifty additions. It seems to me that it is almost a sin to go to such places on limited time. I hope to see a four-weeks' revival in Savannah sometime next year, conducted under a tent in the Central Park. I shall see if a few strong congregations will not take it in hand to let Savannah have such a meeting. I firmly believe that one such meeting would put the work there fifteen years ahead of time. By this I mean that one such meeting would in four weeks put the work where it, perhaps, would be in fifteen years from now without such an effort. Towns should be stirred from center to circumference, and that at once. This is the way the apostles did.

Since last report I have received \$97.49 toward eliminating the note for borrowed money we donated to Savannah. This has enabled us to reduce the note from \$1,155 to \$837.51, not counting the interest for the additional time the note must run, which makes us owe this much more. Will not each friend who reads this hurry a check on to me, at 920 Russell Street, Nashville, Tenn., and enable me to get this out of the way of other work that I must get to soon?

Conduct Unbecoming a Preacher of the Gospel.

BY R. O. KENLEY.

During the early part of this year a Presbyterian minister at Lawton, Okla., was charged, tried, and convicted of being guilty of conduct unbecoming a Presbyterian minister, and his conviction was subsequently upheld by the appellate body of the Presbyterian Church. The facts proved against him were that he had performed a marriage ceremony for a couple while both he and they were in a swimming pool and attired in bathing suits. To this conviction all righteous people gave approval.

In the Fort Worth Star-Telegram of Sunday, November 5, 1922, I read a report of the meeting at Quanah, Texas, of the Northwest Texas Annual Methodist Conference. Among the things considered by said conference was the plea for reinstatement of Rev. O. P. Kiker, formerly presiding elder in said conference, and whose authority to preach had been revoked some six or seven years previous. His plea was denied by an overwhelming vote. Mr. Kiker, in his behalf, claimed that he had received forgiveness from God, had fully repented, and proved that for six long

years he had lived an exemplary life, testified to by the Dallas Pastors' Association and the Quarterly Conference of the Oak Cliff Methodist Church, where he has since been an active church member.

Rev. J. W. Story, presiding elder of the Amarillo District, said that, however much he personally would like it, he could not vote to reinstate Mr. Kiker, as his restoration would be an embarrassment to every preacher. This statement (as shown by said report) was greeted with applause and amens.

I give you a synopsis of above matters so that ministers and members of the church of Christ may see how our religious neighbors regard the enormity of sins committed by their ministers. How do we treat our ministers when they have been guilty of conduct unbecoming a minister, or even a Christian? As a rule, we leave the matter entirely to the minister. If he wishes to do so, he makes a little "if-I-have-done-anything-wrong confession," and continues to pretend to preach and teach the word of God, with the world and all outsiders knowing his public sins. Then we wonder why the world will not accept our teachings.

I have heard of some of our preachers being guilty of adultery and drunken debauchery and coming in and making a pretended confession and never missing a sermon. My idea is that the minister of the church of Christ who is guilty of adultery or some other serious public crime should be retired as a public minister for the balance of his life. If he swindles or robs or cheats his fellow man, he should be retired until such time as he fully repents, which in every instance must be evidenced by full restitution. I fully understand that God will forgive men of their sins and wickedness and relieve them from the guilt thereof, but in no age of the world do we have any record of men being relieved from the consequences of sin. One of the consequences of grievous sins committed by ministers of the gospel should be a relegation to a humble and quiet place in the church of Christ and a prohibition against them ever again attempting to teach publicly. There are a great many of our preachers who cannot declare the teaching of the Bible on adultery, lying, cheating, debt making, and "dead beating," nor can they rebuke members for so doing, because it is publicly known that they, while ministers of the gospel, have been guilty of like sins. Again, we are not taught to respect the law of Christ in that when a preacher has been disciplined or withdrawn from by one congregation and is in bad repute and standing with said congregation, another congregation will receive such preacher, engage him to hold a protracted meeting, and many times to locate and do regular work. The action of one congregation of the church of Christ with regard to a member thereof should be, and in the sight of Jehovah is, just as binding upon every other congregation as judgments and decrees of one court of a State are binding upon every other court of the same State. Brethren, we should recognize this rule, and our preachers should declare it from the pulpit. When we do, we will cease recognizing and supporting religious criminals.

Every evangelist or minister offering to preach in a community where he is not intimately known should carry with him and present, and the congregation with whom he is offering to labor should demand, a certificate of not too remote a date, from the elders of his home congregation as to his church standing.

When the above suggestions are rigidly enforced, the church of Christ will have a clean ministry and we will command the respect of all men everywhere.

I am not a preacher, but have been and am giving some thought to the obstacles to the growth and spread of New Testament religion, and believe that I am striking at some of the greatest.

More Baptist Bunk.

BY W. H. CARTER.

The three witnesses presented by C. B. Massey are all dead men. The tale told on them was never heard of till they were dead and, therefore, unable to affirm or deny. But it is not singular that these tales were all started by Baptists. In the case of Meador, on the Lord's day before his death, several brethren and sisters assembled in his room, in the evening, and he took the bread and wine with them, and expressed himself as being satisfied, contented, and happy. On up to his death he expressed himself as being at peace. Nothing else was heard or known until at his grave, when his son, the "good man and a Baptist," sprang the surprise, made the great revelation, which Massey, in the absence of scripture proofs, publishes to the world to prove to Baptists that they are right.

But let us suppose that the tale told on the three dead men, and reported by C. B. Massey, is actually true. Then what? Would it follow as a logical conclusion that the Son of God told a falsehood when he said: "He that believeth and is baptized shall be saved?" That the Holy Spirit, through Peter, preached "Campbellism" when he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins?" That Ananias, who told Saul to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord," was a "Campbellite?" Well, he calls me a "Campbellite" because I preach just what these men did.

The whole truth is, Massey depends more on human testimony than he does on the testimony of God. These three men were human, and Massey arrays them against the record God has given of his Son. He believes men and makes God a liar. "He that believeth not God hath made him a liar; because he believeth not the record God gave of his Son." (1 John 5: 10.) "If we receive the witness of men, the witness of God is greater." (Verse 9.) Should it be that the statement of these men, as related by Massey, is true, does it prove that God's record is not true? God tells us that Jesus said, "He that believeth and is baptized shall be saved." Massey admits these men did this, calls it "Campbellism," says these men renounced it and were told by a Baptist preacher what to do to be saved. Paul says: "Let God be true, but every man a liar." As to which is true, God or Massey, we leave the reader to decide.

But, in the face of his own teaching, he says the Baptist preacher told these men what to do. And yet you quote "not of works," and apply it to the unsaved. Jesus told Saul he should be told what to do. And Ananias, the man sent to him, told him to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Did this Baptist preacher tell these men to do that? No, he calls that "Campbellism," does not believe it, and uses these men, who cannot speak for themselves, to disprove God's word. Shame on such a man! With him, to believe and do what God says in his word is "Campbellite heresy;" but to go to a mourners' bench and pray for pardon, a thing God has never told an alien sinner to do, a substitute of heathenism for the will of the Lord, is what C. B. Massey does. P. S. Dyer, the one he has in the fabrication to tell Uncle George White "what to do to be saved," has recently so manipulated a grove meeting that a man sprinkled sawdust on a boy's head, saying he was giving him salvation. This was here in Macon County, and of the gang that puts out these slanderous reports about the dead.

But he says of those whom he calls "Campbellites:" "They take the belief for the truth, for faith." What is the truth? Jesus says: "Thy word is truth." (John 17: 17.) To believe the truth, the word of God, with Massey, is Campbellism; but to disbelieve the truth, and substitute straw and sawdust for baptism, is his kind of Baptistism. No wonder they are grave robbers and slanderers of the dead.

Again, he says, after quoting Isa. 55: 7: "So when one

quits his sins he is only getting ready to repent and come to God." Now, is it not a pity that some of the Massey gang had not been there to teach Isaiah? But as he is dealing with the dead, why not correct Isaiah? Massey says repentance is before faith, and one who "quits his sins is only getting ready to repent." Now, "Cap.," what has caused him to "quit his sins?"

Speaking of "Campbellites," he says: "They claim the mere change of mind and being baptized for salvation, and know nothing of any other change." "Cap.," has got to be quite a knowing chap. He not only misrepresents the dead on the fabrications of others, but assumes to know the extent of the knowledge of others. Surely he is great in his own estimation; but in this he displays either his ignorance or the wickedness of his own heart. I am sure he has had opportunity to learn better from Knight, Beasley, and Clark; and to say he does know better might be a misrepresentation of his mental condition. I have said (and repeat here), he has not the moral courage nor the Christian bravery to state truths and facts and meet them as they are. He calls Mark 16: 16; Acts 2: 38; 22: 16; and 1 Pet. 3: 21 "Campbellism," and then opposes them under his misrepresentation, and thus shows his infidelity. He may hide his unbelief from many in this way, but truth will assert itself. "Be sure your sin will find you out."

He says belief of the truth is not faith. Paul says: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2: 13, 14.) To believe the truth was faith enough to save the Thessalonians. But Massey calls this "Campbellism." Now, "Cap.," if one must believe more than the truth or something not contained in the truth, will you tell us what that something is? Is not that what one must believe in order to "get religion," as you say Meador, White, and Parkhurst did?

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

Since my last "Notes from West Tennessee"—"Something Wrong"—I have received many letters, some from preachers, some from male elders, and some from good, faithful wives, commending the article and calling for more on the subject of the "she elder." Some have said to me: "You had our congregation in mind when you wrote that article." Some things are said about the article that are not very flattering—to my wife, at least. If I can only put a check to the bossy rule of the "she elders" for a while, I am willing to bear with all they say of me.

There are but few congregations in West Tennessee that are not afflicted with the bossy-woman rule, and, sorry to say, fewer homes. No home is after God's order where the wife rules, and sooner or later that home becomes a place of strife, hatred, and evil contention. "I am so sorry that Brother Williams has been called to hold our meeting. He is so hard on the sects they won't hear him; so we won't have any meeting this time." But I remember that Christ said: "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) If sectarianism is right, the Bible is wrong. But the Bible is right; therefore, sectarianism is wrong.

But what cares a bossy "she elder" for what the Bible says? In the first place, they are as ignorant as bats of its teaching; in the second place, they have no desire to know what it teaches. The preacher does not have to remain long in a home until he learns whether the home is ruled and governed by what God says or by what the devil says. God or the devil rules in every home, and God or the devil rules in every congregation.

In homes ruled by the bossy "she elder," even their children, not out of the sixth grade in school, will object to and criticize the efforts of godly men to teach and develop the congregations. As a rule, children give the first evidence of the bossy wife. An elder after God's pattern would not criticize a preacher in the hearing of his children. Neither would he criticize his brethren and sisters in the hearing of his children. So when you hear the young members criticizing the older ones and finding fault with the preachers, you have positive evidence that the wife rules in that home, and sooner or later you will feel her influence in the congregation, and that influence will not be of the kind and nature that Christ created and put to work while here upon earth.

Few congregations have the stamina to withstand the "she-elder" rule. When once the ipse dixit of the "she elder" has been expressed by the henpecked husband, the whole congregation will fall in line rather than ruffle the feathers of the "she boss."

Once a wife said to me in the presence of her husband: "I do not like Brother Haskins." (Brother Haskins is now dead.) I asked her why. She said: "I never heard him preach a discourse that he did not quote Mark 16: 15, 16 two or three times." I asked her what was wrong with Mark 16: 15, 16. "O, if you quote that, you make the sects mad, and make the people think they will be lost if they are not baptized." I asked: "Sister, do you really and truly believe that Christ told the truth when he uttered that language?" "O, certainly, but we all don't see alike." So there you are! Another woman said to me: "When Jim and I were married, he belonged to the Campbellite church, but I made him join my church." I requested her to tell me if Jim had any better chance for heaven in "her church" than he did in the "Campbellite church." "Well, I don't know about that, but I made him join mine." Poor Jim! He had no chance for heaven in a "Campbellite church," and a less chance while living with that kind of a wife.

During the meeting at Obion a few months ago an educated young lady heard Brother Taylor preach. She said: "I don't like that kind of preaching. He doesn't preach anything but what the Bible says." Without a "change of heart," that young lady will make a first-class "she elder."

Next, "Something More."

Commendations of Bible Lesson Helps.

"I think every Sunday school should have them. I like them very much. They are scriptural and plain." (H. R. Daniel.)

"I very gladly commend your Lesson Helps. They are among the very best. I shall hope to urge their use wherever I may go." (T. E. Tatum.)

"I have in the past recommended, and continue to recommend, the Gospel Advocate literature as being the best that I know of." (H. B. Young.)

"I have been acquainted with your literature for a number of years. Have received some of it recently. I think it is good." (D. T. Broadus.)

"Your Lesson Helps are splendid, and I heartily recommend their use in studying and teaching the Bible to our children and neighbors." (S. W. Colson.)

"I have received samples of Bible Lesson Helps, and must say that I am sure there are no better, and no congregation will make a mistake in using them." (Vernon Rozar.)

"I received samples of Bible-school literature, and I am glad to give you my indorsement of the same. They are great helps to Bible study, and I shall recommend them." (J. M. Rice.)

"I wish to especially commend your effort to publish a periodical for the boys and girls that is 'worth while,' and wish you every success in your work of producing 'worth-while' literature." (C. Netterville.)

"I am glad to say that I have used your literature and Bible Lesson Helps a long time in my work, and find them fine and well adapted to teaching the Bible in all grades,

and will gladly recommend them to all who need and use such helps." (J. O. Barnes.)

"I surely think them excellent; just such as would be expected coming from such brethren as Smith and Srygley. We are highly pleased with them. We have been using them since I came to this field, and expect to order them for the next quarter." (T. C. Fox.)

"I received the samples of Bible-class literature. They are fine—just about perfect. In fact, anything that has the Gospel Advocate behind it does not need any other indorsement. We have been using it for years. Success to you in your worthy work." (F. L. Young.)

"The Plainview church has for several years used to good advantage your Bible-school Helps, and is highly pleased with the present Quarterlies, so plainly and concisely written by the efficient brethren, Smith and Srygley. We shall continue to use the Helps." (O. M. Reynolds.)

"The Quarterlies and other Helps to Bible study which you send out to-day are meeting our every wish and hope. The ease with which they present the greatest lessons this world has ever known or may ever know makes them incentives to the accomplishment of that great end." (Warren E. Starnes.)

"The mechanical work and editorial simplicity of the Quarterlies mark a high tide in the splendid work that is always done by the Gospel Advocate Company. Brethren Smith and Srygley are the 'right men in the right place,' for they ever and always write with a vigor that is both interesting and instructive." (R. L. Hart.)

"With pleasure I commend to the brotherhood the series of Bible studies offered by the Gospel Advocate Company. I have had occasion to examine this literature, and pronounce it very good. If each teacher in our Bible classes would use it and encourage each pupil to make frequent reference to the Bible as suggested by the Quarterlies, it would greatly stimulate Bible study." (J. D. Harvey.)

I am glad to express to you my indorsement of the arrangement and presentation of the lessons of the new Quarterlies which you sent me for examination. They are clear, logical, and concise. I feel that the different grades in Sunday-school work who use these Quarterlies will immediately grasp the thought that is meant to be conveyed. I unhesitatingly commend these Bible helps to the brotherhood, and bespeak great progress for those who use them. (E. E. Shoulders.)

I have examined the three Quarterlies, and am glad to say that I find them to be in that high grade that the literature you have formerly sent out has ever maintained, both in the mechanical work and editorial strength. The very fact that F. W. Smith edits the Advanced Quarterly and F. B. Srygley the Primary and Intermediate should be commendation enough as to the soundness and clearness of the doctrine taught in them. I wish them a large circulation. (S. H. Hall.)

"Sample Bible Lessons to hand, and I have examined them, and pronounce them fine for Sunday-school and private studies. I do not see how these lessons, could be improved. We are using these lessons in Algerita Sunday school. I shall recommend your literature to the brethren where I preach. I find that where these lesson helps are used we have better church workers and the preacher's work is not so hard. Converts from Bible schools using Bible helps are the best workers. On with the good work!" (G. R. Lane.)

"All this year I have been very closely following the lessons of International Bible Study as presented by Brother Smith in the Advanced Quarterly. To say that I like the splendid, uncompromising way he presents the truth on all points states the fact mildly. The logical arrangement and division of subjects, with the pointed comments on the Golden Text, make the lessons a pleasure to study outside of the fact that they are the word of the Lord. I have not so closely examined the less advanced lessons by Brother Srygley, but see that they, too, are first-class." (F. L. Paisley.)

"In regard to literature sent me recently, will say that I have been using your Lesson Helps for some time, and like them fine. I want to encourage all people everywhere to use all the real, genuine, scriptural helps toward a fuller and richer knowledge of God's word that they can get. This, after all, pays better than any investment in hogs or farms and is the duty of every child of God. We use helps in the study of anything else, and profit by their knowledge and help on those subjects. Why not use helps by godly men in the study of the greatest Book in the world?" (L. E. Carpenter.)

Evangelistic Notes

S. V. McCasland changes his address from Winters, Texas, to Teacherage, Texas.

Leslie G. Thomas reports that J. W. Shepherd lectured recently at Flint, Mich., on "Palestine." The work there is growing.

J. W. Grant has changed his address from Lakeland, Fla., to Bradentown, Fla. All correspondents will please take notice.

The church at Foster Street, this city, is doing splendid work. It has recently bought a lot and will build a new house soon.

B. L. Douthitt is this week engaging James Hooker, a Missionary Baptist, in debate at Folsomdale, Ky. They are discussing baptism and apostasy.

W. R. Wilcutt reports that he and C. F. Parker, a Primitive Baptist preacher, will begin a four-days' debate in Hackleburg, Ala., on December 26.

M. C. Kurfees made the Gospel Advocate office a pleasant call last week. He reports the work at Campbell Street Church, Louisville, Ky., doing well.

I. B. Bradley writes about Sister Andrews: "Glad to tell you there is enough on hand to send our dear sister on her way as she desires. Praise the Lord!"

J. M. Gainer, who for three years has been preaching at Fayetteville, Tenn., has begun work with the church at Winchester, Tenn. The congregation there is expecting great things.

Will J. Cullum reports a recent meeting at his home, Rockwood, Tenn., held by Charles Holder. Thirty were baptized, three were restored, and seven came from the "Christian Church." They hope to have him again.

G. B. Lambricht preached at Port Arthur, Texas, recently. He is now at Lemonville in a meeting, and will go next to Rosenberg. W. D. Black and Will Slater paid them a pleasant visit recently.

J. G. Malphurs and Tommie Nicks closed a two-weeks' meeting at Adams, Tenn., November 26, which resulted in six additions and a congregation of twenty-two that promise to continue steadfastly.

Sister Joe Ratcliffe writes from Bardwell, Ky.: "I am glad to report that Brother Ratcliffe's condition is somewhat improved and that he hopes to be back in the work in a few weeks or months."

F. L. Paisley is this week engaged in a debate at Ludowici, Ga., with J. A. Scarboro, a Missionary Baptist. They are discussing the apostasy question and baptism. The debate is to continue four days. J. B. Beck, of Summitt, Ga., is moderating for Brother Paisley.

Gus Nichols writes from Berry, Ala.: "Our meeting here closed yesterday, with an excellent interest manifested. I believe that this was the best meeting which we have had in some time, notwithstanding we had no additions. I think that we were strengthened and edified to the extent that we now have 'a mind to work.'"

J. A. Hudson writes: "Last Sunday was a great day with us at Harbert Avenue, in Memphis, Tenn. There were four additions to the membership there. The audiences are generally great. At the present I am in a meeting at the Highland Avenue Church, in Jackson. F. O. Howell, minister, is leading the song service. We are anticipating results worthy and everlasting."

E. D. Martin writes from Chattanooga, Tenn., December 6: "There were three excellent services observed by the Cowart Street congregation last Lord's day. Three were added to the church at the morning service. A. B. Lipscomb preached to an attentive audience at three o'clock in the afternoon. We had a get-together meeting on the evening of Thanksgiving Day, which was mutually enjoyed by the respective congregations of the city."

F. L. Paisley says: "The meeting reported for Martin, Tenn., for December 21, 22, will be changed to December 27, 28. Some changes will be made as to the speakers, but the same subjects announced will remain. We assure all

that nothing will be organized and that no one will be elected to any office or power. We just want the churches of Christ to do more toward preaching the gospel in the New Testament way."

From E. E. Shoulders, 699 Flatbush Avenue, Brooklyn, N. Y.: "The New York work still goes along very nicely. Good crowds each Sunday. Song drill Wednesday evening; Bible study Friday evening. Both are in progress. Christmas holidays are fast approaching. How about that Christmas donation for the New York work? We must raise more support if we make this work a success. How many of you are ready to begin this right now? Write me, or send your contribution to George M. McKee, treasurer, Box 15, Station N, New York, N. Y."

W. S. Long writes from Washington, D. C.: "Brother Larimore is in a good meeting here. The attendance last Lord's day was the best we have ever had. He is preaching some of the best sermons of his life. The seed of the kingdom is being sown, and God will bless us with a great harvest. I have just returned from a meeting at Commodore, Pa., where there are but thirteen members. I shall go to Newville, Pa., on December 9. If the Washington church can get out of debt by spring, it can then become a radiating center. We shall do some real mission work. We ask the prayers of all Christians that this church may be a true missionary church."

C. A. Buffington, Fort Deposit, Ala., writes: "The church in Selma desires to locate an unmarried minister full of the Christian spirit and of unbounded energy. A man who can make himself welcome among all classes of people, yet preach the gospel lovingly and faithfully without compromising any truth, is needed. Selma is a city of twenty thousand inhabitants. Much house-to-house work is to be done. The church has a good house of worship and a membership of twenty. The minister will be expected to hold meetings in the country contiguous to Selma during the summer season. This is a great field for the right man. Ample support is assured. Let any one interested write me."

We publish the following appeal in behalf of the disciples at Columbus, Ga.: "The little band of Christians in this city of forty thousand people is endeavoring to establish the cause of Christ in this part of the State. To accomplish this, we must have a preacher to labor among the working class every day. J. C. Mosley, of Whitwell, Tenn., has consented to come to us the first of January, 1923, to stay a few months. Brother Mosley is only assured a home while in our midst. As we have to pay rent for a little storeroom in which to worship and other expenses, we must depend upon help from other churches to properly support him. Brother Mosley is well known to the brotherhood for his humble, faithful work. We are hoping and praying that enough congregations and individuals will respond to this to support him. Send contributions to R. W. Staggers, Box 933, Columbus, Ga."

From E. C. Fuqua, Pasadena, Cal., November 28: "The church at Sichel and Altura Streets, Los Angeles, where I am laboring, is in a most healthy state and is constantly increasing in numbers and in zeal. The largest night audience that ever greeted me at this church was present last Sunday night. There is a steady increase in attendance at all services and in membership. I have many friends in the South and in the Middle West who may be contemplating a visit to Los Angeles. To all such and to all others, both the church and I extend a cordial welcome to meet and worship with us. Write me at 611 Howard Place, Pasadena, Cal., or, if in the city, telephone me—Colorado 9342. During the week nights I am now preaching in Sierra Madre, a mission point. I go from here to Huntington Beach. But friends will find me at the church at Sichel and Altura, Los Angeles, every Sunday and Sunday night."

T. Q. Martin, St. Marys, W. Va., writing in the Christian Leader, says: "F. W. Smith left for his home, Nashville, Tenn., this morning (November 30), after having preached eighteen days. The meeting has been a real success. The interest and audiences were encouraging from the beginning to the end of the meeting. Four obeyed the gospel, four came for membership in the local congregation, and four wanderers were restored. Brother Smith poured forth his very heart in as earnest and helpful series of sermons as I have ever heard. The hearts of the brethren were greatly stirred, and many 'outsiders' were deeply impressed with his burning message. All in all, we have had a great meeting, and Brother Smith has promised, God willing, to return at some future date for a meeting at St. Marys. The interest being good, the brethren thought it wise to continue over next Lord's day, and asked me to continue the meeting, which, by God's help, I shall do."

Query Department

BY J. C. McQUIDDY

John A. Finch sends this: "Please to explain what the 'spiritual wickedness' spoken of in the New Testament is, as it is a common belief that all wickedness is of the devil. And who is meant when it is said that 'we wrestle not against flesh and blood,' etc.?"

Satan is said to be "the prince of this world." (John 12: 31; 14: 30; 16: 11.) He uses wicked men as well as evil spirits, and his sway is darkness and not light. The Revision reads: "Against the spiritual hosts of wickedness in the heavenly places." The heavenly places, the air, is a dwelling place and medium of these evil spirits. It is probable that the meaning is the same as Eph. 2: 2: "Wherein ye once walked according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." Why the devil is called "the prince of the powers of the air" is not certain. The Jews held that the atmosphere was the abode of evil angels.

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A sister who requests that her name be withheld asks for an explanation of the following scriptures: (1) "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18.) (2) "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5: 14.) (3) "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy." (Acts 2: 17, 18.) (4) "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word." (Acts 10: 44.)

1. This does not say that these signs shall accompany all that believe, but they should follow those that believe. A good or bad deed of a father follows his family and children by being told and repeated concerning him either to the credit or discredit of his wife and children. Some of the apostles and prophets of the church performed miracles. A deadly viper fastened itself on Paul's hand, but was shaken off into the fire, and without harm. The wonders and miracles of those miraculously endowed follow as the heritage of the church of God through all ages to strengthen it, indicate its divine origin, and to prove that the truths thus approved are sure and certain. These miracles accompany the church as the good life of a father accompanies his children to give them honor. "They shall cast out demons" refers to the apostles and prophets and inspired persons of early times. These do follow the church and give it character to-day, but the power to work miracles ceased when miraculous gifts ceased and with the coming of a complete revelation of the will of God.

2. In those days the anointing with oil was the curative means, which was to be connected with the prayers of the elders, who represented the church, and through them the church prayed for the sick. By this means all would be healed who could be cured. If it meant miraculous healing, then none would have died in the days of the apostles and of miraculous endowments.

3. This is a quotation from Joel, showing the different mani-

festations of the Spirit that would come in the last days, in the beginning of the Christian dispensation. These gifts are not the same. "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord." (1 Cor. 12: 4.) These different spiritual endowments were given for the guidance and establishment of the early church.

4. This means the baptism of the Holy Spirit, which was poured out upon the kinsmen and intimate friends of Cornelius, as well as Cornelius himself. (Verse 24.) We learn the reason for this: "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us." (Acts 15: 8.) This and the baptism of the Holy Spirit on the day of Pentecost are the only two instances of the baptism of the Spirit on record.

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J. J. Taylor, Chickamauga, Ga., inquires to know if it is scriptural to appoint "a finance committee" of sisters to build a house in which to worship. He says: "The body here have secured a lot and are planning to erect a house of worship, and in one of our recent business meetings the discussion came up as to the church appointing sisters on the finance committee, and some of the brethren objected, saying that it was not scriptural."

There is no scripture for building a meetinghouse. It is simply a matter of expediency for the convenience and comfort of the congregation. I know of no scripture that forbids a sister to act on a finance committee, only she is instructed to love her husband, her children, and to be a worker at home. I am sure the disposition to take woman out of the home and turn the direction of outside affairs over to her does not bode good for the human family. It is a reflection on the men of a congregation that the sisters must be called upon to finance the church. Woman's work is to bear and train children. No better or holier work has ever been committed to human beings. This is her chief work in life, and in it she does more to influence and uplift the world than in any other work. She should do nothing that lessens or destroys her efficiency and usefulness in the home. She should not be encouraged to undertake any work that unfits her for her peculiar duties. Unmarried women ought not to follow a course that unfits them for marriage and maternity. Women should be protected and encouraged to abide in their God-ordained sphere instead of being driven out into the outside world to battle for their daily bread.

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Editorial

Things Revealed and Practical in Religion.

BY M. C. K.

Not until now have I had the time to consider some queries received sometime ago from Brother Everett G. Wing, of Albion, Maine. The points on which he seeks information are expressed in the following extract from his letter:

Much is now being said about unfulfilled prophecy in relation to the Jews, the kingdom of Christ and his reign. Some preaching seems to set aside things we considered well founded. . . . I am fearing this sort of teaching is going to make another division in the church and calls for wisdom in dealing with the matter.

In connection with this statement of the case, our brother asks for "help along these unlearned paths." By the word "unlearned" in such a connection, I take him to mean "not known."

Now, instead of entering into a discussion of the questions here introduced—questions about "unfulfilled prophecy in relation to the Jews," about "the kingdom of Christ" and about "his reign" among men—I prefer, in this instance, to indicate an infallibly safe and greatly needed course for all Christians; and in so doing I feel sure that I will render our brother and all other readers much more practical and valuable "help along these unlearned paths" than I could possibly render them even were I to answer, with infallible correctness, every question thus involved. Hence, let the reader give attention to the following serious facts:

1. Whatever may be said of the propriety and value of studying questions which are partially but not fully treated and revealed in the Bible—and I do not call in question the propriety and value of studying everything to the full extent that it is thus revealed—it is, nevertheless, a fact that some things are of such a nature as not to involve our duty to either God or man. To use a very simple illustration, if men properly heed the Bible warning, which is clearly and explicitly revealed, that men should be "ready," and "ready" at all times and under all circumstances, for the coming of Christ, what practical value can

there be, or what duty to either God or man can be discovered, by spending time in discussing and debating about when he will come and what he will do when he arrives? I respectfully submit to all candid and reflecting readers, that by keeping strictly and conscientiously in the line of duty every day and every hour, we will, in that way, be obeying that one great admonition of the Master about his coming when he said: "Be ye also ready; for in an hour that ye think not the Son of man cometh." (Matt. 24: 44.)

2. The Bible distinctly divides the things of God into two classes—"the secret things" and "the things that are revealed." Hear the declaration of this fact in the words of the great lawgiver: "The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever." (Deut. 29: 29.) According to this plain declaration, we are entitled to all "the things that are revealed," but all other things "belong unto Jehovah our God," and we should reverently confine ourselves to the former, and not waste precious time in speculations over the latter, with strife and division among the people of God as the sad result.

3. We may rest assured that no duty of ours to either God or man is left unrevealed or even only partially revealed. Jehovah would not thus mock his children. Turn, for example, to the books of the new covenant. Take the Gospels, the Acts, the Epistles, and even the book of Revelation, and behold the numerous plainly revealed and practical things—yea, things which are our duty to both God and man and which involve our present and eternal welfare. Here are study and work for every preacher and for every member of every church. Here is food for the hungry and rest for them "that labor and are heavy laden." See how churches could build themselves up in their meetings for devotion and worship by study and teaching and exhortation based on these practical things. See how preachers could lead the churches into multiplied fields of missionary endeavor by holding up the inspired models in the book of Acts and the Epistles. Where churches are interested and in earnest, what great enthusiasm can thus be aroused! If this divine program were properly studied and heeded by all the preachers and all the churches, it would not be long till the light of the gospel would break on every heathen shore, and hosannas to Jehovah from every nation and from every clime would fill the earth.

4. Moreover, the average church of our time could be edified and greatly benefited with lessons on the simplest Biblical topics. The subjects of faith, repentance, confession, baptism, prayer, the Lord's Supper, and the Lord's day, could be constantly made most instructive and helpful to the churches; and where such teaching and exhortation are given in due measure, the churches, like Paul and his companions, are constantly showing to the young who are growing up and all others who may be reached "the way of salvation." (Acts 16: 17.) The fact is, the divine program for preachers and churches that is clearly revealed in the New Testament is sufficient to occupy all their time. It provides for never-ceasing instruction and, hence, for never-ceasing growth in grace and knowledge. (2 Pet. 3: 18.) It distinctly provides for the "things which make for peace, and things whereby we may edify one another." (Rom. 14: 19.) Hence that other divine and much-needed admonition: "Let all things be done unto edifying." (1 Cor. 14: 26.)

5. Finally, if this infallibly safe course were universally pursued, our querist would never have occasion to say: "I am fearing this sort of teaching is going to make another division in the church." The "sort of teaching," however, to which he refers is that which is made up of the opinions and vain speculations of men on "unfulfilled prophecy in relation to the Jews" and other untaught questions or things not clearly revealed. Not only is there division now over these and kindred speculations, but

there always *will be* division over them whenever and wherever and as long as they are indulged. *Why not let such things alone?* Or, to say the least of it, why not study them and keep our opinions about them to ourselves as private property? Yea, so far as our teaching is concerned, why not studiously avoid them? And in this way and in all other proper ways we could constantly exert an influence that would "keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) Will not all my readers ponder this matter seriously? Think of creating and perpetuating division among the people of God over the mere opinions of men, which, whether true or not true, are utterly valueless, so far as anything practical for either the good of man or the glory of God is concerned! Such a course is not only always and everywhere inexcusable, but it is wicked in a high degree in the sight of God. Hence, if we would exemplify the true "wisdom in dealing with the matter," we should stick closely and conscientiously to the chapter of "revealed things;" and thus we will not only "keep the unity of the Spirit in the bond of peace," but give to both the church and the world what they need. Beyond all reasonable doubt, this course will be well pleasing to the Lord.

The Past and the Future.

BY J. C. M'Q.

Great changes have been wrought in the past, and no doubt the future has in store still greater changes. Whether premillennialist or postmillennialist, we must all freely concede that we are far from the millennium, for no age has been more marked for unrest and dissatisfaction than is the present. If Christ were to come to-day to make up his jewels, he would not find faith covering the earth as the waters cover the sea. Wickedness and selfishness so abound that many have concluded that the church is a failure and that the gospel was never intended for the conversion of the world. Some are inquiring: "When the Son of man cometh, shall he find faith on the earth?" Judging the world by the immorality and wickedness that prevail to-day, we readily appreciate the force of the Savior's words in the Sermon on the Mount when he said: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matt. 7: 13, 14.)

What I have said of the present is also true of the past, so far as it is known to us. The man who is reaching forward to a nobler and purer life would not repeat the mistakes and sins of the years that are gone. Taken all in all, he would not live over the past. He would cheerfully accept again the happy days in which the mellow rays of sunshine streamed into his soul, but in horror he draws back from the sins of his youth and the horrible days of sorrow and grief brought on by his own wickedness. Each one has known days of sunshine and days of sorrow. At times the sunlight throws around the world a mantle of sunlight and splendor. At other times clouds throw a pall of darkness over our lives. In childhood we long to be men. The dreams of youth are contradicted by the realities of age. In manhood and old age we long to be as free from care and worry as a child.

"O, when I was a tiny boy.
My days and hours were full of joy,
My mates were blithe and kind.
No wonder that I sometimes sigh,
And dash a teardrop from my eye,
And cast a look behind."

Like children, we sigh for earthly treasures, and when possessed we tire of them and long for something owned by another. We want an automobile like our neighbor has; we will not rest until our living room is furnished in the

finest tapestries and most expensive upholstering. But—lo!—when it is done, our cup of joy is not full.

"Man never *is*, but always *to be*, blest."

When we review our past and see the mistakes we have made, we should do better now so as to be more useful in the present and happier in the future. We know there is "no peace to the wicked," and that ambition, greed, covetousness, envy, and malice are responsible for our wretched condition. Selfishness is the damning sin of the age. It was responsible for the sin in the garden of Eden. One's imagined superiority over a brother often leads one to do him an injustice. On account of the sins of others the righteous suffer. Christ said to his disciples: "In the world ye shall have tribulation." (John 16: 33.) "They that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) Joseph was innocent and virtuous, yet he suffered at the hands of a wicked and designing woman as though he had been an evil doer. Our own experience teaches us that in this world we cannot expect to be free from temptation, persecution, and misrepresentation. But none of these things should move us from a life of fidelity and devotion to God; yea, the rather, they should make us stand the more firmly for truth and righteousness.

Here we must fight if we would reign. This world is a state in which to prepare for rest in the future. Here we should profit by the mistakes we have made. This world is a nursery in which the heirs of glory are trained. It is a great gymnasium for moral and spiritual development. In it we must run, seek, and fight, as it is the battle field where victory is to be won. It is the scene of our pilgrimage to the skies. In the journey there is no place to quit, and in the battle we must never lay our armor by. In the voyage to the celestial port we must never set our sails to catch the popular breezes, but in our pilgrimage must rise higher and higher until we stand on the mountain top of a consecrated and perfected life. We must continue to rise to where the snows of purity forever gleam in the glow of heaven.

As to what the future will bring forth depends on the sowing we do to-day. "As we sow, so shall we reap." In all our sowing let us be true to God. If we make enemies by doing what we think is right and because we assume our own responsibilities, let us not be an enemy to any man. No one can afford to destroy his own usefulness and happiness on account of the sins of others. It is folly to sacrifice fidelity to God and to cease to do our duty in order to please any man.

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

A Visit to St. Marys, West Virginia.

BY F. W. SMITH.

Leaving Nashville on November 9, I arrived in Louisville, Ky., that evening at five o'clock, and was met at the station by Brother M. C. Kurfees, with whom I spent the night at the Watterson Hotel. The next morning he and I boarded a street car and went out to see the new meeting-house the Campbell Street congregation has in course of construction. It is splendidly located, and when finished will be both substantial and commodious, as well as convenient in all of its compartments. This, in my judgment, is a very wise move upon the part of the Campbell Street Church, for the surroundings of the old place of worship are not conducive to the growth and development of the church, as the new place will evidently be. I am truly glad to see this change in location and better equipped facilities for carrying on the work of the church.

Leaving Louisville at 1 P.M., I arrived at Parkersburg, W. Va., at 2:40 A.M. the next day, where I changed cars,

and arrived at St. Marys at 7:30 A.M. and enjoyed a splendid breakfast in the home of our own T. Q. Martin. He did not expect me to arrive before evening, and when I called him over the telephone, changing my voice, with the query, "Can you perform a ceremony this morning?" I received the response: "F. W., where are you?" In a few minutes he was at the depot, and, to punish him for not letting me deceive him, I let him wag my heavy baggage up to the house.

On Sunday morning we had a full house, quite a number coming from Woodsfield, Ohio, some thirty miles distant, where I have held two meetings. I was truly glad to see the dear friends whom I learned to love very much while with them in those meetings. There were also brethren and sisters from Marietta (Ohio), Sistersville (W. Va.), Wheeling, and other points, who attended the meeting from time to time, all of whom I was glad to meet and know.

My home was with Brother and Sister Martin, and a better one no preacher ever had. Besides his wife, Brother Martin's sister ("Aunt Margaret," we call her) lives with him, and to know Aunt Margaret is to love her. Brother Martin lives hard by the synagogue. Let not the reader conclude from this that Brother Martin lives *hard*, for better food or better prepared food does not find its way to any preacher's table. Martin likes good things to eat, and his wife and sister know exactly how to prepare them for the table. He seems specially *fond* of olives, sardines, and fresh oysters, all of which were on the table many times. His residence is near the meetinghouse.

The church in St. Marys for which Brother Martin labors is a splendid one, and they certainly appreciate him, his wife and sister. He has done a splendid work in that little city, and the work, with his earnest coöperation, will continue to grow. No church could fail to prosper with such an able, earnest, and godly man as T. Q. Martin to labor with it.

St. Marys is a splendid town of about twenty-five hundred inhabitants nestling at the foothills overlooking the beautiful Ohio River. It is in one of the oil fields of that region, and is abundantly supplied with natural gas for all purposes. It has several manufacturing plants, and a large oil refinery which employs many hands.

This church has accomplished a great deal during its short existence. Starting some fourteen years ago with a handful, so to speak, they have built a nice meetinghouse, and also an eight-thousand-dollar home for their preacher to live in, besides starting two missions, both of which now have meetinghouses. There are not more than one hundred and twenty members, none of whom are rich, but they have the giving spirit. I know of no church with such little of this world's goods that has accomplished as much in so short a time. They have set an example that every church would do well to emulate.

Both Brother Martin and the elders told me that they did not expect any additions during the meeting, but there were from different sources several additions, and good interest and attendance from beginning to end. Brother Martin was to continue the meeting over Lord's day, as I had to leave on Thursday for home, after being with them nearly three weeks. I have never enjoyed a meeting more, nor felt that I had done more good in a meeting.

My visit to those good people will always be a pleasant memory to me, and my earnest prayer is that they may continue to grow in numbers and zeal for the Master's cause. T. Q. Martin and I have been bosom friends for thirty or more years, and it was a feast of soul to be with him. His wife was one of our members at Franklin, Tenn., and it was my pleasure to unite them in marriage. They are happily united, and seem perfectly adapted one to the other. May they live long to love and labor for the Master. I was invited to return for another meeting, which I hope to do when it is convenient for me to do so.

Division—Its Causes.

BY H. LEO B.

Last week some observations and comments were made on the curses of division. It may be well to present a few more thoughts on division in the church. Nothing in all the realm of human experience, it seems to me, is more grievous, sorrowful, and unnecessary in religious affairs than division. So much bitterness, strife, and division in the church is little short of tragedy. In the light of all scriptural warnings against division and in view of the fearful curses that follow division, it seems that all would strive against it with united forces. Nothing seems to spread abroad faster than a division in the church. Nothing requires so much excuse, defense, and explanation as strife between brethren. Division spreads abroad like a forest fire and is more destructive. There is always a cause for division, but never a just cause for animosity and strife. "For there must be also factions among you, that they that are approved may be made manifest among you." (1 Cor. 11: 19.) Surely no one desires to be the cause of division; neither would any one enjoy the distinction of being the author of confusion. That we may the better avoid division, a few of the elements of its causes are pointed out here.

Idleness may be one cause of division. A Christian or a church that is busy has no time to stir up strife and promote division. Paul said, in writing to Timothy concerning some women: "And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5: 13.) It is not only true concerning widows who are idle, but it is also true of any one. There is an adage that says: "An idle brain is the devil's workshop." The best way to keep peace and harmony in the church is to keep every member of it at work. When a church does nothing but merely listen to sermons, it is very likely to grow idle. Much of the preaching of to-day encourages idleness in the church. When a church has no higher conception of its mission than to hire its preacher to preach twice on Sunday and hold prayer meeting on Wednesday evening, it is likely to have division.

Selfishness is another cause of division. A desire to rule or ruin is a species of selfishness. A determination to have one's own way even if it demoralizes the whole church has brought confusion in many churches. Selfishness has cursed the church and made it subservient to the whims and wishes of the few. It exalts itself above Christ and his will. Selfishness is cold, cruel, and destructive. No church can succeed when dominated by the selfish spirit.

Another cause of division is *Misunderstanding*. This is a very common and frequent cause of division; so often it is a prime factor in division. Oftentimes the misunderstandings are due to perverseness of heart. There are no misunderstandings so mean, unholy, and wicked as willful, malicious misunderstandings. Those who are cursed with such a spirit do not forgive, and neither is forgiveness sought or desired. A large number of divisions between brethren and in churches will have been adjusted when all come to a clear understanding. There ought to be an early, prayerful effort made by brethren who are at variance to understand each other. All must learn to be toward each other as the Holy Spirit directs. "In love of the brethren be tenderly affectioned one toward another; in honor preferring one another." (Rom. 12: 10.) When brethren fully understand each other, troubles usually are easily adjusted.

Another one of the elements in division is *Jealousy*. This is a disquieting factor; it causes trouble wherever it exists. "For where jealousy and faction are, there is confusion and every vile deed." (James 3: 16.) Jealousy is ready

to "throw a wrench into the machinery" of the church at any moment and thus cause trouble. Jealousy is peace-destroying; it is greedy; it is devilish. Sometimes it is found with the preacher and leaders of the church. Oftentimes it is found among the sisters. Wherever it may be, it causes trouble.

Very close akin to jealousy is the sin of *Suspicion*. Suspicion grows out of a lack of confidence in each other. Sometimes it is aroused by secret meetings; again, by political tactics and shrewd movements on the part of a few members of the church. Suspicion may often be well founded; hence, every one should avoid an occasion for it. All of the work of the church, with its plans and purposes, should be open and above board. Honesty and frankness should characterize all of the work of the church. When a few attempt to "put over" a proposition or a movement, that is occasion for the sin of jealousy, which becomes a factor in division.

Another large factor in the causes of division is *Ambition*. Not the kind of ambition that "provokes one another to love and good works" or that stimulates the church to its noblest actions and fullest efficiency, but a mean, covetous, personal ambition. This is manifested frequently in self-appointed leaders of the church, who "boss the whole affair." This kind of ambition strives for mastery of the church, and, like Diotrephes, "who loveth to have the preëminence among them," causes trouble if the ambitious leader does not have his way. Such an ambition will destroy the peace of the church. There must be either a submission to such a spirit or else trouble at once arises.

Another cause of division is *Intolerance*. This is a large cause of trouble between many brethren. No one who is guilty of intolerance will admit it, but such a one will quickly condemn it in others. Intolerance is narrow and binding in its requirements of others. Intolerance passes on the very thought, motive, expression, and act of the brother who has offended the one who is afflicted with intolerance. An intolerant brother analyzes the intention and purposes of the other and requires that he make due apology for thoughts and intentions which the other brother never had. There can be no adjustment with an intolerant brother unless one submits to all the requirements and exactness of this unlovely spirit. One must not vary "the thousandth part of an inch" from the intolerant brother's demand if an adjustment is made. Nothing is ever settled with the intolerant brother until his stern requisitions are honored. He must word the apology, point out the impure motives and the logical inferences and the impropriety of the other brother, and then tell just how it must be settled, or else there is nothing done. To cultivate forbearance will help to cure the intolerant evil. "Let your forbearance be known unto all men." (Phil. 4: 5.) Let us learn to forbear one another in love. There should be no artful juggling with words and phrases on the part of the one who has done wrong. No cunning evasion or deft side-stepping should be indulged in. There should be no hunting in the dictionary for the *meaning* of a word to justify a sinful motive or to hide the sin of cruelty or injustice that has been done. Such a course leads to confusion and division.

And, lastly, there is the factor of *Ignorance* in the causes of division. There are other causes, possibly, but this one is the last mentioned in this article. This may be the greatest of all the causes. Ignorance of God's word and his way leads to confusion. Ignorance of the mind of Christ and the spirit of our Father enters largely into the sin of division. Ignorance of the fact that Christ is the head of the church and the will of God is its law produces division. Let us seek to know his will and walk in it. "Wherefore be ye not foolish, but understand what the will of the Lord is." (Eph. 5: 17.) The will of God can harmonize all discordant elements and heal all breaches and cement or unite all divisions. What a curse to the brotherhood is

division! How many churches have been rent asunder by this sin! How many brethren are now alienated and disfellowshipping each other because of the sin of division! How many churches are prostrate and bleeding in the shame of division when they ought to be marching on in unison to victory!

Bickerings and wranglings with brethren have set them at variance for life. Fussies in the church or "church scraps" hinder the progress of the church. Divisions in the church have been known to turn back the progress of the whole church for more than a generation, and sometimes the divisions of the church have destroyed each other. Let us beware. "If ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5: 15.)

"Thank-You Day."

"Tis 'thank-you' day," said little May

To the brindle cow one morn.

"I've come to thank you for your gifts—

And here's a sheaf of corn.

I like the milk, so rich and sweet,

Which you give every day;

The cheese and butter are so nice—

Cease not to give them, pray!"

"Tis 'thank-you' day," said little May

To the sheep within the fold.

"You give me that which keeps me warm

When winter days are cold.

I have a hood made from your wool,

And some warm stockings, too.

A bit of clover from the field

I freely give to you."

"Tis 'thank-you' day," said little May

To the pretty, speckled hen;

"When I was weak and sick, your eggs

Helped me get strong again;

And every day for breakfast I

Eat one that you have laid;

So now I thank you, speckled hen,

With words and crumbs of bread."

"Tis 'thank-you' day," said little May

To birdie in the tree;

"And oft you sing the sweetest songs

To mamma and to me.

I'll scatter now some little seed

That birdies like, I'm sure;

And when you've eaten every one,

I hope you'll sing some more."

"Tis 'thank-you' day," said little May;

"We all should thankful be

For the good gifts that through the year

God brought to you and me;

And, since they're brought the whole year 'round,

I don't see why," said May,

"Each day may not in truth be called

A happy 'thank-you' day!"

—Margaret A. Richards.

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Home Reading

When Mother Plays with Me.

Sometimes when it is raining hard,
My mother plays with me;
She makes believe she's keeping house,
And I'm her company.

And when I knock upon the door,
She says: "Come in; sit down.
I'm very glad that you have come.
When did you get to town?"

And then we talk about our 'fairs;
How fast the children grow.
"What! had the measles, did you say?
You did not let me know."

Then when we've had a cup of tea,
It's time for me to go.
I say: "Good-by, dear Mrs. Brown;
I have enjoyed it so."

And so I like a rainy day,
When mother plays with me,
And makes believe she's keeping house,
And I'm her company.

—Isabel McKenzie, in Normal Instructor.

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Lost in the Dakota Wheat Fields.

As far as the eye could see for miles and miles stretched the Dakota wheat fields. The ripe, yellow grain, as high as a man's shoulders, was ready for the sickles. Indeed, many harvesters were at work already counting their wealth, the wealth of hard, yellow grains turned into hard, yellow gold, which in turn brought comfort to homes and rosy cheeks to children.

Mrs. Brown, sitting in her little home on the prairie, was industriously sewing some small blue-checked rompers for her little three-year-old son Ned. "How long the child is sleeping this afternoon!" she said to herself. After a few more finishing touches she slipped to the bedroom to see if the little fellow was still on his pallet on the floor. She was somewhat surprised, though not alarmed, to find the tumbled bed empty, and all was quiet.

Remembering his love of a hide-and-seek game, she looked under her bed and behind some clothing hanging on the wall, but found no bright, shining eyes and dimpled cheeks to greet her. She heard no baby voice saying: "Mamma can't find Neddle." "Of course he is in the woodshed with his toys," she thought. But a search of the woodshed, the barn, and every place revealed no small boy contentedly playing with his toys.

In her frantic haste as she looked she became convinced that her baby had wandered away—away out into the open wheat fields, lost to sight by the thick, towering grain—out where the year before one child had been killed and another fearfully cut, crippled for life by the keen, oncoming, cruel sickles of the reapers.

Then she was alarmed indeed. All kinds of evil befalling her child passed before her eyes. It took her but a moment to snatch a white towel, hurriedly climb to the platform of the windmill, and fasten the white banner there. Her husband, running his harvester two miles away, knew it carried a message of distress. Hastily fastening his team to the wire fence, he ran for home. Mrs. Brown met him, white-faced and trembling, and told him of little Ned's disappearance. Together again they searched the outbuildings, only to be disappointed. Going to the telephone, Mr. Brown called his neighbors. Only a sentence was necessary, for they knew its meaning and dangers. "Come! Our Ned is lost in the wheat fields!" It took but a short time for every man for miles around to respond to the call. Every reaper was stopped, every sickle

stilled. All hands gathered at Mr. Brown's home. Each one started in different directions and were soon lost to view.

An hour passed by, then another, but no signal that was agreed upon when the child should be found was heard. Several times a neighbor came to the porch where the waiting, tearful mother, walking the floor, was waiting for news; but they brought only a sympathetic message, no small boy. The afternoon wore on until it was only an hour or so till sundown. Already the chilly air was felt, and they remembered that the baby had on only a little thin gingham garment to protect him from the cold. They remembered, too, that the night before ice as thick as a windowpane had frozen on the watering troughs.

Realizing the desperate need of more help and the dangers of the darkness coming on, Mr. Brown again called on the telephone—not for more neighbors, for they were all there. It was an S. O. S. call to Fairfax, fifteen miles away: "Come! A child is lost in the wheat fields!" In a short time two hundred and fifty men were assembled at the ranch house to search for the lost child.

Then an old man, mounting the well platform, addressed the crowd: "Men," he said, "we are going about this wrong. Our work must be planned, and every one must obey orders. Let us make a human comb. Each man grasp your neighbor's hand, stretch out in a long line, and let our search be thorough and in a wide, circular swath."

It took but a few minutes to form in line, each man grasping the hand of another on each side and reaching out as far as the arms would extend. Then the line moved, the outer end in a wide circle, coming back to the starting point, but no baby was found. Again the line moved, this time the inner man keeping on the outer line of the first circle. This time over an hour was consumed in encompassing the distance. Again with white faces the word was passed along: "Not found yet!" "Yes, but we *shall* find him!" came back the answer.

The third time the human comb moved, now on the outer line of the second circle, slowly and cautiously, for it was dark, and the small form of a baby might easily be overlooked in the darkness amid the high grain. They traveled about halfway around the circle the third time, when there arose a shout: "Found! The child is found!" Taken up, the glad cry was passed from man to man down the line; and the mother, waiting, heard the joyful news. Ned, a little human bundle, cold from exposure, exhausted from fright, and crying himself to sleep, was passed from one loving, tender arm to another, held for a moment against the strong, thankful heart of his father, till he finally reached his mother's arms in safety.

Friends, change in your mind the Dakota home to the church and the mother to the Sunday school, the lost child to the lost pupil, the wheat fields to the great world and its dangers, the neighbors and friends to the parents, ministers, and faithful teachers making a human comb to bring back the wandering, and read my parable.

Realize that it may—that it *is*—your child that is lost. Hold the hands of all that are trying to find him. Make a human comb. Plan together. Do the work thoroughly, lovingly, and the lost pupil *shall* be found.—Mrs. R. U. Waldraven, in Exchange.

✻ ✻ ✻

There is a story of an old man who carried a little can of oil with him everywhere he went; and if he passed through a door that squeaked, he poured a little oil on the hinges; if he came to a gate and it opened hard, he oiled it. And thus he passed through life, lubricating all the rusty, squeaking, and hard places, and making it easier for those who came after him. He filled his can daily and carried it with him to lubricate when and wherever needed. Blessed is the girl or boy who carries an oil can to lubricate life and make things go smoothly.—C. A. Terhune.

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Selecting a Preacher.

BY H. M. PHILLIPS.

There is very little, if anything, said in the New Testament directly on this subject, yet there are a few clear principles which would apply that are well to consider. The early church seems to have been under the leadership of the apostles as for the instruction from God. Few, if any, of the congregations selected their preacher. The preacher came and taught, and later elders were ordained in every church; and they were either inspired in what they taught or received it from the apostles, as no New Testament was written at that time. So principles in general will have to be our guide in the matter of selecting a preacher.

The church, or, at least, the officers or leaders, and not one man, should do the selecting. This would often keep down strife and a more successful meeting would be held, for all would feel more like working for it. One person or just a few should not arrange the time or the amount to be paid, and expect the church to accept it all in the best of spirits. While it is true that some will never say anything till after it is done, yet, if they are given a chance, their "say" can be more easily met. When one man runs a congregation, it is in a pitiful condition. Surely more than one person has some sense or judgment worth considering. Too often a few are tied to one preacher and determine to have him in spite of all the rest. When a case of this kind comes, I fear that the few may be tied to the preacher more than to the Lord. Some are of Apollos, and some of Paul, but so few are of Christ.

Most congregations seem to think that if they call a preacher, he is to come just because he is called, and has no right to reject. Possibly preachers have the same right to reject a place as a place has to reject a preacher. If not, why not? Some Bible preachers turned from the Jews to the Gentiles because they thrust the word from them. And the Lord said: "Cast not your pearls before swine."

Some congregations select a certain preacher because he mixes so freely with the denominations; others, because he preaches in such a way that no one could be offended at what he preaches, for he never discusses points of difference. Not a few get a preacher because he has a degree to his name and preaches so much worldly wisdom and so little of the word. Many call for the popular preacher and ask that he be very easy on saint and sinner. Often one is selected because of his peculiar views on some subject, such as literature, the coming of Christ,

Bible schools, or the eldership. Then, there are some places that select a preacher because he preaches the word "as it is written," in love of the truth, and faithfully lives it out in his life; one who does not compromise for the sake of the crowd or popularity, nor does he fail to declare the whole counsel of God. While he may not be honored to lead in the lodges nor speak at every worldly gathering, and the crowds may not demand a new house of larger dimensions, and his name and picture may not be in the daily papers very often, yet they are assured that their selection is God's selection, and eternity alone will reveal the good done.

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Obituaries

Teddle.

As the news reached every one here in Farmersville, Texas, of the death of Lowell Teddle, I feel it my duty to write of him. Two years ago he came to Farmersville to lead the singing during Brother S. H. Hall's meeting. He was always kind and ready to do anything in his power to help out in the meeting. He won many dear friends here by his charming ways. We can hardly realize that he is gone, for he was to preach here in a month. It makes us feel better to look back and think about the way he lived. He will be missed here at home, but not as much as by his dear father and mother. We can meet him if we live such a life as he did. May the Lord's blessings be upon his dear mother and father and his two brothers.

A FRIEND.

Manner.

Albert Ralph Manner, of Milan, Tenn., was born on December 9, 1912, and died on November 15, 1922. He is survived by his father, mother, one sister, and one brother. Very few little children were admired as little Ralph. He was so bright and promising and was altogether a lovable child. He always had a smile for every one. He was never well, but never complained, and bore his suffering well until the end. How they will miss him! There is a vacancy in the home that will never be filled, but they must remember the words found in 2 Sam. 12: 23. He is only removed to that land above, where all is joy and peace and love, waiting to welcome his anxious parents and all those who loved him to the home where sad good-byes shall never be spoken and where God has promised to wipe all tears away. Beautiful and impressive services were conducted at the home by Brother J. L. Holland, of Greenfield, Tenn., and the body was laid to rest in the family lot at Oakwood Cemetery.

ONE WHO LOVED HIM.

Poe.

Mrs. Carrie Harrison Poe, wife of the lamented John T. Poe, was born in New York City. At the age of twelve years she came to Texas with her parents. She was married to Brother Poe when she was twenty years old. To their union six children were born, four of whom are living. I have been in the home many times before and since the death of Brother Poe. Sister Poe was a wonderful character. I knew her to be a tender, loving, unselfish, Christian wife and mother. I learned to love her almost as a mother because of her fine spirit and because of her devotion to Brother Poe and to her family. I visited her many times in her last years of loneliness, and derived much pleasure from these visits. After we left Longview, she went to Groveton to her daughter, and we never saw her again; but as long as she was able to write we were allowed to enjoy her sweet, motherly

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letters. Mrs. Wallace and I loved her devotedly, as she did us. A good woman has gone to her sweet reward.
FOY E. WALLACE, JR.

Edgman.

Brother George Edgman fell asleep in Jesus on October 6, 1922, aged seventy-one years, eleven months, and eight days. He obeyed the gospel some thirty years ago, and lived faithful until death. It was my privilege to know him as a husband and a Christian. In both relations he was a model for others. He was married to Miss Leota L. Brents on August 9, 1882. No children were born to them. He and his wife came West a short while after their marriage. They lived faithful to each other for more than forty years. He leaves to mourn his death a wife, an adopted daughter (Mrs. Paul Lenhart), and a host of friends. The writer made a short talk at the home to a large crowd of relatives and friends. After which the body was tenderly laid to rest in Livingston Cemetery. We mourn not as those who have no hope, for the Spirit saith: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14: 13.)

THOMAS T. PACK.

Parks.

Mrs. Emily Taylor Parks was born at the old Jack Taylor home, near Lynchburg, Tenn., on October 10, 1846. She died at her own home in Lynchburg on August 30, 1922. She was a daughter of the late J. H. Taylor, and the last of a splendid family of seven brothers and three sisters. She was baptized by Brother Thomas Shaw in 1866, and her future husband was baptized at the same time. She was married to the late Brother "Tip" Parks in 1869. He died in 1891, having made for himself a name, and achieved a reputation in the home and church and community, that any one might covet. Sister Parks survived her husband thirty-one years, having lived long enough to see all of her children grown, married, and settled in life and business. She is survived by three sons, two daughters, eleven grandchildren, and one great-grandchild. The above is the barest outline of a peculiarly noble and beautiful life, lived out entirely in one community; but nearly all of those beautiful seventy-six years have their own story of love, obedience, and consecration to high and heavenly service. Only God can know and eternity unfold the full fruition of such a life. Many a preacher who has labored for the Lynchburg church during the last fifty years will doubtless recall the beautiful and open-handed hospitality of Brother and Sister Parks. In a very high degree she carried forward the devotion of her lamented husband to the cause of Christ in her community, and that to the very end of her days. Such daughters, such sisters, such wives, such mothers, and such "ministering women" are needed now, and may God send us more of the cultured, constant, consecrated sort like the subject of this sketch.

X.

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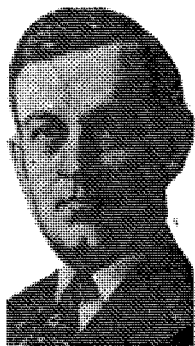
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All old, well-proven physician's prescriptions,
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Letter from a Young Christian.

The following is a good letter from
a young Christian—Pearl Tucker, 816
Reynolds Street, Shreveport, La.:

I have never written anything for
publication before, but I wish to say
that I enjoy reading the Gospel Advo-
cate. My grandfather has been a
reader for years, and I am sorry to
say I have just begun to take any in-
terest in reading and studying it. I
am boarding in a hotel, and it is hard
to keep from falling into their ways;
but my grandfather sends me the
Advocate, and it is such a delight, and
I feel like life is a new one. Although
I have been a church member for nine
years, I did not see where it was my
duty to try to live a real Christian
until I came here.

We cannot think what a blessing
we have until we get out and see how
people are begging, crying, and suf-
fering for just enough to live on. We
should thank the Lord our God for
our blessings and pray him to help the
poor more than we do.

There is no church of Christ here,
except the digressive church, and I
cannot believe in many things they
teach. If only a preacher or some one
that is a strong Christian could come
here, I believe there is a chance to
accomplish something.

I wish to give these little rules of
life for the consideration of young
and old:

1. Consider yourself before speak-
ing of any one else.
2. Talk less and think more, and
you will not have so many troubles,
but more happiness.
3. Always be sure you are on the
right side.
4. Always be truthful and stand up
for what is right in the sight of God.
5. Be kind and patient.
6. "Blessed are the peacemakers:
for they shall be called the sons of
God."
7. Kind words will soften a hard
heart.
8. God is love, God is bliss; then
why do we turn away?
9. There is no place like our own
dear home. In our heart we may
think it is bad, yet "there's no place
like home—sweet home."
10. Put more confidence in yourself.
11. Keep your temper, for nobody
else wants it.
12. If you cannot help anything,
don't worry; but if you can help it,
do so.
13. "They that sow in tears shall
reap in joy."
14. "Rest in the Lord, and wait
patiently for him."

Gems of Thought.

Prayer is the link which joins man
to God.—Mortimer.

Thou, God, art love. I build my
faith on that.—Browning.

There is nothing which makes us
love a man so much as praying for
him.—William Law.

When any person injures me I en-
deavor to raise my soul so high that
his offence cannot reach me.—Des-
cartes.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old
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Easily and cheaply prepared.

You'll never know how quickly a bad
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Anyone who has coughed all day and
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really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of
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syrup, instead of sugar syrup. Either
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thirds of the money usually spent for
cough preparations, and gives you a more
positive, effective remedy. It keeps per-
fectly, and tastes pleasant—children
like it.

You can feel this take hold instantly,
soothing and healing the membranes in
all the air passages. It promptly loosens
a dry, tight cough, and soon you will
notice the phlegm thin out and then
disappear altogether. A day's use will
usually break up an ordinary throat or
chest cold, and it is also splendid for
bronchitis, croup, hoarseness, and bron-
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tract, the most reliable remedy for
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To avoid disappointment ask your
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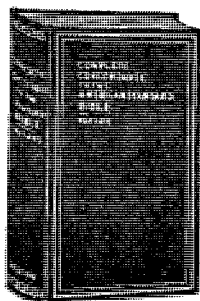
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By M. C. HAZARD, Ph.D.

Editor Emeritus, Department of Educational Publications, Congregational Publishing Society



A concordance is an index to the words in the Bible designed to increase your knowledge of what the Bible contains by enabling you to find easily any word, verse, or subject in the Bible.

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the other. Take, for example, **Abijah**; there are ten of this name in the Bible. In your study it is necessary that you should find readily all the references to the particular person you are studying.

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giving the meaning of the name of the place as well as a description, so that where there are two or more places of the same name you can easily distinguish one from the other.

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While the American Standard Version of the Bible has been in use for many years and brief concordances for this version have been prepared from time to time, this new Concordance by Dr. M. C. Hazard is the first COMPLETE CONCORDANCE ever issued to this, the most accurate version of the Holy Scriptures in the English language.

Five years have been occupied in its completion, during which time the editor and publishers have had constantly in mind the problems of the Bible Student. Comparisons have been made with other concordances and numerous improvements have been introduced to make a work so accurate, so full, and so convenient that it will be an indispensable working tool in handling aright the word of truth.

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A very special and useful feature is the use of subdivisions. Where a word appears a number of times in different connections, subheadings are introduced under the main heading or key word. For example, the word **Aaron** occurs many times: with Moses, Children of Aaron, Aaron with sons; so that if the reader knows the connection he can find his subject without wading through columns of references.

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Almighty God, Angel of God, Ark of God, Children of God, Church of God, Servant of God, etc.

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This new Concordance is not only a word-finder and index to the words in the Bible, but it is also

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giving the meaning of each name as well as a description of each person, so that where there are a number of the same name the reader can distinguish one from

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An Appeal for Natchez, Miss.

BY T. C. FOX.

Natchez is a city of twelve thousand five hundred people, and there has never been a congregation of Christians here. I have been here since the first of March, laboring with the few members here. We have worshiped at different places since I have been here, and at present we are worshiping in our home; and as our house is only rented, we cannot tell just how long we will be able to furnish a place for worship. Brethren Pittman, Long, Lowrey, Tidwell, and Cayce have preached or held meetings here, after which a few members would worship for a while; but for the need of a permanent place of worship, discouragement has followed each effort. I am here with my family, making this our home. We would like exceedingly to see a church house in Natchez; and if we can, by the help of the brethren, soon have one, I am sure we could soon have a loyal congregation of Christians well established here. I am sure the cause has grown since we have been here. I baptized five during our meeting in June and one came from the Baptists. I have baptized four (all grown people) within the last month. Three were baptized yesterday.

As is true in all destitute fields, the few members here are limited as to the goods of this world. We have among ourselves gathered together about six hundred dollars to apply on lot and house. If we can secure help from the brethren to the amount of fifteen hundred dollars, we will be able to secure a well-located lot and build a house on such terms as that we will be able to pay the remainder ourselves in monthly installments.

All donations should be sent to T. C. Fox at The Towers, Natchez, Miss., or C. M. Godard, 713 North Pearl Street, Natchez, Miss. Every donation will be duly acknowledged by letter.

[The above appeal is worthy. Brother Fox is an earnest, faithful, gospel preacher. His judgment is good. He is in the field and on the ground at Natchez, and knows what the needs are, and makes this urgent appeal. The churches should assist the work there. —H. Leo B.]

If a man will not do good without money, he is not likely to do good with money.—Exchange.

Refreshes Weary Eyes

When Your Eyes feel Dull and Heavy, use **Murine**. It Instantly Relieves that Tired Feeling—Makes them Clear, Bright and Sparkling. Harmless. Sold and Recommended by All Druggists.

MURINE
FOR YOUR EYES



Another Debate.

BY JESSE F. LOVE.

There will be a debate at Yon Schoolhouse, six miles south of Cypress, Fla., on the Cypress and Blountstown Road. Cypress is on the River Junction division of the Louisville and Nashville Railroad. The debate is to begin on December 18, at 10 A.M. There will be two sessions of two hours each, each day.

The following propositions will be discussed: (1) "Man is wholly mortal in this life, and unconscious between death and the resurrection." (2) "The kingdom of Christ, or kingdom of heaven, is the church of Christ, and as such it was set up, or established, in the lifetime of the apostles." (3) "The punishment of the wicked will be eternal destruction, and in such state they will be eternally unconscious and cease to exist." J. T. Butler will affirm the first and third propositions; Jesse F. Love, the second.

Mr. Butler is what is known as a Second Adventist, and is said to be a strong man among them. I hope he is, for I want to test fully the strength of their doctrine in this discussion.

All brethren and friends who wish to hear the debate are invited to come. Write to Mrs. G. M. Mears if you come by train to Cypress, and some arrangements will be made to meet you if you get her word in time.

Great \$2.00 Mystery Novel for 15c.

You Must Not Miss Reading "Suspense"—The Most Exciting and Absorbing Story Published in Years.

Washington, D. C.—(Special.)—You can see right through the plot of most stories, but "Suspense" will baffle you; it will hold you spellbound from start to finish and keep you guessing. This unusual story is by one of the most popular authors—Isabel Ostrander. It is original, thrilling, satisfying. The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial complete in fifteen issues, starting December 16. This paper is chuck-full of just the kind of reading you want—unequaled digest of the world's news, including affairs at Washington; best stories you can find anywhere; stunts, tricks, and amusements for the children. You can get this splendid illustrated national home weekly on trial thirteen weeks for only fifteen cents, coin or stamps, including "Suspense." You can also order for your friends at 15 cents each; but send at once, so as not to miss start of new story. This offer costs the editor a lot of money, but he says it pays to invest in new friends. Address Pathfinder, 276 Langdon Station, Washington, D. C.

In answering advertisements, please mention the Gospel Advocate.

Word from Brother Yohannan.

BY J. W. GRANT.

I have at last received a definite message from Brother Yohannan that he has received a letter from me containing one hundred dollars. This letter was mailed to him on the tenth of last June, and his letter in reply is dated September 16. This is the first that he got of the fund sent to me for him in response to the appeal published in the Gospel Advocate of April 27. I sent a letter to him on May 2 containing forty dollars; but he had left home when it got there, and had gone to Bagdad to do some preaching, and the bank to whose care it was sent would not give it to his wife (having no orders to that effect), and it was returned to me. Another brother sent him ten dollars about the same time, and that, too, was returned to him. Both came back with the money safe in them. I also mailed him a letter on July 15 containing fifty dollars. I am quite hopeful that he got it also, though I have heard nothing from it. There has hardly been time enough to hear from it yet. I also sent him a letter on December 1 (the day I received his last letter) containing one hundred dollars. This included the forty dollars that had been returned to me and the balance that I had on hand for him, which I thought best not to send to him, after I received the returned letter, until I should hear further from him. I now hope that he has received, or will receive, all the money that has been sent to him, except the ten dollars returned to the brother. That can be sent again when we hear further from him.

In his letter he speaks of their great destitution, and intimates that the hundred dollars "preserved the lives" of his family. He does not mention having received any parcel-post bundles, although I am sure that as many as three were sent to him. We may hear from them yet.

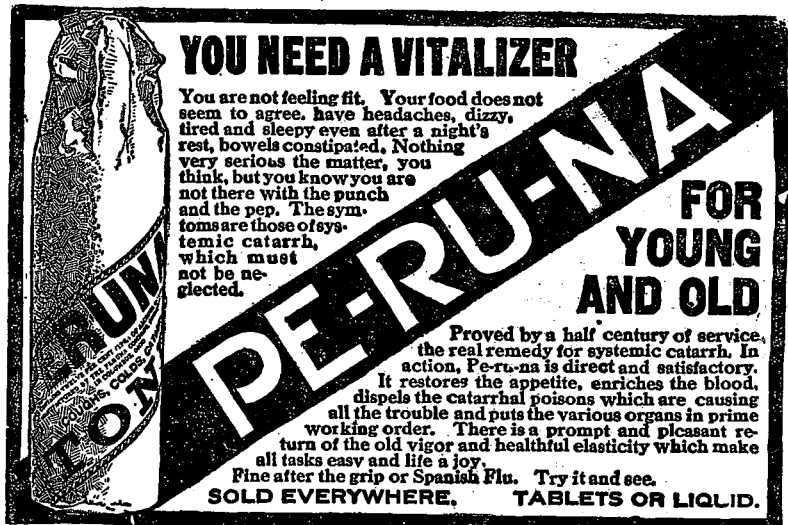
I judge from his letters, of which I have received three since publishing any, that he is near Bagdad, in a refugee camp, preaching. He mentions "brethren" as having "sent for" him "to preach in a large tent" in "a camp near Bagdad." His letters are also postmarked "Bagdad," though he still gives his return address as "care of Imperial Bank of Persia, Hamadan, Persia." He also requests that mail registered be addressed to "Mrs. Anna Alexander Kh.B. Yohannan," above return address, "that she may be able to get it when I am away." He says: "I am still doing my Christian duty, preaching the gospel to poor sinners."

Let thy discontents be thy secrets.—
Benjamin Franklin.

If thou turnest in toward thyself to live to thyself, to be happy in the workings of thine own will, to be rich in the sharpness and acuteness of thine own reason, thou chooseth to be a weed, and canst only have such a life, spirit, and blessing from God as a thistle has from the sun.—William Law.

BOOK OF COMFORT

Specially designed gift for the bereaved. Contains choicest gems of comfort from greatest writers. Each selection a masterpiece. Memorial record page for the deceased. Beautifully decorated. Flowers fade, but "consolation" may be cherished for years. Price \$2.00, postpaid. Send to McQuiddy Printing Company, Nashville, Tenn.



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You are not feeling fit. Your food does not seem to agree. Have headaches, dizzy, tired and sleepy even after a night's rest, bowels constipated. Nothing very serious the matter, you think, but you know you are not there with the punch and the pep. The symptoms are those of systemic catarrh, which must not be neglected.

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Proved by a half century of service, the real remedy for systemic catarrh. In action, Pe-ru-na is direct and satisfactory. It restores the appetite, enriches the blood, dispels the catarrhal poisons which are causing all the trouble and puts the various organs in prime working order. There is a prompt and pleasant return of the old vigor and healthful elasticity which make all tasks easy and life a joy.

Fine after the grip or Spanish Flu. Try it and see.

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Many good, liberal-hearted people, both men and women, give the Gospel Advocate to friends and relatives every year.

Why not give a year's subscription to the Gospel Advocate as a **Christmas Gift**? Your friends will appreciate it, and you will be doing them and their families a real favor. The Gospel Advocate will go into their homes with a message of God's truth **fifty-two times** during the year. No other gift may prove such a blessing to them in time or in eternity. Send their names and addresses with your check, and the Gospel Advocate will be mailed to them. The subscription price is \$2.00 per year. Send to

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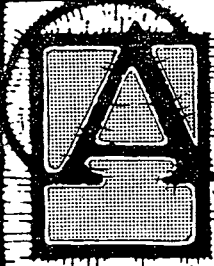
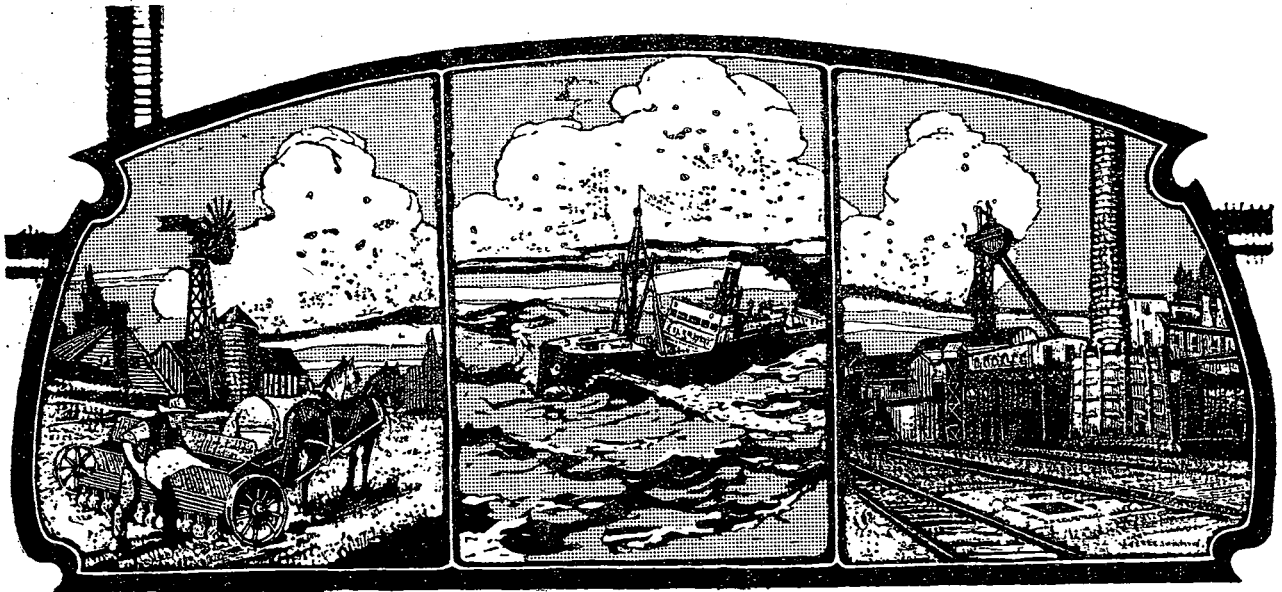
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ASK FOR POTASH

The present conditions in the business of the farmer and in the fertilizer industry call for serious thought. Both are going through a readjustment period, with its hardships and doubts.

The farmer may well ask whether he is using the most profitable fertilizer. The fertilizer salesman may well inquire whether he is selling the kind that will do the farmer the most good, and lead to larger sales in the future.

During the war America could not get Potash, and the use of acid phosphate increased. Central Europe could not get phosphates, and the use of Potash Salts increased. Today plenty of Potash can be had at less than pre-war prices. Now is the right time to restore the balance by using more Potash in the fertilizer formulas than the average amount used before, 5 to 10 per cent.

Crops take from the soil very much more Potash than phosphoric acid. On any soil where Potash has been profitable it is not unreasonable now to use at least as much Potash as phosphoric acid. Ask the fertilizer agent for prices on this kind of goods, and rebuild your soil while Potash is cheap.

Recently it has been shown that a lack of available magnesia causes serious injury to important crops on some soils. German Kainit and Manure Salts furnish this soluble magnesia without extra cost.

SOIL & CROP SERVICE, POTASH SYNDICATE

H. A. HUSTON, Manager

42 Broadway

New York City

Ask for POTASH-Buy POTASH-Use POTASH

**POTASH
PAYS**

Field Reports

Hatfield, Ark., November 27.—Yesterday was pleasantly spent at home, with two fine services. I also want to speak of the work that has been mentioned in the past of evangelizing Sevier County, Ark. I have put in the most of this year in this territory and know the need of the work, and also see much good to be accomplished. They are asking for only fifty dollars a month to keep it up. Some has been promised, but not enough. There are only four small congregations, and they are not able to do all that must be done. Who or what church will help, and help now? This summer's work has resulted in seventy-five additions, the most of them young men and women. They are apt students, and, with some help and the leaders we have, we can do a great work. Send all donations to L. Poindexter, De Queen, Ark. I am offered work that would pay more and be more pleasant in many ways, but I am willing to help do this, as I have been asked to, and I have my home here, and want to see the work put on a good basis; but if we do not get some outside help, I will have to take other work to make a support.—C. H. Smithson.

Nashville, Tenn., December 1.—On September 8 I was with the little band in Tullahoma, Tenn. One precious soul made the good confession. On September 10 I began a meeting at Viola, Tenn., which continued eight days, with good interest, but no additions. I am to be with them again on the fourth Sunday in May, 1923. On September 24 I began a tent meeting near Hampshire, Tenn. This is a destitute place. The tent was crowded each night with both white and colored. Sixteen made the good confession. I am to labor with them another year. On October 1 I began a meeting at Bellwood, Tenn. The meeting was well attended by both white and colored, and five persons were baptized. On October 17 I began a meeting at Manchester, Tenn. Interest grew throughout the meeting. Three were baptized. One of these had been a Methodist about forty-five years. On October 24 I began a meeting at McMinnville, Tenn. I found this congregation in bad condition. The most of my preaching was to the church. Two from the Methodists were baptized. I am to labor with them another year. On November 5 I was with the Scott's Chapel congregation, near Columbia, Tenn. Two young ladies made the good confession. On November 15 I began a meeting in Aldrich, Ala. I preached my first sermon in a union church. After the first sermon they found use for their house. The next day I stretched my tent and began to tell the old story of the cross, which seemed to be new to these people. Aldrich is a destitute place. In spite of bad weather, we had good crowds each night. The white people came out in large numbers. Dr. Jones (white) encouraged me much in this meeting. One was baptized—a woman from the Methodists. I am to be in Aldrich for two weeks another year. I took down my tent on Sunday afternoon and

preached at night at Parrish, Ala. As a result of the Aldrich meeting, another woman from the Methodists made the confession. I am to hold a two-weeks' tent meeting in Parrish another year. The white congregation at America, Ala., gave me a liberal contribution, and the Parrish congregation, through Brother T. Dunn (white), gave an offering to the support of the Aldrich meeting. Both congregations have my hearty thanks. In some respects this has been a hard year with me, yet I am willing to suffer hardships for the Master's cause. I have held sixteen meetings this year and have traveled seven thousand eight hundred and ninety-six miles. Jefferson Street, South Hill, and Kane Avenue congregations, of Nashville, have ministered to my necessity this year. All who have fellowshipped me in the work of our Master have my hearty thanks. I hope to continue my work in destitute places and with broken-down congregations. Brethren, pray for me, that the Lord may use me to his glory and honor.—Alonzo Jones.

Farwell, Texas, November 10.—I am now located with the church at Farwell, Texas, for full time, and we are moving along very nicely. We have no house of our own, but we meet in the county court room, which is very nice and convenient. Our digressive

brethren have a house of worship here, which they are not using, having been put out of business last summer during our protracted meeting, when a number of them abandoned the doctrines of men and are now worshipping with the loyal brethren without addition or subtraction. We number about ninety, and have four meetings per week—two on Lord's day, one on Wednesday evening, and the ladies' Bible study on Thursday afternoon. We like our new location fine, and every one seems to be well pleased with the work being done.—T. P. Burt.

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YOUR MONEY BACK IF NOT SATISFIED. Here are the names and addresses of prominent people to whom you may write and learn if we really do cure stammering: Rev. Quincy Ewing, Napoleonville, La.; J. Q. Mahaffey, attorney, Texarkana, Texas; W. W. Callahan, attorney, Decatur, Ala.; any bank or pastor of any church in Tyler. Many other names furnished on request.

SCHOOL FOR STAMMERERS, TYLER, TEXAS



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McEWEN'S LAUNDRY

NASHVILLE, TENN.

A Special Meeting for Preachers.

Through the efforts of Brother J. A. Hudson and the officers of the Harbert Avenue church of Christ, a special meeting for preachers will be held at this church, beginning Sunday, December 31, and ending Sunday, January 7. Preachers from all over the country have been invited to attend this meeting, and we are confident that it will be a great success.

THE BOARD OF ELDERS.

By W. C. Wilborn.

Church Meeting.

The church at Skaggs, near Pocomantas, in Randolph County, Ark., will conduct a get-together meeting of all the elders and preachers in and near Randolph County for the purpose of teaching and studying the Bible on the subject of mission work. Said meeting to begin on December 23, 1922, to run over the holidays. Everybody invited. They will try to have a number of preachers and elders present, able to teach and study the Bible in an interesting way.

E. V. COWAN.

[The above notices are published at the request of Brother Cowan and Brother Hudson, but attention is called to Brother D. Lipscomb's caution and warning as reprinted in the Gospel Advocate, December 7, 1922.—EDITOR.]

Religious Papers.

BY T. F. DUNN.

Newspapers are becoming more abundant each day, and we need more as the people increase in number and business increases. So in the religious world.

A few days ago it was announced that one of our papers would have to cease publication if it did not get more support. This brings to our mind some important questions: What shall we do with the papers? Are we to allow them to die for want of support? Do we need them? Are they of intrinsic value? Seeing so many published is sufficient evidence that there is a place for the papers; and while these papers are doing good, yet it is a fact that they are barely able to meet finances. Now, why should this be? Is there not a remedy?

The sectarians have a whip, and use it to advantage when necessary to carry on their publications. They are organized under their various heads, and each head brings its particular part to the support of the paper.

We have our organization in heaven; our citizenship is from above, and thereby we are walking by faith. That ought not to necessarily hinder us lending our support in a systematic manner and keeping at least two of the papers going on a substantial basis. The ones who publish these

papers have to support themselves and families just as others do. There is no reason that these papers should not be made self-sustaining. Why is it that they are not?

The answer is simple: there are too many papers. I feel sure that all will agree that the answer is eminently correct. Now the remedy. If we were at church services and we had too many preachers, we would know what to do. Why not use the same judgment about publications?

When too many, lay some aside or stop them. Now, we do not intend to be unkind to any one who wants to publish a paper, but use plain common judgment as in any other business. Thus far we all can agree, I feel sure. The difficult question is: What papers shall cease? We are willing to confess that it is exceedingly difficult to

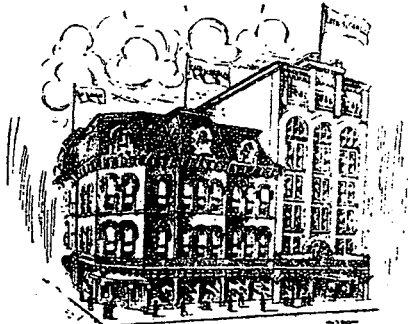
suggest a plan that can be agreed upon.

If you will excuse the seeming ego, I will suggest this plan: Let us take the two papers that had the largest paid-up subscription on November 1, 1922, and let us all support them and make them what they ought to be.

This may call on some to sacrifice some special desire, but without sacrifice there can be but little reward; the greater the sacrifice, the greater the reward. It is self-evident that something must be done; and the sooner, the better.

FREE BOOK ABOUT CANCER

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



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NASHVILLE Fifth Avenue TENNESSEE
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Gospel Advocate

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Our Contributors

APOSTASY OF CHURCHES.

[The apostasy of churches has been so prevalent that it is instructive to make a thorough study of this subject. This article is from the pen of "D. L."—EDITOR.]

The apostasy of the churches has been more significantly set forth in the Scriptures than we give credit for. The devil is to be the leader in this work, transforming himself into an angel of light, and his ministers as ministers of righteousness. "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel; for even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." (2 Cor. 11: 13-15.) The devil claims to be an angel sent from God to teach the way of life; and his ministers, ministers of righteousness to lead the servants of God. They succeed well. Paul tells us: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." (Acts 20: 29, 30.) So he says to the elders at Ephesus. These deceivers changed the churches of Asia into synagogues of Satan (Rev. 2: 9; 3: 9) and led all the churches into the apostasy. These leaders deceive themselves and imagine they serve God. They yet ply their work of devastation and ruin among the churches, leading the churches from God, causing them to ignore the appointments of God and to substitute the inventions of men for these. These men are zealous and devoted, claiming to be sent of God and zealous for his cause. Under the cloak of zeal for God, they work ruin in the churches.

The churches as left here were liable to be entered by bad men, taught evil ways, perverted and made synagogues of Satan, casting out the apostles and inspired teachers of the Lord Jesus Christ, and to become perverters of the churches they claim to teach and preserve. The management of these churches was given to man for him to carry out under

the laws of God. Man perverts them by refusing to obey these laws and by substituting the rules and laws of man for those of God. There are two ways of rejecting these laws of God. First, by going beyond and adding other laws; second, by restricting the laws of God and restraining man in his work within limits and from purposes permitted by God. To change or modify or to add to these laws is to set them aside and to annul the authority of God as the law-maker and lawgiver. It requires as much authority to restrict God's law where he has not restricted it as it does to add to his laws as he left them. God lays the absolute requirement on his children to teach his word to the whole world, to all nations, to every creature, by any and all methods of teaching open to man. It is an obligation laid on Christians to be so active and diligent in this work that all willing to receive the truth will be taught it. Fealty to God demands that every child of God should resist any attempt to change the law of God and to cut man off from the opportunities of teaching that word that God has opened to him to teach and save his fellow man. It is right for a Christian to be kind and gentle and forbearing with the mistakes and errors of others, and to seek in a self-denying, patient spirit to deliver them from their error; but the right to teach and instruct others in every opportunity cannot be surrendered without disloyalty to God. In point of loyalty it stands upon the same footing with displacing the provisions of God with the inventions of men. A Christian can yield in neither without rejecting God as his Ruler. He cannot yield the right and the duty to teach the Bible in any and all places in the world, in any and all possible manners, to any and all classes of people in the world. To set aside the law of God is to become a messenger of Satan. The man that says that I cannot teach the Bible to a class or to numbers, few or many, on Monday or Sunday or any other day or night in the week that I can find the opportunity, comes between me and my God and cuts me off from a God-given call to teach his word, and should not be tolerated for a moment. It is every Christian's right and duty to teach. None can stay his hand. Improprieties of person or manner may be committed while doing these things, as in any work we may do. The rules and proprieties regulating our work should be observed. These rules and proprieties should be observed, but the right to teach the word of God should not be surrendered or compromised. It is rebellion against God to add to the appointments and institutions of God or to surrender the duties and privileges God has guaranteed to his church and his people.

When a church adds to the provisions and appointments of God or adopts institutions and expedients that interfere with an ordinance or appointment of God, that militate against or discourage the appointments of God, that expedient becomes an offense to God and must be rejected from the service. When the church fails to reject what a man believes God requires the church to do or transfers the work of God's church to human institutions, it builds up these latter, and it is disloyalty to God for a Christian to follow it. To take from the church or from any part of the church privileges given by God to build up his church or to convert people to Christ is to fight against God and his work and to destroy it. This no Christian can do. When to remain in a church and build it up depreciates any of the offices and duties God has laid on the church, or that

detracts from its divinely appointed work, it is sin to build up and spread that church. Jesus Christ and the apostles are driven out of that church by those who lead it. When Christ and the apostles are cast out of it, any one loyal to God must leave it. A person cannot build up a disloyal church and be true to God, too; such a church is a synagogue of Satan.

There are two classes of sins presented to us in the Bible—transgression and disobedience. To transgress is to go beyond the laws of God, to add to those laws. It is to assume the character of lawmakers for God's church. In the Old Testament transgressions were added to the commandments of God, and drove man from the garden of Eden and the favor of God. All along the history of the Jewish family they were guilty of transgressing the law of God. The children of Abraham transgressed and added the kingly government to God's government, and they brought the people to want. Disobedience was not to obey. Disobedience sometimes arose from the spirit of transgression. Men sometimes disobeyed God because they concluded there was no good to them in the service and they would neglect it or set it aside for service in human institutions. This was transgression. But disobedience, a failure to obey the commands of God through human wisdom, was a less crime than adding to the commandments of God.

So the letter to Hebrews notes the greater sacredness of the New Testament, and asks: "For if the word spoken through angels [the law of Moses] proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." (Heb. 2: 24.) These occurrences took place in God's dealings with these people, vindicating his right and determination to rule, and the obligation of all to obey God; and "they were written for our admonition, upon whom the ends of the ages are come." (1 Cor. 10: 11.)

God has warned us in all his dealings with the world how great the danger of transgression and of falling into sinful habits. "A man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." (Heb. 10: 28, 29.) To refuse to do or be content with what the Son of God commands is to trample his authority under foot. We are sanctified by his blood applied in his appointed law. To put other ways not sealed by this blood and not given by the Holy Spirit on equality with them and rely on them to bring blessing and salvation, instead of these blood-sealed appointments of God, is to count the blood of the covenant unholy and to do "despite unto the Spirit of grace." Can men be too cautious in rejecting all order of worship, all institutions of service not required of God? Can we be too cautious in rejecting nothing allowed by God? These are the two extremes—adding to the appointments of God, forbidding those appointed by God. These are both grievous sins, with this to be said in behalf of those who reject some things allowed by God: This is sometimes done in seeking to avoid adding to God's appointments. It is a sin of ignorance, not a presumptuous sin. Let us all study diligently and faithfully the word of God. God draws the distinction there. Whatever adds to or takes from the worship of God, whatever modifies or changes the worship of God, is sinful, and should be avoided.

Instruments of music in the worship do this. They affect, modify, change the service of song. They were in the

old service. Whether there by appointment of God may be doubted. They were dropped out by Jesus and the apostles. They have now come back to the churches through churches and men all Protestants recognize as ungodly. They came back through the apostate churches and through wicked men and rulers in these churches. A century ago no disciple would receive and worship with one. Increasing wealth and worldliness invite them in to divide and destroy the churches of Christ. Shall we encourage them? Let us stand on safe ground, and stand where every Christian can stand with us. The same is true of the human societies. One step in the wrong direction has opened the way for others which have swiftly followed.

The original address of Thomas Campbell said: "All shall practice what the Bible requires, adding nothing to it, taking nothing from it." Alexander Campbell, in his first essay, said: "They [the early Christians] dare not transfer to a missionary society, or Bible society, or educational society, a cent or a prayer, lest in so doing they should rob the church of its glory and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved." That he afterwards became the president of such a society only declares his moral or mental weakness, that we do not now discuss. But such inventions of men have always stood as occasions of strife and stepping-stones to positions of infidelity and the substitution of man's rule for that of God. A temporary gain in numbers is offset by division, strife, infidelity, and it must be put down as a promoter of such. What every Christian ought to desire now is a ground of safety and fidelity to God, and one in which all Christians can stand as one in Christ Jesus. The position that excludes all human inventions and includes the appointments of God will save.

Jesus Our Example.

BY S. WHITFIELD.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2: 21.)

It has been said that Jesus never asked us to go where he has not gone. There is certainly a good deal of truth in this statement. Jesus is our example; he has opened up the way, and he asks us to follow in his steps. He has gone where he does not ask us to follow him. We cannot do as Jesus did in some respects, and he does not require that which is impossible of us. Jesus lived without sin, but this we cannot do.

Jesus always did the will of his Father. He said that the doctrine was not his, but the Father's; that he did not wish his will to be done, but his Father's; that as the Father gave him commandment, even so he did. This great truth governed the whole life of the Christ upon this earth, and this is the reason there was no division between him and his Father. There was only one to be pleased. Jesus did not please himself, but he always pleased God. If all religious people would do as Jesus did in this respect, there would be no division now. All would look to God and please him, then divisions would have to cease. Surely this is a simple solution of the whole trouble.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1: 14.) "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2: 16-18.)

Jesus was born into this world and partook of our nature

that he might know the temptations that man was subject to, and that he might be able to sympathize with us in our weakness; and although we cannot live as he did, we can aim at the example he has set before us.

Jesus came all the way from Galilee to Jordan unto John to be baptized. He had no sins to be pardoned, but he said that it was necessary for us to obey all righteousness. He has set all mankind an example in submitting to this divine institution. All should follow in his footsteps.

The Master said that since they persecuted him, they would persecute us also. Jesus bore it patiently, and we should try to do the same; and remember that since Jesus suffered so much, we should not be ashamed of what we are called upon to pass through.

After Jesus had washed the disciples' feet, he said: "For I have given you an example, that ye should do as I have done to you." (John 13: 15.) In this he has given us an example of humility. This is a much-needed lesson for all of us.

In the word of God we are told to love our enemies. While suffering on the cross the Lord asked the Father to forgive those who put him to death. I have heard people say that they could not love their enemies. God does not ask us to have the same warm feeling for our enemies that we have for our near friends. David would not hurt Saul, but sought to do him good, and in the Bible sense he loved him; but he did not have the same feeling toward Saul that he had for Jonathan. If we do not wish our enemies any harm, seek to help them and do them good, then we love them in the Bible sense. Surely we can do this!

We should make sacrifices for the cause of Christ, but it is not likely that we will ever make such great sacrifices as Jesus did. "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.)

While Jesus was going up to Jerusalem a multitude followed him, but it was not long before he was left alone to die on the cross. When there was no special cross to bear, the multitude was with him; but in the midst of his greatest trials and suffering, he was with the few or alone. In our great trials for the Master and his cause, if we are left with the few or alone, there is encouragement for us in remembering that our Lord traveled this way before us. If, when two or three of us meet together to do the Lord's will and remember him in his suffering, we feel lonely, let us look to Jesus, who said that the Father was with him.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4: 15.)

To have true sympathy, we must go to those who have suffered as we are suffering. Jesus is such a one to us. "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5: 8.)

"Obedience" is one of the great lessons that we must all learn, to please our Heavenly Father. Jesus learned it, and he has left a wonderful example for us to follow. This is one of the hard lessons for people to learn. Jesus is generally looked upon as our Savior, but only a few look upon him as our King. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Heb. 2: 14.)

Jesus suffered the death of the cross. He died before us, only his suffering was greater than ours will be.

Men who harden heart and conscience against threatened judgments are very apt to collapse when the judgments come. Frost breaks with a rapid thaw.—Selected.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

SOMETHING MORE.

It has been said: "Time changes men as well as things." This certainly is true. The rising generation, the young church members and young preachers do not know how very much men and things have changed in the last twenty-five years.

Thirty years ago I could not hold a meeting in some backwoods schoolhouse without being challenged for a debate. Every preacher, of whatever belief, was ready to fight for his faith. "Sign up or shut up" was shot at me in nearly every meeting I held. Well do I remember how T. F. Moore, now editor of the Baptist Flag, would send in his challenges to me for debate. He tried to whip me into debate. "If you don't sign up and meet the issues, I will write you up and show the people what a coward you are." Honestly, I began to fear the man. He was an experienced debater, and he seemed so very anxious to get hold of me that I rather dreaded him, thinking, perhaps, if he once got hold of me, my poor wife would not know me when he got through with me. I tried every honorable way I could to evade him, owing to my limited education and inexperience in debates. Finally a challenge came: "You no longer have an excuse. Fight you must. We will furnish the house; now you must fight or run." "Are you afraid to defend what you have preached all over the Lake hills?" If fight I must, fight I will. So the propositions were signed; December 1, 1896, the time, and Bethel (Baptist) meetinghouse the place. Twenty-six years ago.

In the beginning of the debate a cold rain fell, which soon covered the ground with a sheet of ice. Logs were piled upon the yard and kept burning, and around which dinner was spread each day on the ice. Tom, of course, being an experienced debater, arranged the propositions so that he could have the first and last speech of the debate. Will you show me a Baptist that will debate unless he can have the closing speech? They certainly hang on for the closing speech. Before Tom was half through his opening speech my fears had all fled. I dreaded him no longer. It would not be becoming in me to speak of the result of that debate, but two things occurred that Tom will never forget while he lives. At the close of the debate—his last speech—a beautiful young lady, a member of the Baptist Church, came walking down the aisle toward the pulpit with a bright, beautiful bouquet, and, after a nice little speech, presented me with the bouquet. I do not know how Tom felt, but the congregation will never forget how he looked. Following the presentation of the bouquet a very prominent member of the Baptist Church came up and asked me, or rather challenged me, to meet J. N. Hall in debate on the same propositions. Really I felt sorry for Tom, notwithstanding all his threats against me. From that day to this Tom has never sent me another challenge. So you can see a big change in Tom Moore.

In his opening speech he said: "When a man becomes a Christian, he becomes a member of the family of God. This is by repentance and faith. The Christian becomes a member of the local church by vote and baptism." "Yes," said he, "we inquire more of a person to come into a local church than is required to get into heaven." So "a local church," with Baptists, is greater than heaven. I followed his first speech as best I could; and when he came to his second affirmative speech, in referring to my reply, he said: "Williams reminds me of the boy the old man set to plowing. A land must be laid off. On the opposite side of the field a red yearling was grazing. So the old man told the boy to run to that red yearling. The boy started; so did the yearling. Soon the old man came out to see how the boy was getting on, and found that he had plowed in a circle, here, there, and everywhere. 'What do you mean by plowing in such

a manner as this?' 'You told me to run to that red yearling, and it kept going, and I kept following it.' That is the way of Williams' speech." I told him his illustration was correct and to the point. I was the boy, and he was the red yearling. It was my duty to follow him, and in doing so I had to run in a circle, zigzag, and every way but the straight way. In his next speech he said: "Well, Williams has turned the red-yearling illustration on me. I will be more careful hereafter."

The debate passed off pleasantly and the brethren were happy. That was my first and last debate with T. F. Moore. Next, "Then and Now."

Bright Prospects for Burritt College.

BY JAMES E. CHESSOR.

Burritt College, located at Spencer, in Van Buren County, Tenn., closed on December 15 one of the most successful fall terms in its history. The enrollment reached one hundred and ninety, which is in excess of that of any previous fall term within the decade. Since in the past the enrollment has fluctuated but little, this unusual influx of pupils augurs well for the future. The contiguous counties of the Cumberland plateau, stretching across the State from Alabama to Kentucky, are well represented. Excepting Van Buren County, Warren County has the largest representation; White County is second, and Jackson County third. The State at large also is represented by pupils from widely scattered localities, and other States have pupils here. At present, Alabama, Georgia, Mississippi, Kentucky, Oklahoma, and Ohio are represented. The city of Nashville has sent us five boys. I predict that many new sections will send pupils after Christmas and that the spring enrollment will reach two hundred and fifty.

Indeed, prospects for the spring term, which begins on January 2, were never more encouraging. As the term drew near the close the number of inquiries about the school, the town, the church, boarding facilities, and residences for sale or rent increased daily. Every mail brought letters from prospective patrons and pupils. Never before had so many substantial citizens visited Spencer to judge of its educational advantages. Several real estate deals were consummated, in which the school population of the town will be measurably increased. One family comes from Pulaski, one from Smithville, another from Sparta, and still another from McMinnville. The town seemingly has but one hurtful lack—residences.

Doubtless the school's facilities will be taxed after Christmas, but every possible effort is being made to meet the demands. A commodious residence ideally situated on an eminence near the college is being converted into a girls' dormitory. This building, together with the girls' boarding house adjacent to the north campus and the board to be had in Christian families, will afford adequate lodging facilities and protection to girls and young ladies. The school dormitories for young men also will be repaired and particular pains will be taken to provide for pupils coming from a distance. A water system will be installed for the college building during the holidays for the special benefit of the domestic science department, which is just being added to the course.

A permanent change in the course of study designed to give the school a higher rating among institutions of learning in the State will be adopted in January. With a few slight changes in the curriculum the course will be made to include two full years of regular college work. This will give the institution rating as a fully accredited junior college. Heretofore the school has never had full recognition of the actual work it has done, save as the character and success of its graduates have attested it. The change now proposed, when it shall have been approved by the Univer-

sity of Tennessee, will direct attention in an authoritative way to the solid work Burritt College has not neglected to do. This is but right and legitimate.

It is not necessary to speak of the success of the various adjunct departments, such as music, expression, commercial, and art, but a word is in order with reference to the Bible department. This is an important feature of Burritt College. More than half the pupils are enrolled in the Bible classes which recite daily. There are three classes taught by three several teachers, and after Christmas a class in church history will be organized. While details must be omitted for want of space, suffice it to say that the Bible work, together with the prayer meeting, the Sunday school, and the regular Lord's-day services, affords pupils exceptional spiritual exercise and advantages. As a result, few boarding schools have as high a moral and spiritual standard as Burritt College. Hence, it is easy to account for the fact that nearly all the pupils of accountable age are members of the church of Christ and several of the young men are preparing for the ministry.

Discipline in the school is kind, but unyielding. The institution regards it as a sacred duty to safeguard the morals of the pupils intrusted to its care and to inculcate and foster Christian ideals. To this end, the social relation of the sexes is made an object of sleepless vigilance. The boys and girls intermingle in social meetings arranged by the president and under strict surveillance of the faculty, but private courtship is not permitted. The school holds that its highest function is to build Christian character, and, to accomplish this, strives religiously to lay the foundation upon the bed-rock principles of virtue, honesty, and perseverance. While ultimate efficiency on the part of pupils and graduates is one of its chief aims, the primary aspiration of Burritt College is to be the School of the Heart.

The above is a plain statement of the work and conscience and hope of an institution which, though humble and unheralded, is accomplishing in its sphere untold good for the cause of Christian education. The good news of the past term's work and the bright prospects for the future will gladden Christian hearts everywhere and add to the good cheer of the season.

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Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

Each Lord's day now sees the auditorium at 1720 South Flower Street with a capacity crowd, practically all seats being filled. The membership shows a steady growth and the contributions are keeping up, that of last Lord's day being eighty dollars and twenty-eight cents. A few months ago we started a building fund, each one contributing pennies, nickels, and dimes, and the fund now amounts to over two hundred and twenty-five dollars. This proves that it is the little things that count. But we are not going to be satisfied with what we are doing now, and expect soon to call for subscriptions in larger amounts than dimes, and we are sure of a liberal response. We are also going to continue our efforts to increase our numbers and to save more souls. Brethren Wright and Witty are both working hard every day, and their efforts are producing results. These brethren are preaching brethren; they are also practicing brethren, and therein lies, at least in great measure, the secret of their success. The Christian who practices the Bible will convert more souls than the one who merely preaches it.

Last Lord's-day afternoon at Pasadena there was held a meeting of elders, deacons, song leaders, and other representative brethren from the different congregations in this section, the object of the meeting being to discuss matters pertaining to the welfare of the work of the Lord. The idea of selecting some good song book that all the congregations could use was considered, and a committee of the song leaders from the different congregations was selected to examine and recommend a suitable book. This would result in the brethren of one congregation being acquainted with the book of every other congregation, and would be a great aid in singing on such occasions as all-day meetings, of which we have not a few each year. Arrangements were also made looking to the keeping of the tent owned by the congregations at Ontario and Pomona busy during the tent season, which is the greater portion of the year. The spirit of coöperation is spreading and growing stronger in this section, and to the congregation at Pasadena is due, in no small measure, much of the credit for this, as these good brethren have been tireless in their efforts in this direction.

We are expecting Brother H. Ishiguro, our Japanese brother who recently graduated at the Abilene Christian College, here by the first of the year to establish a mission among his people, of which there are many in this city. We shall be glad to see this work started, and will do all we can to encourage and uphold Brother Ishiguro in this great undertaking.

Christmas Giving.

BY M. JANE FLOYD.

Have you given careful thought as to how much you can afford to spend and to whom you are thinking of giving Christmas gifts? Now, I know a number of us, who are readers of the Gospel Advocate, have laid a gift or two away for some loved one's Christmas. Most of us have been planning and saving our pennies for a nice surprise for our friends and loved ones; for what would Christmas be with no gifts? We are imagining the joy this one or that one will have over this new book or that new toy; but, my dear friends and readers, do we really ever think of those outside our own home circle—those who have no real home and family to call their own—those whom we class as shut-ins; the blind; the destitute; the poor, suffering, afflicted children in our city and State homes; the orphans in our various benevolent institutions; the friendless babes and wee tots whose parents desert them and set them on some doorstep for whoever happens to care enough to take them and care for them? Do we ever think to lay

aside some joy and comfort for them, or do we think only of our own? "O, well," some of us remark, "it is such a little I could do for any one; it is all I can do to care for myself and my own." Well, that seems almost true in some cases; still we have a wonderful world full of supplies which God has created and given to each and all of us, and surely we can spare some, even a small mite, to those who are more unfortunate than we, and in this way show our thankfulness to Him who feeds and clothes us. There is an old saying, "One drop of water never made a sea," so one penny never made a dollar, but just put one hundred together and see what it makes.

When we give to the needy ones, we are giving to Christ in reality, for it was always our Savior's teaching and example to care for and comfort the needy here on earth.

I found it a good plan to lay aside a few cents each week for the special purpose of charity in any form, just as any one would lay by for taxes, rent, gas or electric bills, insurance, or any periodic bills that come to be paid at regular intervals. Then when any one is in need or some cause comes to be donated to, you have a little ready cash with which to meet the demand; and, too, when Christmas is here, we have a little sum to bring cheer and comfort to those who do not have "homes" to think of them.

We could find no better way of celebrating the supposed birthday of Christ than by giving to the needy causes around us; for did not the Wise Men bring gifts to the Christ child in the manger at his birth? (Matt. 2: 11.) Then, as we do not have our Savior in person here, we could bring gifts to the sick, afflicted, orphans, blind, and friendless in his name and memory, could we not? I really believe we should spend more on charity at Christmas than on lavish gifts to our friends and relations.

How perfectly wonderful it would be if every reader of the Advocate should plan a surprise letter containing money, or a nice box, for some one! Just imagine the joyful surprise in the faces of the recipients! How happy our foreign workers would be, who, perhaps, are laboring under great handicaps and difficulties, away from their native home and loved ones! How the little children's faces in the orphanages would glow with happiness over a nice box of good things to eat or wear, and toys to play with, like all little folks have in their homes! Each one of us could select the cause to which we want to give, giving preference to the one first who is the nearest in the locality and then to one foreign cause also. We should give this surprise separately from the regular monthly offering, I think. This plan is one of my own, but I hope it meets with hearty approval from every reader. Let us all make some sad heart happy.

This Should Interest You.

BY A. G. FREED.

There are many interesting places in Washington, D. C. I found nothing there more so, to me, than the faithful band of Christians. They are devoted, zealous, and in earnest, endeavoring to establish a congregation worshipping after the New Testament model in our national capital. They have valuable property, well located, within easy walking distance of twenty thousand people. They are anxious to make this a radiating center for the primitive gospel. But they are burdened. The property is encumbered. Brethren, let us have a part in this great work. Let me suggest that every church and individual, who has not, send a liberal contribution to reach them by January 1. Let us hope that we may hear the glad news that the church is free from debt, that the liberality of the members may be turned into mission fields surrounding. I wish I could say more to turn the hearts of brethren to this worthy appeal. Send all contributions to Brother W. S. Long, 1219 Kenyon Street, N. W., Washington, D. C.

More About a Debate.

BY F. B. SRYGLEY.

In answer to a letter which I wrote to Brother Carey E. Morgan, I have received the following reply:

Nashville, Tenn., November 25, 1922.—Elder F. B. Srygley, Nashville, Tenn.—Dear Brother Srygley: Your letter addressed to "Mr. Carey E. Morgan," and a part of which reads, "I am writing you to ask permission to use Vine Street Christian Church in which to discuss the unscripturalness of the use of instrumental music in the worship of God. We would like to have the use of your house, Vine Street Church, for, say, one week of nights, beginning on Sunday night in the near future," has been referred to the Board of Elders for answer.

We note at the close of your letter an invitation for Brother Morgan or some other to meet you or a man of your selection in a debate of the question.

We are writing you to say that if you or any other man selected by you will affirm that the use of instrumental music as an aid to worship is unscriptural, your challenge is accepted and the use of the house tendered. If you are unwilling to do this, then we will affirm our faith and practice, which is, that our use of instrumental music as an aid to the worship of God is scriptural.

Please suggest what date will suit your convenience and furnish us the name of your debater, and we will promptly reply and give you the name of our debater.

The pulpit of this church has always been open to all brethren of any church of Christ for the purpose of preaching the word of God.

Yours fraternally,

BOARD OF ELDERS,

By C. N. Cowden, Chairman.

I am a little surprised that the Board of Elders of the Vine Street Church, some of whom I am sure are lawyers, should have asked me to furnish a man to affirm a negative in a public discussion. These brethren say: "We are writing you to say that if you or any other man selected by you will affirm that the use of instrumental music as an aid to worship is unscriptural, your challenge is accepted." If my letter made the impression on you that I was willing to ask any man to affirm a negative, I want to beg your pardon, for certainly I could not ask any one to do such an illogical thing. When I asked for the use of the house to discuss the unscripturalness of the use of the instrument in the worship, I did not have in mind then the idea of a debate, but simply preaching against the use of the instrument of music in the worship. But at the close of my letter, when I said if you wish to take the lead in the affirmation of the above question, I did refer to a debate; and the affirmative of the above question would be: "The Scriptures teach the use of instrumental music in the worship of God." To put the proposition I had in mind in regular form, it should read: "The use of instrumental music in the worship of God is authorized by the New Testament." To be scriptural now, it must be taught in the *New Testament*. I said nothing about *aids* to the worship, but I was thinking about *worship*. It looks like these brethren think more about their *aids* to worship than they do about *worship*.

Brother Briney says the instrument is an aid like a walking stick is an aid to the old man in walking, but it seems that these brethren depend more on their sticks than they do on their limbs in what walking they do. But while Brother Briney talks about his aid a lot and tries to get people to accept the instrument as an aid, still, when commending O. E. Payne's book on the subject of instrumental music in the worship, he said: "The author aims to prove that instrumental music in Christian worship is scriptural; and when I say that his effort is a complete success, I state the case conservatively." Now, it should be noticed here that Brother Briney does not say it is scriptural as an *aid*, but he says it is scriptural in Christian worship. Now, it either is or it is not. I deny that proposition. Will these brethren affirm it? And to show that I am not misrepresenting Brother Briney in the above quotation, I will quote still further from him. In the same connection he said: "Mr. Payne builds his argument almost exclusively upon

the meaning of the Greek word 'psallo,' which occurs in some form five times in the New Testament, and hence the Scripture sanctions the doing of whatever this word meant when the New Testament was written. The author first points out how the meaning of the Greek word 'baptizo' (baptize) is ascertained, and by the same method he demonstrates (I use the word advisedly) that when the New Testament was written 'psallo' carried with it the idea of the use of the instrument of music." Now, brethren, if the word "psallo" carried with it the idea of the use of the instrument in Christian worship when the New Testament was written, when did it cease to carry that idea? And if it yet carries the idea of the instrument in Christian worship, why do you not say so in your proposition? But if it does not, why do you not repudiate your Brother Briney on this point and so eliminate him and "psallo" from the discussion?

Note, brethren, Brother Briney says: "The author [O. E. Payne] aims to prove that instrumental music in Christian worship is scriptural." How is it scriptural? In Christian worship. Who said it was scriptural in Christian worship? Brother Briney says Payne demonstrated that it was, and Briney said he spoke "advisedly." But did O. E. Payne prove, "demonstrate," that it was scriptural as an *aid* to the worship? No, Brother Briney says he proved that it was scriptural *in the worship*. But was Brother Payne trying to prove, "demonstrate," that it is scriptural as an *aid* to the worship or that it was scriptural in the worship? I suppose Brother Payne can come as near answering that question for himself as any one. Now, Brother Payne, let us hear from you. What were you trying to prove? "We must unite in agreeing that if we forego musical instruments we cannot conform to the divine injunction to *psallein*." (O. E. Payne's book, page 172.) Since the New Testament contains the injunction to "*psallein*," and O. E. Payne says that enjoins the use of instruments, will you affirm that the New Testament enjoins the use of instruments in the worship of God? If so, I will undertake to find a man to deny it in a public discussion in your meeting-house on Vine Street, this city. If not, will you repudiate O. E. Payne's book and his conclusions on the meaning of the word "psallo" in the New Testament? But remember, brethren, when you admit that O. E. Payne did not prove that "if we forego musical instruments we cannot conform to the divine injunction to *psallein*," that Brother John B. Cowden said of this same book which contains that statement: "Your book on the church-music question is the most exhaustive, thorough, and convincing treatise of the subject, or, indeed, of any other subject, that I have ever seen."

What Alexander Campbell did for the baptism question you have done for the music question—settled it." In refusing to affirm what Payne says he proved in his book, you are not only repudiating his conclusion in the book, but you are also repudiating what Brother John B. Cowden says about the book. Now, if you *will* do this, I cannot help it; but these quotations from Brethren Briney, Payne, and Cowden are correctly quoted and can all be verified.

Now, since you suggested in your letter to me that I affirm a negative and I have declined to do so, and since I am in the negative on the use of the instrumental-music question, as I do not use it in worship, I will undertake to affirm that these brethren in the above quotations teach that instrumental music is scriptural in Christian worship. Will you deny it? I know some of these same brethren, when they try to prove by the meaning of the word "psallo" that instrumental music is scriptural in Christian worship, and fail, want to fall back on the old ground that it is permissible as an *aid* to the worship. That looks too much like you are trying to catch them both ways. Since these brethren, some of them at least, are at the head of your "Commission on Unity," we cannot let you off this way. You must repudiate your "Commission on Unity," erroneously so called,

or debate the question, "Instrumental music in Christian worship is scriptural." When instrumental music was in the old worship, it was not there simply as an *aid*, but it was used in praising Jehovah. "It came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised Jehovah," etc. (2 Chron. 5: 13.) Since God said the trumpeters and the singers made one sound, and that this one sound was "to be heard in praising and thanking Jehovah," how is it all at once to be separated and one become only an aid to the other? If one was only an aid to the praise of Jehovah, the other was, too, for there was but one sound. No, brethren, your excuse for using the instrument in your worship is an afterthought. It was introduced by taking liberties with the word of God, and you are trying to defend it any way you can. It will do good, though, to agitate the question, and I am trying to carry out my promise to keep on insisting that some one should affirm that the New Testament teaches the use of instrumental music in the worship of God, or you should abandon its use in the worship.

Some of the brethren who use the instrument in their worship use it, or have it played, when there is no singing being done. At one place where I happened to be the instrument was played while they were making the offering, and even when they were trying to take the Lord's Supper the instrument continued to play, and no singing going on at all. Now, I wonder what these brethren were trying to aid! It could not have been an aid to singing, for there was none. Then, if the instrument was not a part of their worship, of what was it a part? Does your instrument aid your contributions or your communion of the body of Christ? Surely, brethren, you should be able to see you are using the instrument in your worship, and I must insist that you are doing it without divine authority.

I have said many times, but I will here repeat it: If you want me to undertake to find a man to discuss this question with you, you furnish a man who will affirm the following proposition: "The use of instrumental music in divine worship is authorized by the word of God." This question has been debated when this proposition was affirmed exactly in these words; and in view of the fact that your brethren have indorsed O. E. Payne's conclusion in his book, they can affirm it again, and they owe it to themselves and to you to do so or repudiate their indorsement of said book. Do this, or go on with your one-sided debate, and we will take care of the truth the best we can.

The Hutson (Ark.) Debate.

BY R. L. WHITESIDE.

In reporting some of the arguments presented in this debate, I shall make no effort to give a full speech, but only certain arguments and the replies that might be of general interest.

Mr. Bogard boldly asserted that the Baptists are the only people that can trace a line of their churches back to Christ. Time would not admit of a full discussion of the historic argument; hence, Mr. Bogard contented himself with assertions and a few scattering quotations from Baptist authorities. After reading some authorities, I called on him to find the name "Baptist Church" in literature before 1644. He then read from Benedict to prove that there were Baptist churches before the seventeenth century. I replied: "I can find hosts of Baptist preachers who claim there were Baptist churches before that date, but I call on Mr. Bogard to find that name in any literature written before that date." He replied: "Of course the name 'Baptist Church' cannot be found in literature before 1644, because the name 'Baptist Church' is an English term, and the English lan-

guage did not exist before that date!" I will let the reader draw his own conclusion.

Mr. Bogard: "Salvation is wholly by grace. Eph. 2: 8-10.) 'By grace are ye saved, through faith.' We are first created unto good works."

Reply: "Mr. Bogard fails to notice that though we are saved by grace, yet it is through faith. Now, there is a divine side, and there is a human side. Grace brings salvation, but faith appropriates it. If we are created in Christ before we do anything, what about faith and repentance? These are commands, and the sinner is active in obeying them. Besides, Mr. Bogard argues that salvation comes in answer to prayer. While these are not the good works that Paul spoke of, they are as much works as baptism. In fact, Jesus calls faith a work."

Mr. Bogard: "It is not a question of what brings grace. I am thirsty and take a drink. The water alone quenches the thirst, though I may ask for it and it may be brought to me in a dipper. When grace reaches us is the point of controversy between us."

Reply: "I am glad my friend made that statement and gave that illustration, for it robs him of much that is usually said about grace in discussing the design of baptism. Whether the grace of salvation comes to us in baptism will be the point at issue when we get to that question, and not whether baptism destroys grace. The usual argument is, therefore, eliminated."

On the operation of the Holy Spirit in conversion, Mr. Bogard argued that the gospel must be preached and that the Holy Spirit must personally accompany the word to give it force and make it effective. He modifies the doctrine of inherent depravity till he makes it but little more than an inclination to sin, yet he presents it as a basis for the necessity for a distinct work of the Spirit in conversion. He relies on the same scriptures to prove his modified form of depravity that the old-time Baptists used to prove inherited sin. In his arguments he seems to forget his definition of "depravity," and uses about the same phraseology as used by the old-time Baptists and draws the same conclusions. "Therefore, the Holy Spirit must accompany the word to bring life to the dead sinner."

Reply: "I might grant everything Mr. Bogard says about the sinner's condition, and still argue that the word is able to reach his heart and beget life. Mr. Bogard seems to limit the power of God, and argues that God could not make the gospel powerful enough to reach the sinner's heart without an additional power. If he will admit that God could have revealed such a gospel, then I argue that he has done that very thing. If he says God could not, then he limits the power of God."

Mr. Bogard: "It is not a question of what God could have done. God could have made Adam and Eve in heaven to begin with had he wanted to."

Reply: "It is not a question of what God could have done, only as Mr. Bogard makes it so. He argues that the plan as we have it cannot reach the sinner's heart. I argue that God could have made a plan that would reach the sinner's heart, and that he has done so. Will Mr. Bogard say that God did not make as good a plan as he could have made?"

By his own request there are inscribed upon Daniel Webster's tombstone at Marshfield these words: "Lord, I believe; help thou mine unbelief. Philosophical argument, especially that drawn from the vastness of the universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith that is in me; but my heart has assured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience. The whole history of man proves it."—Exchange.

Evangelistic Notes

G. A. Dunn is in a good meeting at Hamlin, Texas.

M. B. Newsom, Manchester, Tenn., preached at Harlan, Ky., last Lord's day.

W. L. Johnson reports two additions to the congregation in Burkburnett, Texas.

J. D. Jones changes his address from Huntsville, Ala., to Woodbury, Tenn., Route 3.

C. R. Nichol is in an interesting meeting in Fresno, Cal., which will close on December 24.

R. C. White preached at Grandview Heights Church, this city, on December 10, and had two confessions.

W. D. Bills reports two additions to the congregation with which he labors in San Antonio, Texas. One by baptism.

Ira Womack will preach on the first Lord's day in each month at Sulphur, Okla., and will conduct a meeting at Eola during the Christmas holidays.

Cards are out announcing the removal of Dr. Benjamin L. Simmons' offices to Rooms 317-318 Vendome Building. His friends will be glad to learn of his new location.

M. S. Mason says: "I wish to give my hearty indorsement to the Poplar Bluff call by James E. Laird, of Kennett, Mo. The people are worthy, and you will be aiding a good cause."

C. W. Thompson writes complimentary of the Gospel Advocate. He says: "I am so glad that the Gospel Advocate is still teaching the precious word of God as in days gone by."

R. H. Young, Lebanon, Tenn., reports this: "I recently held a meeting in Hewgley's Bend, in Wilson County, with two additions. Interest increased to the close. I preached at Center Chapel last Lord's day."

W. Curtis Porter writes from Black Oak, Ark.: "I recently closed a two-weeks' meeting at Sixteen Schoolhouse. I preached at Dell last Lord's day. I will go there twice each month this winter, if God wills."

Charles T. Powell is now teaching school at Holly Pond, Ala. There are a few Christians in that section. If there are those who are not meeting with Brother Powell now on Lord's day in that country, they should get in communication with him.

J. A. Cullum writes from Rogers, Ark.: "We are rejoicing in truth that 'the gospel is the power of God unto salvation to all that believe.' Six more precious souls were buried with our Lord in baptism at the evening service here yesterday."

A message from Robert E. Wright, Los Angeles, Cal., says: "The work at the Central church of Christ, 1720 South Flower Street, is doing exceedingly well. We have the best set of elders I ever worked with. Samuel E. Witty, my coworker—you can't beat him in America."

J. H. Morris, Tuscumbia, Ala., sends the Gospel Advocate this message: "I preached at East Florence last Lord's day (December 10) to a large crowd, with one restoration. I go to Iuka, Miss., next Lord's day; on Saturday night before, to Springhill Schoolhouse, near Iuka. Mission work."

J. W. Brents, Springfield, Mo., comes with this report: "I enjoy the Gospel Advocate more and more. Our work here has been fine. We look forward to a greater work next year. Arrangements have been made whereby I am to remain here the coming year. In all, there have been around seventy-five additions to the church during the year. May the Lord bless the faithful."

Jake Hamilton, Alabama City, Ala., reports as follows: "The Alabama City congregation enjoyed two good sermons last Sunday by J. J. Reynolds. The crowds were good and the interest fine at both services. One addition from the Baptists. We are glad to have Brother and Sister Birdshaw, of Anniston, to move to our town and worship with us. He preaches for us every other Lord's day."

C. H. Black, Red Rock, Texas, writes: "I preached at Post Oak yesterday and last night. Good crowds, considering the weather and sickness. I go to Nixon next Sun-

day, which winds up my work for this year, so far as I know. I will be located by the first of the year, and am ready now to answer calls for meetings. My address is Lockhart, Box 1013, till further notice. May the Lord's richest blessings be ours. Pray for me."

Thomas J. Wagner, Manchester, Tenn., sends this compliment and news item: "Yours is a splendid paper. Keep it coming. I do not want to keep house without it. I have distributed some thirty or forty copies recently in places where I labor in the county, and never fail to speak a word of praise for the paper. I have now three Bible classes each week in the county at places where the church is young and weak. I feel that we are doing a good work."

J. Clifford Murphy writes from Prescott, Ark., as follows: "This makes our second week at this place. Since coming here this time we have bought a lot and paid for it, the contract has been let, and our house of worship will go up at once. We bought our lot from a real estate agent, and after we had bought it one of the leading 'digressives' called up the agent and blessed him out for selling to us. But let me say that the people of Prescott that are true to New Testament teaching have a mind to do something, and will not worship in a vain way."

William F. Etheridge, Benton, Ky., writes: "Charley Taylor and I have just closed a good meeting here. The meeting was held in the courthouse. We had large crowds, and the interest was good. Five were baptized, and a congregation of about forty started the work and worship as 'it is written.' I will make my home in Benton. We hope to build a house of worship soon. The Christian Church has had a congregation here for years, but is on a standstill. Many of their members would return to the 'old paths' were it not for a few of John R. Williams' 'she elders.' Pray for us and the work here."

W. N. Carter, Whitewright, Texas, writes: "My protracted meetings for the year are over. In the work I have had from none to one hundred and fourteen additions. I am now 'booking' meetings for 1923, and would like to hear from places which have written me early in the year. I had letters from Tennessee and Kentucky asking for meetings, but I have misplaced the letters. I will be glad to hear from these places again, that I may arrange for the meetings. I will be especially glad to visit Kentucky, the State of my birth. I am arranging to have with me in the work next year one of our best song directors."

W. D. Black writes from Ozona, Texas: "The meeting at Christoval closed on Sunday night, the first Sunday in this month, with a crowded house. Many could not get in the house. Some on the outside in cars. The meeting was a success in many ways. There was only one confession and baptism from Christoval (there were three in all from Eldorado), but about fourteen members pledged themselves together to meet on the first day of the week to break bread and engage in Bible study. I think there is a better chance now to build up the church in Christoval than ever before. I will try to assist them again in another effort next spring."

T. Park Burt writes from Farwell, Texas: "The church at this place is moving along fine, and we feel as though we were in a new era since taking up work with this congregation last October. I am giving all my time to the church here, but expect to do some preaching over in New Mexico right soon, as we are located in the extreme north-western part of Texas, less than two hundred yards from the New Mexico line. The church here numbers about ninety members, the most of which have a mind to work in the Lord's appointed way. My time for summer meetings has not been fully taken yet, and I will be glad to hear from any place wanting a meeting or vocal training, that I may be kept busy in the Lord's work."

The following note, signed by Roy E. Howell, W. D. Porter, J. W. Scott, R. A. Johns, J. A. McClanahan, and J. C. Butler, elders of the church of Christ at Newbern, Tenn., is addressed to "the brethren in Christ." "Some years ago the digressive spirit crept into our congregation, and by innovations and through the courts we who were satisfied with God's order of worship lost our house. Since then we have been meeting in rented halls and holding our meetings in tents, but we are now making the effort of our lives to build a house in which to meet. We have the lot paid for, and a part of the money to make the first payment on the house, and are now asking you to assist us in our happy struggle to build this house to God's glory and that the primitive worship of the church may be maintained in Newbern. You will please not disappoint us. Send donations to either of the elders."

J. Will Henley reports that thus far this year he has baptized one hundred and twenty-six persons.

J. H. Hines, of Montgomery, Ala., writes that the brethren desire to locate a preacher at Lineville, Ala. A single man is preferred. If interested, write Miss Susie Hobbs, Lineville, Ala.

J. H. Stribling, of Lawrenceburg, Tenn., was in the city last week and paid the Gospel Advocate office a pleasant visit. He reports the work of the church and school at Lawrenceburg doing well.

Joe C. Mayes, of Farmington, Tenn., made this office a visit last week. He reports the church there as doing good work and in peace. May it continue in its good work and increase more and more.

James E. Laird, of Kennett, Mo., preached a few days last week at Mount Pleasant, Tenn. He made the Gospel Advocate office a pleasant call on his way back home. He reports the church as doing well at Kennett.

The Gospel Advocate has received announcement of the marriage of Miss Floy Edwin Trail to James Leonard Jackson, to be solemnized at Lindsley Avenue church of Christ, Nashville, Tenn., at 8 P.M., December 28, 1922.

G. N. Allen, who called for help to cell the church, is at Pine Bluff, Ark. Write him, and send help to G. N. Allen, Pine Bluff, Ark., in care of the Smith Printing Company; or send to C. A. Holt, in care of O.K. Barber Shop.

Married, on December 14, 1922, at the bride's home, in Nashville, Mr. Irl S. Jordan, of Milton, Tenn., and Miss Novella Harris. H. Leo Boles officiated. Both are earnest, faithful Christians, and their many friends wish them all the joys and happiness that belong to holy wedlock.

J. B. Austin sends subscription to the Gospel Advocate, and writes: "I am now teaching in the western part of Maury County, and worship with the Isom congregation. This is one of the strongest rural congregations in the State. It has a membership of about two hundred and sixty."

K. C. Moser will give half his time to the work with the church in Holdenville, Okla., and the other half will be spent with the church in Wewoka, Okla., his home congregation. Recently he was with the church in Norman, Okla., in a protracted meeting, with twenty-one additions to the congregation.

C. Petty writes appreciatively: "Just let me say that there can be no better paper than the Gospel Advocate is for the defense of the truth; and I know each week when I see the Advocate coming that there is something good for me. Just say to F. B. Srygley that he has broken every string on the big fiddle, and I am glad of it."

E. E. Shoulders writes from New York City: "The New York work moves along very nicely, with good crowds at each service. We are busy and doing our best to make the cause a success here. No church or individual who has not begun sending support to this work should forget that we are expecting an effort on their part for the coming year."

John W. Hedge, Bishop, Texas, writes: "Horace W. Busby has just closed one of the best meetings in the history of the church at the above place. Twelve were added, nine by primary obedience. The crowds and interest were the best ever manifested, so many declare. His messages are plain and simple, and are, therefore, effective with the masses. We are glad to have his promise of being with us again in 1923."

Charles F. Hardin, of Jackson, Miss., sends this message: "T. C. Fox, of Natchez, Miss., was over to preach for us last Sunday. Every one was impressed with the practical lessons he gave us and his earnestness. Brother Fox reports the South Mississippi mission work in good shape. We will exchange some meetings this coming summer. The work here in Jackson and at other places I work does fairly well."

B. C. Goodpasture writes from Atlanta, Ga.: "The work at West End Avenue moves along nicely. We have two new Sunday-school rooms which will be ready for use as soon as the paint is dry. Brother Paisley preached at South Pryor Street yesterday. The brethren were well pleased with his sermons. Hugh E. Garrett was at Norcross, Ga., last Sunday. We are planning to spend the holidays in Childersburg."

Will J. Cullum writes from Rockwood, Tenn.: "We had a real good day at Rockwood last Lord's day. One hundred and fifty-four at Bible study; a good crowd at worship, with

one from the Baptists, who will be baptized on Wednesday night; house full at the evening service; also a good hearing at Stony Point in the afternoon. Our work is doing well, and we hope to do greater things next year if we can get our financial burden lifted."

W. W. Still writes from Cordell, Okla.: "Last Lord's day was a fine day at the Read Bluff Schoolhouse. This is a mission point. The Lord's day before last there were twenty hearers, and one sister broke bread with the writer. Last Lord's day there were thirty-six, and five communed. The people and the brethren and sisters around Read Bluff, do not attend church at any place, but they are getting interested in the Bible study, and so are the little children."

Vernon Rozar sends this cheerful message from Brush Creek, Tenn.: "Last Lord's day I filled my regular appointment at Bethlehem. A large, attentive audience was present. After services I went to my car, ready to leave, and —lo!—the good sisters had preceded me to the car and had it loaded with good things to eat in the way of ribs and canned fruits. We are very thankful indeed for this manifestation of their kindness toward us, and we pray for a continuation of God's blessings upon them."

H. W. Riggs writes from Tompkinsville, Ky.: "I have just closed a ten-days' meeting with the church at Vernon, in Monroe County. In spite of unfavorable weather, the interest was very fine in some respects. Many of the school children learned the New Testament books in order. At the evening services children as well as older people repeated from memory many verses and whole passages of Scripture. 'Ye shall know the truth, and the truth shall make you free.' There were two restorations; no baptisms."

Will W. Slater, of Beaumont, Texas, writes: "Things are moving in this city. Fine services at South Park Church yesterday, with three additions at the morning service. Our attendance and interest is increasing. We will enlarge our house soon. W. D. Black, of Ozona, Texas, is here in a meeting for the North Side Church. We dismissed all our services, except the morning services, and are attending the meeting. I am doing my best in leading the songs. Several additions to date. The meeting will continue all this week, perhaps."

Thomas J. Golson, of Highland Home, Ala., writes: "I began a meeting at Sardis, two and one-half miles south of Highland Home, on the fourth Lord's day in July. I preached Sunday at eleven, Sunday night, then on at night until Saturday night. I baptized thirty-three, one old lady about seventy years old. Thirty came back and confessed their wrongs. I hope they will all hold out faithful. It was the first meeting that I have held in about four years. I had to quit preaching on account of my health. Now I am too old to preach much. On February 19, next, I will be seventy-four. My wife is seventy-three. But we have a great deal to be thankful for."

R. A. Craig writes: "On the first Sunday in December I was at Winchester, morning and evening. M. L. Baumer was at Shelbyville in the afternoon and evening. Last Sunday I was at the Forks of Elkhorn. There were two additions at the morning service. The work there is looking up. The work at Shelbyville is moving along steadily. The plans for our new home have been completed, and we expect to begin building soon. We are badly in need of funds to carry this work on. Our lot is paid for. It cost twelve hundred dollars. We have on hand about three hundred and fifty dollars. Brethren, we earnestly solicit your aid in this most worthy work. Won't you sit down right now and mail us a check?"

Fred Blanchard, Friendship, Tenn., Route 3, writes: "The Lord willing, I will begin work in January with the Yorkville, Neboville, and Bethany congregations, in Gibson County, and Lemalsamac, in Dyer County. We plan to move to Yorkville about May 1, and after that date I hope to give all my time to the study and ministry of the word. The cause here and in surrounding communities is thriving. The pure gospel has been preached to multitudes hereabout in the year 1922, and many are becoming disgusted with the ways of sectarianism. A. G. Freed, whom all love and who teaches with a force equaled by few, will preach for the church at Bethel monthly and during protracted meetings next year; W. C. Hall will hold the meetings at Dorris Chapel and Neboville; and J. L. Holland, of Greenfield, will conduct the protracted meeting at Bethany. I have been asked to do the preaching in summer meetings at Lemalsamac and at Kenton. The meetinghouse at Dorris Chapel, which burned during last summer's meeting, is being replaced with a handsome brick-veneer building."

Gospel Advocate

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

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Editorial

Christmas.

BY J. C. M'Q.

"'Christmas' is the English name for the season in which the birth of Christ is commemorated. It is apparent, however, that a festival was celebrated at this season long before it was held sacred as the birthday of Christ. The Saturnalia of the Romans and the winter festival of the heathen Britons were both celebrated about December 25, and later the Roman festival in honor of the sun god, Mithra (instituted 273 A.D.). From the latter the day came to be known as the Birthday of the Unconquered Sun; and after its adoption by the Christian church in the fourth century as the anniversary of Christ's birth, this name was given a symbolic interpretation." (Nelson's Perpetual Loose Leaf Encyclopedia.)

It is now generally conceded that December 25 is not the day on which the Christ was born. God in his wisdom has withheld from the world the day of Christ's birth. It is well that he has not revealed the day. Man, with his weakness to worship inanimate things, would worship the day and not the Savior of the world. As it is, men are prone to exalt one day above another. Men need no encouragement to judge one another in regard to days. "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." (Col. 2: 16.) It is well for Christians to know that Christmas Day is no more sacred than any other day.

No one should ever connect the *Christmas tree* with the worship of the church. The Christmas tree, which is usually a young spruce, cedar, or similar tree, placed in a room or a church house, with its branches gayly illuminated with colored candles and hung with ornaments and with gifts for children, is of German origin. Santa Claus, a shaggy-bearded old man, who is supposed to come from the far North in his reindeer sledge, laden with children's toys, on Christmas Eve, is identified with St. Nicholas, and also with Knecht Ruprecht and Robin Goodfellow.

Whenever churches give Christmas-tree entertainments to children, all should know that such entertainments are not divinely authorized worship and that the walls of the

church house are not sacred. As it is always proper to make gifts to the poor, the poor should receive a large share of the gifts placed on the Christmas tree. Wealthy parents should not make this the occasion to make costly presents to their children. When this is done, the poor are almost sure to be humiliated. Let those who have Christmas trees be sure to remember the poor with useful gifts, such as food, clothing, and shoes. With compassion in your hearts, drive away hunger and cold from the poor and speak a word for Jesus while doing so. "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.)

Since Christmas Day is kept in honor of the birthday of Christ, it should be observed in a manner that comports with the life that the Christ lived. His was the humblest, purest, and most guileless life the world has ever known. Neither envy, jealousy, nor hatred marred his life. Profanity, uncleanness, and immorality were no part of his being. He mastered "the lust of the flesh and the lust of the eyes and the vainglory of life," because they are not of the Father, but of the world. In view of his sinless and guileless life, how do you think you should spend Christmas? To spend the day in debauchery and drunkenness in no way reflects the light which emanates from Christ. To spend it in personal wrangles and in quibbling with brethren over whims and nonessentials in no way honors the Christ whose name we wear. Reading the Bible, serious meditation, and earnest prayer will be helpful in fitting us for the proper observance of the day.

This is our last issue before Christmas. How rapidly are the years winging us into eternity! Brief appears the span back to last Christmas! Shall we not make Christmas the time to take our bearings? Have we been kind and tender-hearted to those about us in the years that are gone? Have we been considerate of the weaknesses of others, or have we treated them as though we expected of them perfection? We should consider our own weaknesses before demanding others to live up to a perfect standard. So long as men are in the flesh they will make mistakes and do wrong. The fight with Paul became so fierce that he cried out: "Wretched man that I am!" It is a struggle and a fight from the cradle to the grave. If we are not growing better, we are growing worse.

We should be sure that our mistakes are of the head and not of the heart. If we make enemies for doing right, we should not be an enemy to any man. In quietness we should work and manage our own business and encourage others to do likewise. Every one must give account for himself to God.

Our highest concern should not be about what others *think* of us, but about what we really *know* of ourselves. Are we really better than ever before? Do we care less for the world, or do we love it more? Jesus has gone to prepare a place for us. Loved ones have gone on before us. A sweet daughter, a godly, sainted companion, and a host of the redeemed are waiting at the beautiful gate to welcome us home. Are we *ready* to pass out of the misunderstandings, the persecutions and tribulations of this life into the glory light of heaven? May God help us all to grow purer, sweeter, and nobler until we breathe our last and Christ says to us: "Well done, enter thou into the joy of thy Lord."

God gave me this good body
To grow both strong and tall.
Tobacco helps to spoil it,
And so does alcohol.
Into my mouth they shall not go;
When tempted, I will answer, "No;"
And every day I'll watch and pray:
"Lord, keep me pure alway."

—Selected.

The Spirit of Christ.

BY F. W. SMITH.

I have been, for a long time, fully convinced that many religious people have a one-sided conception of "the spirit of Christ"—using "the spirit of Christ" in the sense of the mind or disposition of Christ. My conclusions are based upon the way people speak and write about the spirit of Christ, which is the only way I have of estimating their conception of the matter. Their false ideas on the subject have led them to deprecate and deplore all controversies, oppositions, and discussions on religious subjects, holding that the Bible and the religion of Christ are too sacred and too holy to be brought within the realm of contention and discussion. Hence, they cannot stand to hear or read anything bordering on religious discussion, and for that reason will not read a paper nor hear a man preach that antagonizes the faith and practice of others, claiming that all such is contrary to the spirit of Christ. All those with such a conception of the spirit of Christ have read to little profit the record God has given of his Son, for it is only through this record that we can know the spirit of Christ. The things he *spoke* and *did* reveal to us his spirit; and when we come to consider how the Master spoke and how he acted, we have no trouble in discovering the false conceptions many have of his spirit. That Christ was gentle, kind, and compassionate, full of tenderness and mercy, and long-suffering toward the weak, will be fully admitted by all who have even casually read the New Testament; and it is equally true that he was extremely severe in his denunciation of sin, the exposure and condemnation of hypocrites, false teachers, and perverters of God's word. Much of his time was spent in contentions and religious discussions with the Jews, showing how they had departed from the law of God, perverted and corrupted the worship and service of God.

A few examples of the spirit of Christ along these lines will suffice to show what a one-sided view some people have of the Christ. To hypocrites he said: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he has become so, ye make him twofold more a son of hell than yourselves." (Matt. 23: 15.) Again: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." (Verses 27, 28.) He called these characters "serpents" and "vipers." "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" (Verse 33.) To those who loved money to such a degree that they had polluted the sacred temple of God, our Master said and did as follows: "And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of thieves." (Matt. 21: 12, 13.) To those who perverted, added to, and took from the word of God he said: "Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition." (Mark 7: 6-9.)

Thus we see how Jesus condemned and publicly criticized hypocrites and false teachers; and yet, if one of his disciples tries to follow the spirit of the Master in these things, he is accused of not having "the spirit of Christ."

In so far as religious discussion is concerned, one has only to glance at the pages of the New Testament to discover the fact that Christ and the apostles were constantly engaged in contentions with opposers of the truth. To one who sought to turn a man away from the truth, the apostle Paul spoke boldly: "But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 9, 10.) This same apostle told the apostle Peter to his face that he had acted the hypocrite. (See Gal. 2: 11-13.) Did Paul manifest the spirit of Christ in this? Is there one so bold as to deny that Paul was following the Master in these things? Again, when false teachers went from Jerusalem to Antioch and began to teach their false doctrine, what did Paul do? Did he sit idly by and permit them to do so without a protest upon his part? Not much; but he fought them to a finish, thus manifesting again "the spirit of Christ."

One of the greatest weaknesses of the church of Christ to-day is the *sickly sentimentalism* pervading its membership, toadying to sectarianism by decrying all religious controversy, refusing to read religious discussions in our papers, seemingly ignorant of the fact that they would be compelled to discard the Bible upon the same principle, for it is the most controversial book ever written. So far as I am concerned, I do not intend to let this seemingly widespread false conception of the spirit of Christ deter me from obeying the divine injunction: "Contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.) Of course, there should be no *bitterness* nor *ill feeling* manifested in opposing false teaching; but the *facts* should always be given, no matter how severe they may be nor whose feelings such facts may hurt. The *truth* is what people need, for it is the truth that makes us free. (John 8: 31, 32.) No one who knows the truth can be the friend of another who is in error without making an effort to teach him or her the truth.

Division—How Healed.

BY H. LEO B.

This is the most interesting part of the study of division. It is interesting to note many of the causes of division; it is profitable to observe the curses of division; but it seems that it is more interesting and still more profitable to study the panacea for division. Just as it is interesting and profitable to study the causes of diseases and to learn the effects of these diseases, still it is better to know the remedy or cure for the disease. There are no divisions between brethren as individuals or divisions in the church as the body of Christ but that God has given a remedy whereby these divisions may be corrected. A study of the exhortations and instructions for peace and unity gives some relief to the sin of division. If the scriptures on peace and unity are followed, they will not only prevent division, but will correct and adjust all division in the body of Christ.

The sin that causes division must be destroyed. The one guilty of the sin must cease to practice the sin that causes division; that one must repent sincerely of this sin and, so far as is possible, make reparation for it. Sin has a disturbing nature; it disturbs the peace and happiness of God's people and causes alienation between brethren and divides asunder the body of Christ. The sinner is a disturber of the peace and a divider of the body. Hence, to remove the cause of division is the first step toward reconciliation and unity. If the sinner sees his sin and in penitence corrects it, it is easy to take the next step. The sinner should be brought to a realization of his condition; he should be shown clearly and kindly his sin; he should be instructed

and patiently guided in correcting it. True repentance on his part puts him in the right attitude toward God and the Lord's people. There should be no attempt at hiding his sin or covering it up; there should be no excuse offered or an attempt at veneering it. A frank, humble, prompt, and full confession of the sin is demanded by Jehovah, and speedily follows true repentance. If the sinner is obstinate and persists in a continuation of the sin that causes division; if all God-ordained means and agencies have been brought to bear upon him to bring him to repentance; if everything in righteousness has been faithfully, patiently, and kindly done, and still the guilty party or parties refuse to be brought to repentance, then they must be marked and turned away from. They must be severed from the body that the body be not destroyed.

When the guilty ones are truly penitent and when forgiveness is sought by the party or parties, then forgiveness and mercy must be extended by all others who have been affected by the sin. Many times division is made or is continued because those who were innocent at first have refused to accept the confession of the guilty parties and extend forgiveness. A lack of the forgiving spirit may then become a cause of division. No one can for a moment, under any circumstances whatever, encourage sin or the wrongdoer; neither can any one who follows the Christ fail to give encouragement to one who wants to do right. It is not only the duty of the party or parties who have been sinned against to grant in mercy forgiveness when sought by an earnest, penitent brother, but it is also the duty of those who have been wronged to help bring about penitence on the part of the sinner. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) So often do we find brethren who have been sinned against committing even a greater sin by the very attitude they sustain toward the wrongdoer. They become enemies of the one who has committed the wrong and declare that they will have nothing to do with him.

There are brethren all over the land and in almost every congregation who are nursing some grievous wrong, *real* or *imaginary*, which they have received. They are determined not to have any fellowship with, give any encouragement to, or have any association whatever with, the one who has wronged them. The very attitude is that of an enemy. They have been estranged and will not even give the one whom they claim has sinned against them an opportunity to make amends. Even if the offender makes an advancement toward reconciliation, he is met with a rebuff and sometimes snubbed. The offended party turns "the cold shoulder" to the one who would seek forgiveness and extend reparation, but the offended party, by his very attitude and evil spirit, will not let the wrong be corrected, and thus variance and division continue, and the one who *was innocent* when the trouble began now becomes the *responsible party* for the division. This is a fearful attitude and condition. "Agree with thine adversary quickly, while thou art with him in the way." (Matt. 5: 25.) The one who has been sinned against ought to be *anxious* that the sinner be brought to repentance and the division cease. The innocent party must in righteousness and humility seek to use every God-ordained means and Heaven-granted opportunity for a reconciliation and healing of the breach. The innocent party ought to feel that there are fearful responsibilities resting upon him and that he cannot afford to let the matter go without prayerfully doing all that is in his power toward a settlement. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5: 23, 24.) It is not enough for the innocent to say: "He knows that he has

done wrong, and he knows how to correct it." The innocent party must help in all righteous ways, and encourage with all prayer and earnestness, with long-suffering and persistence, the guilty party to correct his wrong. The innocent must help the guilty party to realize the awfulness of his sin and the fearful consequences in persisting in it.

Again, the innocent party sometimes becomes unmerciful in exacting reparation from the sinner. The lack of mercy may drive the sinner from the path of his intended course and thereby the guilt of the division be shifted from the first sinner to the second. We should seek earnestly to imitate the Master in this respect. "Blessed are the merciful: for they shall obtain mercy." Oftentimes the grieved party has been nursing a desire for vengeance in spite of all his apparent interest in the sinner, and when the sinner comes in humility and penitence seeking forgiveness, he finds his brother so exacting and unmerciful that the smoldering wrath which was harbored in his brother's heart has at last blazed out against him. His brother, whom he had a right to expect would be merciful, he now finds to be cruel in his exactness and unkindness. Such a course may drive the weak brother back into sin, and the unmerciful brother must share in the responsibility of it, and, therefore, must share in the sin of perpetuating division. Oftentimes the offended brother is tortured with a morbid suspicion that his erring brother is not sincere, and this causes him to be unmerciful. Let us all have the mind of Christ, and all divisions will speedily end. Let us seek and pursue it. Let us sustain the attitude of helpfulness, encouragement, and forgiveness to all who are trying to do right, and the Lord will heal many of our divisions. So mote it be.

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The Squeaky Chair.

A queer old rocking-chair there stands
Right by my little bed;
It has a cover on the back,
With yellow flowers and red,
And when I have been very good
And said my prayers all right,
I go to Katie, and I say:
"Rock me to sleep to-night?"

(I'm awfully big to rock to sleep,
I'm nearly half-past five.)

Then Katie says: "Why, baby's back,
As sure as I'm alive."

But then she takes me on her lap,
Although my legs hang down,
And laughs and says: "Now, baby dear,
We're off to Sleepy Town."

"Eenk—awnk, eenk—awnk," the old chair goes,
It has an awful squeak.

"Eenk—awnk, eenk—awnk," I try to talk,
But I—forget—to—speak.

"Eenk—awnk, eenk—awnk," the old chair says,
From some place far and deep

I hear it call: "Eenk—awnk—eenk—awnk"—
And then I go to sleep.

—Mary Fannie Youngs, in Exchange.

Jesus, the Friend of Children.

Once there was carried into a great hospital a poor, little, ragged, miserable boy, who had been run over in the streets and dreadfully hurt. And all night he kept crying and groaning in his great pain, and at last a good youth, who lay in the bed next to him, said: "My poor little fellow, won't you pray to Jesus to ease your pain?"

But the wretched little sufferer had never heard anything at all about Jesus, and asked who Jesus was. And the youth gently told him that Jesus was Lord of all, and that he had come down to die for us. And the boy answered: "O, I can't pray to him, he's so great and grand, and he would never hear a poor street boy like me; and I don't know how to speak to him."

"Then," said the youth, "won't you just lift your hand to him out of bed, so that when he passes by he will see it and will know that you want him to be kind to you and to ease your pain?"

And the poor, crushed, suffering boy lifted out of the bed his little brown hand, and soon afterwards he ceased to groan.

And when they came to him in the morning the hand and the poor thin arm were still uplifted, but they were stiff and cold; for Jesus had indeed seen it, and heard that mute prayer of the agony of that strayed lamb of his fold, and he had grasped the little, soiled, trembling hand of the sufferer, and had taken him away to that better, happier home, where he will love also to make room for you and me, if we seek him with all our hearts, and try to do his will.—F. W. Farrar.

What Was It?

Effie seemed disappointed as she came out of the circus tent. "I didn't see the 'also,'" she said, "and I never saw a picture of one, and I wanted so much to know what he looks like."

"There's no animal called the 'also,'" said her father. "Where did you hear about it?"

"It's on the billboard on Main Street," said Effie.

Sure enough, when they reached the billboard, her father found that the poster read: "Magnificent collection of wild animals. A black bear and a white also."—Exchange.

The Wrong Button.

"Dear me," said little Janet, "I buttoned just one button wrong, and now that makes all the rest go wrong;" and she tugged and fretted as if the button were at fault for her trouble.

"Patience, patience, my dear," said mamma, coming to the rescue. "The next time look out for the first wrong button, then you will keep all of the rest right." "And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet thought for a moment; then she remembered how one day, not long ago, she struck Baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one was wrong!—Exchange.

Presence of Mind.

A gentleman, while passing through a street inhabited by poor people, in New York, heard an infant voice from a basement, crying: "Help! help!" He rushed in and found a little five-year-old boy, holding a bed blanket around his little sister two years younger, who had caught her clothes on fire; and the little hero had succeeded in extinguishing the flames. The boy, in answer to questions why he wrapped the bed blanket around his sister's burning clothes, said his ma had told him that was the best way to put out fire; and as to why he halloed, "Help! help!" that he was afraid he could not succeed, and wanted some one to help him. He was then asked why he did not leave his sister and run into the street and cry for help. He answered, with tears in his eyes, and a fixed determination of countenance: "No; I never would have left her. She was my sister. Had she burned up, I would have burned, too."—Exchange.

Why Johnny Stuck to Dad.

With dad and me it's half and half—
The cow I own was once his calf;
No town for mine, I will not bolt,
Because my horse was once his colt;
I'm going to stick right where I am
Because my sheep was once his lamb;
I'll stay with dad—he gets my vote,
Because my hog was once his shote;
It's "fifty-fifty" with dad and me—
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—The Missionary Voice.

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that in truth, not in name only, all my interests and those of my children may be identified with his cause.—David Livingstone.

Taking Care of Baby.

In Africa, when a mother gets tired of carrying her baby in the leather bag slung on her back, she digs a hole in the sand, under some shady bush, and leaves the baby in it till she is ready to take him again.

An Eskimo baby has a nice, warm place, tucked up in his mother's hood. Sometimes he is stuffed into a fawn-skin bag, with a string that draws it up.

Armenian babies are tied in their cribs, and the little feet are left bare, even in very cold weather.

An Indian baby goes about on his mother's back, or else he is strapped to a birch-bark board and hung up in a tree. —The Mayflower.

Query Department

BY J. C. McQUIDDY

S. P. Hochstettler, Coal City, Ind., sends the following queries for an early answer: "(1) We have used from two to four cups in serving the communion at the Lord's Supper at this place. A majority of the congregation want the individual cups. Would it be wrong to use them over the protests of part of the congregation? What scripture would be violated, if any, in doing so? (2) Would it be sin to refuse to partake of the fruit of the vine at the Lord's Supper because of being afraid of contracting a contagious disease by reason of the use of one or two cups only?"

1. There is no scripture that fixes the number of cups to be used in partaking of the Lord's Supper. The cup that is spoken of in the Bible refers to the contents of the cup. There is as much authority for using a dozen cups as there is for two. The number of cups to be used should be determined by the number of communicants to be served. In matters of expediency a spirit of forbearance should be exercised. It is not right to run roughshod over the conviction of a brother when there is no law of God requiring you so to do. "The faith which thou hast, have thou to thyself before God." (Rom. 14: 22.) "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8: 13.) A Christian should think more of a brother than of a cup. Christians are admonished: "In love of the brethren be tenderly affectioned one to another; in honor preferring one another." (Rom. 12: 10.) It is also the duty of Christians "to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) In such matters the majority should not offend the minority. The minority should also be amenable to reason and should not act as though it is not possible for it to be mistaken. Before restraining the majority from the practice of its preferences it should be sure it is right and cannot be mistaken.

2. I have never known any one to contract disease by the use of the cup in the Supper. The individual cup is more a "fad" than a necessity. I do not think very much of its cleanliness. Those who clamor for them want to be like the people around them. Any one who is frightened away from the observance of the Lord's Supper for fear of contracting disease is more afraid of physical infirmity than he is of sin.

✱ ✱ ✱

A subscriber to this paper says: "I want all the light you can give me on Acts 9: 7; also Acts 22: 9. Is the voice the same in both chapters? Make it as plain as you can for the truth's sake."

The respective passages read as follows: "And the men that journeyed with him stood speechless, hearing the voice, but beholding no man." (Acts 9: 7.) "And they that were with me beheld indeed the light, but they heard not the voice of him that spoke to me." (Acts 22: 9.) The voice is the same. They heard the sound of the voice is the meaning of Acts 9: 7; the meaning of Acts 22: 9 is, while they heard the sound of the voice, they did not hear it in the sense of understanding it. "Hearing" is sometimes used in the New Testament in the sense of not understanding. Christ said to his disciples: "Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand." (Luke 8: 10.) They heard the parables, but did not understand them. In Matt. 7: 24 we have "hear" used in the sense of to understand: "Every one therefore that heareth these words of mine, and doeth

them, shall be likened unto a wise man, who built his house upon the rock." Those who were with Saul saw the light, but no man, and heard the voice, but did not understand it. Paul was a scholar and spoke in the Hebrew language. (Acts 22: 2.) There is no real discrepancy in the two passages.

✱ ✱ ✱

Tullie M. Dunn, Parrish, Ala., asks about a Ladies' Aid Society: "We have some digressive brethren in our town. I desire an answer to the following questions through the Gospel Advocate: (1) Is the Ladies' Aid Society in harmony with the word of God? If no, why? Is it wrong because of the work it does, or is it wrong because of the name through which it does its work? (2) An institution that has an unscriptural name (a name not mentioned in the Bible), unscriptural officers (president, vice president, board of directors, secretary, and treasurer), that is caring for the poor in the name of religion—is it a scriptural institution?"

1. There is no authority in the Bible for a Ladies' Aid Society. It is wrong because God has not ordained it and it usurps the work and functions of the blood-bought and blood-washed church of Christ. God has appointed that Christian women shall do good works in the church and in the name of Christ. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) We should give glory to God in the church and not through a society. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3: 20, 21.) By reference to the Scriptures we find women working in the church and not in a Ladies' Aid Society. "I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchrea." (Rom. 16: 1.) "Salute Prisca and Aquila my fellow workers in Christ Jesus. (Verse 3.) "Help these women, for they labored with me in the gospel." (Phil. 4: 3.) At Cesarea, Philip, the evangelist, had four virgin daughters who were inspired and prophesied. (Acts 21: 8, 9.) All was done in private and in a quiet, modest manner. At Philippi the women worshiped together and in the name of Christ. (Acts 16: 13.)

2. Such an institution as you describe is not the church and should not be so regarded. Christians have individual duties. If it is right for one Christian to care for the poor, why is it wrong for two, three, or more to do the same work? The State law requires those who are benevolently disposed and desire to care for the poor in an institution to take out a charter. The State law requires that there must be at least five incorporators, but there may be as many more as desired. Such a charitable institution is not organized for worship, and in no way is it intended to evangelize the world. A number of men are simply supplementing the work of the home in feeding and training the fatherless. It is right and scriptural for Christians to help feed the poor and clothe the fatherless. "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.) Christians should rejoice that philanthropic men will give their time and means to help charitable institutions, and should cheerfully give to advance the good work. State asylums are doing a good work; orphan homes and charitable institutions are doing a good work; but they are not the church of Christ and do not propose to fulfill the mission of the church.

The soul must be filled before it can overflow to others. It must seek God and receive from him if it is not to remain empty or shallow.—Selected.

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Reply to an Inquiry.

BY R. N. MOODY.

The following letter was written in answer to an inquiry asking me if we have a Christian Endeavor Society in our congregation, and suggesting that we should furnish our young people amusements, lest they seek them elsewhere in something not good for them:

Albertville, Ala., October 30, 1922.—Miss Norah L. Walker, Gadsden, Ala.—Dear Madam: In reply to your recent inquiry, I beg to say that we are dealing with the same God that Abraham, Isaac, and Jacob dealt with; and he is without variation or shadow of turning. (James 1: 17.) One of his strongest attributes is jealousy. (Deut. 5: 9.) He is jealous of his authority, forbidding that there shall be any gods before him. (Deut. 5: 8.) He is jealous of his name, forbidding that it shall be taken in vain. (Ex. 20: 7.)

We have been taught to regard profanity as taking the name of God in vain, which it is, and it is degrading to the one who practices it and disgusting to all right-thinking people; but there is a higher sense in which we may take God's name in vain, as shown by the following: "But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that prophet shall die." (Deut. 18: 20.) Here we see that to speak a word in the name of God which he has not commanded is classed with speaking in the name of other gods, or idols; yet almost all the religious institutions and services of to-day have been invented by man.

In the Old Testament we have many examples of God's severity upon those who disrespected his authority. Nadab and Abihu suffered death because they "offered strange fire before Jehovah, which he had not commanded them." (Lev. 10: 1.) With the best of intentions, Uzzah touched the ark of the covenant, it being unlawful for any but a Levite to touch it, and was smitten with death. (2 Sam. 6: 6-8.) Many other instances could be cited to show how fearful it is to disrespect God's laws. And Paul says: "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages have come." (1 Cor. 10: 11.) Shall we not heed the admonition?

When Jesus Christ came to earth, he found the leading religious people among the Jews holding the traditions of the elders; such as washing their hands before they ate, bathing themselves when they came from the market place, and washing pots, cups, and brazen vessels as a part of their religious service, for which Jesus rebuked them, saying: "Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." (Mark 7: 6, 7.) If it was vain then to worship God according to the traditions of men, most assuredly it is vain now.

Centuries before any denomination or denominational auxiliary was born, Jesus purchased the church with his own blood (Acts 20: 28), ascended on

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high, and was made "head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) On the day of Pentecost he sent the Holy Spirit to lead the apostles, the charter members of the church, into all the truth, and the church of Christ on that day began its career on the earth. This blood-bought institution is the only one God has on earth. By the guidance of the Holy Spirit the New Testament was written and is the creed of the one church mentioned therein. In the New Testament we learn what one must believe and do to become a member of the church of Christ, and how, as Christians, we must live to obtain the eternal reward in heaven. We also have a brief account of the early history of the church, showing us what officials the congregations had, what kind of service they had, how missionary work was done, and how money was raised for the poor.

Of the Scriptures, Paul says they will make the man of God complete, furnishing him completely unto every good work. (2 Tim. 3: 17.) John warns us thus: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." (2 John 9-11.) So it is clear what our duty is should one seek to introduce something not authorized by Christ.

For forty-seven years I have been preaching that the Scriptures furnish an all-sufficient guide and that every good can be done through the church that can be done through any man-made institution, and that in so doing we give God the honor, and not man. The only way to honor God is to honor his word and blood-bought church. If I should give any kind of aid to any human society with a view of advancing the cause of Christ, I would know that I was taking God's name in vain by using it where he had not author-

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ized it, dishonoring the church of Christ, and discounting the wisdom of God.

My forty-seven years' experience as a preacher has afforded me ample opportunity to learn the evils of denominations and their auxiliaries. I know that in all my preaching I have never asked any one to believe, do, or be anything but what the Scripture says for them to believe, do, or be; yet I have always met with stubborn opposition, not from the wicked, but from the leading religious people who are under denominational influences. Even those who insist that every one has a right to his opinion oppose me, as though I did not have the same right.

This will, I trust, make clear to you our attitude toward all human organizations in religious work.

I have only briefly touched on what could be said along this line, lest I trespass on your time and patience too far; and hoping that you will read all the scriptures I have referred to, I am,

Yours truly,
R. N. MOODY.

The Pacific Christian Academy.

BY O. W. GARDNER.

The Lord is bountifully blessing our efforts, if a substantial growth, beautiful harmony, and increasing zeal indicate anything. Our school has grown in the last three years from thirty or forty primary and elementary pupils to one hundred and eleven, ranging from primary to the fourth-year high school; from a two-room and two-teacher affair to five rooms and five teachers. A wonderful school spirit pervades the whole community of brethren, and I think we have a vision of greater things for the future.

As to the student body, they can scarcely be surpassed either as students or in deportment and team work in general. They are so nearly automatic in government that discipline has almost lost its meaning as a punitive measure with us. One pupil who recently came into our midst remarked that it is a great deal harder to do wrong than otherwise, for such characters are so extremely unpopular with the other students that a life of that kind is very miserable.

Our Thanksgiving programs were rendered as follows: At 9:30 A.M. the stockholders met and elected directors for the ensuing year. At 10:30 A.M. a large audience assembled in our chapel and listened to an address on "Christian Education," by Brother W. H. Trice, of Fresno. This was followed by a round-table discussion, in which a number of enthusiastic speeches were made on the same subject. Then a bounteous basket dinner was spread in the school yard. After dinner we repaired to the chapel, where a large audience had gathered to discuss and hear discussed this subject: "May Christians Be Indifferent to Christian Education and Be Pleasing to God?" This meeting grew in interest and en-

thusiasm from first to last; but, unfortunately, the afternoon was far too short to hear all who would like to have spoken. The day was wound up by a most excellent entertainment at night. Thus we spent a happy day together, and I am sure it was very profitable to the cause of the Lord.

Brethren, if you are looking for a change, for a climate almost ideal, for a congregation of brethren who have a mind to do things and are in perfect harmony, where your children may have the privilege of getting their education under favorable conditions, I am sure you would make no mistake in making inquiry about this place. Address O. W. Gardner, Principal, Graton, Cal.

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With flow'r and bloom and leafy bower
And springtime sun and gentle shower.

Poor empty nest, your barren walls,
Must wait in vain, for no one calls
To bring the life of other days
And sing again the lovely lays.

O, empty nest, you grip my heart;
You stir my soul, the teardrops start.
I see a home, once filled with joy,
The joy of youth without alloy.

But empty is that home to-day;
The children all are far away,
And parents watch by empty hearth;
No shout of joy, no childish mirth!

But Hope can see a brighter day,
The children all return to stay;
'Tis heaven now—no parting there—
And life is freed from every care.

—J. T. Ogle, in Exchange.

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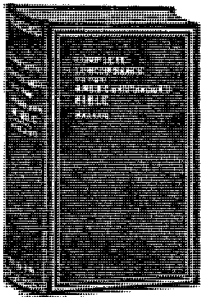
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Call of the Church at Hustburg, Tennessee.

To Christian readers of the Gospel Advocate who delight in helping forward the Master's cause—to the churches of Christ at various places that worship God in their own house and out of gratitude for their blessings are willing to help a small but dauntless congregation of disciples pay the indebtedness on the house they have built under difficulties that would have discouraged a less zealous little band—I am writing this letter, feeling sure that this, the first call for aid from the church at Hustburg, will be promptly and heartily responded to.

I wish I could show you how, seven years ago, Brother T. B. Thompson rallied the handful of members of the one body scattered about in middle and lower Big Bottom, in Humphreys County, to a brush arbor on the outskirts of Hustburg, and there, with the earnestness and zeal for which he is so justly renowned, awakened them by his masterly preaching and answering zeal in their own hearts and fired them with the determination to win recognition for the church of Christ in a locality where the name was little more than a hiss and a byword, and eventually to build for themselves a house of worship where nothing less nor more than the simple gospel might be preached to perishing souls, with none to curb or hinder.

Brother Thompson's efforts at that time resulted in the addition of several members to the church—a few by primary obedience, a few reclaimed from the world to which they had returned in their spiritually un nourished condition; for, you see, they had had no one to preach for them, no house to worship in, the fires of religious enthusiasm had burned out, and they had finally deserted the standard there seemed no man to hold up.

Brother Thompson established a congregation of about fifteen souls and put it in working order, and the following summer went again to preach for them. He found them still at the brush arbor, but still faithful, and still planning for a house.

But there were so pitifully few of them, and times were so hard, and a suitable lot could not be procured, and it just seemed as if the task could never be accomplished, and many times they almost believed their cherished dream would never come true.

Years of struggle and hope deferred went by, and the church still lived. And it grew, slowly. It rented a house of the Adventists to worship in; and the dream lived, too, and became so beautiful and so dear that no sacrifice seemed too great to be made in order to its realization. Men and women carried it in their hearts and

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 —Mrs. L. A. GUIMANN, Union Village, Vermont.

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kept it warm, and prayed God if they might see it materialize.

In August of last year Brother I. C. Copeland held a series of meetings in the moving-picture theater at Hustburg, it being larger and more convenient than the Advent Chapel where the church had been meeting for two years. Brother Copeland did some wonderful preaching, and, as a result, about sixteen souls were added to the saved. The church was organized, deacons and elders appointed, and the playhouse was given by its owner, C. C. Patterson (who had obeyed the gospel during the meeting), as a temporary meeting place until the long-planned-for house should be built. The church, strengthened and encouraged, now pushed forward with renewed confidence toward the goal it had been struggling for so long, and I know just how you are going to rejoice with that happy little flock when I tell you that at last the wonderful dream has come true.

An attractive lot was secured, and slowly, but steadily and surely, the building went up. A spacious frame structure was built. With no attempt at superfluous ornament, it stands wide and inviting, a graceful and beautiful memorial to the loving hearts and loyal hands that piece by piece lifted it into place.

It was my privilege two weeks ago to meet with the church at Hustburg, the first time for more than a year; and to see the little home flock housed at last, and full of confidence and hope for their future work, was unqualified happiness to me.

Only one thing mars their joy—the debt of four hundred dollars which attaches to their beloved house. They have gone their limit, and now are asking that others among the more prosperous of God's people come to their aid.

As many as will help to lift this debt will please to send their contributions to Brother J. C. Wilkinson, Denver, Tenn. Any contribution, however small, will be gratefully accepted and acknowledged. May the blessing of the Father abide richly with each one who responds to this call.

Written with the sanction of the church at Hustburg, and by direct request of some of the members.

HELEN F. HULL,
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Appeal from Alabama.

BY H. L. KIRBY.

I planted a church at Tanner, Ala., two years ago, last August. We began with five members meeting in an old storehouse; we then moved to a school building, at which place we now meet, with a membership of sixty-five. A few days ago the school building was sold at public auction, and the church bid it in at five hundred dollars. About two hundred and eighty dollars of this has been paid. We must raise the balance as quickly as possible. The congregation is made up of poor farmers who have done all they can at present. For this reason we are calling upon any individual or congregation to have fellowship with us in paying off this balance of a little more than two hundred dollars. Will you not assist us in this? It is a cause worthy of your serious consideration. Please do not pass over this too quickly, saying, "O, there are too many calls in the papers now," because this will not help us pay it, nor keep us from losing the house and the money already paid on it.

Send all donations to A. H. McMeans, Tanner, Ala.

I am well acquainted with this congregation and its struggles and work, having visited them many times this year. Help them by your contribution at once to get this work on a firm basis.

C. H. WOODROOF.

A Christmas Gift.

BY JAMES E. LAIRD.

I do not wish to leave the impression that "Christmas" is any more than any other day, or that we should set apart that time to give gifts more than any other time; but as many set Christmas as a time to give gifts, I want to suggest that we set apart that time to remember Poplar Bluff, Mo., with a donation. I know these brethren, and so do many of our able preachers, among whom are John T. Hinds, T. B. Thompson, M. S. Mason, and C. B. Colvin. The brethren at Poplar Bluff are few in number and all poor people. They owe some thirteen

or fourteen hundred dollars on their house, and the house needs repairing badly.

I want to suggest that each individual, if he cannot give more, give these brethren one dollar as a Christmas gift. If five hundred members would respond to this call with a dollar each, it would likely place the matter so the brethren there could handle the matter themselves. Many of us will spend foolishly this amount and more. Then why not give it to a good cause and thus lay up treasures in heaven?

Send all contributions to L. M. Ward, Poplar Bluff, Mo.

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"As the Manner of Some Is."

BY H. M. PHILLIPS.

There are so many members who make it their custom, habit, or manner of staying away from the assembly that it seems opportune to carefully study such in the light of divine truth.

From Heb. 10: 25 it is clear that then, as well as now, many would neglect churchgoing. Is such a serious mistake or a casual matter? Those who know and respect God's word say it is too serious to pass by as a non-essential. Any command left undone or exhortation unheeded knowingly seems to be a sin for which God shows but little mercy—a willful sin. Punishment is to be the state of all who so act.

Now, since all who respect God's word agree that to forsake the assembly is serious, sinful, and a punishable affair, the next question that naturally would follow is: What is the duty of the church toward such? Be it understood that the question is not about those who cannot go, but the ones who can and do not. Reasons and excuses are vastly different.

Some one is ready to say, "They should be taught and admonished;" but my case is about one who knows his duty, who admits he ought to go, but still will not go. Another says: "Get the regular preacher and the leading members to go and persuade him." This has been done, and still he refuses to come. Still another suggests that it may be he has a grudge at some member or the church in a general way; but he says no such a thing exists. Well, why will he not come? He says he knows he ought, gives no reason why he cannot, but just does not go, is all you can get out of him. How long, think you, ought he to be retained as a member of the church? Is he walking orderly? If so, are the ones who go regularly walking disorderly by so doing? Can one who obeys the command be otherwise than orderly, and he who does not be anything but disorderly? Then, can the elders be ruling well if the disorderly are not dealt with as Paul directs in 2 Thess. 3: 6? Some say that this scripture has reference to those who would not work at something to maintain themselves. Do you think it is more necessary to work naturally than it is to work spiritually? Is it disorderly to disobey this one command and orderly to disobey any other?

The church, no doubt, knows better than it does. The elders often neglect their work, and for this reason the cause of the Lord suffers greatly. How long will it be before the elders will stand firm for the law of the Spirit and do their duty toward the church? May it not be long.

The Covington Work Growing.

BY J. L. HINES.

I feel that the readers of the Gospel Advocate are in hearty sympathy with the work that is being carried on in this field; and feeling this way, I want to keep them informed as to how we are progressing. The outlook was never brighter for the cause here than now. The door of opportunity is flying open to us, as it seems, everywhere, and all that we have to do is to enter and proclaim the message. The gospel has not lost its power to save souls, though I am of the opinion that some act and preach as though it has. I find people almost every day who confess to me that they never heard of the church of Christ, and when I present the old story they seem to be astonished. Some believe. Others say: "I will see you again and have a talk with you." The Covington church has passed the forty mark as to membership, and new prospects are being located every week. Brethren, your hearts would be made to rejoice to meet with these godly brethren and note their zeal for God and his church. If you are passing through the city, stop and visit us. We mean to build a house of worship just as soon as we can, for we are about to outgrow the hall; and, too, we are greatly handicapped in that we cannot have but one service a week in the hall, and our Bible-class and other work must be done elsewhere. Brother Rowe preached at Branch Hill, Ohio, on Sunday; the writer spoke on Friday, Saturday, and twice on Sunday, at Withamsville, Ohio. All the coöperating churches are getting along in the work nicely. Pray for us.

Commendation.

To Whom It May Concern: We hereby testify that Evangelist W. F. Cox, who has done considerable preaching for us and is at present speaking for us twice a month, is true and loyal to the cause of Christ, having nothing to teach save what is authorized by Christ. In his presentation of the truth he is firm, yet kind, gentle, and Christlike. As a man, his disposition is to be peaceable and sympathetic with those with whom he differs, and he tries at all times to manifest the spirit of Christ. We believe him to be a Christian gentleman and can recommend him to the brotherhood.

Signed on behalf of the church of Christ at Tintern, November 19.

JOHN D. MCLEOD.

JACOB COMFORT.

J. O. MARTIN.

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For best results use—
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The Vanity of Youth.

BY B. W. DAVIS.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." (Eccles. 11: 9.)

Even though addressed to the young man, this lesson is just as applicable to young ladies, especially so to those just entering the years of maturity, unto whom there is a great weight of influence arising from the realms of youthful vanities. The aged, too, through their indulgence in frivolities, are abased and become participants in the vanities of youth; therefore, unto them also this lesson may prove to be of great worth.

What profit can there be in seeking the chambers of mirth, where only the lust of the flesh can be gratified and the morals such as will only degrade and lead into a life of dissipation, not only detrimental to the soul, but also destructive to the physical man? O, that our young men and women of to-day could see the real beauties of a higher life, where righteousness and godliness are principal characteristics, where love is enthroned in the heart and faith points to joys eternal!

In the banquet halls of reveling the devil reigns with his scepter of iniquity, alluring through much wantonness those who are inclined to drift out upon the seas of deceptive beauties, falling to the enchantment, and under such conditions they become the victims of his deadly lotion, which must permeate the atmosphere that surrounds them. Thus thousands of girls entering the years of maturity, with glorious prospects before them, have become victims to his Satanic Majesty, and under the deceptive influences arising through the channels of style and pride—"society," so called,—adorning themselves in immodest apparel, going forth to the Christless and ungodly halls of reveling, there to be embraced by an ungodly representative of the realms of darkness, seeking only that which satisfieth not, bringing his victim down into the bottomless pit of corruption, from whence very few are ever rescued and restored to the sacred plains of righteousness. The modern dance is, no doubt, the devil's favorite recourse upon the young manhood and womanhood of our country, and through this ungodly and abominable source of recreation many precious souls are dragged down to an untimely death and eternal doom. The waltz at home, to while away the quiet evening hours, becomes a stimulus or a preparatory step to the social

ballroom, where the more deadly poison is sure to be assimilated. It is not the first dose of opiates that makes the drug fiend, neither is it the first drink that makes an inebriate, but the curse is found in the first stepping-stone. Immodesty, my beloved friends, has arisen as a representative princess of the underworld. She comes forth to enter the sacred precincts of home, and in an unguarded moment she plucks the rose from the family altar, wrecking the peace, joy, and happiness thereof, and dealing death to her victims; yet at her command thousands of precious souls are bowing at her shrine. "Vanity of vanities, saith the Preacher; all is vanity."

You may rejoice in the vanity of youth; "but know thou, that for all these things God will bring thee into judgment." "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this

is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

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Gospel Advocate

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Our Contributors

KEEP UP THE FIGHT, BROTHER SRYGLEY.

BY J. W. BRENTS.

The fight which is being waged through the Gospel Advocate against digression may, to many of our brethren, seem unnecessary and unreasonable, especially among those who are possessed with a compromising tendency. Many, no doubt, felt this way years ago when Fanning, Lipscomb, and a host of other brave pioneer brethren stood bravely by their guns and fought back a tidal wave of digression which at one time seemed destined to engulf the "restoration movement" in utter ruin. These were noblemen of God "of whom the world is not worthy." They bequeathed to their younger brethren a rich heritage, and we are unworthy of such a legacy unless we keep up the fight, and that till the end of our pilgrimage. "Be thou faithful unto death." "Contend earnestly for the faith." "Reprove, rebuke." "I have fought a good fight." These are scriptural injunctions.

The method which our erring brethren are pursuing seems ludicrous. Perhaps, after all, they should be encouraged to show at least a symbol of resistance, for in most places and with nearly all the adherents of this apostasy it is almost impossible to find one who will talk of discussing the matter. The reason, every one knows, is that they cannot sustain the unscriptural position. The plea of the "restoration movement" no longer interests this class of preachers, but how to get along with the dear "religious neighbors" and "sister churches" and how much notoriety he can gain for himself and "his charge."

The fight, at present, seems to be more on the subject of instrumental music. Those who have watched the movements of this people since they first introduced an organ in St. Louis in 1867 know this was only a little cloud that betokened an awful downpour. As unreasonable and unscriptural as the use of the organ may be, it was introduced, A.D. 666, by Pope Vitalian I. (see Chamber's Encyclopedia), and about which the lamented J. W. McGarvey made this

statement: "It is manifest that we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of primitive Christianity can be accomplished or on which the plea for it can be maintained. Such is my profound conviction, and consequently the question with me is not concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle. . . . I hold that the use of an instrument is sinful, and I must not be requested to keep my mouth shut in the presence of sin, whether committed by a church or an individual. The party which forces an organ into the church against the conscientious protest of a minority is disorderly and schismatical, not only because it stirs up strife, but it is for the sake of a sinful innovation upon the divinely authorized worship of the church; and inasmuch as the persons thus acting are disorderly and schismatic, it is the duty of all good people to withdraw from them until they repent. It is universally admitted by those competent to judge that there is not the slightest indication in the New Testament of divine authority for instrumental music in the worship." (Apostolic Times, 1881.) Opposition to the use of instrumental music in the worship was strong, but underlying was a great and vital principle involved: "Abandoning the obvious and only ground on which a restoration of primitive Christianity can be accomplished or on which the plea for it can be maintained." Time has proved that J. W. McGarvey knew.

Just here we do not have to get the testimony from opposing ranks. An abundance of it is forthcoming from those who have been lifelong adherents. In a speech made by J. H. O'Smith, in Louisville, Ky., December 7, 1922, on "The Menace of Centralization," I quote the following (Standard, December 17, 1921):

Those present will doubtless agree that centralization has developed:

1. Church politicians, who constantly send agents into every State, district, county, and the larger churches, in the interest of the central body, always with a teasing-to-be-full gripsack.

2. Selfish interests always attempt to seize the sources of power and alien elements are gaining control of our organized agencies, manipulating programs, budgets, the training and appointment of missionaries.

3. Already aspiring leaders have, to the extent of their influence, located us as one among the denominations.

4. Unwarranted and lavish expenditures running into hundreds of thousands have been fastened upon us as so-called "debts of honor."

5. A willingness has been cultivated to hand over our personal obligations to the cause of Christ to a centralized body, putting missions in the wholesale when the Lord's word put them in the retail department of the Christian religion. The idea seems to be that because it assumes great responsibilities, hence it is responsible. Therefore, give and believe.

6. The society has absolute control of missionaries, missions, and property. Probably no ecclesiastical body has more power. It can start, vacate, or swap.

7. It has used its influence to locate and dislodge ministers and blacklisted those who dared to question its policies.

8. It has propagated the doctrine that criticism of the management is hostility to missions.

9. It has demonstrated once more that nothing is sacred to autocracy—not even Christ's authority or the word of God.

10. It has assumed to speak for a million and a half of

people and to commit them, in the eyes of the world, to the most compromising positions. They went down to the plains of Ono and negotiated a compromise with Tobiah, Sanballat, Geshem, Arabians, and the rest of the sectarians, giving away themselves and the people whom they claimed to represent, and so far have gotten by with the presumption.

11. It has developed an official consciousness in all our general work until now we have superintendents instead of evangelists, swivel-chair secretaries instead of pioneers and pathfinders, superintendents instead of servants. I am afraid of human imperatives.

12. Its inventory of consecration is on a cash basis. It has capitalized the commission of the Lord.

13. Every general agency among us began as an independent enterprise and stood upon its own merits. Gone are those days, so far as the influence of the religious trust prevails. Come in or go down.

14. Under its fostering care destructive critics have filled Bible chairs, wrecked the faith of candidates for the ministry. This will be challenged, but it is so manifest that a blind man in a jungle at midnight can see.

Much more just such material as this could be furnished, but surely this will suffice. And yet, in the face of all this, these brethren would have us cease our opposition. If they will tell us how, after they have convinced us, or even if the opposition should cease against the use of instrumental music in the worship, we are to fall in line and accept all the unrighteous doings of the Christian Missionary Society—if these brethren will please give us some information along these lines, it at least will be more helpful than to receive through private communication "an outburst of ungodly indignation," especially upon my part, after offering a few strictures against their course.

So, brethren, keep up the fight till the last vestige of opposition has ceased. Their acts are treasonable, their "aids" and "expediences" have led to irreparable mischief. Their consolidation of power has led them to an ecclesiasticism not unlike the mother of harlots. They have made themselves ludicrous in the eyes of the world. They are the greatest compromisers on the earth to-day. Let no Christian gloat or rejoice over their fallen condition, but let us say: "My soul, be on thy guard! Ten thousand foes arise . . . to draw thee from the skies." Let us pray for them and for ourselves that we may not go beyond "that which is written," and thus be kept from such gross departures. Let us not step beyond the bounds within which God would have us move. To do so means that we will be involved in shame and loss. Substituting for God's order will bring about our final ruin. Let no modern Jeroboam allure us from the pure worship of God. Let us beware of reasons, howsoever plausible, by which men may seek to turn our hearts away from God. There is safety only in doing the will of God. To change his order is to say we will not have him to rule over us. May Jehovah be our refuge, and may his everlasting arms ever be about his people.

Brother Kurfees and the Use of the Word "Church," Again.

BY LEE JACKSON.

In his reply to my article in the Gospel Advocate of November 16, Brother Kurfees claims that I misapprehended his meaning to such a degree that I misrepresented his teaching. In response to this I will say that I did not misapprehend his meaning in the use of the word "church," and if in any manner I was led into misrepresenting him, I regret this and am ready to ask his forgiveness. I did not understand him as meaning that the New Testament teaches the existence of a general or "provincial church" as an organized body of people, and tried to write so as to avoid creating such an impression. So far as the question of organization is concerned, it may be discarded altogether, and, therefore, not be considered. The question at issue is in regard to the meaning and application of the word

"church" in our English New Testament. Brother Kurfees claims that all Christians, as God's people throughout a province, state, or kingdom, may be scripturally referred to as the "church of Christ" in such province, state, or kingdom. This is what is denied; and upon the same principle of reasoning it is also denied that the New Testament ever refers to all Christians scattered over the world as being the *one* "church of Christ" in the world. This issue is so clear that I cannot see how any confusion about it can reasonably arise.

After stating that the derivation of the word "church" is uncertain, and after indicating the two probable sources from which it may have been derived, the author of the article in Smith's Bible Dictionary drops the word "church" and proceeds to define "ecclesia" as meaning a congregation or an assembly of persons. This is in keeping with its meaning as given in the lexicons and as given by others as Bible scholars. In my article I cited instances of the mention of "churches" in various provinces, substituting "congregations" for the word "churches" in all of them except the last, in which I put "churches" in quotation marks and underscored it. This was done in order to save space and at the same time emphasize the fact that the word is in the plural form in all instances of its provincial use in the New Testament, and that the word "congregations" (also in the plural form) fills up the measure of its meaning. Brother Kurfees misinterprets this and labors to the effect that I was seeking to create the impression that "congregations" is found in the passages as cited from the Common Version. While this was far from my intention, and while I was not mistaken as to the reading in these passages, yet there is one thing which I can now say that I did not say in that connection. In his "Living Oracles" Alexander Campbell gives "congregation" as the proper rendering for the word "ecclesia" in every instance of its occurrence in the New Testament, and when the word is plural the reading is "congregations." If Brother Kurfees thinks as Campbell thought about it, and if he understands "ecclesia" to mean "congregation," as Campbell and others understood, why does he not say "*congregation of Christ*" in Tennessee or Kentucky, as the case may be? The reason why Brother Kurfees does not do this is because he cannot accurately refer to all scattered Christians throughout the domain of a state as constituting a congregation. And for the same reason, unless the word "church" is used in its plural form, the idea of something more than "congregation" is certain to be conveyed every time this word is applied to Christians throughout the territory of a state. It is a certainty that if the word "church" is applied in a manner to make it mean more than the word used by the apostles, it is then not an accurate representative of that original word.

Brother Kurfees still wants to know what all the "called" in Galatia constituted if they did not constitute the one "church of Christ" in that province. Paul addresses the "*called of God*" in Galatia as being included in the "churches" of Galatia, and by "churches" we understand that he means congregations. (Gal. 1: 2.) Throughout the New Testament, whenever reference is to the Christians of a province, the inspired writers appear to avoid the very form of expression now used by Brother Kurfees and by others who claim to plead for New Testament teaching. In Gal. 3: 28 Paul tells the Galatian Christians that they were all one "in Christ Jesus," but he does not tell them that they were all in one "church." There is nothing about all the Christians of Galatia being assembled together as one congregation; therefore, they are not addressed as simply constituting one congregation or "church." In my former article I wrote these words: "All Christians are *one* in Christ, but they are not all in one 'church' or congregation." Brother Kurfees failed to notice this.

In 1 Cor. 12: 13 Brother Kurfees thinks he has a passage

which teaches that all are baptized into one "church." But there is nothing there said about being baptized into anything as a "church," either as a local or as a general body. The reading is: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." This is sublime teaching, but its sublimity is lost amid the haze of bewildering "church" teaching. The figurative use of the term "body" needs to be more closely studied. Its meaning and application is not precisely the same in all instances. In the fifteenth chapter of John, Jesus says to his disciples: "I am the vine, ye are the branches." The figure of the vine here represents Christ, and his people as branches in union with him, and does not represent Christians as united in a general "church" membership. "All the members of the body, being many, are one body; so also is Christ." Here the reference is to the human body, the unity of members in the human body representing the unity in Christ, just as represented in the figure of the vine and its branches. And the force of this is not destroyed by the change in the application of the figure by saying, "And God set some in the church" (*the congregation*). In Eph. 2: 14-16 we are told that through the merits of the death on the cross Jews and Gentiles are made one "new man" in Christ, and that both are thus reconciled unto God in "one body." Here, evidently, the "one new man" as the "one body" does not represent the idea of a general "church" body, for there had never been any old "church" that could be contrasted with a new one. The idea to be conveyed is that under the reign of the Christ Jews and Gentiles stand before God as one people upon the basis of new conditions, and that as reconciled to God in Christ they are one as joint partakers of God's promises. And it is this same idea before the mind of the apostle in Eph. 4: 4, where he says: "There is one body, and one Spirit, even as ye were called in one hope of your calling." As a congregation, the Ephesians were a body over which Christ was head, just as he is head over every man and over every congregation (1 Cor. 11: 37); but this Ephesian congregation was not the body of Christ in precisely the same sense that Jews and Gentiles are reconciled to God in one body, for Jews and Gentiles are reconciled to God in Christ. In verse 24 of this fourth chapter these Ephesians are admonished to "put on the new man." Of course, we understand this to mean the putting on Christ, for it is incongruous to talk about putting on the "church" as the "new man." This idea of putting on Christ in our obedience to the gospel, and that of being clothed in his spirit as the garment of our acceptance at the throne of divine favor, is wonderful when truly seen in the light of New Testament teaching. So far as I have been able to read, from first to last, I find no form of expression, either in literal speech or figurative language, that substitutes any general "church" relationship for this sublime conception of being "in Christ Jesus." When Jesus said, "Upon this rock I will build my congregation," as the passage reads in the "Living Oracles," his vision was not limited to the existence of earthly assemblies, but he looked across all time and saw the congregated multitude of those in heaven who are to be prepared for that final home through the faithful ministrations of his congregations on earth. (Eph. 3: 9-12; Rev. 7: 13-17.)

While writing in the negative of Brother Kurfees' claim for an application of the word "church" in a general or provincial sense, I have endeavored to conserve space and to avoid quibbling. And I have also tried to write suggestively, so as to stimulate readers to a more careful study of the Scriptures.

I must tell the truth as I know it, or soon I cannot know the truth when I see it.—O. P. Gifford.

"Consider Your Ways."

BY C. T. POWELL.

It is important and profitable that one should take, occasionally, an inventory of his past record. It is advisable that one should analyze his ways, for his ways may conflict with Jehovah's way. When one analyzes his ways, he is acting the part of wisdom; he is carrying out the mandate of Jehovah. And if a change is ever made in the life of any one, it will be after his ways have been investigated. No one will change from his own ways unto Jehovah's ways until his own ways have been considered and found to conflict with the Lord's way.

The Lord spoke unto Zerubbabel, the governor of Judah, and unto Joshua, the high priest, by Haggai, the prophet. His message was: "Consider your ways." (Hag. 1: 5-7.)

It was necessary for them to consider their ways; for they were putting their ways first, when the order should have been reversed. Seemingly, they were content. They dwelt in ceiled houses, yet neglected the Lord's house. The Lord's house was lying waste, and it seemed, as far as they were concerned, that it would remain so; for they said: "The time is not come, the time that the Lord's house should be built." (Hag. 1: 2.) But the prophet asked them this pointed question: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (Verse 4.)

This question must have caused them to hang their heads in shame; it must have caused them to think seriously. And when the Lord said, "Consider your ways," they must have done so to the fullest extent.

When these people were neglecting the Lord's way—the building of the Lord's house—and were putting their own ways first, the Lord could not bless them. The Lord smote them with "blasting and with mildew and with hail in all the labors" of their hands, yet they returned not unto him. They dishonored the Lord by not building the house. But when they did consider fully their ways, they adjusted themselves to the Lord's way—that is, they builded his house. And from the day the foundation stone was laid, the Lord prospered the works of their hands. (Hag. 2: 18, 19.)

"Consider your ways," even though spoken to the children of Judah, should have its weight upon every individual to-day, but especially upon every follower of Christ; it should cause each one to stop and carefully consider his course.

When Jesus says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33), each one should see that he is seeking first the kingdom of God and his righteousness. We have assurance that the necessities of life will be given unto us, if we seek first the kingdom of God and his righteousness. Those who reverse the order of Jesus should carefully investigate their ways.

Those who are living in ease and for self and self-advancement should analyze their course; they should ponder the words of Jesus.

Again, when Jesus says, "Go ye into all the world, and preach the gospel" (Mark 16: 15), each follower of Christ should consider his ways, whether or not he is complying with this command!

We should remember that, before the gospel can be obeyed, it first must be proclaimed, and that the proclaimers must be supported in the meantime.

The calls for aid are coming "thick and fast." These calls should not be overlooked. They should arouse each one and cause him to act; and if he does not, he should remember the words of Jehovah, "Consider your ways."

Those who have not the privilege of meeting with many on the first day of the week realize what these calls are, and are ready and willing to contribute. To them it is a

delight; to them "it is more blessed to give than to receive." And if all those who are privileged to worship with a congregation should have to worship in the home with two or three, surrounded with divers sectarians, they would realize more fully what these calls mean and would not be content to let them pass by unnoticed.

May these words, "Consider your ways," find lodgment in each heart and have sway until all adjust themselves to the Lord's way, as was done in the days of old.

"Conduct Unbecoming a Preacher of the Gospel."

BY F. B. SRYGLEY.

In the Gospel Advocate of December 14 there was an article from R. O. Kenley on the above subject which contains some truth, and also, as I see it, some error. The first thing that impressed me about the article was that it does not have a single passage of Scripture in it or hardly an allusion to the Bible from beginning to end.

The first paragraph is a statement about a Presbyterian preacher that was charged, tried, and convicted of conduct unbecoming a Presbyterian minister, and his conviction was upheld by the appellate body of the Presbyterian Church, all of which may be of interest to Presbyterians, but is worth to Christians, in the settlement of a religious question, about as much as the predictions of a last year's almanac. The next statement is a quotation from a Fort Worth paper about how the Methodist Conference treated a preacher who was guilty of some sin, and this I consider equally worthless in setting forth our duty as Christians.

The brother says: "I give you a synopsis of above matters so that ministers and members of the church of Christ may see how our religious neighbors regard the enormity of sins committed by their preachers." Suppose I say frankly to the brother that if we find out the teaching of the Bible on the subject as to how to treat sin and sinners and follow its instruction, we will be right, even if we never see how our religious neighbors regard the enormity of sins committed by their ministers. If I can see the teaching of the Bible on this subject and follow it, I will be right, whether I see these other things or not. If the acts of our religious neighbors have nothing to do with these matters, why should we waste our time over the brother's "synopsis?"

The brother then asks: "How do we treat our ministers when they have been guilty of conduct unbecoming a minister, or even a Christian?" That sentence is liable to make the impression that it is not very bad to be guilty of conduct unbecoming a Christian, but it is terribly wrong to be guilty of conduct unbecoming a "minister." Where in the Bible do we find such a distinction between the minister and the Christian? I fear the brother has studied "the appellate body of the Presbyterian Church and the 'Methodist Conference' more than he has the Bible. In the New Testament there is a distinction between the inspired and the uninspired man; but now, since we are all uninspired, we do not have the distinction in Christians which the brother seems to have in his mind. Anything that is unbecoming in one Christian is also unbecoming in another. "And hath made us kings and priests unto God and his Father." No, the greatest thing in the church to-day is a Christian.

The brother says again: "As a rule, we leave the matter entirely to the minister. If he wishes to do so, he makes a little 'if-I-have-done-anything-wrong confession,' and continues to pretend to preach and teach the word of God, with the world and all outsiders knowing his public sins." Of course, if we have such a rule as this, it is a wrong rule; and still the matter of confession of sins must be left to the sinner—that is, he must confess his own sins. "Confess your faults one to another, and pray one for another, that ye may be healed." (James 5: 16.) To this divine rule, it

seems to me, we are tied, without any regard to the brother's "synopsis." "If we confess our sins, he is faithful and just to forgive us our sins." (1 John 1: 9.) "I acknowledged my sin unto thee, and mine iniquity have I not hid." (Ps. 32: 5.) Remember, now, I am not defending "a little 'if-I-have-done-anything-wrong' confession," but a real confession of sin. Upon these passages and many others like them I take my stand, and not all the acts of all the Presbyterians and the Methodists and my brother can move me. As to whether a brother should continue to preach—not *pretend* to preach, but really preach—should depend, as I see it, on whether he could do more good by preaching than by doing something else. It is always right for Christians to follow that course in life in which they can do the most good. If one can do more good plowing corn than he can preaching Christ, then he should plow corn, but not *pretend* even to plow corn.

The brother says: "I have heard of some of our preachers being guilty of adultery and drunken debauchery and coming in and making a pretended confession and never missing a sermon." I want to say that I am not defending a *pretended* confession, but a confession. I wonder how the brother knew it was only a *pretended* confession. "For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. 2: 11.) "Judge not, that ye be not judged." (Matt. 7: 1.) Go slow here, brother; you are getting dangerously near holy ground.

The brother then proceeds to tell us what his idea is, but he does not tell us on what scripture he bases that idea. But I give his own words: "My idea is that the minister of the church of Christ who is guilty of adultery or some other serious public crime should be retired as a public minister for the balance of his life." However much respect I might have for your idea, my brother, in this case I must insist on higher authority. Where did Christ or any of his apostles teach such an idea? I am not sure that I know exactly what the brother means by a "serious public crime;" but I suppose that denying Christ with an oath is a serious crime, and, if I am not mistaken, Peter did that very thing before "outsiders." "And again he denied with an oath, I do not know the man." (Matt. 26: 72.) Peter not only denied the Lord, but he told a falsehood, and did it with an oath, and that before "outsiders," and yet the Lord did not retire him for life, but about fifty days after that he was the chief preacher on the most important occasion that has ever been known to man. My idea is that if the brother had been in Jerusalem on that day with the same idea he has now, he would have said: "By all means, let Peter be retired for life, and let some one else take his place." Paul "persecuted the church of God, and wasted it." (Gal. 1: 13.) "And when they were put to death, I gave my voice against them." (Acts 26: 10.) "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." (Acts 9: 1, 2.) I would call this "a serious public crime." With this threatening and slaughter in his heart on his way to Damascus, Jesus stopped him and retired him for life, not as a preacher, but as a wicked, persecuting, murderous sinner, and put him to preaching for life. "And straightway he preached Christ in the synagogues, that he is the Son of God." (Verse 20.) But that was before we had "Presbyterian appellate bodies" or "Methodist conferences" to decide these questions for us.

But after the brother tells us that his idea is that a minister who commits adultery or some other serious public crime should be retired for life, in the next sentence he says: "If he swindles or robs or cheats his fellow man, he should be retired until such time as he fully repents, which

in every instance must be evidenced by full restitution." I grant that restitution is necessary when possible, but I would not say that God would demand it when it is not possible. I am wondering why swindling, robbing, and cheating are not serious crimes; but the brother seems to make a difference between "a serious public crime" and cheating, swindling, and robbing. I would consider these also as quite serious. But, pray, why should one class of sinners be retired for life and the other only until they have fully repented? Where in the Bible is such a distinction in sins made? Has God made this distinction, or man? Any of these sins unforgiven will debar one from heaven, but any of them that are forgiven by the Lord will be forgotten by him. "Their sins and their iniquities will I remember no more." (Heb. 8: 12.) Remember that I am not defending "adultery or any serious public crime;" but who besides our brother has made such a distinction in sins? In the language of another, let me ask: "Who listened to the preaching of Jesus at Jacob's Well, believed to the saving of her soul, rushed back to her native town and by her zeal brought the whole village out to hear him? Who heard the loving voice of the Lord in accents tenderly sweet, saying: 'Neither do I condemn thee: go, and sin no more?' Who was it the Lord tenderly loved, and out of whom he cast seven devils? Who stood with the Lord's few steadfast friends in the world's darkest midnight hour, hovering around the cross on which the Prince of Glory died, surrounded by foes and deserted by friends? Who was among the faithful few to visit the tomb in which the Savior slept, and on the resurrection morn first to greet the risen Lord and proclaim to a sorrowing world the tidings of great joy?" While these were women, yet they were, perhaps, all guilty of the sin which the brother says should retire one as a preacher of the gospel for life. If the Savior forgave these women and allowed them to tell the story of his love, who would dare say he would not likewise forgive a man who had also fallen? I do not recommend sin, but I do recommend Jesus as a complete Savior.

I believe also that our brother is an extremist on the binding effect of the action of a church. On this point he says: "Again, we are not taught to respect the law of Christ in that when a preacher has been disciplined or withdrawn from by one congregation and is in bad repute and standing with said congregation, another congregation will receive such preacher, engage him to hold a protracted meeting, and many times to locate and do regular work. The action of one congregation of the church of Christ with regard to a member thereof should be, and in the sight of Jehovah is, just as binding upon every other congregation as judgments and decrees of one court of a State are binding upon every other court of the same State." This almost amounts to infallibility. If a congregation can make a decision on this question that no other congregation has any right to call in question, why can they not make decisions on all other questions that should not be altered? Is the action of a church that binding on men? If individuals can make mistakes, why may not congregations make them? Are not congregations made up of individuals? And if there is no infallibility in any of the individuals, how could there be infallibility in the congregations? If individuals can make mistakes, and congregations are made up of these individuals, why cannot congregations make them? No, beloved, we should be governed by the Bible, and not by the decisions of the churches.

But the brother says: "Every evangelist or minister offering to preach in a community where he is not intimately known should carry with him and present, and the congregation with whom he is offering to labor should demand, a certificate of not too remote a date, from the elders of his home congregation as to his church standing." I believe that this demand would be a failure. How could congregations with whom an evangelist proposed to labor know that

these certificates were not forged? I have never known a religious impostor that did not have his pockets full of these certificates, and I never knew a godly, faithful preacher to ever carry such. It is rarely ever necessary for a man to go where he is unknown in order to do good in preaching Christ. The knowledge of a faithful man's work will generally precede him. Let us study our Bibles and follow its teaching, love the Lord, and try to lift up the fallen, and God will take care of his church.

Los Angeles (Cal.) Notes.

BY W. EDGAR MILLER.

Notwithstanding the fact that Sunday, December 10, was a rainy day, the hall at 1720 South Flower Street was fairly well filled, and Brother Witty preached one of his best sermons. This is the season of the year when sickness is prevalent in the community, but so far Central has been very fortunate in this respect and but few cases of sickness have been reported. At the close of the morning service Sister Kaylor and Sister Payne, both recently from Texas, came forward and took membership with us. These constant additions to our numbers are a source of much encouragement to us, and we are getting ready to step off into the new year with a determination to make it a great year in the work of the Lord in this place.

Our Japanese brother, Ishiguro, will arrive in the city within a few days to begin mission work among his own people, and it is our intention to give him all the aid possible in this great work, with the hope that much good may be accomplished. There is an old song that says: "If I cannot cross the ocean and the heathen lands explore, I can find the heathen nearer—I can help them at my door." And certainly this is true in this great city, where almost every nation under heaven is represented. Paul, in writing to the Galatians, said: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6: 10.) "Opportunity" is defined as "a time or occasion attended with favorable circumstances." Certainly the beginning of a mission work among a heathen people by one of them, who himself is a child of God and who needs the support of every other child of God, could be classed as an opportunity to do good by every one who wears the name of Christ. Opportunities do not come and sit down and wait for us to take hold of them. They come and go; and if we would make use of them, we must *do it now*, not to-morrow. An unused opportunity is a liability and not an asset in the final great reckoning. May God help us to awake to the great harvest that is white before us before it is too late. I often think of the words of a hymn entitled "A Wasted Life." One verse runs as follows:

Nothing but leaves! No gathered sheaves
Of life's fair ripening grain.
We sow our seeds—lo!—tares and weeds,
Words, idle words, for earnest deeds—
Then reap with toil and pain—
Nothing, nothing, nothing but leaves:

My brother, my sister, can you imagine a sadder ending to a life that might have been spent in bearing fruit than to come before the judgment seat and lay down for golden sheaves—nothing but leaves?

Commending "Hardeman's Tabernacle Sermons."

"I have read again the sermons as found in the book. You will doubtless remember that I told you of having read them as printed in the papers; moreover, I read several of them in 'proof' before the book was published; but they are still new, and will ever be. I never tire of reading, or of hearing delivered, a sermon on the themes you chose for the Tabernacle meeting. I certainly hope brethren everywhere will buy, read, and scatter the book far and wide." (C. M. Stubblefield.)

New York City Mission.

BY E. E. SHOULDERS.

"Knowing therefore the terror of the Lord, we persuade men." (2 Cor. 5: 11.) The abundant harvest of souls as the result of a strenuous evangelistic campaign, especially throughout the South and West, this year, so far, seems to me, is quite evident that the church of Christ and its true ministers appreciate more fully the significance of Paul's statement. Our preaching brethren have gone and have been sent by the churches into more destitute places to preach the unsearchable riches of our blessed Lord and to "persuade men" this year than any other year that I can recall in my life. Both churches and evangelists very manifestly say: "Brethren, I know the terror of the Lord. I know God's vengeance. I am acquainted with his wrath and with the fact that his anger may be kindled. In view of God's terror, wrath, and vengeance, I persuade my fellows. I am not pleading with God or Jehovah. I am not persuading Christ. I am not persuading the Holy Spirit, for the Spirit hath revealed in completeness the scheme of redemption. Instead of all that, I persuade men." (Herdman.) It stirs our souls and spurs us on to do more than we have ever done in the name of Christ. Jesus "came to seek and to save that which was lost" (Luke 19: 10); he "came not to call the righteous, but sinners" (Matt. 9: 13). Our faith and zeal are made stronger, and these are made manifest by greater efforts to do more extensive missionary work.

As my thoughts revert back a few years, I wonder why the Eastern field has been so shamefully neglected. Then I hear the answer: "Because the people in the East are so cold, indifferent, and irreligious that it is useless to spend money, time, and energy trying to preach to them." If this be true, we have no business deluding ourselves trying to believe the Bible. In Jer. 23: 29 the Lord says: "Is not my word like as a fire?" Here the Lord compares his word with fire, and fire is the greatest purifying and energizing agency known. David said: "The fire burned: then spoke I with my tongue." (Ps. 39: 3.) But let us think upon Jeremiah's statement: "And if I say, I will not make mention of him, nor speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." (Jer. 20: 9.) The fact is, no efforts have been made to make mention of the Lord nor speak in his name among these millions of people; but, instead, we have kept the "burning fire shut up in" our "bones" in other fields which to me in greatness do not compare. And the man or men upon whom the lot falls to labor in this field become "weary with forbearing" and can scarcely "contain." You may, if you please, represent the hearts of these people as hard and stony; but the word of the Lord is so powerful that it will subdue the hard and rebellious heart, for it is called "a hammer that breaketh the rock in pieces." (Jer. 23: 29.) God said in old time: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 11.) "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.) May I ask, then, are we not sufficiently assured that God's word is most powerful, even "to the casting down of strongholds; casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." (2 Cor. 10: 4, 5.) Many "strongholds," "imaginations," and "high things" are exalted "against the knowledge of God" here in New York City. Just as soon as arrangements can be made, we need and

want more men in this field armed with "the whole armor of God, that" they "may be able to" withstand "the wiles of the devil." (Eph. 6: 11.) I am quite conscious that this is one of the greatest mission fields, if not the greatest on the American continent; and I would that I had the power to stir the hearts of every church throughout our land to let out that "burning fire" in their bones and be moved to do a greater missionary work in this metropolis.

Our work this year has been greatly handicapped by not having funds to finance the work we wanted and had hoped to do. We have not been able to secure an auditorium (for our Sunday morning and evening services) within our means, although we have advertised repeatedly and searched in many ways, using the real-estate men to help us; but any that was at all suitable for the purpose was beyond our financial reach. But as Jesus used the boats and mountains and Paul and the other apostles used the market places and other places convenient, so did Brother William Johnson and I secure permits from the city authorities, and held services on the street corners and distributed literature on the "first principle" order. Throughout the summer we preached the gospel right on Broadway, New York, in the very face of her brilliant lights, etc.; and we were heard. This is not the end. Our work through the winter should be still greater by teaching people more accurately by personal contact in Bible classes. We must carry the gospel to people, and we hope this can be done even unto a harvest. It can be done with a hearty co-operation of more churches and individuals, if they wish to make an individual matter. At present only ninety-five dollars is promised to the support of this work. Then, how may we expect a church to grow and prosper in New York City on the local contributions (which amount to about seventy-five dollars per month) and the amount promised and keep a man in the field? We need at least one hundred dollars more per month; then that will give the church here an opportunity to use the local funds for current expenses, such as hall rent, advertising, and buying literature.

Will you not stop and think for a moment? Sunday afternoon is not the accustomed time for people to go to church services, and it is especially difficult here to get people to attend an afternoon service, owing to the fact that there is so much to be seen in and around New York. But we have reasons to believe that our audiences would immediately increase almost one-third could we but have our Sunday morning and evening services. Could you not, as well as we who are on the field, make some sacrifice on your part to help us change the situation?

Brethren, I know you have many, many calls, and, no doubt, every one of them is a worthy appeal, but I do not believe that they are more worthy than this one; so may I urge that the New York work have your serious and thoughtful consideration for the coming new year.

Send all contributions to George M. McKee, Box 15, Station N, New York, N. Y.

A Bit of History.

BY T. PARK BURT.

Dr. Dowling, in his "History of Romanism," says the first persecution of Christians in England, under the name of "heretics," occurred under the bigoted King Henry. Here is his account of it:

At the instigation of the popish priest, King Henry was prevailed upon to disgrace his reign by the first instances of death for heresy that ever occurred in England from the landing of the emissaries of Rome on her shores. There existed at that dark period, when all the world wandered after the beast, a numerous body of the disciples of Christ, who took the New Testament for their guidance and direction in all affairs of religion, rejecting the doctrines and commandments of men. Their appeal was from decisions

of councils and the authority of popes, cardinals, and prelates, to the law and testimony—the words of Christ and his holy apostles. Egbert, a monkish writer of that age, speaking of them, says that he had often disputed with these heretics, whom he terms “Cathari,” or Puritans; a sort of people, he adds, who are very pernicious to the Catholic faith, which, like moths, they corrupt and destroy. They are armed, says he, with the words of Scripture which in any way seem to favor their sentiments, and with these they know how to defend their position and oppose the Catholic truth. They are increased to great multitudes throughout all countries, to the great danger of the church [of Rome]; for their words eat like a canker, and like a flying leprosy run every way, infecting the precious members of Christ [Roman Church]. The faith of these people was the same, wherever found. They invariably protested against the corruptions of the church of Rome, such as the doctrines of purgatory, offering alms for the dead, and celebrating masses, the ringing of bells, and praying for the dead. Throughout the whole of the twelfth century they were exposed to severe persecutions; and in the year 1159 A.D. a company of them, amounting to thirty in number, partly men and partly women, all of whom spoke the German language, made their appearance in England, hoping, no doubt, to find an asylum here from the range of bigotry and intolerance to which they were exposed in their own country. They appear to have constituted a small Christian church in their native place; and their pastor, whose name was Gerard, was a person of some learning and talent. Taking up their residence in the neighborhood of Oxford, they were not long in attracting notice by the singularity of their religious practices. They were, consequently, taken up and brought before the council and the clergy at Oxford. When interrogated as to who and what they were, their leader answered in their name, that they were Christians, and believed the doctrines of the apostles. Refusing to abandon the “damnable heresies,” as the clergy pleased to call it, they were condemned as incorrigible heretics and delivered to the civil magistrates to be punished. The king, at the instigation of the clergy, condemned them to be branded in the forehead with a red-hot iron and to be whipped through the streets of Oxford; they, having their clothes cut short by the girdles, were turned into the open fields, and all persons were forbidden to offer them either shelter or relief, under the most severe punishment. This cruel sentence was executed in its rigor; and taking place in the depth of winter, they all perished through cold and famine.” (“The Popes of Rome,” pages 177-179.)

From the above history we are apprised of the fact that there existed, eleven hundred years after the death of our Lord, and after the disciples were called Christians at Antioch, in A.D. 41, a body of men and women who called themselves “Christians,” and, as a whole, formed the Christian church, or Christian’s church, and who rejected all the doctrines and commandments of men, taking the Bible, and the Bible only, for the man of their counsel. Their plea was: “Where the Bible speaks, we speak; and where the Bible is silent, we are silent.” This is the plea of all Christians to-day, and will be until time is no more. It is a fact, then, notwithstanding the contention of some, that the church was not with the Baptists in A.D. 41, when the disciples sent for Paul, that he might give them that holy name. (Acts 11: 26.) Neither was the church with the Baptists when that little band of thirty men and women met death at Oxford in A.D. 1159, for they were called “Christians,” not “Baptists.” We find the church at Pentecost speaking as the Bible now speaks: We find them speaking the same things at Antioch in A.D. 41, where they were first called “Christians” in honor of Him who gave himself for the church. (Eph. 5: 25, 26.) We find the same body, composed of different people, but speaking the same things (as the Bible speaks) at or near Oxford in A.D. 1159. The people who were called “Christians,” and stood on the teaching of Christ and his apostles, were persecuted unto death in Paul’s day, or first century. They were also persecuted in the days of Gerard, the leader of the little band of Christians near Oxford, in A.D. 1159. God’s people have always suffered at the hands of the beast of Rome and those who have her mark. In speaking of the two witnesses, which are the two olive trees and

the two candlesticks (the Old and New Testaments), John says: “If any man will hurt them, fire proceedeth out of their mouth, and devoureth them.” When they (the two witnesses) shall have finished their testimony, the beast shall make war against them, and overcome them, and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (See Rev. 11: 3-8.) All students of history know that these two witnesses were discarded and trampled under the feet of the beast of Rome and her cohorts during the twelve hundred and sixty years of the Dark Ages; but they revived again during the reformation of the sixteenth and seventeenth centuries, under the heroic efforts of Tyndale, Huss, Calvin, Luther, Knox, and others, and were restored more completely by the godly efforts of Stone, the Campbells, and their co-workers. We now have a large body of men and women called “Christians,” who contend for the simple teaching of these two witnesses; but the war is raging as never before since the days of the reformation and restoration. Let us contend, therefore, for the true teaching of these two witnesses, brethren, remembering that we shall suffer persecutions if we live godly in Christ Jesus; or according to the teaching of these two witnesses. (2 Tim. 3: 12.) But the thought that cheers the Christian most of all, when he is persecuted, is found in 2 Tim. 2: 12: “If we suffer [for his name’s sake], we shall also reign with him.”

Letter of Commendation.

Brother Boles: I have read with much pleasure and profit the last issue of the Gospel Advocate (December 7). Especially am I delighted with your wise handling of Brother F. L. Paisley’s announcement of “Meeting of Elders and Preachers.” You did the brethren at large a great favor by printing in connection Brother David Lipscomb’s words of warning and gentle reproof of all such. I hope this will call the attention of all brethren to this matter in such way that every preacher in the land will see the errors in such, and endeavor by tongue and pen to “cry aloud and spare not” the Bible teachings against all such till we have no one even desiring such.

I have just reread Thomas Campbell’s great “Declaration,” August 17, 1809, and am wondering if it did not have much to do in laying the foundation of the American Christian Missionary Society of 1849 and the Foreign Christian Missionary Society of 1875. He, like the brethren to-day, desired no such results, but the seed of such were sown, hence the reaping that inevitably must follow. So it will be with these meetings in Nashville and out. Brethren from various congregations “with full authority to act” for said congregations compose a society as foreign to Bible teaching as any of those mentioned above.

If all brethren will be content to labor as *individuals* or as *local congregations* of disciples and not seek to have too big meetings and not seek to be “put on the map” too much, all will go well. Let us never forget: “The foolishness of God is wiser than men; . . . and God chose the weak things of the world, . . . and the things that are despised, . . . that no flesh should glory before God.” (1 Cor. 1: 25-29.) Let us have more wholesome warning against our human tendencies. R. C. WHITE.

GLEANINGS FROM THE FIELD.

BY WILLIE HUNTER.

This booklet is a biographical sketch of the life and times of Brother Marion Harris. It covers fifty-nine pages and relates many interesting events connected with Brother Harris’ labors in the Master’s vineyard in the “Upper Cumberland” counties. Get a copy. Price, 50 cents. Send orders to Willie Hunter, Livingston, Tenn.

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

THEN AND NOW.

"Then"—"at that time;" "Now"—"the present."

Thirty years ago preachers of all faiths were bold in contending for what they believed. Even the laity were ready and willing at all times to contend for what they thought the Bible taught on any one subject. Preachers sought the opportunity to present their particular faith before people. The first religious discussion I ever heard grew out of such boldness. J. H. Milburn, a Baptist preacher, now dead, came to Hornbeak and asked the privilege of preaching in our meetinghouse. "I want to get hold of you fellows and show you that you are wrong." The privilege was granted; he came, he preached. What he did for Acts 2: 38 was joy and happiness to the Baptists. He wanted a debate, and he found what he was looking for. His challenge was accepted and propositions were agreed on. In the arrangement of the propositions by Milburn, he got the first and last speech. J. H. Roulhac, of Union City, was called to meet Milburn. I listened carefully and noted after both men. At that debate I learned how to study the Bible—learned how it was divided. I learned that Christ was superior to Moses and that the gospel of Christ was superior to the law of Moses. Both men are now dead, but they did a work that will last till the end of time. Milburn was a good debater, but at times he was rather rough in his manner, which only weakened his own contention.

This debate was attended by a large, attentive audience. Among the number who attended were some weak-kneed, milk-and-cider fellows that got mad and said: "Debates do harm. I never expect to attend another." The devil used those milk-and-cider fellows to sow the seed of opposition to debates—opposition to any investigation of the teaching of the Bible. His sowing through these weak-kneed church members took deep root at once, and, and like Bermuda grass and wild onions, it won't stay killed out. Now discussions are nearly all one-sided. These one-sided discussions are carried on under the plea that debates are sinful and do more harm than good. When these fellows are telling how sinful and harmful religious discussions are, they never fail to skin the imaginary opponent—the one not present. A majority of religious people actually believe public discussions of Bible questions to be sinful. Here in Hornbeak live people who get furiously mad if you suggest a public discussion, and then begin their one-sided debates in opposition to a two-sided debate. The devil, in his effort to prevent the teaching of the Bible, has called to his aid the woman. When one or two women of a congregation say "No" to the debates, that ends the matter.

After I began preaching, a young Baptist preacher, J. W. Mount, moved to Hornbeak, the "pastor" of the Baptist congregation. He was full of "pep." As evidence of this, he started in to dig up "Campbellism" by the roots. He denounced "Campbellism" as "a damnable, God-dishonoring doctrine." I approached him individually, privately, and told him to quit saying such hard things about the people he was calling "Campbellites." "We deny being Campbellites," I said. "Yes, that is the way of you fellows—deny your name." I told him to preach what he thought the Bible taught and quit misrepresenting others. This only made him worse.

Through his influence his congregation challenged us for a debate. The challenge was read to our congregation, and at once all said: "Accept it; but each congregation must give a written indorsement of the man that is to represent it in the debate." Then Mount was made to feel like Tom Moore looked. His congregation would not indorse him as their champion. He wilted for a while under this, but his eagerness for a debate did not wilt. Finally he told me that his congregation would not indorse him, but he would

get a man they would indorse. He called W. B. Clifton to take the place his brethren would not let him fill. Clifton accepted and was indorsed by the Baptists. When Mount was turned down and Clifton accepted, then I wanted my congregation to call another man to take my place. Clifton was well educated and an experienced debater. I felt sure I could whip Mount, but was not so sure about whipping Clifton. My congregation said: "No, we have indorsed you, and you must fight the man the Baptists put up." The action of the congregation gave me great encouragement.

The Living Message.

BY H. LEO B.

This is a new paper published at Harper, Kan. It is "the merger of the Harvest Work, Gospel Herald, and Kentucky Evangelist." It has an attractive name and its mechanical make-up is neat. It covers sixteen pages, 8½x11½ inches.

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The Gospel Advocate welcomes The Living Message into the field of religious journalism and bids it Godspeed in its venturesome enterprise. Let us be collaborators.

Real religion puts within us a deep concern for the other man. We can never be really religious so long as we are indifferent to the sufferings and sins of others.—Exchange.

The Sunday-school picnic may be made to serve a good purpose, or it may be little more than dissipation.—Selected.

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Query Department

BY J. C. McQUIDDY

George Beadwell asks some questions concerning the baptism of Cornelius: "(1) Was the baptism of the Holy Spirit an evidence of pardon to Cornelius? (2) Was he baptized for the remission of sins? (3) Was he under the same gospel we are now?"

1. No. God bore witness to the Gentiles of their acceptance by baptizing them in the Holy Spirit. "And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us." (Acts 15: 9.)

2. Yes. "And he commanded them to be baptized in the name of Jesus Christ." (Acts 10: 48.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.)

3. Yes. * * *

John Hayes, Athens, Ala., wants authority for sending a woman as a missionary. He says: "When Jesus gave the great commission, he committed it to men. Paul told Timothy that the things he had learned he should commit to faithful men, who should be able to teach others also. We find where the church sent preachers out to preach. Please give me the word of God for sending a woman as a missionary to teach. I am not saying it is wrong for a woman to teach in a private way, but it seems to me that the word of God teaches that they shall be keepers at home, to marry and bear children."

"I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchrea." (Rom. 16: 1.) This clearly shows she served the church. This service was in looking after the sick and needy of their own members, then of the world. The church is the light of the world. The church at Philippi sent to Paul, who was in the field: "For even in Thessalonica ye sent once and again unto my need." (Phil. 4: 16.) Paul had women with him who assisted him: "Help these women, for they labored with me in the gospel." (Phil. 4: 3.) This is proof that women did the work with Paul in spreading the gospel, and I think the record shows that his missionary company generally embraced a number of godly women who could reach their own sex and teach them the truth. Philip, of Cesarea, had four virgin daughters who were inspired and prophesied, which was done modestly and in private. Evidently the women worshiped together at Philippi, at which place Paul and his companions went out to where they "supposed there was a place of prayer, . . . and spake unto the women that were come together." (Acts 16: 13.) The Bible clearly teaches that women must visit the sick, the needy, and, in these quiet ministrations, teach them the word of God. She may teach men in private, and may teach her sex one by one or together. She may labor with man in extending the kingdom of God. She may teach her neighbors in private, the most effective teaching ever done. They were so effective in mission work that Paul admonishes the Philippian church to help them. As we find them laboring with Paul, evidently they were in the mission field with the approval and support of the church.

* * *

James H. Aiken, Brownsville, Tenn., inquires to know if Christ had to be baptized and where he was commanded to be baptized. Christ was not commanded to be baptized, but was baptized "to fulfill all righteousness." (Matt. 3: 15.) John's baptism was in force; so Christ was baptized and kept the law perfectly in order to give the world a perfect example of obedience. John forbade Christ to be

baptized, because his baptism was unto the remission of sins, and he knew Christ had no sins to remit. If John had been baptizing good people, he would have sought Christ to baptize him, because he was sinless and absolutely pure. He did not suffer him until he learned that Jesus was to be baptized to fulfill all righteousness.

Brother Aiken also inquires about the sin of refusing to rear children: "In Gen. 38: 9, 10, God killed a man because he did not want to raise children. Was it a sin in that age and not a sin in this age? Those who are using drugs to keep from raising children—are they not murdering the body? How about the soul?"

Murder is murder. "No murderer hath eternal life abiding in him." Men may destroy the body, but not the soul. Race suicide is a terrible sin which will reap a terrible retribution. "And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." (Gen. 1: 27, 28.) Those who refuse to beget and bear children curse and blight their own lives and threaten the destruction of the race. Those who live natural lives as God directs are useful and happy here and enjoy everlasting life in the world to come.

* * *

J. Wesley Thompson, Good Spring, Tenn., inquires to know "if 1 Cor. 5: 11 means that Christians shall not eat a common meal with a brother who is a fornicator, or does the eating refer exclusively to the Lord's Supper?" He asks: "If at the communion, how are we to hinder one of another congregation from whom fellowship has not been withdrawn from partaking of the Lord's Supper?"

The passage reads: "I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." Such a person is not to be recognized by eating with him in a friendly meal or at the Lord's table. Christians should have no social intercourse with one who has been a member who is guilty of the grievous sins mentioned. The scripture does not refer to those of the world, as is evident from verses 9, 10, which read: "I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world." People should be given to understand that only Christians can partake acceptably of the Lord's Supper. "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord." (1 Cor. 11: 27.) Few men who know they are guilty of the sins named will persist in eating the Lord's Supper, and those who do will curse themselves thereby.

* * *

Tim Walker, Haleyville, Ala., wishes me to explain Luke 16: 23, 24. The information desired is as to the meaning of the expression, "for I am tormented in this flame." He says: "Was this the 'everlasting punishment' of Matt. 25: 46, or 'the lake of fire' of Rev. 20: 10, or a figure of speech?"

I have no way of knowing whether the "flame" and "the lake of fire and brimstone" are the same. The punishment was terrible enough, whatever it was. Some regard the case of the rich man and Lazarus as a parable and not as history, and, consequently, that its lesson is not what its imagery is, but what it means. "'Flame' may be regarded as a figurative term to represent the acutest suffering of which a spirit is susceptible by a material image of misery the most dire." (Greswell.) I see no reason for making the case a parable, but incline to the view that "flame" means flame.

Gospel Advocate

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Editorial

Our Last Issue for 1922.

BY J. C. M'Q.

As the years come and go they should remind and warn us that the end of our earthly pilgrimage draws nigh. Realizing that the end is not far away, we should improve every opportunity to set in motion influences that will live and uplift humanity when our work is ended. "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.)

How rapidly the years chase each other! It seems but a few fleeting hours since we were writing "1921," and now almost before we can realize it we will be writing "1923."

But I must pause long enough as the years so swiftly glide by to drop a tear on the grave of David Lipscomb, who slipped away from us in 1917. While for many years before this he had not been active, yet it was in this year that he closed his eyes upon the scenes of this life forever. I shall never forget his fatherly interest and care for me and the many times he wisely counseled me. The lessons learned from him are cherished now more than while he was living. This is not strange when we remember that the Savior said: "But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you." (John 16: 4.) One of the things that he urged upon me was to stay with the Gospel Advocate and manage it as best I could to the honor and glory of God, for he knew of no one else who would do it. He freely committed to me the performance of a difficult duty. I had been associated with him for over thirty-two years. His motives and efforts were so unselfish and looked so much to the elevation and happiness of the people that all must approve and indorse them. Perish the hand that writes these lines, rather than that I should fail to uphold the noble truths and principles which I learned from David Lipscomb, and which he learned from the Bible.

I must not forget the gentle, firm, and pure E. G. Sewell,

who still lingers on this side with us. He has passed his ninety-second milestone. He is ready and awaits his Father's call. He is a regular and faithful attendant of the worship at the Russell Street church of Christ on Lord's-day morning. His chair is seldom vacant. Of course, he lives more in the past than in the present. I have often said, and I still believe, that Brother Sewell was more successful in attending to his own business than any other person with whom I ever associated. On one occasion when there was some misunderstanding about a transaction in which he, another, and I were involved, he came to me and said he knew the agreement they made with me, and he expected to live up to it. Be it said to his credit, he did live up to it. I want to record while he is living that I never knew him to fail to keep a promise. The world has few in it the equal in goodness and inoffensiveness of Brother Sewell.

It is needless to say that I have greatly missed the help, counsel, and encouragement of these two fearless and brave soldiers of the cross.

We are passing through perilous times. This is an age of quibbling and evil surmises. Preachers condemn their fellow preachers without cause. Christians judge hastily their fellow workers. Many are ready to strain out the gnat and swallow the camel. Formality crowds out the real and the sincere. Many people are living beyond their means in an effort to keep up with appearances. They repay social courtesies by giving entertainments more lavish than those which they have attended. Each fellow is racing to keep up with the other in the display of wealth. Like the scribes and Pharisees, people are self-important and are more in love with forms and the established order of things than they are with mercy and justice. William Jennings Bryan very appropriately says on the Bible-school lesson for December 17, "Jesus Among Friends and Foes:"

Lurking in the shadows of the story of this last year of the life of the Lord are the scheming, plotting, relentless enemies of the ecclesiastical established order. They wanted to entangle him in his words, and they wanted an excuse to destroy his life. Once a dinner host of the Master so far forgot himself as to sneer at the failure of Jesus to go through the customary ceremonial cleansing rites. Stung to answer, the gentle Guest replied: "Now ye the Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness."

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market places. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not."

Foes Christ had, and right manfully he dealt blows upon them. The commentators who depict Jesus as a weakling are simply uninformed. But all his foes were also foes of truth and justice and love. They were his enemies, not because of any defect in him, but because of his virtues. In a word, his enemies were also the enemies of human welfare and of God.

If Jesus had foes, so will his disciples have foes. Christ said to his disciples: "In the world ye have tribulation." (John 16: 33.) Soldiers of the cross know this, but they have peace in Christ. The strong disciple suffers more persecutions than the weakling. The man who stands by and sees God's teaching perverted without raising a protest is a coward, though he is not likely to be maligned and misrepresented. Error wants to be let alone and never criticizes the man who does not oppose it. The man who is afraid to expose error should look well to the condition of his heart.

It is well to inquire: Are we growing better with the passing years? Are we giving more for the spread of the gospel? Do we realize, if we have been prospered in this world's goods, that such prosperity brings an added responsibility? The Christian should keep his money in cir-

culatation for the Lord. He should realize that the Lord has simply loaned it to him to use for the glory of God.

For the encouragement of those who love the truth and who have so faithfully coöperated with us in the work, we are glad to state that this journal will close the year with more subscribers than it did last year. During the last six months we have gained a thousand subscribers. During 1922 our Bible Lesson Helps have gained twenty-five per cent over 1921. This brings an added responsibility. Still greater gains should be made in 1923. We ask an interest in the prayers of all faithful Christians. In humility, sacrifice, and devotion we would serve the Master.

Brother Lee Jackson on the Word "Church," Once More.

BY M. C. K.

On page 1234 of this issue of the Gospel Advocate our readers will find another article from Brother Lee Jackson. A number of questions have been propounded to our brother which he has failed to answer. This is not the way to make controversy profitable. I do not think he can answer them without surrendering his theory that the term "church" (*ecclesia*, I mean), as used in the New Testament, never conveys the provincial or general sense; but, nevertheless, he ought to answer them, even if the answer demolishes his theory. I shall note the points which seem germane to the issue and give our brother another chance to answer some vital questions:

1. He says: "Brother Kurfees claims that all Christians, as God's people throughout a province, state, or kingdom, may be scripturally referred to as the 'church of Christ' in such province, state, or kingdom. This is what is denied." And the reason why "Brother Kurfees claims that" is because that is what the New Testament says God's people are. Now, please answer this question: Are not God's people "throughout a province, state, or kingdom" God's *ecclesia* throughout that territory? I respectfully insist that this question be answered categorically. Moreover, no matter with what comment it may be followed—our brother can determine this for himself—I insist that it be answered *yes* or *no*, and then he can comment as he may like.

2. Referring to me, he asks: "Why does he not say 'congregation of Christ' in Tennessee or Kentucky, as the case may be?" Because the Latin word "congregation" does not accurately and fully represent the Greek word "*ecclesia*." That is exactly the reason why. I do not hesitate to speak of "the *ecclesia* of Christ in Tennessee or Kentucky," just as the New Testament uses it in Acts 9: 31, saying "the church [*ecclesia*] throughout all Judea and Galilee and Samaria had peace." The word "congregation" only *partly* translates the word "*ecclesia*."

3. Speaking of this term, he says: "The idea of something more than 'congregation' is certain to be conveyed every time this word is applied to Christians throughout the territory of a state." Certainly so, because "the idea of something more than 'congregation'" is in the word *ecclesia*. "Congregation" is chiefly used in current English to mean "an assembly of persons, especially one meeting for religious worship and instruction;" and while the word *ecclesia* includes this sense, it is broader than that and means all of God's people wherever they are in the whole world, whether they are assembled or met together somewhere or not.

4. He says: "All Christians are *one* in Christ, but they are not all in one 'church' or congregation." Why did he here use "congregation" as an *alternate* of the word "church?" Of course, it is because "congregation" is "*ecclesia*" *only in a special sense*. Leaving off his alternate, here is what he says: "All Christians are *one* in Christ, but they are not all in one 'church.'" He seems here to

feel that only in a special sense, the local sense, can "congregation" be used alternately with "church" or "*ecclesia*," and this is true in the current usage of the term; whereas God's people are God's *ecclesia* wherever they are, whether in a province, state, nation, or the whole world.

5. Yes, "in 1 Cor. 12: 13 Brother Kurfees thinks he has a passage which teaches that all are baptized into one 'church,'" and he is sorry that Brother Jackson does not agree with him. Paul there says we are "all baptized into one body," and yet Brother Jackson says: "There is nothing there said about being baptized into anything as a 'church.'" *What is that?* "Nothing there said about being baptized into anything as a church" (?) when Paul distinctly says the "one body" is the church? Listen to this: "The church, which is his body." (Eph. 1: 22, 23.) "He is the head of the body, the church." (Col. 1: 18.) "For his body's sake, which is the church." (Col. 1: 24.) Thus, Paul says we are "baptized into one body," and that this one body is "the church;" yet Brother Jackson says "nothing there is said about being baptized into anything as a church!" Why not, when Paul says we are baptized into one body" and that this one body is the church? I think our readers will here unanimously agree that our brother should abandon his theory.

6. When Paul says, "All the members of the body, being many, are one body" (1 Cor. 12: 12), Brother Jackson says "the reference is to the human body." What if it is, when in the very next verse, the thirteenth, he says we are "all baptized into one body," where "body" does *not* mean "the human body," but *the church of Christ*? If the "one body" here does not mean *the one church in the general sense*, will Brother Jackson please tell us *what and where* the one body was into which Paul was baptized in Damascus and the Corinthians in Corinth? Paul says they were "all baptized into one body." *What and where was that one body?*

7. Finally, in our issue of November 16, 1922, our brother appealed to David Lipscomb's writings for support. I think I showed in the same issue that the venerable editor's language merely denied that there was anything in the New Testament to support the "provincial and state church ideas" in the sense of "a general organization in a province or state," but that it did "*not* mean that the church does not *exist* in the general sense in such province or state, as well as in the local sense." Now, I am prepared to put this point beyond dispute. In the Gospel Advocate, July 23, 1914, in response to a request from Brother F. W. Smith, who was then discussing this very issue with John T. Oakley, asking Brother Lipscomb to give him a written statement to be used in the discussion, the venerable Lipscomb wrote: "I believe that the Bible recognizes that there is a universal church, having material manifestation only where members of this universal church meet to worship." Now, that certainly settles it as to where Brother Lipscomb stood. He not only categorically declares that "there is a universal church" recognized in the Bible, but that Christians are "members of this universal church." He did not believe, and neither do I believe, that this "universal church" functions in any "material manifestation" at all except in the local church, but he did *believe and taught that it exists*.

Now our brother is not only confronted by the fact that his own witness supports my contention, but he is also confronted by the obligation to tell us *what and where* was the "one body" into which Paul was baptized in Damascus and the Corinthians in Corinth.

If one will resolve to make the most out of himself, he will find that he has undertaken a job limitless in joy and possibilities.—Selected.

The Proper Estimate of Things.

BY F. W. SMITH.

The duties of man growing out of the different and many relations he sustains in this life cannot be properly appreciated without the right estimate of these relations. What may or should deeply concern one person may be of no special interest to another because of the different attitudes they sustain to that person or thing. In one of the depots in Washington a woman clad in mourning would walk to a certain spot in the floor of the building, before which she would kneel and then burst into tears. To another the brass star fixed in the floor had no special meaning, but to this woman it marked the spot where the one whom she loved dearer than life itself had been shot down by an assassin's bullet. The star marked the spot where President Garfield was shot, and that woman was his widow. The old, cracked bell sacredly kept in the Statehouse at Philadelphia, and known in all civilized lands as "Liberty Bell," has more significance to some than to others. Aside from the sweet music of freedom and the birth of a nation, it was so associated with one of my ancestors when it tolled out upon a listening world the fact of freedom that I have longed to look upon that precious relic. George Walton, one of the signers of the "Declaration of Independence," was my mother's grandfather; and when the old bell is mentioned, my mind naturally reverts to one of my paternal ancestors.

But it is more particularly the duties growing out of the relation God's children sustain to each other that I desire to emphasize in this article. The relation under consideration is the highest, most sacred and binding that we can sustain to mortals. It is true that the ties of flesh and blood, in many instances, are exceedingly strong, and when broken asunder the very heartstrings are made to bleed; but there are stronger and more binding ties than these, if we could only realize the fact and fully appreciate the relation. The spiritual ties that should bind the children of God are over and above those which grow out of flesh and blood, because they grow out of a spiritual relationship—the family of God, the household of faith. Their hearts should be *knit* together in a love that is heavenly. "That their hearts may be comforted, they being knit together in love." (Col. 2: 2.) This is a very strong and forceful expression denoting that spiritual kinship into which one enters on being born into the family of God. The word "knit" used in expressing that vital union existing between the children of God is, indeed, significant. A stronger or more forceful word could not have been used to convey this spiritual relationship. The Holy Spirit, in giving directions regarding doing good to mankind, places those of the household of faith first. "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10.) Why this preference for the household of faith? Because of the sacred duties and obligations growing out of this higher and more sacred relationship. Christ said, when told that his mother and brethren stood without desiring to speak to him: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." (Matt. 12: 48-50.) Here are the two relationships brought side by side, and the Master intended to magnify the higher relation. He did not, of course, ignore his duty to his mother and brethren in the flesh; for even while suffering the pangs of the cross he seems to have committed his mother into the care and protection of his beloved disciple, John. "Then saith he to the disciples, Behold, thy mother!" (John 19: 27.) The interests of the kingdom of God and the spiritual welfare of his children are emphasized over and above all earthly ties or consid-

erations. He saith to the disciple to whom he had given the commission to proclaim the kingdom of God, who wanted to go home and bury his father: "Follow me; and leave the dead to bury their dead." (Matt. 8: 22.) This shows that there are some things more important than even burying a dead relative. There were those dead in trespasses and in sins (Eph. 2: 1) who could bury those who were literally dead, while not every one could do the work Jesus had assigned to this disciple. The kingdom of God and the relations its subjects sustain to each other are the highest and most important in this world, and not anything should be permitted to hinder or in any way interfere with the duties growing out of these relations. Not until, however, we come to a full realization of these sacred and holy relations will we ever appreciate and be led to the full discharge of the duties and obligations which they impose.

Demas—His Sin.

BY H. LEO B.

Some characters in the Bible are clearly outlined, others are briefly described, and still others are just mentioned. Sometimes the Bible narrative is minute in detail; again, it only mentions salient points in its portraiture of character; and again, it gives one bold stroke which is impressive and significant. This seems to be the case in regard to Demas. I find him mentioned only three times in the New Testament, each time by Paul. He is first mentioned in Col. 4: 14 as saluting the church at Colosse with Luke. The second time he is mentioned is in Paul's short letter to Philemon (verse 24), where we have only a bare mention of the name "Demas" without any qualifying words. He is with Paul at Rome when this brief message is sent to Philemon. Paul was in prison at Rome at this time, and sends his salutation to Philemon, together with Epaphras, Mark, Aristarchus, Demas, and Luke. This puts Demas in good company—with the faithful friends of Paul and consecrated servants of the Lord Jesus Christ. He is always mentioned with Luke. At this time Demas seems to be sharing in the hardships of the other "fellow workers" of Paul, as well as the blessed companionship of the apostle to the Gentiles. The third and last mention that we have of Demas is in 2 Tim. 4: 9, 10, where Paul says to Timothy: "Give diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica." Many think that Paul was released from his "first imprisonment" and that he was incarcerated the second time, and that it was during his "second imprisonment" that he wrote the second letter to Timothy. This was his last letter, and it was written shortly before his martyrdom. The aged apostle is lonely. He says: "Only Luke is with me." This was Luke, the evangelist, who wrote Acts of the Apostles, and who was very much attached to Paul, and probably continued with him to the end.

Among the saddest words of tongue or pen is the word "*forsaken*." To be deserted, abandoned, left as though one is false and unworthy—it is hard to bear; but to be "forsaken" in the hour of greatest need by one in whom one has imposed trustful confidence is such a sore disappointment. Paul was under the sentence and condemnation of the enemies of the cross of Christ. He has grown old and gray in the service of our Lord; he has suffered much for the sake of Jesus; and now "the time of my departure is come." "Only Luke is with me." "Demas forsook me." To know that Luke stayed with Paul and gave him sympathetic ministry even to the last makes us admire Luke the more. It is noble in him to remain loyal to the great apostle through the fires of persecutions and pour freely the balm of Christian sympathy into his aching heart and support with heroic courage the aged apostle as he voluntarily places himself upon the altar of service and suffering for the Lord Jesus Christ. We are glad that Luke was

with him. But "Demas forsook me." When Demas' attitude is put in contrast with Luke's, how wicked it seems! The brief and melancholy statement made of Demas is strikingly significant. He had been a companion of Paul; he knew Paul; he knew, at least, some of the hardships that Paul had suffered; he knew the self-denial that Paul had made; he knew the prayer life that Paul lived; he knew Paul's loyalty to his Lord; he knew Paul's faithfulness to the church of God; he knew Paul's purity of heart and consecration of life; he knew Paul's imprisonment and his present need of sympathy and companionship. Yet he forsook him.

If Paul had been unfaithful to Demas as a friend and brother, or if he had proved himself unworthy of confidence and unfit for association, we might look with less condemnation upon Demas for renouncing him in his present distressed condition. If Demas had found that Paul was a deceiver, or if he had tested the claims of Christ and discovered that they were false, or if he had detected that the whole system of Christianity was a colossal fraud and a hopeless failure, then we could excuse him for deserting Paul in this trying hour. But he had no evidence that Christ was an impostor or that Paul, his apostle, was a base deceiver or a fanatical dupe. No promise of Christ had failed, no blessing to the faithful had been withheld, no hope of the righteous had been blasted, and no principle had been demonstrated as false. The little "stone cut out of the mountain without hands" was rapidly filling the earth, the kingdom of God was spreading, the word of God was increasing and the "disciples multiplied in Jerusalem exceedingly," and "the churches were strengthened in the faith, and increased in numbers daily." Why, then, did Demas forsake Paul?

"Demas forsook me, having loved this present world." He could not stay with Paul and at the same time "love this present world." If he "loved this present world," he had to forsake Paul. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." (Matt. 6: 24.) He may have kept up a pretense for a while of "loving this present world" and being loyal to the Lord. If he holds to one, he will despise the other; he just "cannot serve God and mammon."

It was not cowardice or fear that caused Demas to forsake Paul; neither was it ignorance or superstition that moved him to abandon Christianity. He "loved this present world." How it must have pained Paul to pen this line! Yet the Holy Spirit guides him in writing it as a warning to others and for our instruction.

Demas' sin of forsaking Paul is the result of his "loving this present world." As dark as the crime of forsaking Paul is, there is the greater sin of "loving this present world." Demas first forsook the Lord in "loving this present world," and then forsook Paul.

Many students of the Bible think that the phrase, "having loved this present world," has reference to Judaism; that "he preferred Judaism to Christianity;" that "he loved the Jews and sought their welfare in preference to that of the Gentiles." However, it seems that this is too narrow for the force of the phrase. It may include that, but it involves more. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (1 John 2: 15-17.)

We can learn to forgive, where we learn also to believe humbly that we are ourselves forgiven. There is no other school than this, and no other teacher.—Robertson Nicoll.

"Rules for Debates and Religious Controversies."

BY S. H. HALL.

I saw, a few days ago, from the pen of one who signs himself as "H. L. S.," in the Christian Leader, something on the subject at the head of this article. It is so unmistakably true and needful that I wish to pass it on to the readers of the Gospel Advocate. Read it, and, as you read, think how a religious discussion would sound and look orally or in our papers if each disputant would conduct himself wholly by these scriptures.

"Which rules shall we use—Cushing's, Robert's, Hedge's, or Kerfoot's?"

None of them, though they may all be helpful for orderly form of procedure. But read the following rules from the only rule book that a Christian should acknowledge:

"A new commandment I give unto you, that ye love one another." (John 13: 34, and the following verses.)

"Beloved, let us love one another; for love is of God." (1 John 4: 7, 8.)

"Let love be without hypocrisy. . . . In love of the brethren be tenderly affectioned one to another." (Rom. 12: 9, 10; read the entire chapter.)

"Be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded." (1 Pet. 3: 8-11; compare John 15: 17; 1 Pet. 1: 22; 2: 17; 2 Pet. 1: 5-7; James 4: 11; 5: 9; Heb. 13: 1; Matt. 5: 44.)

"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.)

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36, 37.)

"If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory." (Phil. 2: 1-3.)

"He that glorieth, let him glory in the Lord." (1 Cor. 1: 31.)

"Let no one glory in men." (1 Cor. 3: 21.)

"Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." (Col. 3: 17; compare 1 Cor. 1: 29; 2 Cor. 10: 17; Gal. 6: 14.)

"O send out thy light and thy truth; let them lead me." (Ps. 43: 3.)

"If ye abide in my [Jesus Christ's] word, then are ye truly my disciples; and ye shall know the truth." (John 8: 31, 32.)

"Every scripture inspired of God is also profitable for reproof, for correction, for instruction which is in righteousness." (2 Tim. 3: 16, 17.)

"Shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain." (Tit. 3: 19; compare 1 Tim. 6: 20, 21; 2 Tim. 2: 16; Matt. 15: 8, 9.)

"Ye shall not add unto the word which I command you, neither shall ye diminish from it." (Deut. 4: 2; compare Deut. 12: 32; Rev. 22: 18, 19.)

Read the entire twelfth chapter of Romans and thirteenth of First Corinthians before writing or saying anything in a religious discussion or debate that might be mistaken for unloving words.

I will frankly admit that there are men who need to be rebuked "sharply," "whose mouths must be stopped." (See Tit. 1: 10, 13.) But may I ask if the scriptures suggested by our brother to govern brethren in the discussion of their differences are not getting "rusty" for lack of use? Watch brethren when they enter a discussion in the papers and out of the papers, and you will soon see what they have been doing during the years that are past; and I think your decision will be that they have not been growing much. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.) You will wonder if they have ever learned that this statement is in the Bible, or, if they have, how much respect they have for it. If a man cannot control himself, he had better let his tongue be silent and his pen idle, so far as controversy is concerned.

Home Reading

A Bar—A Door.

BY MATTIE MAE BOOTHE.

A bar to heaven—a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth;
A door to want and broken health.
A bar to honor, pride, and fame;
A door to sin and grief and shame.
A bar to hope, a bar to prayer;
A door to darkness and despair.
A bar to honored, useful life;
A door to brawling, senseless strife.
A bar to all that's true and brave;
A door to every drunkard's grave.
A bar to joys that home imparts;
A door to tears and aching hearts.
A bar to heaven—a door to hell;
Whoever named it, named it well.

✱ ✱ ✱

The Broken Kite.

"Mother, what is to be my text for this week?" asked Willie Allen.

"Blessed are the peacemakers," answered his mother.

Willie looked a little surprised, as he asked: "Why did you choose that verse, mother?"

"Because I think you ought to practice it."

Willie kissed his mother, and, taking his new kite, started for the playground. It was a holiday, and some twenty kites were already in the air. Willie laid his down on the ground while he took a knot out of the tail.

Presently, loud words caught his ear, and he saw two boys standing over a broken kite, their angry faces and harsh tones showing that passion was raging in their hearts.

"It wasn't my fault! I didn't know it was there!"

"You did! You broke it on purpose!"

"Say that again, and I'll give you a licking!"

"Lick me! Just come on! I'm ready to be licked! Come and try it!"

Willie, kite in hand and a prayer in his heart, stepped between. "Stop a moment, boys! Maybe we can settle this without a fight."

"You keep out of the way."

"Dan, let me speak first, before you get to fighting."

"What do you want?" said Dan.

"Just tell me, is it about the kite that you're angry?"

"She was the best kite in the field, and Dick Bell has ruined her!" And again he clenched his fists and aimed a blow at Dick, which Willie caught on his right arm. It stung a little, but Willie only said: "Come, Dan, don't pound your friends! Now, look here, if you'll give this up—fighting I mean—you shall have my kite, which is a real 'high flyer,' and better than yours, I guess."

"Do you mean that you'll give it to me for nothing?"

"No; I'll give it to you for not fighting."

"But I don't see what business it is of yours if we choose to fight."

Willie's face flushed a little as he answered, earnestly: "My verse for this week is, 'Blessed are the peacemakers,' and I want to be one of those that Jesus blesses."

Dan stooped down over the broken kite, and appeared to be trying to fit the pieces together, but I am sure he was only thinking of Willie's words. Presently he looked up and said, in his usual tone: "Dick, did you really not do this on purpose?"

"No, Dan; I tell you the truth. I didn't know it was there, and I am sorry I broke it, and would have said so, if you hadn't got mad in such a hurry. If you'll tell me,

I'll make you another exactly like it. I've got some capital paper at home."

"But this is Dan's now," said Willie, holding out his kite.

"No," said Dan; "I'm not quite so mean as that! Keep your kite, and I'll keep my temper. Shake hands, Dick! This is better than black eyes and bloody noses, isn't it?"

As they walked off together, sweetly to Willie's heart came his Master's approving words: "Blessed are the peacemakers."—Christian Leader.

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The Little Bird in the Birch Tree.

"Get up! Get up!" twittered a wee little, sweet little voice. Little Betsy popped her black eyes open and listened.

"Get up! Get up!"

Then Betsy hopped right out of her bed and ran over to the window and looked out. There sat a little bird in the birch tree and twittered: "Get up! Get up!"

Betsy got dressed very fast in a neat little blue frock and a blue hair ribbon and ran downstairs to breakfast. After breakfast she ran out of the big screen door, and Sally from next door came over with her doll to play on the green grass under the birch tree.

Betsy and Sally played and played with their dolls and their dolls' hammock and their dolls' swing and their dolls' beds and their dolls' go-cart. Then it began to get warm, and Betsy and Sally began to get cross.

"I want to wheel the go-cart," said Sally.

"No, I want to," said Betsy.

"I will," said Sally.

"You won't," said Betsy.

"Give up! Give up!" twittered a wee little, sweet little voice. Little Betsy popped her black eyes wide open and listened.

"Give up! Give up!" twittered the little bird in the birch tree.

Betsy began to smile and pushed the go-cart over to Sally. "You may wheel the go-cart," said Betsy; and they played happily together until Sally went home.

In the afternoon Betsy's father and mother had to go away and leave Betsy all alone under the birch tree, except for Mary in the kitchen. Betsy felt very lonesome and thought, "I wish they would take me with them," and a big tear rolled down her cheek.

"Cheer up! Cheer up!" twittered a wee little, sweet little voice. Betsy looked up at the little bird in the birch tree and laughed. Then she got her story book and read stories and was not lonesome any more. Pretty soon her father and mother came home and took Betsy riding in the red car, and she saw the blue sea and the white sands and the deep green woods.

And when it came to be Betsy's bedtime, she was so wide awake thinking about the sea and the sand and the fields that her black eyes would not shut up at all.

"Shut them up! Shut them up!" twittered a wee little, sweet little voice. Betsy knew without looking this time that it was the little bird in the birch tree twittering: "Shut them up! Shut them up!" And so little Betsy did.—Adapted from Emily Rose Burt, in Story-telling Time.

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Miss Margaret Slattery told us that one day she was walking along the street, when she heard a little voice say: "Hello, Miss Slattery!" She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said: "Keep a-lookin' up, Miss Slattery!" She said: "I looked up, and up, and up, and finally saw her 'way up in a tenement house; and when I found her, she said: 'You didn't see me, Miss Slattery, because you didn't look high enough.'" Jesus took the little children up into his arms, and taught us not to look down for them any longer.—Selected.

The Other Side.

BY L. M. A.

If we'd place ourselves in the other's place,
 Could we know his grief and bear his pain,
 Could we know his trials and temptations,
 Would we be so eager to blame again?
 Would our words fall so carelessly,
 If we would try the other's side to see?

If we'd place ourselves in the other's place,
 How much less of heartache there'd be!
 How much better we would understand!
 And with what clearer vision we'd see
 The trials and faults and failures of another,
 If we'd place ourselves in the place of our brother!

If we'd place ourselves in the other's place,
 Could we read his heart as our own,
 Oft we would haste with a healing balm,
 Willing and eager to atone—
 Could we know the other's hidden woe
 As only the Searcher of hearts can know.

The Japanese Work and the Worker.

BY I. B. BRADLEY.

The report of the progress of the Passage Fund for Sister Sarah Andrews should have been made a week earlier, but pressure of many duties made it difficult to reach it when it ought to have been made; so I am coming a little bit late with this report. I am glad to report that funds in my hands are ample for all the expenses for her trip to Japan and to give her some for the beginning of her year's support. She is even now, at this writing (December 15), on her way to the Pacific Coast, making a few visits en route, expecting to reach Seattle, Wash., by December 23, and be ready to sail the next day. Her transportation has all been arranged and passport obtained, and by the time this reaches many of the readers she will be on her way across the great waters. She expects to arrive in Yokohama about January 10, and reach her field of labor in a day or two thereafter. Let every one pray for her safe arrival on the field and for the preservation of her health.

She spent a day and two nights in Birmingham, Ala.; two days in Huntsville, Ala.; and several days in Nashville, Tenn., where a rally was held at David Lipscomb College in her behalf on Sunday afternoon, December 10, which resulted in the addition of nearly five hundred dollars to the Home Fund. She will be with the saints in Memphis, Tenn., the Lord willing, next Lord's day, and with the worshipers at Harbert Avenue. She intends leaving there on Monday, December 18, for the port of Seattle, and spend a day and night in that city before embarking, December 24. The church in Huntsville held a reception for her during her short visit there, and I am informed by her brother-in-law, Brother T. B. Thompson, that it increased the already good interest in her work very largely. This church has shown quite a substantial interest in this work, and is one among the few that have promised a regular contribution to Sister Andrews' support. Ought not this to provoke others to do likewise? You certainly cannot assist a more worthy and devoted worker than she. She is making a great sacrifice to go to that far-away country to teach in the Master's cause. You and I cannot go, but we can have fellowship in the work by assisting her with our means.

Yes, she will need a regular, substantial, liberal support each month. She ought not to be asked, nor expected, to carry on her work with barely enough to meet expenses, but have ample means to meet all the requirements of the work. There are many things that must be paid for in work of that character that we do not have to meet in this country. Our sister has shown fine business judgment in her management of the money placed in her hands during the former term of service over there, and is very scrupulous in the use of "the Lord's money," as she regards it.

I am pleading, therefore, for a liberal support for her in this work. We ought to be more than glad to supply her with everything she needs for her own welfare and comfort, as well as for the expenses of the work.

There are nearly half a million loyal Christians, according to the United States government reports. Last year they gave about one dollar each—the average amount—for the work of missions. The Mormons gave nearly seventy dollars each; the Seventh-day Adventists gave nearly eighty dollars; and the Mennonites, a small religious body, gave more than one hundred dollars each to the work of missions. If these loyal Christians would give an average of one cent a day for the year 1923, it would furnish nearly five million dollars to be used in spreading the gospel. Instead of keeping something like twenty-five workers in the foreign fields, we could keep hundreds of them, as well as native helpers. It would keep three hundred workers, three hundred native helpers, build each one of them a nice home, and leave for schools, medical assistance, charity, and church buildings, about one-half million dollars. It is a shame, brethren, that the church of Christ has not done more and is yet only "touching the hem of the garment" in mission work. When will we awake to the great responsibility that is ours—to give the gospel to those that "sit in darkness and the shadow of death?" Can we afford to trifle with the Lord's work in this way any longer? What will the Master say to us when we meet the heathen of our day in the judgment, if we do not make a greater effort to give them "the bread of life?" They are holding out their hands in mute appeal to us. Shall we let their cries ascend into the ears of Jehovah and have made no effort to answer their cry? Let us awake and get to the work with might and main and help send workers to those who are ready to receive the truth.

Since last report I have received for the Passage Fund the sum of \$231.81, making more than \$700 in all. I have given to Sister Andrews \$525, leaving the balance of more than \$175 in bank for the beginning of her support for next year. For the Home Fund, since last report, I have received the sum of \$506.83, making a total of \$976.63, in bank, toward the home. This will be placed in a savings bank so as to draw interest until needed. In this report I have published no names, as so many have requested that their names be not published. Hereafter amounts only will be published, and no names. Personal acknowledgments will be made to contributors who give their names.

Send all funds for Sister Andrews to I. B. Bradley, 513 St. Charles Avenue, W. E., Birmingham, Ala.

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Price, \$1, postpaid. Address the Gospel Advocate Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

Evangelistic Notes

"Season's Greetings" to all of the readers and friends of the Gospel Advocate!

If you should die to-night, where would you spend eternity?

J. S. Newman changes his address from Clifton, Texas, to Normangee, Texas.

H. W. Wrye passed through Nashville last week on his way to Killeen, Texas, to preach.

It is better to say a good thing about a bad fellow than to say a bad thing about a good fellow.

When church members stop following the world, the world will follow them. Try it one year and see.

The Bible is the end of all controversy in religion, except to people who want their way over God's way and to infidels.

D. E. Mason, of Tracy City, Tenn., made the Gospel Advocate office a pleasant call last week. He reports the church there doing well.

There is no such thing as failure to the man who will not fail. Wipe the word "fail" off your slate and blot it from your life's vocabulary.

A. C. Traylor, of Cannon Creek, Tenn., was a pleasant visitor to the Gospel Advocate office last week. The church there is at peace and doing fine, he reports.

If the Bible contradicts your religion, then your religion is wrong, world without end. I would be unworthy of the name of Christ if I did not tell you about it.

J. W. Dunn writes from Tyler, Texas, December 19: "At our midweek service on December 13 I baptized two. Three confessions on Sunday, who were baptized on Monday night."

Ira Wommack, Sulphur, Okla., writes: "We had two good services at Ardmore yesterday (December 17). One was baptized at the evening service. I will hold a meeting at Eola during Christmas week."

A. R. Hill, Charleston, Miss., writes: "The general outlook in this section is very promising. Some local conditions, however, are very unfavorable. Our prayer meetings are well attended and our Monday-afternoon Bible class is increasing both in attendance and interest."

G. A. Dunn writes from Dallas, Texas, December 19: "On Sunday night I closed a meeting at Hamlin, Texas. The church bought the digressives' house and lot while I was there in the meeting, so as to have a permanent home. Several fine people were baptized in the meeting."

W. R. Cox makes request as follows: "An evangelist is wanted in Jackson County, Ark., to devote his entire time to work in destitute places, and to be supported by the various congregations in the county. We want a man able to take care of the truth and who is loyal to New Testament teaching. If you are interested in this work, please write to W. R. Cox, Rammel, Ark., for full particulars."

C. H. Black, Nixon, Texas, writes, December 18: "I preached here on Saturday night, Sunday, and Sunday night. A few of us motored to Stockdale in the afternoon, and I spoke there. Texas Stephens was there for the day. I have not located yet for the year, but am still answering calls from Box 1013, Lockhart, Texas. The church at Nixon meets in the W. O. W. Hall. They are few, but faithful. Brethren, visit them when you can."

S. C. Garner writes from Bakersfield, Mo., December 18: "One of the four months of the present term of the County Line Bible School is now numbered with the past. We have students from five States. We are doing the best work in the history of the school. We are out on the farm and mostly supply our table at home, and, therefore, we are boarding and lodging the students at the dormitory at twelve dollars per month. We do not charge anything for the use of the library nor any tuition."

From E. E. Shoulders, New York City, December 17: "Regardless of the cold, wet, and disagreeable day, there was a splendid audience and a fine service at the hour of worship this afternoon. Almost every Sunday we have new faces

in our audience. Brethren, we feel encouraged over our seeming small progress, and we are hoping and praying that God may turn your heart and interest toward our great work in this field, and that you will give it your much-needed support for the coming year."

From W. F. Lemmons, Little Rock, Ark., December 14: "The Montana meeting was a success. Upon my return from Montana, I preached for the Park Hill Church in Fort Smith. They are on the upgrade since the settlement of the church trouble a little over a month ago. We look for better things in the future. I have a meeting in Obion County, Tenn., next summer, and have time for more. I would like to hold some more meetings in Tennessee. Write me at Little Rock, Ark., General Delivery."

J. O. Barnes, Lake City, Fla., writes: "After spending six months on the east coast for the benefit of my wife's health and doing mission work, I am again at home in Lake City for an indefinite time. I hope to be able to do much work for the Master during the coming year. The work in Lake City is looking up. We had a fine day yesterday (December 17). Three services—regular worship in the forenoon, baptizing in the afternoon, and Bible study and prayer services at night; all well attended. We are encouraged to go forward with a greater determination to do 'greater things for God.' Brethren, let us go 'over the top' in 1923."

From C. A. Taylor, 417 West Market Street, Louisville, Ky.: "The Bardstown Road Church, of Louisville (formerly known as King's Hall congregation), is looking for a preacher to devote his entire time to our work. We have just finished paying indebtedness on our building and now feel that we can and should have a preacher all of his time. Our arrangement with John L. Rainey, who has been preaching for us two Sundays a month while in Vanderbilt University, Nashville, Tenn., has expired; and as he expects to continue his college work for quite a while, making it impossible for him to give us more of his time, we think the time has come when we should secure some one who can give our work his entire time. Brother Rainey heartily concurs in this judgment."

Will W. Slater, Beaumont, Texas, writes, December 18: "Yesterday was a fine day with us at South Park Church. We had the largest attendance we have had since my return to this work in October. Two additions at the morning service. We plan to enlarge our house soon, so we will be able to care for the increased attendance. W. D. Black, of Ozona, Texas, has just closed a fine meeting for the Northside Church. Three were baptized and several took membership. I assisted with the song service. It was a great meeting. Brother Black is a strong, forceful speaker and knows his lesson well. D. M. Fruzia is minister for the Northside Church. He has done a wonderful work, and his people were ready for the meeting. Interest is much better in South Texas than in years, so the brethren say. May the Lord bless his faithful."

C. A. Norred writes from Knoxville, Tenn., December 18: "Since last report I have established an appointment at the Southern Railway shops, where two thousand men are employed. I have twenty minutes there every Saturday noon. I also speak each Wednesday noon at the Producers' Marble Works. In these talks I try to preach the word in the plainest possible manner. The preaching seems to be well received. A goodly number of university students attend Lord's-day services. These students come from the churches throughout the State, and will evidently be active workers in the church in the future. The church is trying to extend them every encouragement, and I try to make every sermon count. There is a marked increase in attendance. We are receiving numerous additions. The work is interesting and encouraging."

Charles L. Talley, of Hopkinsville, Ky., writes: "Our meeting that began on December 3, with two sermons by N. B. Hardeman, of Henderson, Tenn., and was continued for ten days by myself, was a very decided success from many viewpoints. I think the work here is in a very much better way for accomplishing something than ever before. Our new church location brings the work before the people in a way that will work greatly to the interest of those that have fought the battle in the old way. The weather was very unfavorable, and the near approach of the Christmas season had its effect in keeping the minds of the people away from spiritual things. But notwithstanding these, our services were well attended, and the immediate results were that three persons confessed Christ and were baptized. We look forward to a decided improvement in both interest and attendance."

C. H. Woodroof, of Albany, Ala., reports the work there doing fine. He is in a meeting at Hohenwald, Tenn., this week.

J. S. Daugherty writes from Dublin, Texas, December 19: "Two splendid services here Sunday (December 17). We are pushing building program with all speed, trying to complete it before the holidays."

T. Crews, of Rogersville, Ala., reports the church there doing good work. He reports that the town of Rogersville needs a good physician—a Christian preferred. Any doctor desiring to change location should write to T. Crews, Rogersville, Ala.

J. Y. McQuigg writes from Abilene, Texas: "I was at Colorado last Lord's day, and it fell to me to talk to the faithful few, which I did to the best of my ability. I stressed particularly right living every day all along the way, and that Christianity means something in deed and in truth, if we but lived as God would have his children live."

"Thunder does not kill anything; so use more lighting and less thunder." The gospel of Christ is Heaven's "lightning," Heaven's "power," "God's power" to save men and women who believe it. (Rom. 1: 16.) Do not preach what you think so much, but tell the people what God thinks and says in his word. When your preacher ceases to preach what God thinks in religion, you had better part with your preacher.

From G. M. Pullias, Dallas, Texas, December 12: "E. A. Elam, of Nashville, Tenn., has just closed a week's meeting with the Oak Cliff congregation. Like all of Brother Elam's work, the preaching was of a high order. Many from the other congregations of the city and near-by towns attended the meeting. There were thirteen preachers present on Thanksgiving Day. We consider that much good was accomplished. The congregation is doing a splendid work and growing rapidly."

R. H. Johnson, of Morrillton, Ark., sends this report: "The meeting at Healing Springs, in Benton County, Ark., continued twelve days. Seven were baptized. This meeting was supported by the Cave Springs congregation and brethren near by. Some old people obeyed the gospel in this meeting. The meeting near Humphrey, Ark., closed on December 8. Nine were baptized, one was restored, and a congregation was set in order with twenty members. My protracted-meeting work is over for 1922, and I am ready to arrange work for 1923. I can fill appointments and hold meetings."

From A. R. Holton, president of Thorp Spring Christian College, Thorp Spring, Texas: "I have just returned from Houston, Texas, where the association of Texas colleges met on November 30. At this meeting we rejoiced to hear the chairman of the Classification Committee, Mr. J. P. Comer, of the Southern Methodist University, Dallas, Texas, read the name of Thorp Spring Christian College among the list of junior colleges of the first rank. This does not mean that a college is restricted in what it teaches, but it does mean that what they do teach must conform to certain standards. The faculty of Thorp Spring Christian College was never stronger, and is endeavoring to render every service possible to the end that our great student body shall be raised to a higher plane of Christian living."

From J. O. Golphene, Lambert, Montana, December 11: "I am at home at this writing. It is now twenty degrees below zero, and a blizzard has been in progress all day. Last month Brother Lemmons and I visited Moore and Buffalo, in this State. The people at Moore turned their backs on us, and we had to shake the snow from off our feet against that city. At Buffalo we had a good meeting. The brethren received us with joy. Brother Lemmons is now making an effort to place a missionary in the western part of this State. I truly hope he succeeds, for three hundred miles is none too close for true gospel preachers to be located. We have not half enough to build the house yet, and we are anxious to have the means to start the building in early spring. Surely there should be one house in this State belonging to the Lord. I have a daughter fifteen years old, who is a Christian, yet she has never been on the inside of a meetinghouse. Brethren, think on these things."

From Fred M. Little, Montgomery, Ala., December 20: "I am pleased to report that Theron Cottle, of Samson, Ala., writes that the little congregation is going forward with their building plans. They purpose to build a house of worship at an approximate cost of between fifteen hundred dollars and two thousand dollars. It is very commendable on the part of the Samson congregation to have the faith to

put the cause of Christ in a creditable light in that community. Many small congregations are content to drag along in an uninviting and sometimes an uncomfortable place of worship. It is not to the credit of so great a cause to do so. With proper faith in God and respect for the church, any congregation, by sacrificing sufficiently, can have a becoming place in which to worship Jehovah. The congregations in South Alabama are waking up along this line. I now call to mind five churches that are either actually building or are preparing to build in the near future. With our coöperative work kept up, we expect to see more of such work done."

From A. H. Porterfield, Imboden, Ark., December 12: "The meetings at Melbourne and Guion are in the past. They were both good, and we had very large crowds throughout both meetings. The interest was high. At Melbourne we baptized three and restored one. Many were almost persuaded. I promised to hold their meeting next year. They are trying to arrange to have me move there and work the county next year. I would be glad to do that. This is the home of T. H. Sherrill, a very promising young man who is preparing himself to preach the gospel. He is one of the assistant teachers there, and means to reach the school at Morrillton as soon as possible. The people at Melbourne respect Brother Sherrill very highly. He rendered valuable service in the meeting. At Guion we baptized ten. Among the number was a Baptist preacher, W. A. Baker, who lives there. Brother Baker is a very promising young man, and wants to preach the gospel. With the proper encouragement, he will do much for the cause of Christ. He will be worth much to the church at Guion. I baptized him on Friday night about nine o'clock, and he came right out of the water and went to work. His influence means much. I promised to hold their meeting next year. I am going to a point near Lake City to-morrow. All is well."

J. L. Hines and the trustees of the church at Covington, Ky., send the following note for publication: "Two years ago about twelve brethren began meeting for New Testament worship in Covington, Ky. They were greatly handicapped because of local conditions, but with zeal for God and his church they pressed the battle, and to-day the membership is forty. Their only meeting place is on the third floor of the Moose Temple. The population of 'Greater Cincinnati' (including Covington, Ky.) is about half a million, but the church has not a single house of worship in this city, neither is there one within fifteen miles of Cincinnati. The prospects for a strong church after the New Testament order in Covington are good, but we must have some help from the brotherhood. We are not asking the churches of Christ elsewhere to do what we can do for ourselves, but we are only asking for two thousand dollars. We can buy a house well located, for seven thousand dollars, provided we act at once. We feel that we can, by much sacrifice, carry five thousand dollars ourselves and at the same time support an evangelist for half time. Will you please ask the church where you meet to contribute to this fund? The restrictive clause will be inserted in the deed. Send all money or checks to J. L. Hines, 2428 Jefferson Avenue, Norwood, Ohio."

From Jesse Beall, Chattanooga, Tenn., December 18: "The little band of colored disciples here seems to be 'full of faith and good works.' They meet regularly every Lord's day to study God's word and to partake of the emblems. Miss Annie Mea Turney, a devoted white Christian lady of the East Chattanooga congregation, is taking a great interest in them and is doing a great work with and for them. Our little band at Ridgedale is doing fine. We have received several new recruits lately, among them being Brother and Sister Stonestreet, who have recently moved from St. Elmo into their new home near us. Brother Stonestreet preached for us last Sunday night, with an encouraging audience. The teaching and attention were both fine. L. B. Jones, from Murfreesboro, will labor for and with us next year, beginning on the first Sunday in January. With the assistance which he will give us and the N. B. Harde-man meeting in June, we expect great things for Ridgedale next year. Let the Gospel Advocate continue to come. It has been a welcome visitor to our home for thirty odd years, and it seems to grow better as it grows older. Some good Christians seem to think that there is too much 'wrangling' in it, but I am inclined to think that the righteous 'wrangling' found in its columns has been the means of rescuing many precious souls from all kinds of 'isms' and 'schisms,' besides leading many poor, blind sinners from the world into the light of the precious gospel of our Lord. My constant prayer is that it may live and teach in the future as in the past."

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Work in Montana.

BY W. F. LEMMONS.

I am back from my trip to Montana. Brother J. O. Golphenec, of Lambert, Montana, our missionary in the western end of the State, was with me. I found one loyal congregation on that end and preached for them ten days. They were hungry for the truth. There were no additions, but they were strengthened.

The immediate purpose of my trip was to establish a mission at Buffalo. This we have fully decided to do, and we have arranged with Brother James B. Redd, 2115 Park Avenue, St. Louis, to take charge of this work. He is an exsoldier and a former student of the Western Bible and Literary College, Odessa, Mo. He is known by Brethren J. C. McQuiddy, John T. Hinds, and others of prominence in the church. I have other evidences of his ability, as well as his high standing. He fills, as nearly as possible, the requirements mentioned in a former article. He is giving up a good-paying position with the largest wholesale grocery house in St. Louis to do this work for the Lord. To give up the comforts of life for the hardships of the Lord's work on that mission field is a great sacrifice. Where is the true Christian who would not stand by such men as Redd and Golphenec, who are willing to stay on that hard field while we enjoy the comforts of life?

Remember that the field that Brother Golphenec is in and Brother Redd's field are three hundred miles apart and not a church of Christ between. Therefore, contributions for Brother Golphenec should be sent to Lambert, Montana; for Brother Redd, to C. V. Barnhart, Buffalo, Montana. Brethren, do your level best for both of them. Keep the contributions going regularly every month, and all money will be reported to me. Brother Redd writes me "My heart is in Western Montana, and as soon as I can I want to go there. Tell the brethren through the press, or any other way you can, that I will go. It is up to them to send me. No man goeth a warfare at his own charges."

Both Brother Redd and Brother Golphenec have their own cars and are well equipped for the field in that respect. The field is ready for them. Everything is ready but the funds, and I hope that the funds will beat Brother Redd to the field.

There is no finer opening in the United States for the cause than in Montana and adjoining States. On the eastern end of the State, under Brother Golphenec's work, we have planted several churches since 1919, at which time we had but one. The seed has been sown at many places, and the possibilities for the future in that end of

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The Church at Burkburnett, Tex.

We are rejoiced to speak of the successful work of the church here in 1922, and are sure the brethren will be glad to learn of the good done in the name of the Lord Jesus.

For some time the church here had not been doing much. The first of the year we decided to have a preacher come and labor with us; so we secured Brother D. S. Ligon, of Denton, Texas, to work with us during the year, and to say the effort made has been crowned with great success is but to speak the truth.

Before Brother Ligon came here we had only from five to twenty to meet for worship, and some of the older members say they have met with only two or three a few times; but now we have a houseful of people on Sundays to hear the preaching, and we have maintained a Wednesday-night meeting all the year, with good interest.

Brother Ligon has announced his decision to close his labors here the first of the year and look out for other fields of labor. We wish to say that he is a man of ability, able in the Scriptures, strong in the pulpit, and is an incessant and untiring worker in the Lord's vineyard. We shall remember him here for his work's sake. If any church is looking out for a preacher to assist them in building up the Master's cause, we recommend Brother Ligon as a man equal to the task and willing to work.

We are wanting a good preacher for another year. Write us.

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Field Reports

Wichita, Kan., December 12.—I would like to see more reports from this field in the Gospel Advocate. I preach regularly at Rose Hill and Peck, near here. At the former place R. C. Bell conducted meetings this fall, and Roy Bixler at the latter. Several baptisms at the one and ten at the other. Best of interest at each place. Meetings were held at Wichita by M. S. Mason; Mulvane, by W. L. Karnes; Belle Plaine, by J. B. Nelson. These were all good meetings and resulted in many new converts.—Clayton Gall.

Nashville, Tenn., December 15.—Recently I spent a pleasant Lord's day in Chattanooga, preaching by special invitation for the churches at Ridgedale, Cowart Street, and St. Elmo. Following the evening service at St. Elmo a fine young man was baptized. There were many evidences of spirituality and growth among these three congregations. On December 10 I preached for the church at Bardstown Road and Napoleon Boulevard, in Louisville, Ky. I found this little band to be in a happy and growing condition. They had just finished paying for their new meetinghouse.—A. B. Lipscomb.

Waynesboro, Tenn., December 10.—As I have not seen any report from this place in some time, I will give the readers of the Gospel Advocate an account of the small band that meets and worships "as it is written." We meet on Sunday morning for Bible lesson and songs. We have no regular preaching, as we live out twenty miles from any of the other brethren. Brother J. T. Harris, of Lawrenceburg, Tenn., is engaged to hold a meeting for us next July. I think we have some as strong young people in the faith as I ever saw. We ask the prayers of all the brethren. I have a small farm to rent. If some good brother wants to locate here and will write me at the above address, I will give particulars.—L. P. Carroll.

Fort Smith, Ark., December 11.—Brother G. B. Harrell, now the evangelist with the Dotson Avenue Church, recently closed a meeting at Bonanza, Ark., with eight baptisms. Three congregations near Bonanza have begun meeting in a central place, and Brother Harrell will continue to aid them. He was with the church at Enterprise yesterday and baptized one, and began a meeting in Bloomer at night. Brother Harrell has baptized thirty-one since coming to Fort Smith on September 1. Brother Jones, formerly of Alabama, has located as evangelist with the church at Charleston, Ark. This gives much to brighten the future outlook. These brethren are giving their full time to needy fields.—R. L. Ludlam, Jr.

North Fort Worth, Texas, December 12.—I went to Stonewall County, Texas, one year ago last October. It is a mission field. There are a few brethren scattered over the county. At Swenson there is a good meetinghouse and a five-room bungalow belonging to the brethren. There are thirty or forty brethren there living out of duty. The brethren in the county want to locate a preacher at Swenson to do mission work in the county, and will be able

to partially support him. There is a fine mission field there. From Stamford to Spur is eighty-six miles, with a number of adjoining counties north and south, and not a preacher actively engaged in the work, except in Stamford and Spur. If there is a loyal preacher who is looking for a new field of labor, he might write to Brother Jesse Messenger, at Swenson, Texas; Brother Clint Grantham, Swenson, Texas, Route 1, Box 21; Brother John May, Peacock, Texas; or the postmaster at Girard, Texas.—Ira Brumfield.

Rogers, Ark., December 5.—As the year 1922 draws to a close, we are thankful for the success which has crowned our efforts. I have been instrumental in bringing more than one hundred people into the fellowship of the Lord's people this year. Have had twenty-one additions here in the last two months. Four persons—two boys, a man and his wife—made the good confession last Sunday night. We are holding the following services weekly: Bible study, Sunday morning at 10 A.M.; preaching at 11 A.M.; communion and contribution at 11:45 A.M.; young people's Bible class, 6 P.M.; preaching, 7 P.M.; midweek Bible study, Wednesday, 7:30 P.M.; cottage services (wherever invited), Thursday evening; ladies' Bible class, Friday, 3 P.M.; children's Bible drill, 4 P.M. You can see we are busy; that is why we grow. We will soon be forced to add to our building to care for our audiences. We thank the Lord for an opportunity to work for his cause.—J. A. Cullum.

Montgomery, Ala., December 14.—The cause of Christ in the city of Montgomery moves along well. The three congregations of the city seem to be doing good work. The work that is being done by the co-operating churches is accomplishing material results. Brother W. T. Grider is the evangelist, and he reports additions in a meeting recently held at Jay, Fla., and six hun-

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dred dollars raised for the purpose of building a house of worship. He is now in a meeting at Excel, Ala., where material is being put on the ground to build a house for the saints to worship in. Brother J. C. Mosley is going to Columbus, Ga. That is a great field. Only a few faithful members of the body of Christ in that city of nearly forty thousand people. Those who can should send a donation to R. W. Staggers, Box 933, Columbus, Ga., to support the cause in that city. Brother C. A. Buffington, of Fort Deposit, Ala., is wanting to correspond with an unmarried man with regard to taking up the work in Selma, Ala. Support is assured for that work. A man of ability and energy is needed. We hope to see great things accomplished in this section next year.—Fred M. Little.

The Work at Burkburnett, Tex.

BY D. S. LIGON.

I feel that a word concerning the Lord's work here in this oil town will be appreciated by the brotherhood at large. I came here the first of the year, and have been very busy in the work. When I came here, there were but a very few who met at all, even for the Lord's-day worship; perhaps only from five to twenty for communion, and no other meeting at all. But, thank the good Lord, the faithful few saw where they stood and what they were not doing, and they came to themselves and began to look out for a man to help them stir up the minds of those who had a good case of the "quits" and would not even attend the Lord's-day meeting. I visited them and preached once, and they decided to have me come and assist them in building up the church here. I came the first of the year, and soon the people got to coming to hear me preach, and soon we had a houseful on Sundays, both morning and evening. It is wonderful how the church has built up since I came here. The house needed repair for comfort and looks; so the brethren, having a mind to work, did this, expending more than nine hundred dollars on the building. Now, instead of some eight or ten to commune on Lord's days, we have some seventy-five or eighty each Lord's day, and then the many who come to hear the preaching give us a houseful of people at each service. Several have been baptized during the year. I have held two meetings here this year. The church here will be in need of some good preacher for another year, as I will close my labors with them the first of the year. Those who might be

interested in the work here will do well to write to Dr. T. W. Haymes, senior elder. Any good preacher will have a good church to begin with, and one that will help him. If there is any church needing a preacher for next year, I shall be glad to visit such. I will close here on the fourth Sunday in December and can visit any church on the fifth Sunday. Brethren wanting me for summer meetings, debates, or work of any kind, should write me at once. Address me at 405 Ponder Avenue, Denton, Texas.

The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—Professor Dana.

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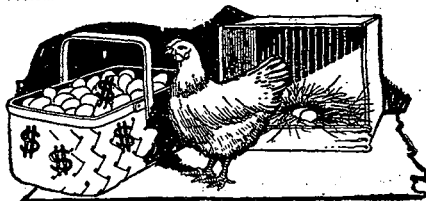
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Our subscribers will encourage us in our efforts to give them the lowest possible rates and help us to stand the reduction by increasing their orders for Bible Lesson Helps. We are appreciative of the patronage of all, and take this means of expressing our appreciation to all.

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"As a whole, I think your Lesson Helps far surpass other literature of its kind. Here in this great mission field (Louisiana) where we have placed them, many comparisons have been made between them and both the denominational and our society brethren's literature, and at no time have your Lesson Helps come off second best." (C. C. McQuiddy.)

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MOTHERS AND DAUGHTERS

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Greenville, Del.—“I was under the impression that my oldest daughter had some internal trouble as ever since the first time her sickness appeared she had to go to bed and even had to quit school once for a week. I always take Lydia E. Pinkham's Vegetable Compound myself so I gave it to her and she has received great benefit from it. You can use this letter for a testimonial if you wish, as I cannot say too much about what your medicine has done for me and for my daughter.”—Mrs. WM. S. HUGHES, Greenville, Delaware.

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Notice of E. C. Fuqua's Work.

Brother E. C. Fuqua came to Los Angeles and began work with the church at Sichel and Altura Streets in March, 1922. Since then he has been exceedingly busy in California, trying to reach the greatest number with the truth. Aside from preaching regularly at the above church on Sunday and Sunday night, he is constantly holding meetings in the week days, preaching at night only, and in the daytime he is engaged in preaching through the press. Since undertaking work with the above church he has printed for free distribution more than one hundred thousand tracts on most vital subjects, thus reaching thousands of people who would, perhaps, never otherwise hear of the pure gospel of Christ. Brethren in California, chiefly the Sichel Street Church, helped him to procure a splendid modern press and other equipment for free-tract printing, and he is making good use of it, owning his own modest building and doing all his own work, and that without compensation, save what is given him for his services at the above-named church. Brethren could be a great help to the cause by lending their assistance to this tract work. With the press and equipment paid for, the principal need now is paper and ink. It is a great undertaking and should be fully encouraged by all.

Do not hesitate to send for tracts for free distribution. You can never tell how much good you may do by distributing the same.

Commending the Bible Lesson Helps.

BY GEORGE W. FARMER.

The congregation here has been using the Bible Lesson Helps as printed by the McQuiddy Printing Company ever since it was started. While there are a few members who oppose the use of any printed helps and will not use them, yet their opposition is so unfounded that we go on and use them, anyway, and we do not think of doing without them. We have two Bible classes for those who oppose the printed helps and for those who prefer to study the Bible by taking the chapters consecutively. But there is a great advantage in the printed helps. I have gone over the present helps carefully and find the explanations and comments to be fine, and I most certainly think that every congregation that is not using them is making a great mistake when it fails to provide these helps, or some other good, sound printed helps for its Bible study. Infinitely more can be learned about the Scriptures by using them than not to use them.

Poor Flour Bakes Poor Biscuits

Laboratories of the American Association of Baking Make Valuable Experiments

BAKING TECHNOLOGY, A Journal of Applied Science in Baking, devotes several pages of a recent issue to a visualized detailed analysis of 40 samples of so-called self-rising flours, purchased in various cities and towns throughout the southern states. After making a detailed showing on each individual sample, the question is summarized as follows:

Unsatisfactory Bakings.

The character of the flour used in self-rising flour as shown by these tests is unsuited for the production of a satisfactory appearance of the crust and a uniform color. The color of the crumb was in every case unsatisfactory, many being classed as dark gray while the character of the crumb was in general only fair. Of the flours examined less than half made biscuits with a satisfactory taste, all the others being either bitter, flat, or musty.

Self-Rising Flour Made from Poor Grade.

Since these samples, because of their varied sources and method of collection, may be considered representative, it would seem from the above study that self-rising flours are generally made from lower grade milling products than the types of flour commonly used in bread making, and frequently from grades which cannot be properly designated as flour without qualification; also that the leavening ingredients used are, as far as this investigation has shown, acid calcium phosphate and bicarbonate of soda (in three cases containing added calcium sulphate). It also appears that these ingredients are mixed with the flour under unstandardized conditions so that uniform products are not obtained in the great majority of cases.

Three Objects to Self-Raising Flour

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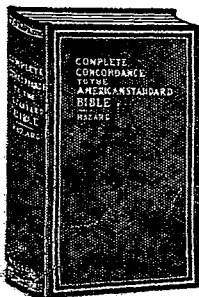
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